ISSN 1883-7409 (print)
ISSN 1884-0184 (on-line)

Outside the Box: A Multi-Lingual Forum

Volume 7, Issue 2

Autumn, 2015

Articles

Language Learning and Teaching

Around the World

Technology

Call for abstracts: The next issue of the *OTB Forum* is planned for the summer of 2016. The review process is ongoing, so authors are encouraged to submit a short abstract (about 200 words). Please send abstracts to **editor@otbforum.net**

Share your experiences, thoughts and opinions on language, teaching, and learning! Where? A good place is right here at *Outside the Box: A Multi-Lingual Forum*. We welcome contributions from both students and teachers, young and old, inside and outside the university community, and—as the title suggests—in the language of your choice. The *Outside the Box Forum* is a publication which pertains to all aspects of language learning, other linguistic topics, your research, your experiences as a language learner or teacher, reviews, tips, procedures, and interesting places in cyberspace or the real world. Given the eclectic nature of our contributions, we strive to preserve the unique voices of the individual authors. Thus, certain contributions may represent versions of English. Ideas, questions, techniques, creative writing—let your imagination and your creativity be your guide to creating a dynamic and polyphonic space about language.

From the Editor

Welcome to another issue of *Outside the Box: A Multi-Lingual Forum*, or, in short, the *OTB Forum*. We are pleased to again offer a variety of articles on various topics and from various perspective. *The OTB Forum* focuses on language learning, teaching, and practical applications thereof, but the breadth of the journal is much wider. If you are considering sharing something with us, please check the "Call for abstracts" above; you will also find the publication's goals in the column immediately to the left.

The first section of this issue, **Articles**, features five works. In the first two, **Yuka Matsuhashi** and then **Juan David Rodriquez Rios** provide insight into politeness, with the former article addressing the pragmatics of politeness and the latter looking into politeness in email. **Jeroen Bode** then continues his in-depth series of articles on the Sherlock Holmes canon with a piece on the treatment of humor in translated works. The fourth article comes from **Lhamo Tashi**, who offers insights into the challenges Bhutan faces as it deals with increased access to contemporary media. Finally, **Hamdullah Hamdard** points out the myriad uses which Facebook can serve in a very timely piece dealing with social media.

In the **Language Learning and Teaching** section, we are pleased to offer two manuscripts. In the first, Takaaki Hiratsuka addresses the challenges he faced as a newly-hired teacher by adopting a frames narrative approach to needs analysis. Next, **Joshua Krill** offers an in-depth look into the process of adopting Google Apps for Education for classroom use.

Around the World features an engaging piece by **Shinichi Nagata** in which the author details his efforts to elicit smiles from the various people he encountered in his travels. Finally, in our **Technology** section, Brent Wright provides an enlightening look at the use of dynamic QR codes, a potentially useful addition to the toolbox of teachers.

As always, we invite you to join us online at

http://otbforum.net

As 2015 draws to a close, we would like to wish our readers a joyful, safe, and relaxing holiday season as well as all the best in 2016.

Outside the Box: 多言語フォーラム、略してOTBフォーラムへようこそ。今号も、多種多様なトピック、そして様々な視点からの論文を寄稿いただきました。OTBフォーラムは言語学習、

教育、そして実践応用などに焦点を当てていますが、この雑誌の扱う分野はさらに広範です。もしご寄稿をお考えであれば、上記の“Call for abstracts”をご覧ください。その左の欄に、この出版物の目的についての記載もございます。

今号の最初のセクションは論説で、五本の論文を掲載しております。初めの二つは、Yuka Matsuhashi氏と、Juan David Rodriquez Rios氏が丁寧さについて論じます。前者の論文では、丁寧さの実用論について論じ、後者の論文ではEメールにおいての丁寧さについて論じています。その次には、Jeroen Bode氏のシリーズ作である、シャーロックホームズに関する論文を掲載しています。今回は、翻訳作におけるユーモアがどのように扱われているかについて議論しています。四つ目の論文は、Lhamo Tashi氏による、ブータンにおける問題である、ますます増加する現代のメディアへのアクセスについて論じます。最後に、Hamdullah Hamdard氏が、ソーシャルメディアの使用法というタイムリーな話題として、Facebookの多様な使用方法について指摘します。

言語学習と教育のセクションでは、二本の著作を掲載しています。一つ目の論文では、Takaaki Hiratsuka氏が新人教員として彼が直面している問題に、ナラティブアプローチやニーズアナリシスを適用することによって解決を図ることについて述べています。次に、Joshua Krill氏がGoogle Appsを教室で教育に使用するためのプロセスを詳細に説明しています。］

Around the Worldのセクションは、Shinichi Nagata氏が、彼の旅行に出会った人々の笑顔をどのように引き出したのか、について魅力のある著作を紹介しています。最後に、Technologyセクションでは、Brent Wright氏が、教員たちのツールボックスに追加できるかもしれないダイナミックQRコードの使用について啓発的な視点で論を展開しています。

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2015年が終わりに近づいています。読者の皆様におきましても、楽しく、安全で、リラックスした年末年始をお過ごしください。2016年も良い年になるよう願っております。

Articles

Politeness Strategies in Japanese Requests

Yuka Matsuhashi
Temple University, Japan Campus

Abstract: *Even though language learners acquire the mechanics of the second language, it is often considered challenging to use them appropriately in context. This article elaborates on a study to analyze such cross-cultural and linguistic differences in American Japanese learners (JLs) in regard to the use of politeness strategies, by comparing them with native speakers of Japanese (NJs) and native speakers of English (NEs). To understand the key differences, five NJs, JLs, and NEs were asked to make a request in three different situations in which they had relatively high face-threatening acts in role-play settings. Analysis of the data revealed significant differences between JLs and NJs in terms of politeness theory; JLs tend to transfer their socio-pragmatic features into second language communication.*

Introduction

For L2 learners, one challenging aspect of language acquisition is sociolinguistic competence. It consists of pragmatics, the use of language in context, and socio-pragmatics, the social rules of target language and behavior. Such skills need to be acquired because "this competence enables the speaker to produce utterances that are both linguistically and pragmatically appropriate" (Celce-Murcia & Olshtain, 2000. p. 170). People usually try to render relationships smoother, using such sociolinguistic skills in order to make conversation more effective. I believe that understanding proper politeness in a second language is one of the most challenging elements in cross-culture exchanges. In my experience with language learning and teaching, I've struggled to choose the appropriate words and expressions in certain situations, particularly in formal situations. Thus, I have been interested in studying such pragmatic coherences of politeness.

The purpose of this study is to examine socio-pragmatic features of American Japanese learners (JLs) in speech acts, especially in regard to the use of politeness strategies, by comparing them with native speakers of Japanese (NJs) and native speakers of English (NEs). In order to elicit example of the politeness strategy for high face-threatening acts, a request speech act was chosen and Okutsu's (2000) study was used as a model in this study. Okutsu (2000) used role-play to elicit Japanese learners' request forms and analyzed her data by comparing native Japanese speakers with American learners. She then differentiated the degrees of face-threatening acts. For this study, besides NJs and JLs, five NEs were asked to make a request in three different situations in which they had relatively high face-threatening acts with different variables. For the JLs and NJs, tasks in Japanese were provided and the role-play activities were conducted in Japanese. In the same manner, tasks in English with the same content were provided for the NEs and the roleplay was done in English. All the conversations were transcribed and analyzed afterwards using Blum-Kulka and Olshtain's (1984) coding system called A Cross-Cultural Study of Speech Act Realization Patterns (CCSARP). The utterances of the JLs were compared to those of the NJs to investigate L1 pragmatic transfers and socio-pragmatic differences. Five NEs were included in order to see the cultural norm difference and how it affects the Japanese pragmatics in this study. Furthermore, by comparing the requests of the JLs with not only those from the NJs but those from the NEs, I intended to look at the cultural differences between the NJs and the NEs in more depth, and analyze the sociolinguistic competence of the JLs.

Matsuhashi, Y. (2015). Politeness strategies in Japanese requests. *OTB Forum, 7*(2), 6-26.

Literature Review

In this section, I review important concepts of politeness from previous studies. The present study is based on politeness theory, so these concepts are addressed in this chapter by introducing the theoretical research on politeness. Brown and Levinson (1978, 1987) classify politeness as universal, and they showed the commonality in different languages by introducing face-threatening act theory (FTA). FTA plays an important role in a speaker's choice of utterance to protect the interlocutor's face. However, some researchers argue that politeness has language-specific features as non-Western perspectives for many years (Hill et all., 1986; Ide, 1989; Matsumoto, 1988, 1989; Nwoye, 1992). According to Ide's theory of "*wakimae* and volition" (1989), politeness is oriented to social norms in wakimae, while in volition it is oriented to the face of the individual addressee.

Politeness Theory

Brown and Levinson (1978, 1987) proposed the universal politeness theory. They claim that every member of a society has *face*, which is defined as one's public self-image, and people usually want to maintain face. Therefore, when a speaker decides to commit an act that potentially causes the interlocutor to lose face, the speaker will tend to use a politeness strategy in order to minimize the risk. According to Brown and Levinson (1987), the notion of such face and one's social interaction oriented to it are universal. Therefore, it is universally agreed that "politeness is the expression of the speakers' intention to mitigate face threats carried by certain face-threatening acts (FTA) toward another" (Brown & Levinson, 1987, p. 73). The Weight of FTA (W_x) consists of the following three major categories:

$$W_x = D(S, H) + P(H, S) + R_x$$

(D) Social Distance between speaker (S) and hearer (H)

(P) Power between speaker (S) and hearer (H)

(R_x) Ranking of Imposition toward hearer

(Brown & Levinson, 1987, p. 78)

The more weight of FTA (W_x) is carried, the more politeness strategies people tend to use.

However, each culture seems to have different degrees of aspect in each category above. For example, in a recent study (Duthler, 2006), students' emails to ask a professor to extend an assignment deadline were investigated from a cross-cultural point of view. It was found that native English speakers tend to change the use of subject pronoun when the ranking of imposition is very high, while Korean speakers did not change it. Similar to Korean speakers, I believe that the ranking of imposition will not affect the use of the subject pronoun in Japanese. In the present study, Social Distance (D), Power (P), and the ranking of imposition (R_x) are set-up high in the situation of Task 1 and Task 2 in both languages. I hope to discover the different degrees of (D), (P), and (R_x) in English and Japanese.

Positive face and Negative face

Brown and Levinson (1978) also classified face into two different categories, positive face and negative face. They explain that "positive politeness is designed to meet the face needs by performing an action like complimenting or showing concern for another person" (p. 62). On the other hand, "negative face is the desire to be autonomous and not to infringe on the other person. It is the notion of possessing a claim to one's own territory and rights to non-distraction, such as freedom of action and freedom from imposition" (Brown & Levinson, 1978, p. 62). It seems that negative face is adopted by a speaker in a conversation to protect the interlocutor when the interlocutor feels threatened. Researchers draw a distinction between English and Japanese in that the former belongs to a positive face grouping while the latter is classified as negative face. For example, native English speakers usually say "if you want" in conversations to show the interlocutor their intention clearly. On the other hand, Japanese tend to interpret this phrase with discomfort since the interlocutor would prefer to be rather autonomous. As another example, Dobeta (2001) explained these two categories using the example of a Japanese learner asking a senior Japanese person about having a beer. He/she tends to say,

**sensei, biiru o meshiagari-tai desu-ka?*

Teacher, beer ACC drink-HON - want- Q

'Teacher, would you want to have a beer?'

(Dobeta, 2001, p. 51)

Even though the honorific verb for both eat and drink *meshiagaru* was used correctly, the Japanese learner used *tai* 'want' to apply a politeness strategy for positive face toward a Japanese person who expects one for negative face. To meet that expectation, a native speaker would say,

sensei, biiru o meshiagari masuka.

Teacher, beer ACC drink-HON-Q.

"Teacher, would you have a beer?"

In other words, *tai* 'want' interfered with the interlocutor's prerogative to not have his territory violated by the lower-ranking speaker. As these examples show, there are different politeness strategies to handle face-threatening acts depending upon languages, and these strategies are put into a hierarchy of effectiveness. I hypothesize that American Japanese learners will tend to transfer their politeness strategies in order to manage positive face in the Japanese context as shown in the example above. If that is the case, I would like to examine the tendency of L2 learners' pragmatic transfer.

Wakimae **(discernment) and Volition**

As alternatives to Brown and Levinson's universal politeness theory, two modes for the realization of the politeness aspect of language use has been studied specific to Japanese culture: One is *wakimae* (discernment). In order to be perceived as a well-mannered person in society, Japanese people predominantly use the distinguished honorific language called *keigo*. According to Bachnik (1992), for Japanese, "[I]t is a crucial social skill to be able to shift from one type of behavior to another according to the identification of a particular situation" (p. 8). Therefore, depending upon the interlocutor's social status, the Japanese speaker skillfully shifts from a casual form to an honorific form or vice versa. According to Ide (1989), "[A]ll Japanese speakers are expected to assess and acknowledge their sense of place in relation to both the situational context and the social context (*wakimae*) in society" (p. 229). There are various factors such as differences in age, status, power, and the degree of intimacy that play an important role for evaluating people's place in society and determine what types of language structures and lexis they use. This importance on various levels of social distance and hierarchy again makes Japan unique concerning linguistic etiquette. In a similar fashion, it is said that "Japanese people categorize distance by their sense of grouping people as either *uchi* (in-group) or *soto* (out-group) primarily" (Ide & Yoshida, 1999, p. 457). In *uchi* relations, where the psycho-logical distance among the participants is minimized, politeness is usually avoided, and intimate and less formal expressions are used. In *soto* relations, where the psychological and social distance is accentuated, appropriate levels of politeness must be maintained.

The second mode of linguistic politeness is called the volitional use of expressions spoken by English speakers. Ide and Yoshida (1999) explained that "[s]peakers use strategies intentionally in order to allow their messages to be received favorably by the addressee in English" (p. 446). Therefore, depending upon the situation, English speakers may modify their use of speech so that their actions will be accepted by the interlocutor. Similar to Ide's argument, Matsumoto (1988) argued against Brown and Levinson's politeness theory. Although they claim universality, she claims that "[t]he Japanese language is sensitive to social context, and honorifics are one of the 'relation-acknowledging devices' that indicate the interlocutors' status differences" (p. 411). On the other hand, Fukuda and Asato (2004) argued that Matsumoto's claim did not include the consideration of a redress for FTA. In other words, an honorific form is not necessarily used in order to reduce FTA in the conversation all the time. According to Fukuda and Asato (2004), "[I]t would be reasonable to hypothesize the following culture-specific valuation procedure for the two variables, power and distance" (p. 1996). They argued that in Japanese society, when situations involve an addressee of higher status, which is a high FTA situation, power and/or distance are assigned markedly high values and when marked, Japanese people use honorifics in order to show their wakimae to the interlocutor. However, it seems to me that ranking of imposition does not affect the use of honorific form in the notion of *wakimae*. When the ranking of imposition is high in weight of FTA, Japanese speakers seem to continue using the same style of language forms. Instead, they use more adverbial modifiers to mitigate their action instead. I propose a different formula based on Ide's manifestation of *wakimae* expected by society with the intent of distinguishing the use of the honorific form in Japanese from the use of politeness strategy.

$$\text{wakimae}W_x = D\ (S, H) + P\ (H, S)$$

For this reason, this revision of Brown and Levinson's formula states that Japanese speakers choose honorifics based on Power and Distance in wakimae settings. Ranking of imposition has no effect on the choice of honorific form. By using the formula above, I would like to examine the result of honorific use and politeness strategy by NJs and JLs, and then show the difference between wakimae and volition. I hope that this formula will help to elucidate JLs' honorific use in this study.

Japanese Honorifics

As Ide mentioned in the section on wakimae and volition, honorifics are at the core of Japanese polite expressions, and they indicate respect to the interlocutor. Therefore, wakimae always correlates with honorifics. Moriuchi (1992) mentioned that "honorifics might once have been used to express a real attitude of respect, but the use of honorifics today is controlled by social rules" (p. 23).

Japanese is a language highly sensitive to speech levels as such observation of grammatical use shows. As another element of *wakimae*, Japanese society has a high degree of "give-receive" verbs. NJs often use the humble auxiliary verbs *itadaku* 'receive' and the honorific auxiliary donative verb *kudasaru* 'give' with the main verb to show respect. Such auxiliaries cannot be found in English. For this reason, I believe that the use of such auxiliary verb structures must be challenging to JLs.

Speech Act - Request

In order to look at the pragmatic competence of politeness, Kasper (1984) pointed out "pragmatic comprehension, the comprehension of speech acts and discourse functions, can be inferred from conversational data" (p. 22). Among the variety of speech acts, making a request to an interlocutor is generally classified as an act that is likely to threaten the interlocutor's negative face; that is, the desire on the part of the interlocutor that his/her actions be unimpeded by others. In other words, it is considered that making a request impedes the interlocutor's freedom since the speaker thinks that the interlocutor will feel confined or imposed on. Requests may possibly threaten the speaker's positive face as well: the speaker likely wishes that his/her wants be desirable to at least some others because to make a request is to imply a need and to make oneself vulnerable to rejection. Therefore, in order to elicit both Japanese and English true pragmatic competence differences and analyze JLs, requests with a high degree of face-threatening acts were selected for this study.

Empirical Study of Request Speech Acts

There are a number of empirical studies regarding pragmatic differences in request strategies between native speakers and Germans (Hayashi 2000), French (Izaki 2000), Chinese (Mizuno, 1996 a, 1996b), and Americans (Cook, 2001; Kubota, 1996; Nakahama, 1998, 1999; Okutsu, 2000) investigated through role-playing. Among them, Kubota's (1996) study is particularly germane to this study. He found that Japanese people could alternatively change lexical items in order to make a request to their boss. For one request, an urgent absence from work due to a fiancée's sudden visit, he examined the use of the lexical item between Japanese and Americans. It seems that Japanese people tried to manage the FTA with negative politeness by using the pronoun *chijin* 'acquaintance' instead of using the word "fiancée," explicitly to separate the personal event from their work environment. Due to a rich selection of pronouns, Japanese people are likely to utilize language in order to protect their negative face. Apparently they do not change the lexical items when talking to someone without a high FTA weight such as family or friends. In other words, power and distance change according to the personal scale of an event.

In addition, there are several request speech act studies of the pragmalinguistical differences between English and Japanese by Japanese learners of English (Iwai & Rinnert, 2001; Kawamura & Sato, 1996; Kobayashi & Rinnert, 2003; Takahashi, 1996, 2001, 2005a, 2005b; Tsuzuki, 1999). Tsuzuki (1999), for example, collected quantitative data on judgments made by native English speakers to analyze Japanese English learners' degrees of politeness. The statistical results demonstrate that interrogative negations are judged as significantly less polite than affirmative ones in English, while negative ones are significantly more polite than affirmative ones in Japanese. Therefore, it is highly predictable that English learners of Japanese have similar issues. Furthermore, there is an interesting study in terms of request perspectives by Kobayashi and Rinnert (2003) by high vs. low proficiency EFL students in Japan. The students learned to ask the interlocutors to let them use a pen in various situations.

Kobayashi and Rinnert (2003) found that Japanese speakers prefer the verb lend to borrow, while Americans choose the verb borrow over lend when making a request. This means that Japanese speakers are likely to be hearer-oriented whereas American speakers are considered to be more speaker-oriented. Thus, such factors are likely to affect the JLs' choice of vocabulary in Japanese.

For measuring specific cross-cultural pragmatics, I referred to Byon's 2004 study. Among many studies dealing with the acquisition of politeness strategies, Byon (2004) examined native Korean speakers and American Korean learners by drawing a line at different degrees of face-threatening acts. Since she wanted to compare and analyze two different languages with different politeness categories, she created the semantic formulae, strategies used to perform a specific speech act, by instituting Blum-Kulka et al.'s (1989) Cross-Cultural Pragmatics: Request and Apologies (CCPRA) coding category of requests. Some of the categories of requests in CCPRA are the request head act strategy (RHA) and the supportive move strategy (RSM). I would like to apply those two categories to my study.

Rationale and Methodology

Based on the review of literature, there are many possible pragmatic differences between English and Japanese. Thus, non-native speakers seem to come across problems in dealing with the particular request property in Japanese politeness. In other words, the inappropriateness of making requests without knowing the cultural or social knowledge in Japanese politeness may cause misunderstandings. For this reason, it is necessary for learners to understand the situation and the interlocutor first, and then decide the use of language and the form of language by comparing with their L1. By doing so, I believe that Japanese learners can avoid making awkward impressions on Japanese native speakers. This section begins with (a) the two research questions for the study, continuing with (b) a brief description of the participants, and (c) a description of the general data collection from recorded role-play tasks, and then outlines how each task was designed. Then the procedure for this study is explained. The last section summarizes the request strategies, which are used for data analysis, including the request head act (RHA) and the request supportive move (RSM) retrieved by the Cross-Cultural Study of Speech Act Realization Patterns (CCSARP) (Blum-Kulka, House, & Kasper, 1989, p. 18).

Research Questions

Based on the role-play performances with different degrees of face-threatening acts, this study addresses the following research questions:

1. Are there any traces of L1 transfer in the socio-pragmatic features of JLs in terms of Politeness Theory?

2. What are the differences between pragmatic features of JLs and NJs, especially the use of the request head act and the request supportive move formulae?

Participants

In order to obtain background information from each participant, an online background questionnaire was conducted. NJs filled out the questionnaire in Japanese while JLs and NEs answered them in English.

Online Background Questionnaire

In order to obtain background information from each participant, an online background questionnaire was conducted. NJs filled out the questionnaire in Japanese while JLs and NEs answered them in English.

Native Japanese Speakers

The five native Japanese are 24- to 25-year-old undergraduate students at the University of Oregon, and all had been in the United States for less than two years; therefore, they were relatively familiar with American culture and society. They all had an academic major or minor in Business Administration. Since one of the tasks in this study was related to the work place, I expected that certain of their behaviors would be somewhat similar to one another. They used Tōkyō-based language (standard Japanese) in this role-play. Their background is shown in Table 1.

Learners of Japanese

The participants are five American college students who were studying advanced-level Japanese (400-level) at the University of Oregon. Participant JL5 had never been to Japan while the four other

Table 1. *Participant Information of Native Japanese Speakers*

Code	Age	Birthplace	Major	Length of stay in the U.S.
NJ1	25	Yamanashi	Business Administration/Marketing	1yr and 8 mos
NJ2	24	Miyagi	Business Administration	1yr
NJ3	24	Fukui	Business Administration	9 mos
NJ4	24	Shizuoka	Business/Economics	7 mos
NJ5	24	Kanagawa	Comparative Literature/Business Administration	1yr and 4 mos

Note. yr = year, mos = months

participants had experience staying in Japan for four months to one year. JL5 had been taking significantly more Japanese courses at University of Oregon than the other participants, and studied Japanese on his own for five years (Table 2).

Native English Speakers.

The participants are five American students, one graduate student and four undergraduate students (Table 3). In order to avoid the Asian cultural influence, none of the students had studied East Asian Languages including Japanese in the past.

Data Collection

Data Collection from Role-play Tasks with Recording

Data were collected through the use of role-play tasks. There were a total of three requesting tasks described on separate sheets of paper and each task contained a situation, problem, and suggestion. All the tasks were designed to elicit students' face-threatening act, closely looking at the request head act (RHA), the request supportive move (RSM), and hearer-speaker perspectives. For the NEs, tasks were written in English and the role-play done in English while the tasks for the NJs and the JLs were written in Japanese, and the role-play was done in Japanese.

Task Design for the Role-play

In terms of designing the role-play tasks, Brown and Levinson's three major categories for Weight of FTA were taken into consideration. For Task 1, each student was to ask the professor to write a letter of recommendation with a due date of two days. They didn't know each other personally well, so the distance (D) is considered to be quite high. In addition, a professor and student usually have a high degree of social hierarchy in Japanese culture, especially when they do not know each other well, so the power difference (P) was also considered to be high. For Task 2, a company employer made a request to borrow a computer from the general manager. As in Task 1, the two people didn't know each other well (D). In addition to that, social power (P) could be a key point in this task. Since the interlocutor is the general manager, who is hierarchically dominant at a company, the degree of social power is considered

Table 2. *Participant Information of Japanese Learners*

Code	Years of JPN study	Studying JPN at UO	Studying JPN outside of UO	Other FL studies	Future work in Japan?
JL1	2 yrs	13 terms	High school in Hawaii (5 yrs)	No	Yes
JL2	2 yrs	2 terms	Waseda University (1 yr)	No	No
JL3	2 yrs	4 terms	Waseda University (1 yr)	Spanish French German	Yes (attorney at Japanese firm)
JL4	3.5 yrs	9 terms	High school in Fukuoka (1 yr)	Spanish Arabic	No
JL5	5 yrs	12 terms	High school in Oregon (1.5 yrs)	No	No

Note. JPN = Japanese, UO = University of Oregon, FL = foreign language, yrs = years.

Table 3. *Participant Information of Native English Speakers*

Code	Age	Foreign Languages studied	Major	Work Experience
NE1	24	Spanish (6mo)	Journalism: Electronic Media	media
NE2	25	Spanish (2yrs)	Journalism: Electronic Media	media
NE3	28	Russian (10+yrs) French (6yrs) Spanish (6yrs) Italian (3yrs) German (1yr) Polish (1yr) Old Church Slavonic (6mo)	Comparative Literature	food hospitality information and technology sales and marketing education
NE4	19	Russian (4yrs)	Geography, Russian and Eastern European Studies	science education manufacturing
NE5	19	French (5yrs)	History and Philosophy	grocery store recycling (Budweiser)

to be higher than in the other two situations. Even though Task 1 and Task 2 have a similar weight of FTA in terms of power and distance, it is interesting to see the socio-pragmatics transfer from the perspective of professor-student relationship and the one of senior manager-employer relationship. For Task 3, they are asked by a stranger to show her/him the direction of a hospital room. Since the interlocutor is a stranger, distance is expected; however, the relationship between the requester and the interlocutor is that of strangers, so I was curious to know the role of power in this situation. Among them, it is thought that Task 2 is the most challenging for JLs. Employees at companies are usually expected to use certain honorific forms in order to show the *wakimae* "discernment" in Japanese society. For this reason, I was especially interested to see how the participants use the politeness strategies in the situation.

Table 4. Lexical / Phrasal Downgraders

Types of downgraders	Examples
1. Consultative devices	*Dorekurai kakaru to omoimasuka?* 'How long do (you) think that it will take?'
2. Understaters: The speaker minimizes the required action or object	*Chotto ojikan itadaitemo yoroshiidesuka?* 'Can you give me a bit of time?'
3. Hedges: The speaker avoids specification regarding the request	*Nanika sooiufuuni shite itadaketara taihen tasukarimasu.* 'It would really help if (you) did something about it.'; *~soodesu*. 'It seems that'
4. Downtoners: The speaker modulates the impact of the request by signaling the possibility of non-compliance.	*Moshikashite kikai o itadaketarato* Will (you) maybe (possibly, perhaps) give (me) an opportunity?; *moshi* 'if'; *dekitara* 'if possible', *yokattara* 'if it's fine'
5. Politeness device	*Dooka chotto pen o tsukawasete itadakemasuka?* 'Can I use your pen for a minute, please?'

Note. Adapted from Blum-Kulka et al., 1989, p. 203.

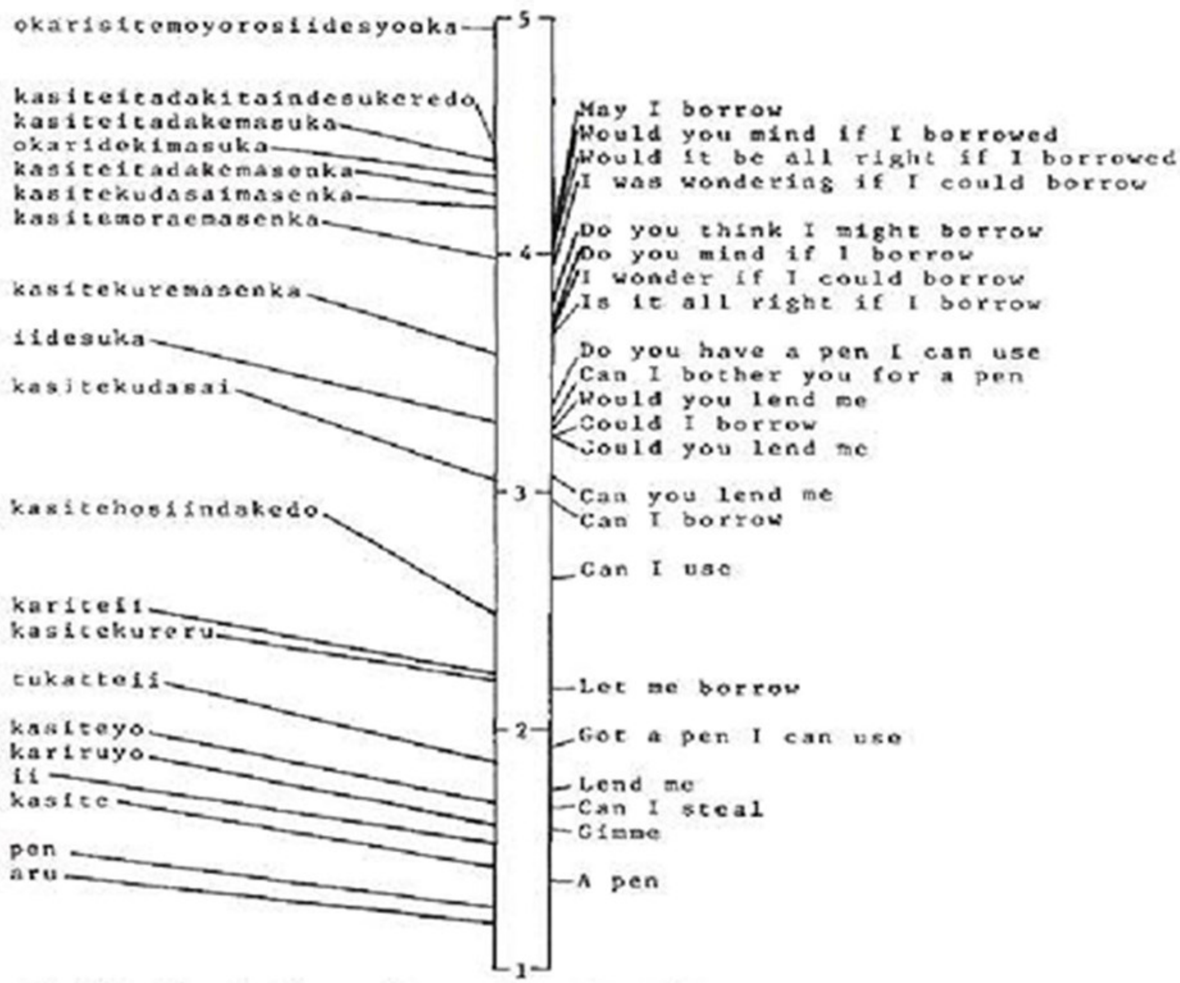

Figure 1. Degree of request head act strategies. Reprinted from B. Hill, S. Ide, S. Ikuta, A. Kawasaki, & T. Ogino, "Universals of linguistic politeness: Quantitative evidence from Japanese and American English." *Journal of Pragmatics, 10*, p. 347. Copyright by the *Journal of Pragmatics*. Reprinted with permission.

Procedure

On the day of recording, each participant came to a room in Friendly Hall at the University of Oregon. The interlocutor was a bilingual Japanese visiting scholar. Since he played a role of professor, I chose a person older than all the participants. The interlocutor was asked to speak similarly to every participant in order to show consistency. First, one of the tasks was chosen and given by the experimenter. After participants read the instruction for the task, they were encouraged to ask questions to clarify the situations and the expressions.

After all the data were collected, they were carefully transcribed by two people. In this study, the transcribed tasks were analyzed by the following procedure. First, in order to compare the conversation differences in transcription by NJs and JL, including the language-specific politeness in Japanese, *wakimae*, Usami's coding system (2007) was used. Secondly, Cross-Cultural Study of Speech Act Realization Patterns (CCSARP) coding categories of requests (Blum-Kulka et al., 1989) were used in order to identify the different request strategies of Japanese and English, and the strategies were counted. Then, the data from the JLs and the NJs were compared in order to show socio-cultural differences and more details of interlanguage pragmatics. Last, the JL data set was analyzed with the RHA and RSM by a native English speaker (NE) in order to examine their L1 transfer based on politeness theory.

Data Analysis

Reliability of Coding

In order to avoid subjectivity in the coding, one American graduate student, majoring in East Asian

Languages and Literatures, was given the description of the semantic formulae and strategies used to perform a specific speech act, and asked to proofread to determine whether the use of the semantic formulae was accurate. He also double-checked the translated data in English from Japanese.

Data Analysis Methods

The present study is analyzed based on these semantic formulae of Cross-Cultural Pragmatics, Request and Apologies (CCPRA), which consists of two aspects: (a) the request head act strategy (RHA) and (b) the request supportive move strategy (RSM).

Request Head Act Strategy.

The request head act is rephrased as request mitigators. It is often in the syntax of words or phrases, and consists of downgraders to show indirectness. The list below shows types of request head acts. In parenthesis are examples used by Blum-Kulka and Olshtain (1984).

1. Interrogative (Could you do the cleaning up?)

2. Negation (I wonder if you wouldn't mind giving me a chance...)

3. Past tense (I wanted to ask you)

4. Embedded "if" clause (I would appreciate it if you give me a chance...)

Syntactic downgraders

(Blum-Kulka & Olshtain, 1984)

Native Japanese speakers tend to use the negation from verb-ending morphology in order to show indirectness in Japanese while English speakers are likely to use the rest of the syntactic downgraders in English as politeness strategies. According to Takahashi (2001), English requests can be mitigated to a greater extent by making them syntactically more complex by embedding the if-clause, that-clause, and/or infinitive "to VP" within another clause. Here, those syntactic downgraders show degrees of requesting forms. For example,

"I am wondering if you could VP"

"Do you mind if you VP?"

"Do you think that you could VP?"

"Would it be possible to VP?"

"Would/Could you VP?"

This is the variation for requesting in English. From top to bottom, the degree of politeness is declines. In contrast to English, native Japanese speakers rarely change the embedded clause to show mitigation. Given this difference, it is interesting to see how Japanese learners utilize such syntactic downgraders when they make a request in Japanese. The assumption is that some Japanese learners think of the embedded clause as a high degree of mitigation in Japanese and transfer such L1 politeness directly into Japanese. By doing so, their speech is considered ungrammatical in Japanese, and sometimes causes impoliteness when they make a request. In addition, there are downgraders that are used as phrases in the main request sentence.

Request Supportive Move Strategy.

The request supportive move is rephrased as external modifications. According to Blum-Kulka et al. (1989), the request supportive moves affect the context in which they are embedded, and thus indirectly modify the illocutionary force of the request. In Mizuno's study (1996a, pp. 94-95), she created a Japanese semantic formula for request supportive move strategies. In this study, I would like to adapt her coding. In order to analyze the cross-cultural data better, I have added *compliment* to Mizuno's semantic formula. The list below is a modified version of Mizuno's request supportive moves.

1. Grounder: Reasons, justifications (*Kochirano misu de wasurete shimattanodesu-ga* 'Owing to a mistake, I forgot to ask (you)')

2. Limitation: Reduce imposition (*Ojikan wa torasemasen* 'It shouldn't take long')

3. Cost-minimizer: Attempt to remove or reduce the interlocutor's burden by limiting the request (*Moshi gomeewaku de nakereba* 'If it's not too much trouble')

4. Pre-commitment: (*Onegai o kiitekuremasu-ka*? 'Would you do me a favor?')

5. Apology: (*Gomeiwaku o okakeshite sumi-*

masen. 'I'm sorry to bother you')

6. Compliment: (*Kurasu wa totemo omoshiro-kattadesu*! 'I have taken your classes and it was very interesting!')

7. Gratitude: (*Gorikai arigatoo gozaimasu*. 'Thanks for your understanding')

From the list above, it is important to mention that the cost-minimizer, compliment, and gratitude show positive politeness. The interlocutor usually has the desire to accept the request, and the speaker can use a cost-minimizer in order to prevent the FTA, saying 'if only you can'. Compliment and gratitude are speakers' positive politeness strategies that show a desire to be accepted by the interlocutor. On the other hand, limitation, pre-commitment, and apology show negative politeness. The speaker includes limitation, pre-commitment, and apology in the conversation so that the interlocutor won't feel imposed upon by the speaker's request and can be autonomous. All RSMs in the list above can be used by speakers in any languages. Therefore, it is interesting to see how many RSM each subject in English and Japanese will include in the role-play.

Request Perspectives

According to Blum-Kulka et al. (1989), requests usually include reference to the requester, the recipient of the request, and/or the action to be performed. The speaker can manipulate requests by choosing from a variety of perspectives.

Speaker-oriented: Emphasis on the speaker's role as the requester (*Okarishitemo yoroshii desuka*. 'Can I borrow..?')

Hearer-oriented: Emphasis on the role of the hearer (*Okashi shite itadakemasuka.* 'Can you lend me..?')

As found in Kobayashi and Rinnert (2003), the perspective of native English speakers is usually speaker-oriented while that of native Japanese speakers is hearer-oriented. Hill et al. (1986) also investigated relative ranking of politeness of request forms both in Japanese and English. Below is the chart they created to show the speaker perspectives in Japanese and English with the request head act.

The numbers 1 to 5 show the degree of politeness. The larger the number is, the more polite sentence becomes. Notice that most English speakers used the speaker-oriented verb *borrow* until the

Table 4. *Results for Request Head Acts (RHA) and Request Supportive Moves (RSM) for Three Tasks*

	Task 1			Task 2			Task 3		
Acts and Moves	NJ	JL	NE	NJ	JL	NE	NJ	JL	NE
Request Head Acts									
Consultative devices	1	0	0	0	0	0	0	0	0
Understaters	9	2	2	11	4	0	4	0	0
Hedges	0	0	1	0	0	1	0	0	0
Downtoners	0	0	2	0	0	0	0	0	0
Total RHA	10	2	5	11	4	1	4	0	0
Request Supportive Move									
Grounders	2	0	2	5	5	5	0	0	0
Guarantees, limitations	0	0	0	3	0	0	0	0	0
Cost-minimizers	5	2	2	3	0	0	0	0	0
Pre-commitments	3	1	1	2	1	0	3	1	0
Apologies	3	6	1	0	0	0	1	1	0
Compliments	1	0	3	0	0	0	0	0	0
Gratitude	5	6	5	6	4	5	5	5	5
Total RSM	19	15	14	19	10	10	9	7	5

Note. RHA = request head act; NJ = native speaker of Japanese; JL = learner of Japanese; NE = native speaker of English; RSM = request supportive move ranking of politeness of request form went down to level 3.5. In the same manner, most of the Japanese speakers used hearer-oriented verb *kasu* 'lend' for the polite request forms. Also, in Japanese politeness, the benefactive construction with an auxiliary verb such as *kudasaru* 'give' or *itadaku*, *morau* 'receive' plays an important role (Yasumoto, 2001). A benefactive construction can cause a speaker to show the feeling of his/her self-interest in the expression of the main verb just by adding the auxiliary verb *kudasaru* 'give' or *itadaku* 'receive' into the main verb with a conjunctive modification. There are some languages that allow the benefactive verb such as Japanese and Chinese. However, there is no such phenomenon found in English. Below are the possible request forms with benefactive construction for the main sentence in Task 1 and Task 2 in the study.

Task 1

Kai te itadake masen ka

Write te-form receive Neg Q

'I am wondering if you can write me (and I receive (it))…'

Ka ite kudasai masen ka

Write te-form give Neg Q

'I am wondering if you can write me (and you give (it) to me)'

Task 2

Kashi te itadake masen ka

Lend te-form receive Neg Q

'I am wondering if you can lend me (and I receive (it))...'

Kasite kudasai masen ka

Lend te-form give Neg Q

'I am wondering if you can rend me (and you give (it) to me)...'

Tsukawase te itadake masen ka

Use-CAU te-form receive Neg Q

'I am wondering if you can let me use (and I receive (it))...'

Tsukawase te kudasai masen ka

Use-CAU te-form give Neg Q

'I am wondering if you can let me use (and you give (it) to me)...'

Task 1 is limited to one main verb, *kaku* 'write.' On the other hand, in Task 2, there are two types of main verbs available and four possible ways to make a main sentence. The first two are the verb 'lend' and the second two are the verb 'use.' Both of the main verbs can be speaker-oriented or hearer-oriented when they are used in affirmative sentence by themselves; however, the auxiliary verb is the key to create a hearer-oriented verb. Once the benefactive construction was created with either *kudasaru* or *itadaku*, the main verb becomes hearer-oriented. For the second two, the main verb *tsukau* 'use' needs to be changed to a causative form in order to survive in the construction.

It is posited that in terms of the speaker's perspective (a) native Japanese speakers will use the honorific auxiliary verb *kudasaru* 'give' more often, while (b) Japanese learners might use the speaker-oriented auxiliary verb *itadaku* 'receive' as a result of L1 transfer. The findings from the data analysis are discussed in the following section.

Results

This section is organized as follows: First, the results from the use of polite form by Japanese learners (JLs) in terms of *wakimae* is described. Then, the findings are listed dividing into two semantic formulae, the request head act and the request supportive move, followed by the request perspectives. Other findings from the study are discussed at the end of this section.

The Linguistics Form Based on Wakimae

As I mentioned in the discussion of Ide's *wakimae*, Japanese people clearly distinguish the use of the honorific form according to the interlocutor's social status and social distance. Through different verbal behavior, Japanese people are expected to acknowledge social and situational position. The degree of imposition is not likely to change the use of linguistic form by the Japanese speaker; thus, it is not exactly face-threatening acts that affect Japanese honorific speech. The possible elements of honorific use in the role-play are considered to be the following: In Task 1, as I mentioned in the data collection section, there was great social distance because of the lack of intimacy. Also, since the situation was the student's fault because he waited until the last minute to ask for a letter of recommendation from the interlocutor, the ranking of imposition was considered to be high. In Task 2, the general manager and the employer often have a greater social power difference than any other situations in Japanese society.

Surprisingly, the NJs' and JLs' use of honorifics was similar in both situations. The purpose of Japanese honorifics is to show respect to people who have distance and power in society while the use of RHA and RSM will change in every situation. Even though English does not have prominent distinguished honorific forms as shown in the results from the NE speech, the JLs seemed to notice that the situation was rather formal, and they successfully utilized their honorific speech consequently. Even though there were some conjugational mistakes, they perceived the pragmatics of politeness in both of the situations.

Table 4 shows the summary of numbers of each categorized coding in four RHAs and seven RSMs. The total numbers of each category are also listed. Unfortunately, Task 3 seemed to yield no prominent results one RHA; therefore, only Task 1 and Task 2 are analyzed below. Each number shows the number of instances of each type.

Request Head Act

For the request head act, I focused on the main sentence that contains the request form in the conversation.

Use of Understater Chotto.

The understater *chotto* is one of the most common adverbs in Japanese. It literally means "a little bit" in English; however, it is used in various ways in Japanese conversations. Peng (1994) even referred to *chotto* as *hyakumensō* (百面相: multitudinous phrases; p. 27). According to Peng (1994), one of the functions for *chotto* is the speaker's reluctance to say something in order to make the speech sound less demanding and minimize the imposition. In Matsumoto's investigation, she retrieved the example from a Japanese women's magazine, and Japanese person looking for the shirts at the store.

Customer: *Tyotto [Chotto] ookii*.

Big

'Tyotto it's big"

Sales Clerk: *Tyotto ookii desuka.*

Big is Q

"Is it a little big?"

Customer: *Tyotto dokoroka.*

Far from "Far from a little bit!"

Shufu danwa (p.16)

In the first speech of customer, he/she intended to tell the sales clerk indirectly that the shirts was big, using *chotto* to minimize the imposition toward the clerk. However, the sales clerk assumed that the shirt was, in fact, a little bit big. Therefore, the customer ended up feeling uncomfortable since the sales clerk did not understand what he/she wanted. Here, the actual semantic meaning of chotto was interpreted by the sales clerk instead of the pragmatic meaning of chotto. For this reason, the use of chotto is somewhat ambiguous; thus, for learners to use pragmatic meaning of chotto must be challenging.

In the role-play, the NJ used chotto much more frequently than the JLs; in particular, one NJ in Task 1 used them five out of nine times. In Japanese discourse, request and other speech acts are expressed vaguely than clearly and directly. We can anticipate that this understater chotto is preferred and used effectively in the FTA situation by some NJs.

Request Supportive Move

For request supportive move, every speech was examined based on the verbal communication listed in the data analysis section.

Cost-minimizer

NJ used cost-minimizer expressions skillfully, especially in more face-threatening tasks. Okutsu (2000) mentions in her study that Japanese speakers also use (a) conditionals such as *dekimashitara* 'If it is possible' and *moshi ozikan arimashitara* … 'If there is time (for you)' and (b) provisionals such as dekireba 'provided it is possible' and sashitukae nakereba 'provided there are no problems (with that)' to mitigate the requests that followed. Table 4 shows the number of cost-minimizer used by the NJs and JLs. Notice that the NJs use cost-minimizer expressions more frequently than the JLs in both Task 1 and Task 2. Especially in Task 1, it is used by every NJ and in Task 2, three out of five NJs used cost-minimizers while no JL used any. It is obvious in NJ requests that NJs use various kinds of cost-minimizers such as dekireba 'if possible,' *moshi yoroshikereba* 'if it's fine with you,' *moshi yoroshikerebade yoroshiinodesuga* '(I) will be fine with that if it's fine (with you)' before making an actual request to protect the interlocutor's face. On the other hand, JLs' cost-minimizer is limited to one type, *yoroshikereba* 'If it's fine with you.' Here, Okutsu (2000) points out, "[I]f the non-native learners do not have experiential memories of situated language use regarding how Japanese people use apologetic/ mitigating expressions in their request making, they will naturally fall back on their limited bank of relevant memories in Japanese and—the bottom line—how they would make requests in their own language" (p. 205). However, by analyzing the speech of the NEs, I found that the NEs use the cost-minimizers in their English requests in conversation like the NJs. The function of the cost-minimizer is quite similar in both languages. This indicates that both NJs and NEs use a variety of cost-minimizers; however, because JLs have limited language production, they might only use one type of cost-minimizer. For this reason, the advanced language classroom can introduce a variety of request supportive moves.

Apology and Sumimasen.

Ide (1998) mentions that "originally an expression of apology, *sumimasen* is a word that is commonly heard and used in everyday Japanese discourse" (p. 509). However, this single expression can function to encompass the feelings of both thanks and apology in the Japanese language. It is often considered that when Japanese people thank someone for receiving something or thank someone for some behavior, people tend to think of themselves as imposing a burden on this person. Therefore, in order to reduce their FTA in negative face, Japanese people tend to use the word *sumimasen* instead of saying simply *arigatō gozaimasu* 'thank you very much.' Other researchers comment that "this phenomenon has attracted attention both from anthropologists and from social psychologists interested in Japanese language and culture" (Benedict, 1946, pp.105-106; Doi, 1975, pp. 27-28; Lebra, 1976, p. 92). In this study, some of the JLs seemed to use apology by under-standing the situation; however, it seemed that JL3 overused them in Task 1 and gave an impression of discomfort to the interlocutor. In this case, JL3 is aware of the use of *sumimasen*; on the other hand, because the task is strongly face-threatening, he thought that he should use them occasionally in the conversation. To avoid such a misconception, students need to learn the boundary of each mitigation strategies as well.

Request perspectives

There are a few findings for analysis of request perspectives. As Blum-Kulka et al. (1989) would have predicted, all the NJs used a hearer-oriented verb for the main verb in both Task 1 and Task 2. In Task 1, they said, "Would you write me a letter of recommendation?" and in Task 2, "Would you let (me) use your computer for a while?" However, the majority of NEs used the verb *use* as to show a speaker-oriented perspective as following.

I was wondering if I could use your computer (NE1, Task2)

I am wondering if I can use your computer in 10 minutes (NE3, Task 2)

As seen above, the perspective of Japanese speakers and English speakers are very different. However, the data show that the JLs successfully used hearer-oriented verbs in both Task 1 and Task 2, yet they had some difficulty in using the causative verbs in Task 2.

The Benefactive Construction

Earlier I posited that NJs would use the hearer-oriented auxiliary honorifics *kudasaru* 'give' (the honorific-polite equivalent of the verb *kureru* 'give'). However, I found that most NJs and JLs used the speaker-oriented humble auxiliary *itadaku* 'receive' (the humble-polite equivalent of the verb *morau* 'receive'), in contradiction of my hypothesis. Figure 1 shows that *itadaku* 'receive' (4.5) ranked higher than *kudasaru* 'give' (4.3). It is not obvious, however, that the NJs used the speaker-oriented humble auxiliary *itadaku* for higher mitigation. However, as pointed out earlier, benefactive construction can play a role to show the feeling of his/her self-interest into the expression of the main verb by adding the auxiliary verb *kudasaru* 'give' or *itadaku* 'receive'; thus, benefactive construction itself might indeed have a notion of politeness internally in spite of the request perspective.

For Task 2, interestingly, the NJs all used the causative verb *tsukawaseru* 'let use' which is hearer-oriented. They constructed the sentence with a causative verb and te-form. Then they added the humble-polite auxiliary verb and the question marker *ka* to make the sentence interrogative, shown as *tsukawasete itadakemasenka*? 'I am wondering if you can let (me) use (it)'. However, two JLs (JL4 and JL5) used the form *yoroshii desuka*? (the polite form equivalent of *iidesuka* 'Is it fine?') instead of *itadaku*. As I showed in the data collection section, the main verb in Task 1, *kaite itadaku* ('write' + humble auxiliary) and in Task 2, *tsukawasete itadaku* ('let (me) use' + humble auxiliary) were hearer-oriented. In order to make the sentence 'let (me) use the computer' with the humble-polite *itadaku* in Japanese, speakers found it necessary to use the causative verb with the *te*-form in Task 2. It is predicted that the causative verb construction is challenging for JLs to acquire and learners tend to avoid using it in conversation. As a matter of fact, Task 2 result shows that JL 4 and JL 5 know that the auxiliary verb *itadaku* is a high request head act strategy and they are willing to use it; however, because the main verb *tsukau* 'use' needs to be conjugated into the causative and te-form in order to connect with *itadaku*, the JLs avoided using the causative form, and used the second verb predicate into *yoroshii desuka* 'Is it fine?' Specifically speaking, JL4 tried to use *itadaku* from his speech on the first place, but after he uttered the first part of the verb *tsuka-* (the root of the verb *use*), he noticed that he couldn't say *itadaku* directly. Then he did not make the causative verb *tsuka(u)* 'use': rather, he chose to add *yoroshii desyooka* 'Is it fine?' to *tsuka(u)* which is a less-FTA strategy. Because a causative verb with the conjunction of the *te*-form and the humble-polite *itadaku* has a role of saving the speaker's negative face for not interrupting the interlocutor and is a high scale of Japanese FTA, It is suggested that JLs be aware of the speaker-hearer differences and learn the causative structure in the classroom instruction.

From my observation of the auxiliary verb, the JLs seemed to understand the use of wakimae; however, it is uncertain whether the JLs understood the degree of benefactive construction use based on the appropriate situation, rather, it can be considered that the JLs learned benefactive construction as set phrases in the classroom. Also, I approached to examine the learners' L1 transfer in request perspective; however, even though *itadaku* is a humble auxiliary and the JLs had the positive transfer on speaker-oriented perspective correctly, it is not necessarily appropriate to suggest that they understand the concept of request perspectives. Rather, based on the observation of the NJs use of *itadaku*, it seems that all benefactive construction involves the expression of appreciation internally related to the socio-cultural notion with orientation itself. Therefore, I couldn't find the precise result of request perspective as a politeness strategy with the limited data from this study.

Other Findings

In addition to RHAs, RSMs, and Request perspectives, there additional interesting findings resulted in from the study; sentence endings, the different order of request in Japanese and English, and the use of aiduchi 'back-channeling'.

Sentence Endings

Usually, a Japanese regular question sentence ends with the question particle ka; however, the data shows that a number of NJs did not finish in this way. The total number of times that NJs in Task 1 did not finish the sentence in this way was nineteen times out of 32 instances. In Task 1, NJ1 mentions *kaite itadaki tai ndesu keredomo*

write receive want but

'(I) want to receive (your) writing, but…'

Even though he completed the sentence with the verb *taindesu* 'want' once, the sentence continued with *keredomo* 'but..' and the speaker made the sentence rather vague. I believe the main clause *yoroshii deshooka* 'Would you be okay with that?' is hidden at the end of the sentence, and NJ1 tried to be as indirect as possible. Interestingly, NJ 5 tried to be much more indirect in the same situation. He mentions

Suisenjyoo o hitotsu kaite itadake nai ka-na to

recommendation ACC one write/te-form receive Neg QP Comp

'(I am wondering if you) cannot write a letter of recommendation'

In this sentence, it is hypothesized that NJ5 is waiting for the interlocutor's reply as he slowed down the sentence and did not finish it. This phenomenon tends to happen in many situations in the data. Surprisingly, among the 33 instances of NJ utterances in Task 1, thirteen were unfinished. On the other hand, of the total of 29 instances of JL utterances, only two sentences were unfinished. In Task 2, even though all of the NJs finished the main sentence for requesting, there was one situation in which the sentence was incomplete: when the senior manager inquired how long the employee needed to spend time on his computer, the employee did not finish the sentence.

It may be that a Japanese speaker unconsciously waits for the interlocutor's reaction and decision to decrease the degree of FTA in terms of negative face. In other words, the speakers give the interlocutor a choice to show his/her opinion and decision, and by not finishing the sentence, the interlocutor can be autonomous in the conversation. On the other hand, JLs are prone to finish the sentence and show their volition to the interlocutor. For this reason, I chose to categorize such unfinished sentences as Japanese specific request head acts.

A similar finding was reported by Tamura and Lau (1992), who compared the different conversation styles between Japanese speakers and English speakers. They explain that in Japanese conversation, "the receiver would let the conversation flow a bit more fully, using intuitive capacities to try to understand the message because it is his or her responsibility to sense the message" (Tamura & Lau, 1992, p. 327). On the other hand, Tamura and Lau (1992) continued that, in English, "It would be the sender's responsibility to speak more clearly, for instance, to use another expression so that the receiver would understand" (pp. 327-328).

Furthermore, the structure of the Japanese language helps in this NJs' tendency since the main clause is usually placed after the subordinate clause in complex Japanese sentences. Speech usually includes the main contents before the sentence ends, and so, failing to complete the sentence will allow interlocutors to think about a favorable answer to the request. However, in spite of the flexibility of sentence structure, it is important to note that JLs are likely to finish the sentence in order to be clear about their request. According to a Japanese instructor at the University of Oregon, the habit of finishing the sentence may be a result of in-class instruction. Students are usually instructed to finish sentences in the program. Therefore, it is possible to hypothesize that two processes are at work: JLs are likely to transfer L1 communication strategies in their speech endings to show the positive face; in addition, the classroom instruction seems to require that students finish sentences.

The deadline in Task 1.

In Task 1, subjects were to request letters of recommendation within a limited deadline. At this point, an interesting difference emerged between the NJs and the NEs. While all of the NEs mentioned the deadline in their own speech, only three out of five NJs asked the interlocutor to write a letter of recommendation, and all five NJs waited to see if the interlocutor would ask for the deadline. As for the JLs, three subjects mentioned the deadline in their own speech. It is not easy to tell if this result shows an L1 transfer from NE. However, at a minimum, the deadline can be mentioned in the very indirect way in this context. In particular, JL5 asked in a very direct way: "Well, I am sorry, but would you write a letter of recommendation by the day after tomorrow?" It is vital to choose words carefully and think of the interlocutor's perspective in each situation in order to minimize a face-threatening act. The results indicate that both NJs and NEs know the way to mitigate; however, when it comes to second language learning, it appears that learners need to learn the variations and their degree of frequency.

The results indicate that both NJs and NEs know the way to mitigate; however, when it comes to second language learning, it appears that learners need to learn the variations and their degree of frequency.

The use of aiduchi *'back-channeling'*

The other interesting findings were observed in the use of different back-channeling in English and Japanese in Task 1. When a professor (the interlocutor) was asking a student (the speaker) to write his strength or selling points, all the NJs responded with the short utterances "uh huh" at least six times while some of the JLs used it only twice in the same amount of communication. Then, by observing the NEs' back-channeling, there were no significant responses found. What is more, it seems that the NEs actually avoided such short utterances in the middle of conversation

NJ1

それで、あとで、帰ってからでいいですけれども（((はい))　こういうことであれば是非推薦状に書いてほしいと（((はい))　思うような、なんかあの（((はい))長所だとか（((はい))、セールスポイント（はい))　簡単でいいですから（はい))　箇条書きで（はい))メールしてくれませんか？

Sorede, atode, kaettekitekarade iidesukeredomo ((hai)) kouiutokorodeareba zehi, I, suisenzyooni kaitehoshiito ((hai)) omouyoona, nannkaano ((hai)) choosyodatoka((hai)), seerusupointo ((hai)) kantandeiidesukara ((hai)) kazyoogakide ((hai))meerushitekuremasenka?

Then, later on, it's okay to do (so) after (you) go home ((yes)) (you) want (me) to include in the letter of recommendation ((yes)), (you think) well, ((yes)) (your) strength ((yes)) and selling points ((yes)) the simple is fine

((yes)), Can't (you) ((yes)) email (me)?

JL1

あぁ、そうですか。それじゃ、なんとか書きましょう。ただし、こういうことを推薦状に書いてほしいという、　なんかあなたの、その長所だとか、セールスポイントがあったら、あとでメールでも いいですから、メモして、教えてください。（((はい))それを使って、あなたの推薦状を、書いてあげましょう。（((はい、わかりました))

Aa, soodesuka. Sorezya, nantoka kakimashoo. Tadashi, kooiukoto o suisenjyooni kaitehoshii toiu nanka anatano, sono choosho datoka seerusu point ga attara atode meeru demo iidesukara, memoshite, oshiete kudasai. ((hai)) sore o tsukatte, anatano suisenjyoo o kaite agemasyoo. ((hai, wakarimashita))

'Oh, I see. Then, (I) will somehow manage to write (the letter of recommendation). However, if there are your strength and selling point, which (you) want (me) to mention in the letter of recommendation, please let (me) know by email or writing memo. ((yes)). Then, I will write one by using it. ((yes, I got it)).'

NA2:

Okay, uh, okay.. What's so I guess five o'clock? In Oregon Hall? That's when would be due, right? ((yea)) Okay. Uh, yea, yea, I will get that for you. I need to look up your old records in terms of what degree you got in and everything uh, and why don't you go ahead and <pause> can you give me a copy of uh, personal statements? Uh, from your program that you were in.

Schegloff (1982) characterized such short utterance as "back-channels, whose functions are to convey backward messages from the hearer to the speaker indicating that the hearer is attending to, listening to, understanding, and expecting to continue the production of the speaker's main message" (p. 87). Therefore, back-channeling, which is referred to as aiduchi in Japanese, is the interlocutor's method to show the speaker their expression of interest, which can be understood as positive face.

Maynard (1986) compared Japanese and American dialogues, and observed that Japanese dialogues have almost twice as much aiduchi as American dialogue. From the empirical study, I found that the aiduchi technique is considered by Japanese people to show a positive attitude as an interlocutor. Since the rank of imposition is particularly high in the situation of Task 1, it seems that the NJs in the role of a student tried to show their intention to listen to the professor. For this reason, I believe that the high degree of ranking of imposition and the number of aiduchi are likely to correlate with each other.

Conclusion

The present study has attempted to analyze cross-cultural and linguistic differences between native Japanese speakers (NJ), Japanese learners (JL), and native English speakers (NE) in the speech act of request. In order to elicit participants' natural occurring pragmatic politeness, request situations in a role-play task were examined. The first research question was the following:

Are there any traces of L1 transfer in the socio-pragmatic features of JLs in terms of Politeness Theory?

It is important to note that they often used transference of the English politeness strategies into Japanese context. For example, JLs tend to finish the request sentence to make a clear and precise request while NJs tend to wait for the reaction of interlocutors when making a request. In Japanese turn-taking, I found that it is the interlocutor's responsibility to sense the message of the speaker. In the same fashion, *aiduchi* 'back-channeling' played an important role for Japanese communication strategy more than English, too. Also, the understater *chotto* was a unique feature in Japanese requests in order to minimize the imposition for negative face. JLs did not use it as much and it seems that they don't know *chotto* is used as a politeness strategy in realization to the hearer. Furthermore, the use of causative form for request speech was somewhat challenging for JLs. In terms of the use of Japanese hearer-oriented auxiliary honorific verb, there seemed more psychological feeling of cultural notion involved besides request perspective. Therefore the L1 transfer was hard to predict; for this reason, the further research is needed to investigate request perspectives.

The second research question asked the following:

What are the differences between pragmatic features JLs and NJs, especially the use of the request head act and the request supportive move formulae?

This research showed that JLs tend to use fewer request supportive moves (RSMs) in Japanese than NJs. Since NEs, too, use various RSMs for their politeness strategy, I assume that the language class introduces JLs to a limited number of RSMs. Since English has the similar concept of RSM as mitigation strategies, it is important to find the frequency with which RSM is used in Japanese. The misuse of pragmatics about Japanese requesting by a JL results in discomfort on the part of the interlocutor. I believe that the apology sumimasen was covered in the subjects' previous Japanese classes; however, one JL overused the expression in speech. 3) There were few findings for the alternation of the use of RHAs and RSMs between JLs and NJs since all tasks were set up with a similar degree of social constraints. The use of honorifics with the concept of wakimae in each situation was recognized by JLs as well as NJs. However, for future research, various tasks are required to examine this research question. These findings shed light on the difficulty of acquiring pragmatics in L2 acquisition. Also, this research has indicated that there are different communication strategies even among NJs in terms of politeness use. Fukushima (2000) mentioned that "I take politeness to refer to the use of communication strategies intended to maintain mutual face and to achieve smooth communication, taking into account human relationships. The promoting and maintaining of politeness call for displays of appropriate behavior" (p. 1120). What is considered to be appropriate varies from situation to situation and culture to culture, while personal values and tastes can also influence judgments of appropriateness. Not only Japanese learners but also native speakers of Japanese should take into account the individual's values and tastes.

Directions for Future Research

For future research, some alternatives to the present study might be considered. First of all, the performance tasks were carefully chosen in the present study; however, one of the NEs claimed that Task 1 was not realistic, and so the task was modified. In addition, the instructions for the task itself were so long that some of the JLs had a hard time recalling all the information required for the situation. Since non-native speakers tend to focus on the forms rather than meanings, such a long description may have confused them. In order to avoid such difficulty and practicality for classroom teaching, situations which are used in actual Japanese textbooks will be used for future study. Also, the use of non-verbal request acts such as pause, tone, and silence were not included in the data analysis. It is very important that these elements be taken into consideration in order to investigate psychological aspects behavior of students toward the interlocutor.

In sum, the present study focused on the request using a similar pattern in three tasks. When the recording data were analyzed, I often wondered if power and distance of speakers are different from the situations in this study. It would be interesting to compare a variety of situations with different weight in power and distance in future study. Further-more, as people's style of conversation evolves, the way of request strategies changes over time. The emphasis of the Japanese value system might change over time, and the change of such cultural values can change the social structure itself, and then, the way of requesting strategy might shift (as it has shifted) as time goes by. The request study in the historical point of view, preferably decades ago, and the future data collection will be a great resource.

Also, in terms of pedagogical implication, this research indicates that the Japanese learners lack explicit knowledge of socio-pragmatics to some degree, and so, they need to learn pragmatics competence along with culture aspects explicitly in the classroom. One way to improve this aspect of language learning is through the learner's textbook use. The textbook in the classroom should include more variety of politeness strategies and frequency of expression explicitly. Also, the instructors can remind students the importance of pragmatic strategies. In the future, it is my hope to create a curriculum for advanced Japanese learners based on Japanese speech acts, introducing the concept of different politeness strategies between Japanese and English and conduct follow-up research on the effectiveness of pragmatic-based classes.

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Politeness and Requests via Email

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Abstract: *This paper studies communication patterns, with a focus on the dynamics of making requests. The author approaches the study from the perspective of cultural dimensions (Hofstede, Hofstede, & Minkov, 2010) while using his own experience as a postgraduate student in an international setting. The relationship between politeness and directness is analyzed in communications with counterparts from different regions (Latin American countries and Japan) whose status is higher than that of the author.*

Introduction

Making requests is an everyday practice, yet it is one of the most complex social interactions. As social beings with limitations proper of the human condition, persons find it necessary to require either the active (i.e., asking the other to do something for you) or passive (i.e., asking for approval or permission) help of others. As well, the advancement of technology and the every time more extensive use of electronic means to perform both personal and professional activities have derived in the fact that nowadays communication via email is one of the most common means of interaction among people.

This paper intends to synthesize the issues of politeness in requests and communication via email. In the following section the analytical framework is presented, which is composed of studies on the relationship between politeness and requests, as well as technologically mediated communication. Afterwards, the author provides some examples of emails he has exchanged in the development of its postgraduate research with persons from three different cultures. The objective is to analyze how politeness is expressed in each different case and which cultural factors have incidence in those differences.

Analytical Framework

Much has been written regarding age and SLA (Birdsong, 1999; Marinova-Todd, Marshall, & Snow, 2000; Scovel, 2000; Singleton, 2001) with many researchers making a strong case for critical or sensitive periods for L2 acquisition. With these theories in mind, it is reasonable to ask if university-age students in Japan with the aforementioned deficits in English proficiency can be expected to function in an EMI environment.

Rodriguez Rios, J. D. (2015). Politeness and requests via email. *OTB Forum, 7*(2), 27-30.

The issue of politeness in requests has traditionally been associated to the non-directness of the formulation of the demand. Requests are intrinsically threats to the face of the individuals involved: for the person who is being requested it is a threat for his/her *negative face* (i.e. his or her freedom of action), whereas for the requestor the situation might turn out to be a threat for his/her positive face because of a potentially diminished image as a self-sufficient individual, or simply because of the fact of having caused trouble to the counterpart. The utilization of indirect or vague language allows some leeway to the requested person, therefore it is considered to be a strategy for the formulation of politer requests. Leech (as cited in Blum-Kulka, p. 131) indicates that indirectness relates in two ways to politeness: one by giving an opt-out to the requested, and two by diminishing the force or enhancing the tentativeness of the demand. The degree of directness/indirectness of a request can be categorized as proposed by Blum-Kulka, House, and Kasper in 1989 (as cited in Félix-Brasdefer, 2005, p. 77):

Direct strategies:

Mood derivable: *you, pay the bill*

Performative: *I ask you to pay the bill*

Need/want statement: *I need/want you to pay the bill*

Conventional indirectness

Suggestory formulae: *How about you pay-*

ing the bill this time?

Query preparatory: *Could you play the bill this time?*

Non-conventional indirectness

Hints: *I did not bring my wallet today and maybe you have enough money*.

Blum-Kulka (1987) in her study about politeness and request among native speakers of English and Hebrew found that the level of indirectness used or preferred for making request is culturally sensitive and might vary from one language to another. The study results show that the speakers of both languages agree that the most polite strategy is *query preparatory* and the least polite one is *mood derivable*, however the intermediate rankings vary considerably between the languages.

Félix-Brasdefer (2005) analysed the case of indirectness and politeness among Mexican Spanish-language speakers. As for indirectness, Felix-Brasdefer used the scale proposed by Blum-Kulka, whereas for politeness he referred to Scollon and Scollon (2001, cited in Felix-Brasdefer, 2005, p. 68) presented as follows:

Hierarchical politeness system (+Power, +Distance)

A subaltern ask his superior permission to go home early.

Deferential politeness system (-Power, +Distance)

You ask to borrow a pen from an unknown person in a public office.

Solidarity politeness system (-Power, -Distance)

A guy asking his younger brother to arrange the mess in the house's living room.

The findings of the study show that regarding *deferential politeness* situations, the majority of respondents used conventional indirectness strategy, sometimes non-conventional indirectness (particularly when addressing unknown people), and never recurred to non-conventional indirectness. In the case of *hierarchical politeness* the most preferred strategy was conventional indirectness, second was direct strategy, and last was non-conventional indirectness. Last, in the case of *solidarity politeness*, direct strategy is the most frequent, being followed by conventional indirectness and non-conventional indirectness respectively.

The study by Duthler (2006) about politeness through technology-mediated communication compares the cases of messages made via voicemail and email. This study concluded that email allows for the formulation of politer requests as this mean of communication provides greater control over preparation, conformation, edition, and execution of a message.

Cultural Traits

In this section various efforts at EMI will be explored with a view to identifying some of the pitfalls and issues that institutions around the world have faced. The following is a transcript of an exchange between a science teacher and a class taken from Arden-Close (1993) that illustrates some of the frustrations associated with EMI instruction:

For the present study some communications of the author with counterparts from Colombia, Mexico, and Japan were analyzed, therefore it is convenient to take a look to the cultural traits of each country. Figure 1 shows the scores for the three countries in the six cultural dimensions of Hofstede, Hofstede, and Minkov (2010).

In terms of *power distance*, the highest score is Mexico's with 81, being followed by Colombia with 67, and in third place Japan with 54. In terms of *individualism*, Japan is relatively more individualist that the two Latin American countries among which Colombia has a more marked tendency towards collectivism (scoring only 13 points out of 100 in individualism). Regarding *uncertainty avoidance*, all three countries score high, close to the maximum score of 100. In terms of *pragmatism*, Japan scores considerably high at 88, while Mexico and Colombia score low respectively at 24 and 13. Finally, in terms of *indulgence* Mexicans and Colombians show high marks whereas the Japanese score rather close to the opposite extreme which is *restrain*.

Having made this brief review on cultural traits, the following section will analyze some examples of communications via email with counterparts from Colombia, Mexico, and Japan. These are all messages sent in the development of a research project, and the author attempted to configure the messages in a fashion that would be proper regarding both the culture and the (higher) rank of the receivers. The messages sent to the Colombian and Mexican counterparts were originally written in Spanish, therefore a translation in English language is provided for this

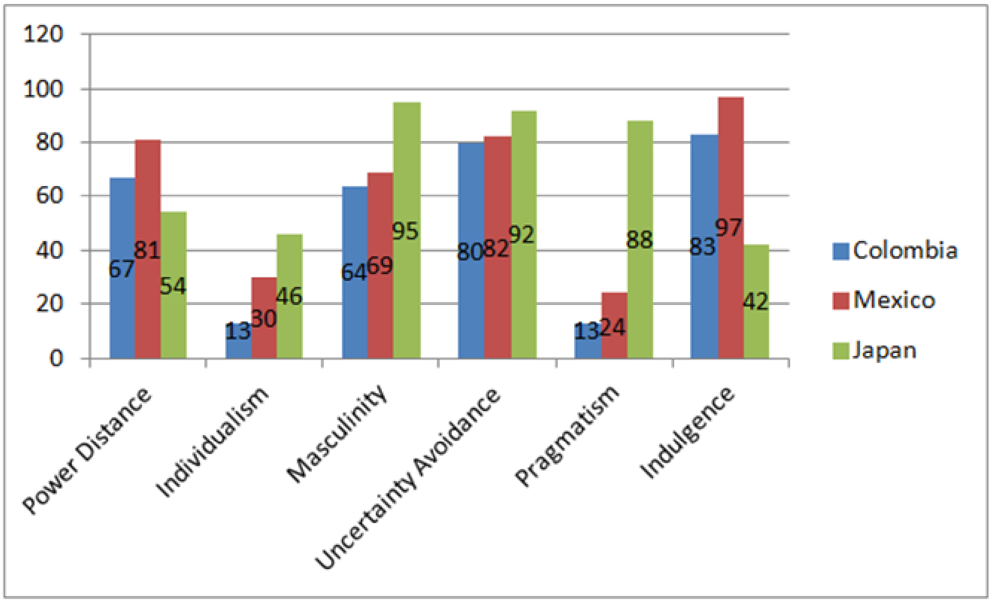

Figure 1. Cultural dimensions: Colombia, Mexico, and Japan. The information for the graph is taken from Hofstede, Hofstede, and Minkov (2010).

paper.

Cultural Traits

Writing an email to a Colombian counterpart

The following message was directed to a Colombian professor (female) requesting advice and materials for a research project:

16/04/2014

Hello [given name], <u>How have you been?</u> I hope everything goes well.

I want to tell you that since early April I have been assigned to an advisor, and so I am already carrying out research for my thesis.

Kindly, <u>I would like to ask your advice</u> regarding academic literature on free trade agreements of Colombia, as I know that you have been working on that topic and I appreciate your guidance on what sources I can review.

I appreciate your help. <u>Please take care and let's keep in touch</u>.

Juan David.

This message was configured in a manner that is both polite and warm. Even though the author is addressing a superior, it is ok to greet her with an open question such as "how are you?" so that the message can be con-figured as an actual two-way conversation. At the same time, the closing remark "please take care and let's keep in touch" denotes politeness, as it shows that the sender of the message has an interest in the receiver's welfare, and tries to show that the purpose of the message goes beyond the mere fact of making the request. The author relates the characteristics of the message with the cultural traits of (low) pragmatism and (high) indulgence proper of the Colombian culture.

Writing an email to a Mexican counterpart

04/06/2014

Dear [given name]:

<u>How are you?</u> I hope everything goes well at work.

Kindly, <u>I write to you in order to ask the contact details</u> of the Director of "Company X", who you mentioned in our previous conversation.

Once again, I thank you for your kind attention.

Cordially,

Juan David Rodriguez Rios

The analysis of this message is similar to the one of the message directed to a Colombian counterpart. The greeting includes an open question and has a friendly tone. However the message is shorter as the distance (i.e. familiarity) between the sender and the recipient is not so close to enter into many niceties. The request strategy used in this case is *directness*, which allows the message to be clear and short.

Writing an email to a Japanese counterpart

04/07/2014

Dear Professor [family name]:

I hope you are doing fine during this week.

Attentively, I would like to ask your time availability for next week, for consultations on my research and paper for the IR concentration.

Thank you very much for your attention.

Cordially,

Juan David Rodriguez Rios

In this case the message is plain and short. It does not include an open question as it does not intend to sound conversational to the receiver. The politeness is added to the message in the formulation of the request by *conventional indirect* strategy and by thanking the receiver at the closing.

Conclusion

This paper has attempted to explore the issues surrounding English as a medium of instruction in higher education institution contexts. As much as possible the ideas in this paper have been based on actual research and case studies from tertiary institutions around the world. There is still very little research in the area of EMI in HEI contexts, and, therefore, any institution considering adopting this approach should consider carefully its reasons for doing so, it goals, and its available resources.

The issues of politeness and directness in requests made via email are addressed in this brief study. The author compared the cultural traits of the culture to which his counterparts in communications belong, and exposes some examples of communications via email which were tailored to fit those cultural features. The author found that in communications with Spanish-speaking Latino American counterparts the communication tends to be more conversational and show elements of closeness, in spite of the power distance that might exist between the interlocutors. With the Japanese counterpart, the communications was polite though rather restrained and direct.

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Sherlock Holmes:
English Humour in Translation

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Abstract: *Adrian Conan Doyle expressed in an interview with Joan Bakewell (Conan Doyle, 1969) that his father gave Sherlock Holmes certain characteristics—vices as it were—to make him more human. One of those was his use of the seven percent solution of cocaine. Sir Arthur Conan Doyle (1927) also indirectly confirmed the human side of Sherlock Holmes by receiving correspondence addressed to Sherlock Holmes from people all over the world who considered him to be a real person and asked him for advice. The present article addresses the humour—another human trait—in the canon and how it is received in translation by a Japanese reading audience.*

Introductory Considerations on the Canon and Other Available Editions in View of Elements of Humour

Introduction

There are various ways to familiarize oneself with the Sherlock Holmes canon. Depending on one's purpose, available texts range from unabridged editions to translated editions. In this paper I will expound in detail on the different possible editions similar to how Jakobson has observed the existence of different translation types (1959): intralinguistic translation (rewording in the same language) and interlinguistic translation (translation proper into other languages). The triad in his system is formed by the inter-semiotic translation type (transmutation into another medium). From book to film can be considered as one form of medium trans-ference. However, this is beyond the scope of the present paper. What happens to the humour of the original in these different editions is the reason why a survey was done among Japanese readership with regard to one particular adventure within the canon.

The main subject in this study is the question of humour, clearly present in the Sherlock Holmes canon, and how that is either kept or altered in other possible editions of the canon. Although the survey with a group of native speakers of Japanese looks at the humour in translation into another language, for comparison the study will also refer to the graded reader editions of The Adventure of the Speckled Band, the main story in the survey. The relation between graded reader and unsimplified editions of the same work is to enhance reading ability for second language learners, resulting in them being able to read unsimplified material (Nation, 2009, p. 50) as a goal. Since graded readers are simplified editions—or reworded translations in the same language—it has some effect on the aspect of humour of the original. In more detail this will be addressed further in the section dealing with graded reader.

Bode, J. (2015). Sherlock Holmes: English humour in translation. *OTB Forum, 7*(2), 31-45.

In order to identify the types of humour, other stories in the canon will also be addressed. The humour in the canon is not merely constricted to verbal means; there are also humorous situations abundantly present which need to be explored. The essential question of the survey is whether the humour of the original can actually be appreciated in the translated edition by a Japanese reading populace.

Theoretical Overview of Humour

In the preparation of this article on the humour in the Sherlock Holmes canon, it is necessary to introduce some of the theoretical studies done in this field. Humour can be researched through a wide range of inter-disciplinary approaches. In Raskin (2008) it is possible to look at humour from study fields like psychology, philosophy, anthropology, and other academic disciplines. Since this paper is mainly looking at humour from a literary point of view, the chapters of Attardo (pp. 101-155), Nilsen (pp. 243-280), Carrell (pp. 303-332), Triezenberg (pp. 523-542), and Chiaro (pp. 569-608) are very beneficial for that purpose. The first chapter is a discussion of linguistic analyzing models of humour for quantifiable results; the second chapter introduces the wide field of literary humour and their researching participants; the third chapter repeats more accessibly the first chapter highlighting on the Raskin' theory of GTVH (see below) and other basic theories (Incongruity, Disparagement, Release/relief, and others); the fourth chapter applies GTVH model to examples from a long history of literature; and the last chapter is on humour in translation. The GTVH model is a recurrent feature in the chapters referred to above. In appendix 1 the model extends humour from a linguistic/semantic to a non-linguistic/ pragmatic level as well.

This article discusses the types and situations of humour (Attardo) used in the Sherlock Holmes canon with examples. Edward Hardwicke (2003; Dr. Watson in the Granada series) observed in an interview that people doing a difficult job tend to laugh more. The result of this, not stated by Hardwicke, is that the fictional character Holmes combined with his other flaws (drug addiction, unsociable character at times, among others) made him more real than life itself. It resulted that the reading public initially thought he was a real person.

Types of Editions

There are different possibilities in selecting a particular Sherlock Holmes edition, the choice of which depends largely on the preferences of the individual readers. One of the reasons to read an unabridged edition is to appreciate through the particular language use of Conan Doyle how the story and characters come alive in one's imagination with a 19th century atmosphere because of its wording. The graded readers are partially functioning as a means to language acquisition; Nation (1999) also recognizes there are other benefits in reading graded readers. For example, by introducing the story on a more accessible level the reader can understand the story content more fully. The translated edition of this Sherlock Holmes story brings out the content and language of source text (English) into the target text (Japanese). One of the respondents of the survey for this article selected Speckled Band edition (the Kadokawa edition, 2011) to read during his bus ride to Tokyo from Mito. This means he could read the story in his first language (Japanese) in about two hours, while the original would have taken him weeks to complete.

In the next section, I will describe what kind of humour is present in the original and how this has either been kept or altered in the translated or graded reader editions. One important fact to remember regarding the Sherlock Holmes canon is that the stories are interlinked, although the stories can also be read independently. The humour in The Speckled Band (Conan Doyle, 2007, pp. 214-229) is recurrent in a much later story titled The Three Gables (Conan Doyle, 2007, pp. 1059-1069). Therefore, it is necessary to look initially at certain cases in the canon before concentrating on the main Sherlock Holmes story used for this survey. The humour in this particular story will then be understood in context with the humour throughout the canon.

The humour "infested" in the Sherlock Holmes canon?

In the Sherlock Holmes canon humour has an essential quality in demonstrating among others the sharpness of Holmes' ability in observation and deduction. It also functions as a way to show Holmes' ability to remain collected and peaceful when people are intentionally or unintentionally testing his patience. In the canon there are two main categories of humour clearly apparent. One is on a verbal level, while the other has a more non-verbal, perhaps even a situational, quality to it. Moreover, at some occurrences in the canon the humour comes about with the two integrated. Through a selected number of examples from the original stories I will attempt to clarify the categories described above. In the subsequent sections on the graded reader editions and translated editions I will describe how the humour either was retained or disappeared through linguistic and/or cultural necessities. Through the survey, I will attempt to elucidate what the effect was of the translation onto the humour embedded in the original.

In the first story of the canon, *A Study in Scarlet*, there are indicators on a lexical level that Holmes is either a priest or someone involved in criminal investigations. Words like confess and cross-examination find their way in the dialogue between the two future room-mates (Conan Doyle, 2007, p. 14). However, from the general context of finding out their general natures and tendencies these idiosyncratic vocabulary choices are out of place and have the effect of creating a humorous quality to this particular section. The words *confess* and *cross-examination* could be seen as a form Script Opposition (SO) (Attardo, 2008) wherein compatible A (confess) is in opposition with compatible B (cross-examination). Script Opposition is one of the parameters Attardo and Raskin recognized in what they call General Theory of verbal Humour (GTVH). This theory is a revision of the earlier Raskin's Semantic-Script Theory of Humor (SSTH) and focuses on semantic/pragmatic study of humour. Interesting to note, is the reference to the Mormon religion and sect throughout the story, which has been described as committing crimes in the pursuit of their religion. To some extent, this could be considered ironic, since they prosecute their own members, after this religious denomination had been prosecuted and had to displace itself to a new area in the US.

In the second story, *The Sign of Four*, there are two sections to note. In the first one, Watson' suggestion to Thaddeus Sholto of taking large doses of strychnine as a sedative indicates a rather dark sense of humour within Watson (Conan Doyle, 2007, p. 76). By killing the patient it will be possible to calm him down. Watson was partially irritated by Sholto's insensitive talk towards Mary. A second example is the disguise Holmes used in his investigation to play a practical joke on Watson and Inspector Jones, the main Scotland Yard inspector in this case, waiting for him to return to Baker Street. They were totally taken in by his new appearance as an old mariner in dress as well as his assumed dialect (Conan Doyle, 2007, p. 95).

A highly situational example of humour can be observed in *The Scandal of Bohemia* wherein Holmes as well as Irene fool each other in their disguises. The verbal humour in this case is less prominently present. The disguise of Holmes culminates in having to be the witness for Irene and Godfrey in their marriage (Conan Doyle, 2007, pp. 117 - 131).

The way Holmes expresses himself in *An Adventure of Identity* (Conan Doyle, 2007, p. 157) marks the developed mind of moral justice, towards the sneering look of the culprit in this story (Mr. Windibank) and knowing that the law cannot touch him, he announces:

> "it is not part of my duties to my client [Windibank's stepdaughter], but here is a hunting crop handy, and I think I shall just treat myself --- ".

This looks very much like treating oneself to something that gives great pleasure. Here it is the punishment of a culprit deserving a beating. Due to the misplaced wording (…treating oneself…) humour has been achieved even in this potentially serious development in the case.

When Mycroft is introduced in *The Greek Interpreter* (Conan Doyle, 2007, p. 401), he has a small contest with his younger brother showing the ability in observation and deduction between the two Holmes brothers in a quick succession of their retorts to each other. Like Watson, the reader will be surprised to learn that Holmes has a brother with even keener faculties than himself. Their rhetoric in quick succession produces a humorous effect in the process.

> "An old soldier, I perceive," said Sherlock.
>
> "And very recently discharged," remarked the brother.
>
> "Served in India, I see."
>
> "And a non-commissioned officer."
>
> "Royal Artillery, I fancy," said Sherlock.
>
> "And a widower."
>
> "But with a child."
>
> "Children, my dear boy, children."
>
> "Come," said I, laughing, "this is a little too much."
>
> "Surely," answered Holmes, "it is not hard to say that a man with that bearing, expression of authority, and sun-baked skin, is a soldier, is more than a private, and is not long from India."
>
> "That he has not left the service long is shown by his still wearing his 'ammunition boots', as they are called," observed Mycroft.
>
> "He had not the cavalry stride, yet he wore his hat on one side, as is shown by the lighter skin of that side of his brow. His weight is against his being a sapper. He is in the artillery."
>
> "Then, of course, his complete mourning shows that he has lost some one very dear. The fact that he is doing his own shopping

looks as though it were his wife. He has been buying things for children, you perceive. There is a rattle, which shows that one of them is very young. The wife probably died in childbed. The fact that he has a picture-book under his arm shows that there is another child to be thought of."

Holmes' smoking habit is nicely encroached upon in *The Hound of the Baskervilles* (Conan Doyle, 2007, p. 463) when Watson is overtaken by a coughing fit when he enters the room:

"Caught cold, Watson?" said he.

"No, it's this poisonous atmosphere."

"I suppose it is pretty thick, now that you mention it."

"Thick! It is intolerable."

"Open the window, then!..."

Possibly through the unintentional humour of Watson' complaint triggers an ensuing dialogue that produces the humorous effect not guaranteed by the actual situation

In the description of the pub incident in *The Solitary Cyclist* we see Woodley's cascade of direct questions to Holmes resulting into the following description of the situation:

"He [Woodley] had a fine flow of language, and his adjectives were very vigorous. He ended a string of abuse by a vicious backhander which I failed to entirely avoid. The next few minutes were delicious. It was a straight left against a slogging ruffian." (Conan Doyle, 2007, p. 605)

In *The Priory School* Holmes has a verbal joust instead with the local countryman named Hayes. If Holmes is unable to walk further he should hop further as far as Hayes wants to extend his help:

(SH) "I can hardly put my foot to the ground."

(H) "Don't put it to the ground."

(SH) "But I can't walk."

(H) "Well, then, hop." (Conan Doyle, 2007, p. 623)

As a final example for this section on humour in the canon in the Milverton story (*The Adventure of Charles Augustus Milverton*) Holmes is suggesting to Watson (?) to do an "action that is morally justifiable, though technically criminal [to burgle Milverton's house to collect the pocket book filled with information Milverton uses for his blackmailing schemes]."

"We have shared the same room for some years, and it would be amusing if we ended sharing the same cell." (Conan Doyle, 2007, p. 649)

Within the canon verbal humour is sometimes the outcome of the situational context it is based on. Holmes' sense of humour seems to help him in difficult situations as well as on an interpersonal basis with Watson. The discussion of the humour in The Speckled Band and The Three Gables is kept for the next section, and this is mainly because of the strong similarity between them as far as the imposing visitor goes. Since The Speckled Band forms the essential story for the survey discussed in this paper, it deserves to be discussed separately.

The Humour in *The Speckled Band* and *The Three Gables*

In *The Speckled Band* there are at least three sections where a certain degree of humour can be considered. In the beginning of the story (Conan Doyle, 2007, p. 214), the description of the forced wake-up by the visitor of Mrs. Hudson, and in turn of Holmes, and at the end of Watson has a certain degree of situational humour to it. For referring to it later in discussing the graded reader, I would like to denote this scene as the "knock-up incident at Baker Street". The second point of humour is Roylott's visit to Holmes and his subsequent flow of language addressing Holmes in an offensive way, and Holmes undisturbed reaction to this (see appendix: Speckled Band 220-221). The third humour element is at the end of the story where Holmes suggests to Helen and Watson that he and Watson spend the night in her room. Both Helen and Watson are astonished and slightly shocked by this particular plan (Conan Doyle, 2007, p. 224), but they soon discover the necessity of staying over at the old scene of the crime where Helen' sister dies by the designs of her stepfather. In *The Three Gables* (Conan Doyle, 2007, p. 1059), the unnamed visitor at first (Steve Dixie) is, in a similar way as it occurred in The Speckled Band, put off by Holmes' response to the intimidation attempt (see appendix: The Three Gables). In both instances Conan Doyle depicts Holmes as being unfazed by intimidation by using humour as a means to control the situation. His humour, however, has also a force of conviction to it, namely, not to underestimate him with it.

> "Thick! It is intolerable."
>
> "See here, Mr. Holmes, you keep your hands out of other folk's business. Leave folks to manage their own affairs. Got that, Mr. Holmes?"
>
> "Keep on talking," said Holmes. "It is fine."
>
> "oh! It's fine, is it?" growled the savage. "It won't be damn fine if I have to trim you up a bit. I have handled your kind before now, and they did not look fine when I was through with them."

These two examples show how the Sherlock Holmes canon encapsulates a 'fine flow' of humor. Although there is a similarity between these two quotations almost 20 years apart, the sense of humour of Holmes seems to have not altered in that period of time. On the other hand, Holmes' humour seems to have matured in his later periods towards his close associates. In the beginning the humour of Holmes seemed more hostile/aggressive (Attardo, 2008) towards either Watson or Lestrade. There is a gradual change within the canon of Holmes' judgment of slow(er)-minded individuals than himself becoming less sharp and harsh in his statements towards them. What actually made him change is difficult to spot in a single statement, but after his retirement to Sussex when he has to write and sees firsthand how difficult it is to record a case smoothly (Conan Doyle, 2007, p. 1083: *The Adventure of the Lion's Mane*).

Humour in the Graded Readers

Since the main topic of this paper is on what happened to humour in translation it might be instructive and helpful to see what happened in the intralinguistic editions (graded readers) of *The Speckled Band* before actually to explore the interlinguistic translation in Japanese through the answers the participants of the survey gave. By having read Sherlock Holmes in English first, it is almost impossible to keep an unbiased perspective in reading different editions in another language. Therefore, devising a survey for native speakers of Japanese became a necessity for gathering information.

Returning to the topic of this section, there are some differences among the available graded readers for *The Speckled Band*. Because there are different levels for this story in publication, it is interest-

Table 1. *Comparison of the Treatment of Humorous Episodes in Three Graded Readers*

Oxford (stage 2: 700 headwords)
1. Holmes & Knock up incident: excised (p. 1)
2. Roylott visit: excised (# p. 6)
3. Holmes suggestion (stay overnight): retained (p. 9)

Penguin (level 4: 1700 headwords/intermediate)
1. Holmes & Knock up incident: just the facts; without humour (p. 1)
2. Roylott visit: although simplified, to some extent the humour remained; the colourful language of the original has not been kept (p. 10)
3. Holmes suggestion (stay overnight): retained (p. 15)

MacMillan readers (level 5: 1600 basic words/intermediate)
1. Holmes & Knock up incident: excised (p. 4)
2. Roylott visit: retained, but just the facts and without a strong element of humour (p. 12)
3. Holmes suggestion (stay overnight): retained (p. 18)

ing to see that with higher levels the humour in the story could be retained. As shown in Table 1, the main characteristics are given of the Oxford, Penguin, and MacMillan editions regarding the three sections of *The Speckled Band*. It seems that with the rewording in the Oxford edition (stage 2) more than in other editions, certain elements, such as humour, in the story could not be kept. However, with a difference of 1000 headwords the element of humour emerged in the higher level editions of Penguin (level 4) and MacMillan (level 5). The graded readers are also designed with language acquisition objectives set and therefore choices must be made whether to retain or disregard humorous sections in an attempt to make the reader more accessible for the language learner.

Humour in an Academic Setting

Martin (2012) devotes his chapter on the subject of humour as it is incorporated within positive psychology. This is a pursuit of study in psychology wherein both positive and negative sides in people are studied to optimise human functioning in society. He introduces humour and the different methods to measure it in a historic setting. Although the main topic of his chapter is beyond the scope of this article, his emphasis on a measurement system which includes both adaptive (beneficial) and maladaptive (harmful) uses of humour in coping with stress, as well as ways in which humour may both facilitate and impair social relations (p. 324, paraphrased) could be considered in the present article on the use of humour within the Sherlock Holmes canon.

In the case of Sherlock Holmes's implementation of humour in his life and work, psychologists could expand further on whether his type of humour has a healthy defense mechanism (p. 315) to it to insure psychological mental health and well-being as an outcome, or instead has a more detrimental element to it and is inherently harmful to himself as well as the interaction with others. From the examples stated above Holmes' humour seem to have more the quality of defusing a potential dangerous situation, or to mentally detach himself from a seemingly unsolvable conundrum. His humour does not seem to function as a form of defensive denial (p. 322) to avoid dealing with the difficulties at hand, although at times it has a sarcastic quality to it as well when he shows Watson his flaws in using Holmes' method of deduction.

The aspect of humour within the Sherlock Holmes canon has also been addressed to by Klinger (2005, pp. 1530-1531) in his annotated study of the entire canon. It shows humour as experienced by Holmes himself personally with the telltale occurrences of his laughter, smiles and other such direct indicators of experiencing humour. The present paper is not concerned with Holmes personal sense of humour, but more with the reception of the canon's humour, both in its linguistic form as well as situational form, by its readership. What is more this paper is looking at the responses from an audience of a different culture and language into which the original story has been translated. It shows the possibilities of transferring "local" humour towards "global" humour.

Survey on *The Adventure of the Speckled Band* in Japanese (Madara no Himo)

Introduction

The survey for the present paper was conducted among twenty two respondents with Japanese as their first language. The purpose of the survey was to examine whether the main points of the story; the historical sub-elements (inter alia, use of carriages, the colonial period of India); and Conan Doyle's particular sense of humour could be understood by the respondents in reading the selected Japanese edition of their choice. The number of returned survey reached 50% of the total. Among the male respondents this amounted to six; while the female respondents returned five answer sheets. In most cases, the survey answer sheets followed a digital path, while the different editions were sent out in hard-copy style through the postal services. From the eleven returned three were hand-written and subsequently transcribed in a digital format. The low return has most likely been the result of the time it took to read the self-selected edition by the respondent and to fill out the survey. It took one respondent a bus-ride to Tokyo from Mito, which means about two hours to read the entire story with additional time needed for answering the survey. The author of the present paper did not participate in the survey in order to keep a neutral position in view of this survey. Furthermore, the initial purpose was to see the responses of first language (Japanese) respondents, not those from respondents reading Japanese as a second or third language. The author himself is a non-native Japanese reader, who has the tendency to read the translation of Sherlock Holmes stories with the original stories in mind; this hardly constitutes an unbiased reading of the available translated editions in Japanese.

Details of the Actual Questions

The survey contained seven questions; ranging from bibliographic/linguistic considerations, and content focused concerns, to the humour centered element in the story. Here, I will give the translation of these questions for reference.

After a brief introduction on the survey and its purpose, the respondents were asked to supply a little individual background information. Besides the identity of the responder (full name), occupation (with details), age-group and birthplace (for local humour response differences) were also necessary information details for classifying the survey results.

The seven questions were as follows:

Question 1 – What edition did you choose, and why did you choose this one?

Question 2 – Why did you not choose the other ones?

Question 3 – From the edition you had chosen, what was your impression regarding the personalities of the characters, the incidents, and/or the historical references in the story?

Question 4 – What is your impression of Dr. Roylott's appearance in the story?

Question 5 – Do you think the Japanese is unnatural in the Japanese editions of the Sherlock Holmes story?

Question 6 – Have you ever read the story Speckled Band in the original language? If yes, please give bibliographic details

Question 7 – Within the story have you felt anything of being humorous? If yes, please write down the section and page number

Survey Results

Through the survey it became evident that the respondents were able to retrieve the basic storyline with its particular plot and setting. The reasons why a certain edition has been chosen is very different from respondent to respondent. But, if they are generalized, the reasons were for some respondents linguistic in nature (length of sentences, accessible expressions, the presence of paragraphs, degree of succinctness, or the fluent style in Japanese expressions); however, other placed more emphasis on the general book design. The other editions lacked or did not have these qualities and were therefore set aside.

Among the eleven respondents, the Kadokawa Bunko edition received the highest score (5), while the Shinchō Bunko edition scored not at all (0). In figure 4 I have separated the scores according to male and female respondents. Among the female respondents the Kadokawa edition scored highest; while Kōbunsha edition scored better with the male respondents. The reasons, as stated earlier, were mostly linguistic in nature; with book design considerations in merely two of the surveys returned.

These translations leaves these readers with an almost similar understanding of the main points in the story. Roylott comes over for the Japanese male readers as a person who is selfish, impolite, having criminal tendencies, afflicted with mental ailments and is borderline deranged. The female readers broaden these observations with a more adverse description of his character. He is, inter alia, violent, malicious, greedy, extremely short tempered; however, at the same time, he is also seen as being a person with a certain degree of erudition and learnedness. This shows that Roylott has been preserved in the translated edition as a rather complex character.

The respondents commented that the Japanese in

Table 2. *Responses for the Different Japanese Editions*

Edition	Respondents	Male	Female
Kadokawa Bunko	5	2	3
Kōbunsha Bunko	4	3	1
Sōgen Suiri Bunko	2	1	1
Shinchō Bunko	0	0	0
Total	11	6	5

the translation did not present any inhibition in the reading process, although two of the six male respondents and two of the five female respondents expressed that some minor linguistic awkwardness were visible. One respondent gave the following examples to go beyond the survey point (humour in translation) and commented on the limitations of literature in translation:

From the Kadokawa edition (p. 257), there is the following sentence:

> 「探偵の仕事を愛するがゆえに（tantei no shigoto wo aisuru ga yue ni)」

According to this respondent, the Sōgen Suiri Bunko edition (p. 299) has the same part in a slightly more formal register, while the first one follows a more colloquial style to it. The language register of the Sōgen edition he considered a little out of place when one considers the content of the story.

> 「探偵術の愛着から（tanteijutsu no aichaku kara)」

The original sentence can be found in the Strand edition (2007) on page 214 in the following manner extended from the partial quotation:

> […working as he did rather] for the love of his art [than for the acquirement of wealth]

Two more examples this respondent provided regarding Japanese idiomatic expressions which are not in general use at present and seem to him a tad too grave for the overall effect.

The Sōgen Suiri Bunko edition (p. 299) translated the term *singular* as it appeared in the following quotation as:

> 「奇奇怪怪［な様相］(kikikaikai na yōsō)」
> ［…， I cannot recall any which presented more] singular [features than that which were associated with….the Roylotts]

The second example (Sōgen Suiri Bunko, p. 299) by the same respondent concerns the idiomatic Japanese expression for untimely death, 急逝［kyūsei)] as it appears in the following context:

> 「…、つい先月その約束の相手の女性が急逝し、(. . ， tsui sengetsu sono yakusoku no aite no josei ga kyūsei shi,)」

In the Strand edition (2007, p. 214) this quotation is stated as follows:

> [.. I have only been freed during] the last month by the untimely death of the lady to whom the pledge was given,…

Except for one respondent, the respondents emphasized that they had not previously read the story in the original language and they responded merely to the Japanese translation. Because they had not read the story in the original edition, they were not hindered by any foreknowledge of the story, and it resulted into answers that were genuine and unbiased.

As for the point of humour, the respondents recognized two of the three major ones. The knock-up segment was recognized as being situational humorous by one of six male respondents, and one out five of the female respondents. Roylott's intrusion and attempted intimidation received a higher score. Among the male respondents it received a score of five out of six, and among female respondents it received two out of five. One respondent in each group concluded that the story was devoid of humour.

One respondent located an overlooked humorous exchange between Holmes and Watson in the Kadokawa edition (p. 291):

> 「とんでもない家だね。あれはひひだよ」
> ［家：ie］

[source text: "It is a nice household," he murmured. "That is a baboon."] (Conan Doyle, 2007, p. 226). This was uttered by Holmes after being surprised by a strange creature in the dark garden of Roylott's ancestral house. In effect, Holmes commented here on the singular composition of Roylott's household.

The third humorous exchange I mentioned above not being identified by the respondents is between Holmes, Watson, and Helen Stoker (client). Because they misunderstood Holmes' intention completely the situation becomes rather strained but humorous.

> "In the first place, both my friend and I must spend the night in your [Helen's] room."
>
> Both Miss Stoner and I gazed at him in astonishment.

Table 3. *Translations of the Miss Stoner Bedroom Statement*

The Kadokawa edition (p. 286):
「まず第一に、ぼくとワトスン**博士**があなたの部屋で**夜を明かします**」
ヘレン・ストーナーもぼくも、びっくりして**ホームズを**見つめた。
「**そう。ぜったいそうしなければならない。これからちゃんとご説明しますから。**」

The Kōbunsha Bunko edition (p. 340):
「**では**まず第一に、**今夜、**ぼくとワトスン**君**はあなたの部屋で**すごします**」
ストーナー嬢も**わたし**も、びっくりしてホームズ**の顔**を見つめた。
「**そうしなくてはならないんです。わけはあとで説明しましょう。**」

The Sōgen Suiri Bunko edition (p. 299)
「**では**まず第一に、**今夜は**ぼくと**ここにいる友人**とが、**ふたりだけで**あなたの部屋に**泊まり込みます**」
ストーナー嬢**のみならず**、この私までが、**驚いて友人の顔を凝視した。**
「**そうです、ぜひともそうする必要があるのです。説明させてください。**」

The Shinchō Bunko edition (p. 351/2)
「まずだいいちに、**今晩は**私とワトスン君が**二人で**、あなたのお部屋で**夜をあかさなければなりません**」
これにはストーナー嬢も私も驚いて、ホームズの顔を**見なおした。**
「**必ずそうしなければなりません。お待ちなさい。**」

"Yes, it must be so. Let me explain…" (Conan Doyle, 2007, p. 224)

The Kadokawa edition (p. 286) provides the following:

「まず第一に、ぼくとワトスン博士があなたの部屋で夜を明かします」

ヘレン・ストーナーもぼくも、びっくりしてホームズを見つめた。

「そう。ぜったいそうしなければならない。これからちゃんとご説明しますから。」

The Kōbunsha Bunko edition (p. 340), however, has a somewhat different version:

「ではまず第一に、今夜、ぼくとワトスン君はあなたの部屋ですごします」

ストーナー嬢もわたしも、びっくりしてホームズの顔を見つめた。

「そうしなくてはならないんです。わけはあとで説明しましょう。」

Finally, the Sōgen Suiri Bunko edition (p. 299) offered this:

「ではまず第一に、今夜はぼくとここにいる友人とが、ふたりだけであなたの部屋に泊まり込みます」

ストーナー嬢のみならず、この私までが、驚いて友人の顔を凝視した。

「そうです、ぜひともそうする必要があるのです。説明させてください。」

Finally, the Shinchō Bunko edition (pp. 351-352) has the following:

「まずだいいちに、今晩は私とワトスン君が二人で、あなたのお部屋で夜をあかさなければなりません」

これにはストーナー嬢も私も驚いて、ホームズの顔を見なおした。

「必ずそうしなければなりません。お待ちなさい。」

The Japanese editions have the following translation of this section in the story. There are some minor differences between these editions, but for the most part they follow the original very closely. The Sōgen Suiri Bunko edition is rather too specific in stating that only Holmes and Watson will stay in Helen Stoker's room. The humorous effect has been cancelled by this. The Shinchō Bunko edition is the only one where the last part has been translated in completely free-style fashion: "a moment if you please", instead of the original: "Let me explain…". This type of misunderstood comprehension for humorous effect is most likely a culturally fixed matter, which either has not a reception point within the Japanese humour experience, or the content implication transgress Japanese sense of appropriate humour.

Conclusion

Although humour can be considered from an individual as well as a cultural point of view, the survey showed that translation is not automatically eliminating it from the final product. It is certainly possible for the target readers to appreciate a sense of humour not exactly matching with their own cultural sense of humour. The translators of these editions have achieved to bridge any cultural gaps while balancing the original with the linguistic and cultural necessities of the target language and culture for the Japanese translations of this particular story from the Sherlock Holmes canon.

Through the survey it became apparent that the same text in translation (regardless of the edition) has been read in different ways by the individual readers. More than half of the respondents expressed with location indicators (page number(s) and short section descriptions) that the text certainly contained humour elements, however one out of six male respondents and 2 out of five female respondents stated there was no humour elements in the build-up of the story.

An unexpected result from the survey, wherein Japanese texts (also translation therein) are not read in a singular way, but that the respondents by personal experiences and other background factors (education, profession, personality, character) read the text in an individual manner with personal observations and interpretations. For example one of the respondents, who is a medical doctor, expressed the possibility that Roylott has been suffering from psychological ailments.

Although the survey results were based on a small number of respondents, it was possible to generate a preliminary conclusion that humour can be transmitted and transferred through translation into another cultural without any ill effect for both the source text and target text. It shows that humour is certainly to cross over in translation and the general opinion that humour is impossible to translate cannot be maintained as a valid explanation towards the cultural differences in the perception of what humour is.

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Conan Doyle, A. (2012). *Shaarokku Hōmuzu no Bōken* [The Adventures of Sherlock Holmes]. Tōkyō (Japan): Shinchō Bunko.

Conan Doyle, A. (2010). *Shaarokku Hōmuzu Zenshu - Shaarokku Hōmuzu no Bōken* [The Complete Sherlock Holmes - The Adventures of Sherlock Holmes]. Tōkyō (Japan): Sōgen Suiri Bunko.

Conan Doyle, A. (2011). *Shaarokku Hōmuzu no Bōken* [The Adventures of Sherlock Holmes]. Tōkyō (Japan): Kadokawa Bunko.

About the author: Jeroen Bode began working at Tsukuba University as a lecturer in 2005 and was promoted to assistant professor in 2012. From 2007 he began working as an independent official translator of Japanese. His translation work led him to redirect his attention to applied language skills during the process of translating and let to include forensic linguistics as his major academic interests. He received his M.A. in Japanese language and culture in 1996 from Leiden University in the Netherlands

Appendix 1
A Primer of Humour Research
Raskin (2008)

General Theory of Verbal Humor (GTVH) and the six knowledge resources

1. SO: the Script Opposition of the SSTH (cf, also Attardo 1997);
2. Logical Mechanism (LM): corresponds to the resolution phase of the incongruity/resolution models, essentially it is the mechanism whereby the incongruity of the SO is playfully and/or partially explained away (cf. Attardo et al., 2002);
3. Situation (SI): refers to the "props" of the joke, the textual materials evoked by the scripts of the joke that are not funny (so, in a joke about a dog in a pub, the background knowledge about pubs, such that they serve beer, etc. is part of the SI);
4. Target (TA): what is known as the butt of the joke;
5. Narrative Strategy (NS): the "genre" of the joke, such as riddle, 1-2-3 structure, question and answer, etc.; and
6. Language (LA): the actual lexical, syntactic, phonological, etc. choices at the linguistic level that instantiate all the other choices.

Appendix 2

Survey Results Table and Communication between Holmes and Roylott

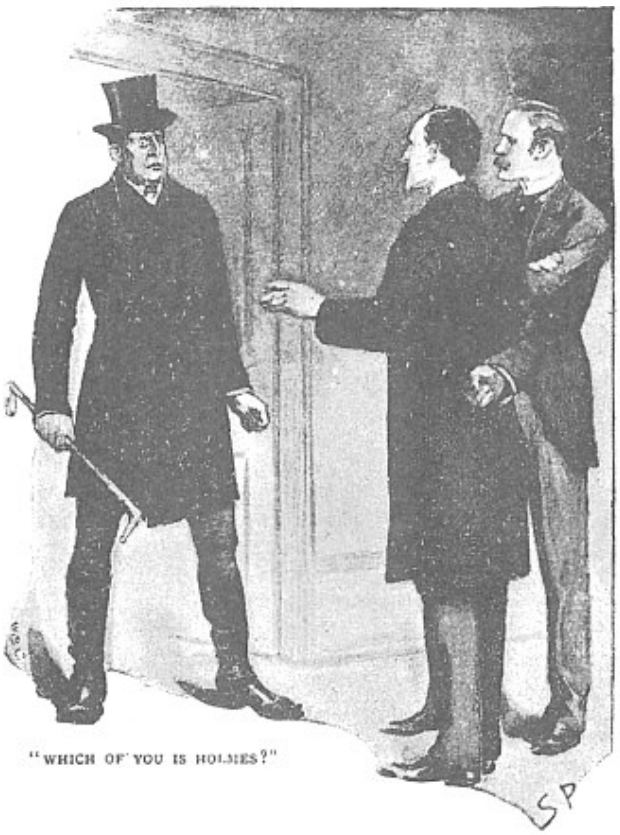
	Male respondents (n = 6)	Female respondents (n = 5)
Occupation	Self-employed (2), public servant (1), junior high school teacher (1), company employee (1) permanent part-timer (1)	company employee (2), housewife (2), junior high school teacher (1)
Age	60+ (1), 40-49 (3), 30-39 (1), 20-29 (1)	40-49 (4), 30-39 (1)
Birthplace	Ibaraki (6)	Tōkyō (1), Ibaraki (3), Tokushima (1)
Q1: edition choice	Kadokawa (2), Kōbunsha (3), Sōgen Suiri (1)	Kadokawa (3), Kōbunsha (1), Sōgen Suiri (1)
Q2: reasons not others	Linguistic ackwardness Linguistic anomalies Artificial, forced, and strained	Lack of background information Over accessible /not a challenge Crude and artless
Q3: general impression	Historical info on UK manners /customs//Holmes-Roylot contrast in their personalities/Japanese title/	On Holmes/Watson/incident/the use of carriages/different methods of solving crimes now and then/Holmes-Roylot contrast in their personalities
Q4: impress-ion of Roylot	Selfish/impolite/criminal/mental ailment/borderline deranged/	Violent/malicious/rough/giant/short temper/greedy/learned/possesiveness
Q5: on fluent translation	Slightly unnatural (2) Not in particular (4)	Slightly unnatural (2) Not at all (2) No comment (1)
Q6: Read the original	Not read (5/6)	Not read (5)
Q7: humour related observations	Holmes/Roylot section (5); knock-up section (1); no humour (1)	knock-up section (1); Roylot exit section / Holmes after action (2); baboon encounter (1: "*strange household*"); no humour (2)

Note. Of the 22 questionnaires distributed, 11 (50%) were completed and returned.

Appendix 23

Communication between Holmes and Roylott

The ejaculation had been drawn from my companion by the fact that our door had been suddenly dashed open, and that a huge man had framed himself in the aperture. His costume was a peculiar mixture of the professional and of the agricultural, having a black top hat, a long frock coat, and a pair of high gaiters, with a hunting crop swinging in his hand. So tall was he that his hat actually brushed the cross bar of the doorway, and his breadth seemed to span it across from side to side. A large face, seared with a thousand wrinkles, burned yellow with the sun, and marked with every evil passion, was turned from one to the other of us, while his deep-set, bile-shot eyes, and his high thin fleshless nose, gave him somewhat the resemblance to a fierce old bird of prey.



"WHICH OF YOU IS HOLMES?"

"Which of you is Holmes?" asked this apparition.

"My name, sir, but you have the advantage of me," said my companion, quietly.

"I am Dr. Grimesby Roylott, of Stoke Moran."

"Indeed, Doctor," said Holmes, blandly. "Pray take a seat."

"I will do nothing of the kind. My stepdaughter has been here. I have traced her. What has she been saying to you?"

"It is a little cold for the time of the year," said Holmes.

"What has she been saying to you?" screamed the old man furiously.

"But I have heard that the crocuses promise well," continued my companion imperturbably.

"Ha! You put me off, do you?" said our new visitor, taking a step forward, and shaking his hunting crop. "I know you, you scoundrel! I have heard of you before. You are Holmes the meddler."

My friend smiled.

"Holmes the busybody!"

His smile broadened.

"Holmes the Scotland-yard Jack-in-office!"

Holmes chuckled heartily. "Your conversation is most entertaining," said he. "When you go out close the door, for there is a decided draught."

"I will go when I have said my say. Don't you dare to meddle with my affairs. I know that Miss Stoner has been here—I traced her! I am a dangerous man to fall foul of! See here." He stepped swiftly forward, seized the poker, and bent it into a curve with his huge brown hands.

"See that you keep yourself out of my grip," he snarled, and hurling the twisted poker into the fireplace, he strode out of the room.

"He seems a very amiable person," said Holmes, laughing. "I am not quite so bulky, but if he had remained I might have shown him that my grip was not much more feeble than his own." As he spoke he picked up the steel poker, and with a sudden effort straightened it out again.

"Fancy his having the insolence to confound me with the official detective force! This incident gives zest to our investigation, however, and I only trust that our little friend will not suffer from her imprudence in allowing this brute to trace her. And now, Watson, we shall order breakfast, and afterwards I shall walk down to Doctors' Commons, where I hope to get some data which may help us in this matter."

Reading tip list

In this section, a short, and certainly not complete, list of recommended studies and other interesting works on Arthur Conan Doyle and his Sherlock Holmes canon are collected. The reader can look thematically in the list and look for books on his/her interests. To keep it as a list only the main features of the books in the list are given. In this way it might help the reader to avoid crap sources (see for details of these: Klinger, 2005) and waste time therein.

The canon of Sherlock Holmes adventures and other writings:

Conan Doyle, A. (2007). *The original illustrated 'Strand' Sherlock Holmes, The complete facsimile edition*. Bath (UK.): Robert Frederick Limited.

Feature: all the adventures with the Strand illustrations included.

Conan Doyle, A. (1988). *Strange studies from life and other narratives: The complete true crime writings of Sir Arthur Conan Doyle* (J, Tracy, Ed.). Bloomington (USA): Gaslight Publications.

Feature: on real criminal cases in the 19^{th} century.

Annotated editions:

Conan Doyle, A. (2005). *The new annotated Sherlock Holmes* (*Vols. 1-3*) (L.S. Klinger, Ed.). New York: W.W. Norton & company, Inc.

Feature: besides being a well researched annotation, it introduces both valuable studies and studies to be avoided in further readings.

Studies on Sir Arthur Conan Doyle

Lycett, A. (2007). *The man who created Sherlock Holmes: The life and times of Sir Arthur Conan Doyle*. New York: Free Press.

Feature: a very extensive biography on Sir Arthur Conan Doyle.

Costello, P. (1991). *The real world of Sherlock Holmes: the true crimes investigated by Arthur Conan Doyle*. New York: Carroll & Graf Pub.

Feature: A biography on Sir Arthur Conan Doyle, highlighting his criminological interests in extension of his literary life work. The English edition is given below.

Costello, P. (1991). Conan Doyle dectective: *the true crimes investigated by the creator of Sherlock Holmes*. London: Robinson.

Feature: This is the UK edition of the book. For the most part it is the same book as abovementioned. The difference lies in the table of contents wherein chapter 9 (on George Edalji) and 14 (on Oscar Slater) have been split in sub-sections. However, the main text of the book remained the same.

Wade, S. (2013). *Conan Doyle and the Crimes Club: The creator of Sherlock Holmes and his criminological friends*. England: Fonthill.

Feature: Conan Doyle and his extra-curricular life as club-member.

On Sherlock Holmes and the applied science in the canon:

O'Brien, J. (2013). *The scientific Sherlock Holmes: Cracking the case through science and forensics*. Oxford: Oxford University Press.

Feature: a historical overview of the scientific developments in Sherlock Holmes' times and its possible applications by Sherlock Holmes in his work.

Other perspectives:

Konnikova, M. (2013). *Mastermind: How to think like Sherlock Holmes*. New York: Viking/Penguin group.

Feature: a psychological study for the application of Sherlock Holmes methods in a practical setting of using the mind.

Reference material for reading the canon

Bunson, M. E. (1995). *The Sherlock Holmes encyclopedia*. London: Pavilion Books Limited.

Feature: very detailed with ample illustrations and searchable from a wide range of entries. Because, for Jeremy Brett only his year of birth is given, it becomes clear the books has been published before September 1995.

Hardwicke, E. (Speaker). (2003). *Elementary My Dear Watson: An interview with Edward Hardwicke* [Sherlock Holmes Complete Granada Television Series box set]. : Blue Underground Ltd.

Feature: An interview with Edward Hardwicke (actor: Dr. John H. Watson) on the making of the Granada series of Sherlock Holmes with Jeremy Brett.

Manners, T. (1997). *The man who became Sherlock Holmes: The tortured mind of Jeremy Brett*. London: Virgin books/Virgin publishing ltd.

Feature: it deals with the difficulties and destructiveness of playing Sherlock Holmes for Jeremy Brett.

Redmond, C. (2009). *Sherlock Holmes handbook*. Toronto: Dundurn Press.

Feature: from the description of the adventures in the canon, its characters, the different canon editions, Conan Doyle, it also deals with historical issues in the adventures, and ends with an update of recent developments (media, Holmesian communities).

Ross, T.W. (1997). *Good old index: the Sherlock Holmes handbook*. Columbia, SC: Camden House, Inc.

Feature: an easy access index with searchable by every possible entry present in the canon adventures of Sherlock Holmes.

Mass Media and Its Effect on Children in Bhutan

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Abstract: *Ever since Bhutan opened to the world by allowing the mass media to enter the country, much of its changes have occurred in the society including children. The impact on children has been one of the important issues that needed attention. In order to understand the impacts, the data has been used from the survey data collected during mass media impact study conducted in 2003, 2008, and 2013. TV and the Internet has affected their behavior and attitude and much of transformation has occurred with economic development in Bhutan.*

Introduction

Mass media is any type of communication targeted to reach a large audience to convey its message or entertain through any medium, such as magazines, television, newspapers, advertisements, phones, video games, or films. Therefore, sociologist refers to mass media as channels of communication that involve transmitting information to large numbers of people. With unprecedented power to move and process information, this is impacting global trading patterns, culture, and governance—in fact, media impacts every aspect of our society today (Royal Government of Bhutan, Ministry of Information and Communication [MOIC], 2009). Media is evolving very fast, since early 1950s, trends in new forms of media upsurge have shifted people`s preferences from magazines to feature films, sound recordings, television, computers, radio, and the internet. Media such as television not only have affected national advertising market, but it also took away readers (Randle, 2001). With these media entering at the household level, children are getting more exposed and have easy excess to all kinds of information.

Literature Review

Today American children spend more time with media than any single activity other than sleeping, with eight- to 18-year-old kids spending, on average, more than six hours daily on media use (Roberts & Foehr, 2014). Its power to reach audiences and educate children have many good results and have enriched children`s lives but have negative consequences, too (Johnson, Cohen, Smailes, Kasen, & Brook 2002; Mokhtar, 2011). The potential negative consequences of children's media consumption have received a lot of attention, yet not all information consumed by children through various media is bad. However data showing the negative effects of exposure to violence, inappropriate programs, and unpleasant language are convincing according to the American Academy of Pediatricians. Over the past years, the effects of media on children`s lives have been one of the most researched areas, particularly by psychologists, pediatricians, and behavioral scientists, and it has also been of interest to policy makers.

Media is playing its role everywhere, and Bhutan is not an exception. Ever since Bhutan opened itself to the world from isolation in the1960s, much of its transformation occurred with economic developmental activities and later, in the 1980s Bhutan also introduced these mediums. Before this period, the government and people in Bhutan sent information through people or wrote letters. Bhutanese media has undergone rapid change since the start of the country's first national newspaper and radio station in the 1980s followed by the advent of television and the Internet in 1999. Then the country`s first ever information and communications media act was enacted in 2006. Thereafter, private media firms were established, which gave the public more options for receiving independent information. According to the survey conducted by Bhutan information and media impact study in 2012 with a baseline year of 2003, it was found that, the number of Bhutanese films, audio visual production houses, magazines, books, televisions sets, and mobile

Lhamo, T. (2015). The effect of mass media on children in Bhutan. *OTB Forum, 7*(2), 46-51.

phones has increased more than 200 percent. Internet services connection has increased dramatically from 2117 to 133289, while radio sets have increased to 77800 in 2008, although later it decreased to 46,641(MOIC, 2013). This trend shows the preferential level of media by Bhutanese and the evolution of media. In addition, the number of households owning of two or three TV sets has been rising. (MOIC, 2012; Pek-Dorji, 2008).This is because of the conflict in families over watching different programs between children and adults, which means children now have more freedom to watch TV, access the internet and play any games for instance. These kind of phenomena are very recent and needs proper understanding of the contents and usage of such media with regard to any underlying threats and motives. Children are exposed to so much information now and then that there is an increasing risk that these media will manipulate their attitudes and behaviors (Valkenburg & Cantor, 2001). Therefore, this paper tries to explain what are the impacts of media on children`s attitude and behavior. Regulating the impact that is having on our children has become very challenging, for both, parents and policymakers.

Being one of the last countries to introduce these media, people are enjoying the contents that these media have to offer. It is seen as a positive advance with the potential for educating, entertaining, and symbolically connecting Bhutan to the modern world, yet on the other hand the arrival of foreign channels with commercial advertisements also is considered as threat to Bhutanese unique identity and culture (McDonald, 2004; Rabten, 2001). Bhutan has only two domestic channels, both of which are subscriptions provided by the Bhutan broad casting service, while the rest are all foreign channels. There is a growing concern about the adverse effects of media and especially on children and youth social behavior, fashion, and cultural ethics, which have resulted in our children and youth copying western culture and mimicking fights as seen in video games and on televisions. Rabten in 2001 reported that, the excessive media consumption has led to undermine the culture and traditions of Bhutan. Some people in Bhutan even believed that these have led to increase in the number of drug addiction and gang fights, in some instances even blaming media for violations of social and traditional norms. It is also observable from the children these days that they prefer brand-name products and tend to seek goods advertised through these media. In USA, purchase request studies have found a positive relationship between number of hours of TV watched and number of demands from the child for specific food items, as well as the presence of those items at home (e.g., Coon & Tucker, 2002). Thus, Bhutanese parents are also getting concerned because of the effect of TV on school children. One example was the WWE; however it has been removed from Bhutanese channel list after lots of concerns were raised by parents. Children started mimicking TV shows and do wrestling at school. Such behavior does not fit well with Bhutanese values and the government`s philosophy. Some even speculated that the rise in crime was directly related to violent television shows. While some kids mimicked the fighting, other kids were confused by it (Freeman & Jackson, 2012). A nationwide study on juvenile crime by those aged between 7-18 years showed increased convictions starting from 1999 (Dorji, 2005), and surprisingly that was the year when TV and the internet were first introduced. But if these two are correlated it`s yet to be determined. Whenever media effects on violence are discussed, people have a tendency to draw conclusion that media is responsible for increasing crimes and increasing lawlessness (Halloran, 1970). Experiments on college campuses by Bandura and Berkowitz (summarized in Comstock & Paik, 1991) showed that violent behavior could be learned by viewing violent media content and that a stimulation effect was more probable than a cathartic (or cleansing) effect.

So far, Bhutan has retained much of its unique ancestral heritage through the years by remaining geographically isolated and government restrictions on media (Freeman & Jackson, 2012; Khondker, 2000). The government has tried hard to preserve the traditions of the country with things like national dress, so as to avoid the risk of losing Bhutanese culture. In order to prevent this, other channels such as MTV and Fashion TV were taken off the air (Sengupta, 2007). With urbanization on the rise, the traditional role of family and community elders in sharing values and societal norms through direct communication with the younger generation is weakening. People have less time for their children. In the evenings, many are entertained by television. With modernization, Bhutanese society is already witnessing a shift in family values, attitudes, and expectations (Wangyel, 2001). There seems to be a general consensus that, mass media have affected our attitude and behavior towards cultural values. The American Academy of Pediatrics (AAP; 2001) states that TV and other electronic media can influence the children's ways of doing daily activities such as playing with their friends, getting connected to their parents and developing physically and socially. These types of development are mostly repressed because many young children are watching on an average of two to four hours of television per day (Eastman, 2002) and 41 percent of Bhutanese children watch TV up to 3 hours a day (MOIC, 2012). As kids get older, too much time spent watching TV can interfere with activities such as reading, doing homework, being physically active and most importantly playing with friends, and spending time with their family. Media researchers and academics are supporting the need for media literacy programs to make people more aware of, and to be able to critically analyze, media content. Research shows that a media literate society is better able to make good use of all that the media has to offer, and to reinforce positive values rather than being passive and unthinking adopters of new ideas driven home by global television (Pek-Dorji, 2008). Television, which used to dominate children's media consumption habits, are now joined by latest devices such as tabs, computers, video game players, smart phones, and many other devices. So the result is that children today are totally immersed in media experiences from a very young age and already we are able to witness the impacts in their daily lives as shown in Table 1.

Regulating the impact these experiences are having on our children has become very challenging, for both parents and policymakers. Access to mass media systematically brings in social isolation and degrades cultural priorities, and if Bhutan wants to negotiate a happy balance of tradition and modernity, policymakers must become much more aware of the dramatic cultural impacts these media have (McDonald, 2008).

Discussion and Findings

From Table 1, we can conclude that many of the respondents said TV helped children become more confident and exposed to outside world and their cultures, on the other hand, they also became more fashionable through imitation of celebrities and their favorite characters in TV shows and the demands for the products went up as they watch more TV. This is the indication of the possibilities, that the future generation of Bhutan might become more materialistic, which is in conflict with the Buddhist values as well as Bhutan`s government philosophy of gross national happiness. It is also worthwhile to mention that, reading time has improved only by one percent from 2003 to 2012, which is not a good improvement, although governments are trying to motivate children to read through various programs.

However, when the respondents were asked the reasons children were allowed to watch TV and if they set limit for their children. Their summaries of responses are represented in Figures 1 and 2.

From Figure 1, the reasons why parents let their children watch TV is first to learn, followed by to get entertained by different programs, and then to keep them occupied. There isn't much change in the motivation behind parents letting their children watch TV in the year from 2003 to 2012. Which means people in Bhutan perceives this media as a medium of education. Perhaps they trust that, whatever is being broadcasted in mass media is true up to

Table 1. Impact of TV on Children in Bhutan

	2003	2008	2012
Affected school work	33%	19%	28%
Affected sports/outdoor activities	9%	2%	3%
Given them more exposure/confidence	16%	10%	25%
Made them better informed about Bhutan	7%	1%	5%
Made them better informed about other countries	13%	-	8%
Made them imitate fashion type	6%	2%	10%
Made them want to consume more/become more materialistic	3%	2%	8%
Made them read less	9%	5%	10%
Not noticed any impact	3%	6%	11%
No response	1%	54%	2%

Note. Table 1 is developed from data obtained from MIS 2003, 2008 and 2012, Ministry of Information and communication, Bhutan

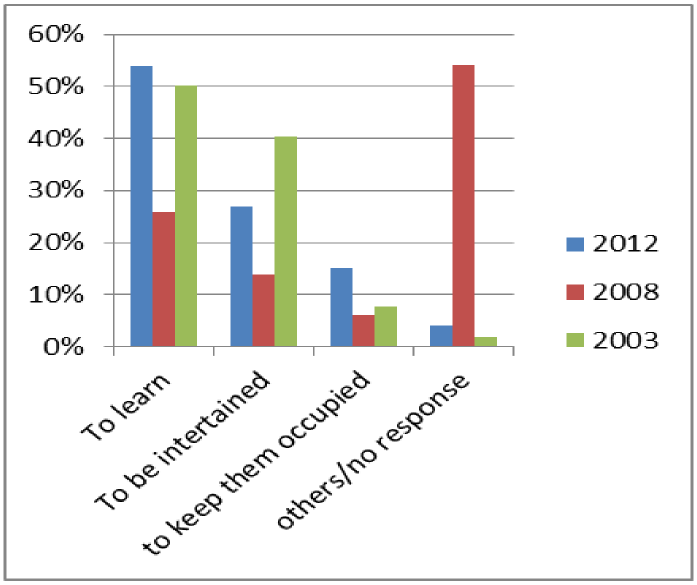

Figure 1. Reasons children were allowed to watch TV. Figures 1 and 2 were developed from data obtained from MIS 2003, 2008 and 2012, Ministry of Information and Communication.

some extent. It is interesting to note that, entertainment comes just next to education and keeping their children occupied is in increasing trend towards 2012. Is it because elders are becoming busier? In terms of guidance, from Figure 2, it shows that, a majority of parents let their children watch TV without limits, and relatively less time set limits on TV viewing time. However, by 2012, the number of parents allowing children to watch TV only after homework was increasing. However, setting no limits on TV viewing time tops the chart, which begs several questions: Are elders becoming busier? Do children chose mass media over family time? Regarding the negative impacts of the TV programs on children, it is not clear what age level filled out the questionnaire, but if we consider the model proposed by Deborah Roedder John (1999), which was based on Piagetian models of general development, it is possible to distinguish a perceptual stage (3- to 7-year-olds), analytical stage (7- to 11-year-olds), and reflective stage (11- to 16-years-olds) in the understanding of media content. Children can distinguish advertising from main programs based on persuasive intent only from the age of 7–8 (i.e., from the start of the analytic stage). During this analytical stage children may be able to identify that commercials are made for selling purpose, but may not be able to able to analyze the messages. Children at this age may understand that advertising does not always constitute the truth and are more likely to express skeptical views toward the institution of advertising (Moore & Lutz, 2000). The development of this attitude is mainly due to the result of cognitive capacity rather than a consequence of the experience of watching television advertisements (Comstock & Scharrer, 1999). Sheikh and Moleski (1977) showed that advertising intensifies the conflict between parent and child. In my opinion, this study does not provide evidence that advertising causes conflict in the family, because (a) there is no relation reported with respect to exposure to advertising and conflict, and (b) no experimental assessment has been made between children who were or were not exposed to advertising. Therefore, becoming more materialistic is just a perceptual level.

Social psychologists has defined attitude as a mental affinity that is expressed by evaluating a particular thing or person with some degree of favour or disfavour. According to Rosenberg and Hovland (1960), attitudes are tendencies to respond to some class of stimuli with certain classes of responses and designate the three major types of response as affective, behavioral and cognitive. The cognitive element of attitude concerns with perceptions, and beliefs regarding the particular object or event. The second affective component includes feelings toward the object. Cognition and affect don’t really have to be in synchronization with one another. That is, a person might express a positive attitude toward

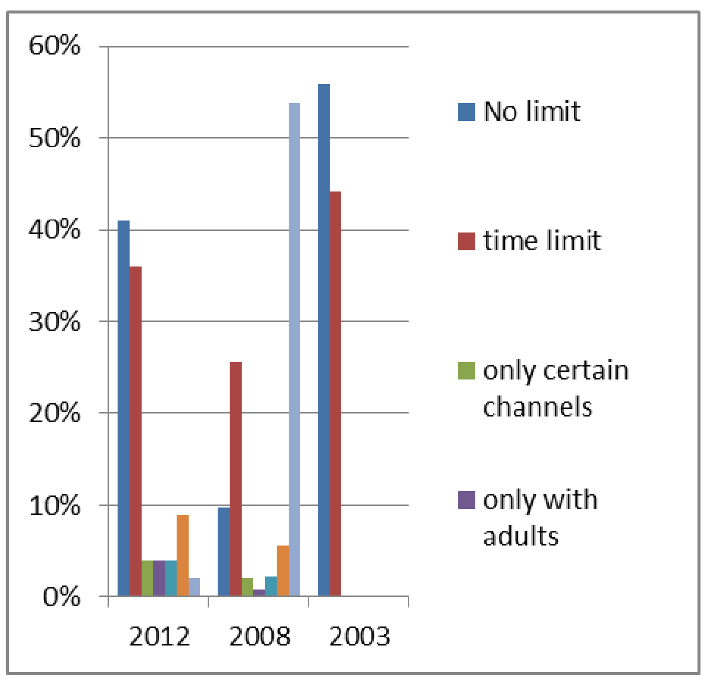

Figure 2. Setting time limit for children to watch TV

advertisements, but he may also have negative viewpoints about it. The third factor is the action or behavior component. This aspect of attitude concerns a bias or an intention that has been gathered from previous experiences to behave in a certain way. Fishbein and Ajzen's Theory of Reasoned Action (1975) considered five concepts: beliefs, attitudes, intentions, personal norms, and behaviors. A belief here means the information an individual has about an event or an object. Attitude refers to a person's level of gradation of evaluation which may affect a target behavior. Intention is the personal likelihood that an individual will perform a stated behavior. It is considered a type of belief in which the target is always the individual and the attribute is always some behavior. Personal norm is a person's perception of the societal pressures to perform or not to perform that behavior. Behaviors are specific observable acts of the subject and may be defined with respect to the actions executed. Starting from theoretical perspectives and previous research on this topic (D'Alessio, Laghi, Baiocco, 2006; Rossiter, 1979), they defined attitude toward TV advertising as a multi-factorial conception composed of three essential aspects: belief, enjoyment and behavioral-intention.

The number of persuasive message has grown tremendously. It is observable to almost every one of us, how many advertisements you come across on a daily basis. According to several bases, the advertisements exposed to the average U.S. adult in each day ranges from around 300 to over 3,000. However for Bhutan, since the channels are mostly foreign, for example, Indian TV has advertisements every fifteen minutes between every programs.

Conclusion

Bhutan should not succumb to the world of media imperialism, and this is the beginning. Bhutanese mass media must take precautions while making information accessible to the children, because in a matter of no time, most of the children can copy a movie or TV personality, sing the latest song, and do many other things. Sadly, these instances may include naming a popular brand of drinks, assuming a conspicuous "sexy" pose, or wrestling. Children only have to press the remote control button, open a magazine, search a web site or watch TV to experience all kinds of messages with a simple click. It really is so easy. Media offer entertainment, knowledge, and education. They are an important part of our lives and have much to teach, but some of what they teach is not necessary for our children to learn.

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- To make your article as accessible as possible, abstracts in both English and Japanese are encouraged. If the paper is not in English, then an English abstract is required.
- Use **Times New Roman** font for Latin-based languages, and use **MS明朝** for Chinese and Japanese.
- The text should be 12-point font.
- Use the **format/paragraph/special indentation/first line** feature to indent paragraphs (please do not use spaces or tabs).
- The *OTB Forum* uses APA style for references. Please consult the latest edition (currently the 6th edition) for details.
- For section headings, please consult past issues for general guidelines. Please note that we do not use numeration (e.g., 1.1, 1.1.1, 2.1) in section headings.
- Figures such as photographs and images are acceptable. The author should provide images and indicate approximately where images should be located in the text (see Davidson, 2010, and Rude & Rupp, 2008).
- May include footnotes for explanations (e.g., Bode, 2008; Kenny, 2010; Racine, 2010).
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My Facebook World

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Abstract: In the connected world of the early 21st century, Facebook has become a mainstay for personal communication. It carries potential, however, to be employed in various other ways and in various spheres. The current article introduces some of the myriad ways it can be utilized, from the personal realm into politics, social awareness, and publicity.

Introduction

Facebook is a social network where people communicate with each other with much more ease as compared to other sources of communication such as telephone, Skype, Yahoo Messenger, Hotmail Messenger, Twitter, Line, Whatsapp, and Viber.

In Facebook, we can chat, video call, send attachments through message box within a very short time as compared to all other sources of sending attachments such as email, Skype, and various kinds of messengers.

The number of accounts, groups and pages I run in Facebook social network has grown to two, two, and four, respectively. The objectives of using various pages, groups and accounts vary from each other which will be explained in the coming page(s).

Why Do I Use Facebook So Actively?

People use the social network of Facebook for various purposes. Some use it for connecting with their family members, some use it for learning purposes, some use it for teaching or sharing their knowledge with people, some use it for advertising purposes, some use it for recruitment purposes, some use it for attaining fame, some use it for news, some use it for sports information updates, some use it for political discussions, some use it for finding new friends, some use it to be connected with their relatives abroad, some use it for flirting with each other or dating purposes, others use it for saving their personal data and or pictures and videos of their lives' important events. There are many other uses of Facebook too which I may not be able to remember at the moment.

Hamdullah, H. (2015). My Facebook world. *OTB Forum, 7*(2), 53-58.

I use Facebook for a number of reasons which are listed as follows:

- Maintain contact with my friends
- Find new friends in Afghanistan
- Maintain contact with government officials in a friendly manner
- Express my political opinions regarding the governance, security and economic issues in Afghanistan
- Work for the unity of the various tribes in our country
- Use my account for social awareness issues for the welfare of my country
- Lead a youth council
- Encourage the youngsters towards education
- Share scholarships information and updates with the youths and friends
- Promote our cricket team
- Work for promoting and developing my personality
- Argue and discuss some national issues with the opposition
- Maintain contact with my family members
- Maintain contact with my international colleagues, friends and classmates
- Criticize the world or encourage the international community for their bad or good policies in Afghanistan

Figure 1. My first Facebook account: Hamdullah Hamdard (Hamdard Zurmatai)

There are many other reasons, too, which depends on my country status quo. However, the main purpose is to be connected with as many people as possible in order to be able to work together with others on the public awareness issues, national interests' issues, and the defense of our country from the interference of other countries, especially our neighboring countries. Besides, I work for obtaining fame as a young politician, which will help me with my future career plans.

Why Do I Use Facebook So Actively?

I have two Facebook accounts, one by my own name for the purpose of maintaining contact with my family, relatives, friends, classmates (national and international), colleagues (national and international), news agencies, scholarships' agencies, government organizations, privates sector institutes, business companies/ firms, sports pages, music community and other social communities inside Facebook. I use my second account (which is not in my name) mainly for defending women rights in my country, addressing political issues and inviting people for unity in my country. In my second account, I do not use my name. However, I share the posts of my first account in my second account so that many people can read or watch it.

As indicated in Figure 1, my account's name is Hamdullah Hamdard (Hamdard Zurmatai). As indicated in the picture above, I have 1083 friends in this account and have 312 photos which were either uploaded by me or some friends have tagged me in their pictures.

I created this account on April 30, 2009. At the beginning, I had to look for friends but was not able to find my real life friends easily because some of my real life friends in Afghanistan did not have Facebook accounts and others did not have access to the Internet due to two main reasons: first, the Internet was very expensive at the beginning, and second, the Internet was not available everywhere in the country, so only people who had jobs could use it at their offices. Therefore, I started to look for Afghans who lived abroad and were regularly sending friend requests to many people each day; however, I did not know them at all. In spite of having no relation with them, many people accepted me as their friend in Facebook. Gradually, I was able to find my friends on Facebook especially after my graduation from university in August 2009. After graduation the only source of active contact for all our classmates has been Facebook. However, we do have each other's email IDs too but still many prefer to communicate through Facebook as it is easier and takes no time for delivering a message to friends.

As indicated in the picture above, my second Facebook account's name is Ayesha Pakhtana (عایشه پښتنه) first created this account for the purpose of encouraging girls to education and most of my posts were for defending the women rights in our country. However, later on the number of my friends increased and reached the limit of 5000 (in Facebook, we can have only five thousands friends in an account while in groups and pages the number varies). Therefore, I thought of a second idea which was politics. I decided to use my second account

Figure 2. The Ayesha Pakhtana account

named Ayesha Pakhtana for supporting a specific party, and or criticizing the wrong decisions of the government, parliament and courts. It is worth mentioning that as a government employee, I cannot openly express myself in the media against the government, so Facebook has been the most useful method of doing so without being recognized or known. As we all know that a girl's name can attract many people so easily in Facebook, I chose Ayesha Pakhtana. Pakhtana means a girl of the Pashtun tribe, a tribe which makes up the majority of the population in Afghanistan.

My Second Facebook Account: Ayesha Pakhtana عایشه پښتنه

As it is shown in Figure 2, I have 5000 friends in this account. It might be funny, but let me say that almost all of them do not know me. They are just interested in Ayesha Pakhtana, which is an attractive name in our society and what she posts. The strange thing is that many Afghan boys have proposed marriage to me many times through this account.

My Facebook Groups

Group is usually used in Facebook for sharing opinions, ideas, news etc. among a specific group of people. Therefore, I have created two groups in Facebook for such specific purposes. It is worth mentioning that I am a member of many other social groups too.

My First Group in Facebook: Zurmat Youth Council (د زرمت د ځوانانو شورا)

Zurmat Youth Council (د زرمت د ځوانانو شورا) is the only group we use for sharing the plans, activities, and decisions of the Zurmat Youth Council, and sometimes we use it for public awareness purposes, too. However, we often witness various posts by the members which are irrelevant to the agenda or purpose of the group. At the moment, there are 674 members in this group which comprises the majority of the educated youths in our district Zurmat. The main objective of creating this group was to encourage and motivate the youths of Zurmat district towards education and to stop them from joining the armed opposition of the government (Taliban). We have been very successful in this regard as many of the youngsters are now with us. They talk to us and listen to our advice for the welfare of our people.

My Second Group in Facebook: RANA رنا

This group was created for decision making purposes among the leadership members of the Zurmat Youth Council (Figure 4). We are only six members in this group. All the members are educated people and they play key role in our decision making process on the issues relevant to Zurmat youths.

My Facebook Pages

I run four different pages for various purposes. A page is usually a very good way of advertising, promoting and marketing purposes in Facebook. It is easy to create and run pages in Facebook.

My First Page in Facebook: DAI Logistics/ Consultancy

This page belongs to my business firm which is called Dove Afghan International Logistics/ Consultancy. I share the infor-mation about the services we provide through our consultancy firm.

As indicated in the picture below, 133 people have liked the Page many of whom are working with various government and donor organizations in Afghanistan.

My Second Page in Facebook: Zurmat Cricket Team

This is our cricket team, the Zurmat Cricket Team. Zurmat is the name of our district and most of the players in this team are from Zurmat. The objective of creating this page has two parts: 1) to promote and market our team in the region, 2) to encourage and motivate youngsters towards sports and avoid them from addicting to narcotics.

My Third Facebook Page: Hamdullah Hamdard (politician)

I created this page to take steps into politics. I am naturally interested in politics and very often I am involved in our country's politics. So far I have only 289 Likes on this page, which means that 289 people are following me through Facebook on my page. I have not shown any kind of support through my political page. I have only shared some issues from well-known organizations' websites which were very useful in attracting more people to like my page.

My Fourth and Last Page on Facebook: پاته

This is my most recently created page. The purpose of creating this page was to invite the Afghan people towards unity and brotherhood. Recently in the past, we witnessed some discrimination, and injustice based on tribe, language and religion. Therefore, I thought it is my responsibility to work for the

unity of my country people. I thought Facebook can be the most useful way as the majority of our youngsters and politicians are using it.

Conclusion

Using Facebook has been very useful for me, my people, and my country. We are updated of any kind of good and/ or bad news immediately after the occurrence of events or incidents, even faster than any news agencies' websites. Besides, it has helped me improve my writing skills as I write very often when I am in Facebook. If I compare myself before I started using Facebook with now that I use Facebook very actively. Very few people in the past knew me, most of who were my students, classmates, colleagues, and some cricket players in the capital city Kabul. But now many people in almost all the provinces are connected with me. We do not know each other personally but we are still connected through Facebook and we respect each other as very good friends. I have created a place in the hearts of my people which is a great achievement for me as a youth.

Finally, Facebook is a very effective and useful social media website and I would recommend it to everybody. However, it has its own disadvantages if not used properly but I do not want to reflect on the disadvantages here.

About the author: Hamdullah Hamdard holds a two-year master's degree in public policy from the National Graduate Institute for Policy Studies in Roppongi, Tokyo. He currently works as a policy analysis and development expert at the Ministry of Finance, Afghanistan. He previously worked with UNDP, World Bank, The Asia Foundation Afghanistan, European Commission on different positions for 11 years plus he worked part time with private capacity building sector as an English language and computer teacher for 12 years, and he now is an active member in the Civil Society in Afghanistan, the Zurmat Youth Association, Jiont Jirga of the Loya Paktia Youth Associations, and Transformation Circle. An avid sportsman, he plays cricket, volleyball, football, pool, and chess.

Appendix

Mr. Hamdullah's Facebook pages and groups can be accessed at the following addresses.

Accounts

Hamdullah Hamdard (Hamdard Zurmatai)

https://www.facebook.com/zurmatai#!/zurmatai

Groups

Zurmat Youth Council د زرمت د ځوانانو شورا

https://www.facebook.com/notifications#!/groups/127467434004154/

RANA (رنا)

https://www.facebook.com/zurmatai#!/groups/127937227366262/

Pages

DAI Logistics/ Consultancy

https://www.facebook.com/notifications#!/Dai.Logistics

Zurmat Cricket Team

https://www.facebook.com/ZurmatCricketTeam

Hamdullah Hamdard

https://www.facebook.com/notifications#!/HamdardHamdullah

Community پاته

https://www.facebook.com/notifications#!/pages/%D9%BE%D8%A7%D8%AA%D9%87/687438791294753

Language Learning and Teaching

Employing Narrative Frames for Needs Analysis: The Case of a Newly-Hired Teacher

Takaaki Hiratsuka
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Abstract: As a newly-hired university teacher and a newcomer to a local community, I was keen to find out the needs and wants of my students. I therefore employed a qualitative data collection method known as narrative frames for needs analysis. The narrative frames method stimulates written expression of ideas with prompts, and in this study 20 university students taking a Media English course completed them in English at the beginning of a semester. It was revealed that the frames allowed me to be cognizant of (a) the students' expectations about the course, (b) the students' wants from me (the teacher), and (c) the students' intentions during the course. Finally, implications for the future use of narrative frames are presented.

Introduction

It is essential for language teachers to have a clear understanding about students' perceptions, opinions and insights about their classes (Barkhuizen, 1998; Best, Jones-Katz, Smolarek, Stolzenburg, & Williamson, 2015). This is perhaps even truer when a teacher is new to a school (as well as to the community where the school is located) since it is unlikely that the teacher and students share similar educational backgrounds, cultural common sense, or expectations about language teaching and learning. In an attempt to understand the needs and wants of students, I, a newly-hired teacher to a school and newcomer to a local community, employed a qualitative data collection method known as narrative frames, which stimulates written expression of ideas with prompts. Data were collected from 20 university students in a Media English course at the beginning of a semester through narrative frames in English. The frames helped me to come to know (a) the students' expectations about the course, (b) the students' wants from me, and (c) the students' intentions during the course. I conclude this paper with implications for future narrative frame users and researchers.

Narrative Frames

People from every walk of life have their own stories. Narratives unavoidably influence people, social institutions, and cultures as 'sense-making tools' (Freeman, 2006). There has recently been a trend using narratives as a data collection method in the field of TESOL (Barkhuizen, 2011a). In particular, one type of qualitative data collection method known as narrative frames has gained popularity. This is "a written story template consisting of a series of incomplete sentences and blank spaces of varying lengths" and is "structured as a story in skeletal form" (Barkhuizen, 2011b, p. 402). The method aims to allow participants to generate a coherent story by filling in the blank spaces based on their thoughts and experiences. For instance, teachers can express their teaching experience in their frames with the following starter: "I am an English teacher. The best thing about my teacher training was that…" (Barkhuizen & Wette, 2008, p. 377). Some advantages of the frames as a data collection method include that (a) they enable participants to write in a story form by scaffolding them through the specially-designed narrative structure and that (b) they let researchers obtain the appropriate amount and content of information they want (Barkhuizen & Wette, 2008). On the other hand, disadvantages involve (a) the frames possibly limiting participants' responses due to predetermined space and topics and (b) prompts possibly being read by participants in a way not intended by researchers (Barkhuizen & Wette, 2008).

There are several studies currently available which utilized narrative frames for inquiring into the experiences of language teachers and learners (see Barkhuizen, 2014 for a summary of narrative frame

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research to date). Among them, three studies (Barkhuizen, 2009; Macalister, 2012; Swenson & Visgatis, 2011) are particularly informative because they are similar to this study in terms of: the participants, that is, Japanese university students (Swenson & Visgatis, 2011); the purpose of narrative frame use, that is, using narrative frames for needs analysis (Macalister, 2012); and the methods of analysis, that is, using both a thematic analysis of the responses and a quantitative frequency calculation (Barkhuizen, 2009).

Barkhuizen (2009) used narrative frames to collect data from 83 university teachers in China. With seven sentence starters, the frames provided the participating teachers a coherent structure within which they could concentrate on conveying their experiences about, and reflections on, their own research projects. All the data were thematically coded and categorized, focusing on their commonalities. At the same time, the frequency of the themes appeared in the frames was counted. As a result of the two-stage analysis, three main categories were identified. They were the classroom-based problems, the focus, aim and types of related research projects, and potential research constraints. In the study, therefore, the teachers' perceptions and practices with regard to research became apparent through narrative frames. In Japan, Swenson and Visgatis (2011) sought to gain, with narrative frames, a fuller picture of the events that shaped overseas study experiences of four university students. The frames unveiled the students' multiple reasons for participating in the study abroad project, successes and problems the students experienced relating to the project, and suggestions for future study abroad projects. Based on the findings, the researchers discussed that the narrative frames functioned successfully as an evaluative tool to obtain more in-depth information than surveys about the students' feelings and thoughts regarding the study abroad project. Macalister (2012) collected stories from a large group of young seamen in Kiribati and reported on the use of narrative frames for needs analysis in the design of an English language curriculum. He argues that the method allowed the participants to write about their experiences in a way that traditional instruments such as questionnaires would not. He added that the frames enabled him to effectively gain insights about the participants' desires as English language learners.

Narrative frames thus provided participants a window of opportunity to reflect on their life events, express thoughts, reiterate their experiences, and imagine their future practices. In this study I employed narrative frames in one of my university courses (Media English) at the beginning a semester in order to determine students' needs and wants. I subsequently analyzed the data, both qualitatively and quantitatively.

Methodology

A total of 20 third- and fourth-year university students who were taking a Media English course participated in this study. The course was an elective course for English major students. The decision to use narrative frames for this study was particularly appropriate due mainly to the following two reasons. One is that the frames provided the students, who are second language learners of English and might be unfamiliar with this type of writing, with guidance and support concerning both structure and content for their writing (Barkhuizen, 2009). Also the frames are said to enable participants to produce more detailed information about their perceptions than other methods such as surveys and questionnaires (Macalister, 2012; Swenson & Visgatis, 2011). The students completed narrative frames in English (see Appendix) within 30 minutes at the beginning of the first class of the course. I emphasized that what they write would not affect their grades in any way and that they could freely write their personal opinions and experiences. The frames were designed to enable the students to write about, for example, their needs and wants regarding the course as well as possible differences between the course and other courses (see Appendix). In total, 20 completed English narrative frames were collected. In analyzing the collected frames, I read them as a full story, as with the example below (the frame is in italics).

Example 1

I would like to take this course because ①I want to improve media-related English skill as well as know many different kinds of news. *I expect this course to be* ②hard. *And I imagine that I can learn* ③how to read news critically. *What I am most excited about is* ④I can learn many things through this course. *What I am* *most worried about is* ⑤if I could get good grade. *In this class I want my teacher to* ⑥ give us opportunity of getting information of different fields, *(examples / details)* ⑦ politics, economics, science, food, entertainment, and so on. *I want my classmates to* ⑧ share their ideas with me, *(examples / details)* ⑨pair talk, group talk, and so on. *And I want to learn* ⑩media English through different kinds of ways, *(examples / details)* ⑪reading, listening, watching news. *Compared to other courses, I think this course is* ⑫have fewer students and silent and easy to concentrate on study. *Compared to classmates in other classes, I think the classmates in this course are* ⑬have high English ability and serious. *Compared to other teachers, I think the teacher in this course is* ⑭younger than I think. *Finally, I would like to say that* ⑮nice to meet you.

I also read them as thematically via the different spaces, for example, all written responses for the first space ①, in order to find commonalities among students for each space. In other words, I analyzed all the data (i.e., each narrative frame as a full story as well as responses for each space from all the participants) through content analysis (Bogdan & Biklen, 2007), an inductive method which allows researchers to synthesize data, create codes and categories, and search for patterns amongst these. As a result of this iterative analytic procedure, three main categories emerged. They are: (a) students' expectations about the course, (b) students' wants from the teacher, and (c) students' intentions for the course.

Students' Expectations, Wants and Intentions

One of the main categories of findings concerns the students' expectations about the course. Table 1 shows that a number of the students had expectations about the course being either difficult (7 references) or easy (4 references) (11 references in total). Most of the students simply wrote in space ② "difficult" or "easy". It is surprising that even before the students started the course or met the teacher they already held impressions about the difficulty level of the course. The possible reasons for this are: (a) they had previously taken 'difficult' or 'easy' courses at the university and (b) they were worried about getting good grades or passing the course so much so that they thought the course to be 'difficult'. As their teacher, I could not help but wonder what 'difficult' meant to the particular students. What did they expect to be difficult? Would it be the textbook chosen, English to be used in class, and/or topics to be studied? Although the answer was not entirely transparent, I knew that the anxiety the students had toward the course being difficult needed to be properly dealt with, as it might negatively affect their performance in the classroom and motivation for learning English in general. Given that the title of the course is 'Media English', it was hardly surprising that other students' expectations about the course were primarily related to the news in the media and their improvement of English skills. Some students expected that the course would provide different kinds of news from around the world (especially from the U.S.) (5 references), and others considered that the course would offer various means to improve their English skills, enhance listening abilities, or acquire new vocabulary items (4 references). It therefore became apparent in this study that the course was expected to play dual roles for the students' learning: introducing a myriad of news from abroad, in particular from the U.S., and improving the students' English proficiency. This led to reconfirming for myself that the purpose and goal of this course should be

Table 1. *Students' Expectations about the Course*

Theme	Details of Theme	Frequency (N = 20)
Difficulty	Difficult, easy	11
News-related		
	Learn news from around the world Know news from the U.S.	5
English-related		
	Improve English skills Enhance listening abilities Acquire new vocabulary items	4

aimed at enabling the students to get access to diverse news and develop their English skills.

The second category relates to the students' wants from the teacher (see Table 2). Within this category, the most frequently mentioned theme was regarding the teacher's 'personality' (6 references). That is, the students wanted the teacher to be kind, approachable, and funny. For example, one student said: "I want my teacher to be friendly and kind to me" and added that she wanted the teacher to have some chats with her not only in the classroom but also outside the classroom. This was an intriguing finding in that many students in this study might have considered the teacher's personality and interpersonal traits to be more important than other matters such as the teacher's professional teaching skills or the course content. The second most frequently cited theme was related to pedagogical suggestions (5 references). Among those who offered suggestions about teaching, some wanted the teacher to give them an opportunity to provide ideas in class, and others put forth their wish to receive detailed explanation about news – sometimes in Japanese. As with the students' expectations about the course discussed earlier, several students (7 references in total) also wished the teacher, as an instructor of Media English, to provide a variety of news in different fields as well as to teach different aspects of the English language. Lastly, two students expected a high level of professionalism from the teacher. Put differently, they wanted me to teach the course with responsibility. Whether the students pointed to this matter because they had previously had teachers who were responsible (or not!) for their teaching or because they respected teachers as experts and expected certain behaviors from their teachers is not clear. Nonetheless, the comments certainly made me seriously think about what it means to be a university teacher in Japan.

The final category is connected to the students' intentions for the course (see Table 3). Although the students expected to learn from the course more about news around the world than English itself (see Table 1), interestingly what the majority of the students (13 references) intended to do during the course was to develop their English abilities, rather than become acquainted with current news (6 references). Some illustrative examples from the students with regard to the English-related theme were: "I want to learn different English skills"; "I want to learn many vocabularies that I don't know yet"; and "I want to learn native use of English and express it". The reasons for this theme to be salient in this category can vary; however, one possibility is that they as English majors constantly feel the need to brush up and improve their English skills. Another is that, for a number of students, the media (e.g., articles, newspapers, and TV programs) might just be a tool for the ultimate purpose of their learning English. In other words, they might not enjoy the content of news or deepen their thoughts about it but rather they regard news as just one of the mediums from which to learn English. The second-most quoted key theme was news-related intentions, and some showed interest in reading and watching news inside and outside the classroom so as to be abreast of issues in the media. What is worthy of mentioning here, however, is that those who showed their intention for learning about news were mainly interested in 'local' (Japan and Okinawa) news, as opposed to news around the world (or from the U.S.) that the students expected to learn from the course (see Table 1). One student stated: "I need to watch Japanese news

Table 2. *Students' Wants from the Teacher*

Theme	Details of Theme	Frequency ($N = 20$)
Personality		
	Be kind Be approachable Be funny	6
Pedagogical Suggestions		
	Give students chance to provide ideas Give careful explanations (sometimes in Japanese)	5
News-related		
	Provide various news in different fields	4
English-related		
	Teach different aspects of English	3
Professionalism		
	Teach English with responsibility	2

everyday". Another remarked: "this class is more useful because we learn local Okinawa news in our daily life". Lastly, there was one student who was unclear about the intention for the course.

Concluding Remarks

I have reported in this paper on narrative frames used for needs analysis in a university Media English class. The collected English narrative frames from 20 Japanese students were analyzed using both a thematic analysis and a quantitative frequency calculation (see also Barkhuizen, 2009). Emerged themes were: (a) the students' expectations about the course, (b) the students' wants from me (the teacher), and (c) the students' intentions during the course. Although I did not have any information about the students (besides their names and major) at the onset of the course, the frames enabled me to acknowledge the expectations the students held regarding the course, for example, they would have hard time during the course; they would learn news from around the world through the course; and they could improve their English skills in the course. The frames also helped me to identify what the students wanted me to do during the course, for example, they hoped that I would be kind and friendly to them; they wanted me to give them time to present their opinions in class; and they wished that I would deal with different news in multiple fields and teach various aspects of English. Lastly, I learned, through the narrative frames, that the students intended in the course to develop English skills as well as to be familiar with (local) news.

The narrative frames in this study aided me in better understanding the students' needs and wants (see also Macalister, 2012; Swenson & Visgatis, 2011), and I could subsequently reconsider and revise the plan and content of the course. This has probably equipped me to be able to create lessons that are tailored to the particular students' interests and beliefs. For example, I decided to incorporate several Japanese—in particular, Okinawan—news articles into our classes, in addition to those from the textbook (Knight, 2013). In this regard, I suggest that teachers, particularly those who are new to a school, employ narrative frames for needs analysis in order to accommodate their students' perspectives and make good judgment about planning and executing their classes.

It is of significance that, as a researcher, I address the boundaries and limitations of this current study. Firstly, since the participants involved consisted of only 20 students from one course (Media English) at a university, generalizing the results of my study for others (or for me in other courses) might be difficult, if not impossible. The findings in this study therefore must be interpreted and used with care. Secondly, as I was both the researcher and the teacher, the participating students might have felt the need to write what they thought I wanted them to write even though I instructed them to write freely on completing the frames. In discussing the use of narrative frames, Hiratsuka (2014) argued that a third person from outside the classroom can "play the important role of a go-between for students and teachers … and select only professionally related comments, as opposed to personal ones" (p. 176). It might therefore be worthwhile to conduct similar studies with a third person, and compare and contrast the results with those of this study.

My recommendations for future studies using narrative frames pertain particularly to combining other data collection methods, using the frames over time, and using Japanese narrative frames. First, other data collection methods, such as individual interviews and focus group discussion, could be combined with narrative frames in order to delve more into the opinions and experiences of students. For example, in this study I could have interviewed those who expected a high level of professionalism from the teacher in order to find out why they came to hold such expectations and further asked how the teacher could achieve it. Second, for a more fruitful use of narrative frames, I (or future teachers and researchers) can collect students thoughts and ideas via similar or different narrative frames at several points during the semester to see to what extent and in what way their perspectives change (or remain static). In doing so, I can be conscious of the students' updated feelings toward the course throughout the semester, and flexibly shift the focus and direction of the subsequent classes, if deemed necessary. The benefits of the repeated use of the frames are not limited to the teacher. From the points of the students, too, they can record and track their perceptions, and reflect on their ideas during the semester. Finally, it was found in Hiratsuka's (2014) study that "narratives in both the mother tongue and target language of the participants can complement each other" and that in his study "the Japanese frames …

Table 3. *Students' Intentions for the Course*

Theme	Details of Theme	Frequency (N = 20)
English-related		
	Improve media-related English	13
	Learn how to speak and/or write English	
Pedagogical Suggestions		
	Read and watch (local) news inside and outside the classroom	6
Unclear		1

enabled the students to provide their perspectives without making them anxious about their English language abilities" (p. 176). Although the students in this study were English major university students and had a relatively good command of English, the use of Japanese narrative frames might have yielded different and illuminating findings.

I hope this paper will facilitate more discussion about, and generate a number of possibilities for, the narrative frame method among teachers and researchers. This and other research methods should always be scrutinized and used for our ultimate purpose – making language learning and teaching better.

This paper focused on one individual's experience regarding English. The findings should not be generalized from this single case study. Still, the information may be useful for language learners, language teachers, or researchers. The elements in this paper should be used carefully.

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Appendix

Narrative Frames

(responses for each space were written on a separate paper)

I would like to take this course because ①

I expect this course to be ②

I imagine that I can learn ③

What I am most excited about is ④

What I am most worried about is ⑤

In this class I want my teacher to ⑥ *(examples / details)* ⑦

I want my classmates to ⑧ *(examples / details)* ⑨

And I want to learn ⑩ *(examples / details)* ⑪

Compared to other courses, I think this course is ⑫

Compared to classmates in other classes, I think the classmates in this course are ⑬

Compared to other teachers, I think the teacher in this course is ⑭

Finally, I would like to say that ⑮

Google Apps for Education: From Initialization to Implementation

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Abstract: Although research has indicated that a number of benefits such as increased learner motivation and engagement may be gained through the integration of technology into the classroom, these benefits are only possible if technology is used in a meaningful way. Occasionally showing a video in the classroom and other such one-time activities are not, by themselves, an effective use of technology and appear more as occasional treats for students rather than a significant part of the class' overall curriculum. Furthermore, with student-centered learning becoming the focus of most EFL/ESL classes, teachers must have a variety of ways to keep their students interacting in English. The teacher, as facilitator, is then responsible for monitoring and assessing the quality of these interactions. One possible solution for accomplishing both of these tasks while making technology an integral part of a given curriculum is to utilize current technology that is available and already familiar to students.

The Google Apps for Education suite is one such solution. The purpose of this study is twofold. The first is to give an overview of setting up the Google Apps for Education suite, including the pros and cons of such an undertaking for educational institutions. The second is to discuss a variety of classroom activities that can be enhanced through the use of this set of applications. This study will show that not only does the Google Apps for Education suite allow for greater cooperative learning between students, it also allows teachers to gain insight into the thought processes of students and the interactions they are having with their peers. Students can also get feedback on their work more quickly and easily than with traditional methods, redefining the standard writing process used at most academic institutions presently.

Keywords: Google, classroom management systems, cooperative learning, collaboration, productivity, cloud computing

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Introduction

Not long ago, Google was just one of many websites that someone could visit when they wanted to do a web search and find some piece of information. In more recent times, Google has expanded into a number of different areas including communication (email, voice/video chat), social media, and web-based software. Given the broad reach that Google now has with virtually all devices that are connected to the Internet, it might well be true that if you are not in Google, you do not exist (Mans, 2010).

Transitioning from search engine provider into other areas of web-based technology helped Google to increase its user base and has also broadened the types of audiences that use its services. As these services evolved, they became viable IT solutions for businesses. Furthermore, secondary and tertiary educational institutions increasingly began looking to Google to meet their online communication needs (Young, 2006). Aside from the multitude of functions Google's suite of applications provides, it was also considerably more cost effective when compared to other in-house solutions. Previously, the cost of a Microsoft Exchange on-premise email solution, including hardware, software, and staffing costs, totaled \$16.29 per user per month (Herrick, 2009). Google Apps for businesses costs \$50 per user per year, or approximately 75% less than the previous pricing of Microsoft Exchange server. Meanwhile, Google Apps for Education, the edition exclusively for non-profit academic institutions, is free of charge (Cost Comparison section, ¶1). The

Krill, J. (2015). Google Apps for Education: From initialization to implementation. *OTB Forum, 7*(2), 67-75.

ability to save an institution hundreds of thousands, or even millions, of dollars made Google a compelling option based on price alone. This drove Microsoft to recently lower prices for both businesses and academic institutions. On the education side, Microsoft has made access to a basic application suite free of charge. This version lacks the ability to use mobile versions of Microsoft's applications amongst other features, however. Access to the premium suite of applications and features comparable to that of Google Apps for Education now costs $2.50 per user per month for student accounts and $4.50 per user per month for faculty accounts as of the time of writing ("Office 365," n.d.).

Once an academic institution chooses to adopt Google Apps for Education, the signup process is quick and verification involves as little as uploading a small piece of code to the institution's homepage. As Barlow & Lane (2007) noted, however, the transition process takes more time (up to a few weeks), depending on the number of student and faculty accounts that need to be moved to the service. Academic institutions such as junior and senior high schools, which typically do not provide students with school email addresses, have to create new accounts unless students are permitted to use a personal Google mail account for their classes. For institutions with existing single-sign-on environments used to access services such as Blackboard, Google Apps for Education easily integrates without the need for students or faculty to create new user names and passwords (pp. 8-9).

Once Google Apps for Education is launched at an institution, teachers have access to a number of quality applications that can be used to enhance their classes and increase the amount of cooperative learning that takes place. Up until now, if a teacher wanted to have students cooperate on a task that involved the use of a computer, that typically meant a class in a computer lab with pairs or groups of students gathered around a single computer, except in instances of group research, but this involves very little interaction between group members. Conversely, the issue with using one computer for a pair or group of students is the tendency for a single user to dominate control of the mouse (Moed, 2009). By making use of the Google Apps for Education suite, teachers can create cooperative tasks that allow students to each use their own computer. Best of all, these tasks can be undertaken by students not only inside the classroom, but also outside of class as long as students have access to a computer with a connection to the Internet for accessing their Google account. This eliminates the need for teachers to relocate to a computer lab whenever they have an idea for such a task. The ability to create engaging and worthwhile cooperative tasks, however, is gained from having an intimate knowledge of the applications that comprise the Google Apps for Education suite and what types of tasks can be done with each.

The Applications – Google Mail

While Google Search is inarguably the most recognized of all of Google's applications, it can also be used without having any sort of account with Google and, as such, will not be discussed as part of the application suite that users gain access to by having an account. The cornerstone of that suite, then, is Google Mail, or Gmail, which acts as a central hub and is directly integrated with most of the other applications. One of the biggest advantages Gmail has over other mail clients is the amount of storage space it gives each user. Personal accounts allow for 15 GB of storage, but in the Google Apps for Education edition, Gmail comes with unlimited storage space. This storage space is shared with Google's cloud storage system, Google Drive.

Further distinguishing itself from other solutions, Gmail has a unique labeling and search system for emails. From the onset, Gmail has default tabs that it will automatically file emails under, including primary, social, promotions, updates, and forum tabs. If a user wants certain emails filed under a tab other than the one that Gmail automatically selected, they need only drag the email to the desired tab and Gmail will remember the selection going forward. Gmail also includes the standard function of starring important messages and there is an option for displaying all starred messages across all tabs under the primary tab as well.

These tabs only apply to current emails as a means of organizing a user's inbox. Gmail includes a separate labeling system for filing emails that a user has read and wishes to save. Much like the tabs, labels are completely customizable. Students could potentially have labels for specific subjects, projects, peer groups, or for emails sent from specific users, such as teachers. Teachers, too, can make great use of the labeling system for keeping track of assignments submitted by students. An email re-

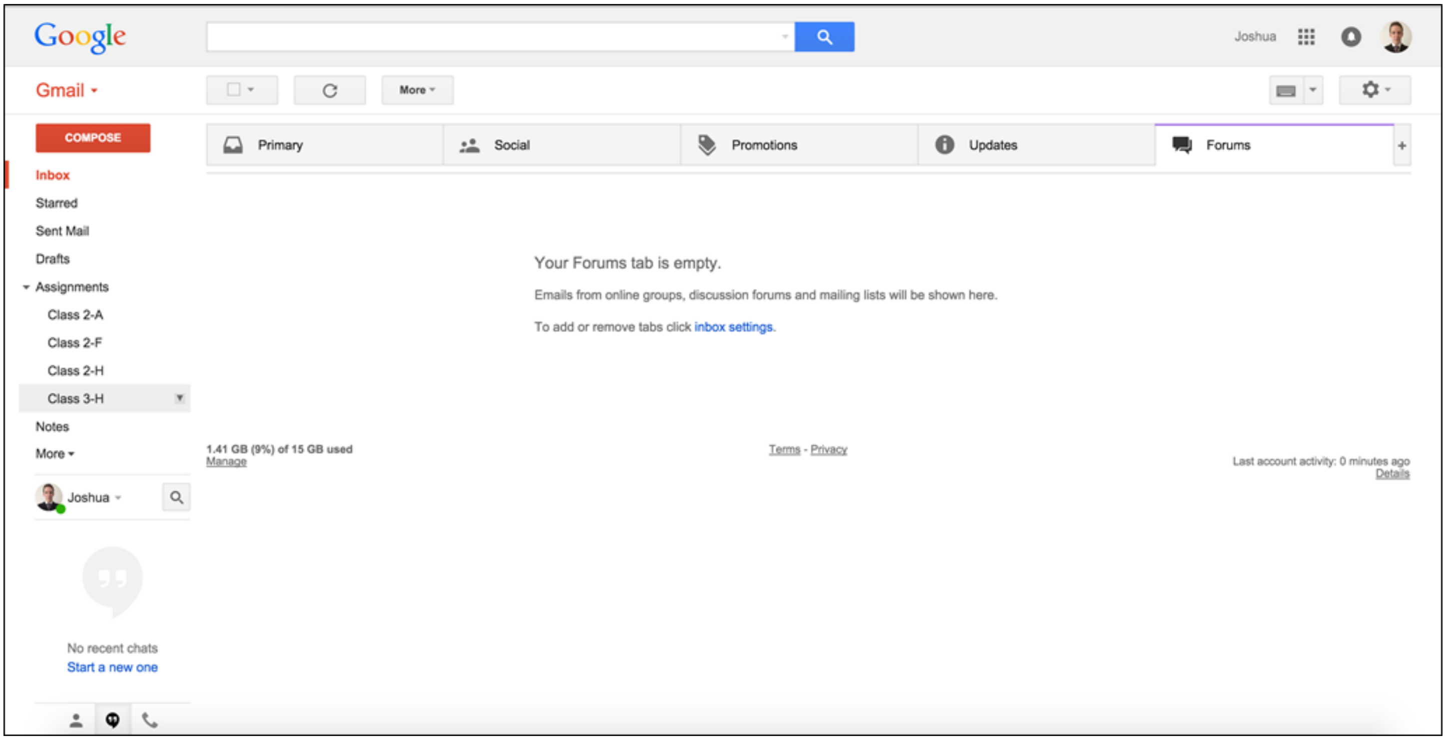


Figure 1. Tabs and custom labels in Google Mail.

ceived with an attached file for an assignment can be labeled with that student's class, section, and a label signaling that the assignment is ungraded. Later, when the instructor finishes grading the assignment and returns it to the student, the "ungraded" label can be removed and a label signifying grading completion can be assigned to the email or the email can be deleted entirely.

Gmail also includes its own powerful search engine for browsing both emails located in the inbox as well as archived messages (Adams, 2008, p. 97). Much like Google Search, users can ask for the email search results to include only those emails that fit certain criteria, such as containing certain specified words or having come from a certain sender. Users can exclude emails from a search in the same way. Search criteria can also use inclusive and exclusive criteria together, looking for emails that contain certain elements while excluding those that meet a separate set of criteria. For a teacher or student who may accrue thousands of emails within a few years, having a search engine for browsing those messages integrated into the system is integral for effective workflow and productivity. Otherwise, considerable time can be wasted trying to find a single message.

Google Drive

Google Drive is the way in which Google uses cloud computing to augment the rest of its suite of applications. While cloud computing covers many different areas of IT and can entail many types of services, at least for now Google Drive operates only in the realm of cloud storage. With cloud storage, it is best to think of the storage space in the same way as a type of external hard drive or server. In this case, the servers are being maintained and operated by Google (Buck, 2009). In the case of a user's own computer having a hard drive malfunction and losing all of the data they had stored there, any data stored on Google Drive can be recovered.

As mentioned before, Google Apps for Education users receive unlimited shared storage for both their Gmail and Drive accounts. Currently, the education edition of Microsoft's OneDrive offers 1 TB per user, while popular cloud storage service Dropbox offers only 2 GB for free accounts. Access to such a considerable amount of storage allows users to download and store all of their important files directly in Google Drive, which is integrated throughout the rest of the application suite and also into several popular websites and smartphone applications. Just in the Google Apps for Education suite alone, all applications have the option to save directly to

Drive.

Files on Google Drive can be accessed in several ways. The first is by installing the desktop application onto a computer that creates a Google Drive folder on the local hard drive. Files stored online using Google Drive will then be downloaded to this folder and any files placed into the folder will be uploaded and synced to Google Drive as well. Files deleted from this folder will also be removed from Google Drive, but files that are mistakenly deleted can be recovered if a user takes action quickly enough. If a user does not wish for certain files to be downloaded to their computer but wants to keep them on Google Drive, there is also the ability to choose which folders are synced to the computer.

The second method for accessing Google Drive is directly through Google's website when a user logs onto their account, the same way they would access their email via Gmail. This means that files stored on Drive can be downloaded to any computer that has Internet access for logging into a user's account. For students and teachers, this eliminates the problem of forgetting to bring a file to school to pass on to a classmate or co-worker. Students that forget to print out an assignment to turn in to a teacher can simply do so at school provided the file was saved to Google Drive. Drive similarly gives users composing an email using Gmail access to their files, as they can include attachments by linking files directly from Drive even if those files do not physically exist on the computer they are using to write the email.

Finally, files on Google Drive can be accessed via Google's own smartphone and tablet applications, or a small number of third party applications specializing in document viewing and editing. In the case of Google's own mobile applications for Drive, any file can be shared, printed, linked to, or deleted directly inside the app. You can also select to open the file using other applications located on the smartphone or tablet, such as word processing applications used to edit documents or a video player for viewing video files.

Google Drive is not just for storing files for personal use, however. Users can create shared folders that they can invite collaborators to via email. Once another user accepts an invitation, the shared folder will appear in their Google Drive along with all of the files contained within the folder. When a file in a shared folder is changed, the updated version of the file is synced to all users that have access. Likewise, a file deleted from a shared folder by one user will cause all collaborators to lose access to the file. This sharing function not only allows teachers to share materials with their students and co-workers, it allows for easy sharing of materials between the students themselves. This is particularly useful for group projects where individual students or pairs within the group may be responsible for different portions of the project.

Google Documents

As previously mentioned, the Google Apps for Education suite allows teachers to increase the amount of cooperative learning in their classes. The unique use of technological tools also helps to increase student engagement. While Gmail and Drive are means for sharing and providing access to files, it is really the rest of the applications in the suite that make Google Apps for Education a powerful educational platform. This starts with Google Documents, also known as Google Docs.

Google Docs is a word processing application similar to Microsoft's Word or Apple's Pages. It even supports the former's documents, which can be edited directly in Goggle Docs and saved in the original format. The true potential for collaborative learning becomes apparent when creating documents in Google Docs' native format, however. Documents in the native format are all created and edited online in an Internet browser window. Similarly to folders in Drive, documents in the native Google Doc format can be shared with collaborators. If two or more users have a shared document opened at the same time, anything written by one user will be instantly viewable by the other users. During a live writing session, users are shown who created what content as it is added to the document. In the case of collaborators viewing the document after certain additions are made, and especially for teachers viewing completed assignments, a revision history is available thanks to the continuous autosave feature also included in the native Goggle Docs format ("Google Apps Education Edition," 2010). As Figure 1 shows, the revision history indicates the exact date and time that a revision was made along with the author. Clicking on a specific revision will highlight the text or element that was added at the time in the color indicated. The teacher and other group members having the ability to view contributions helps promote a work environment where ideally students all put forth an equal amount of effort to complete the task.

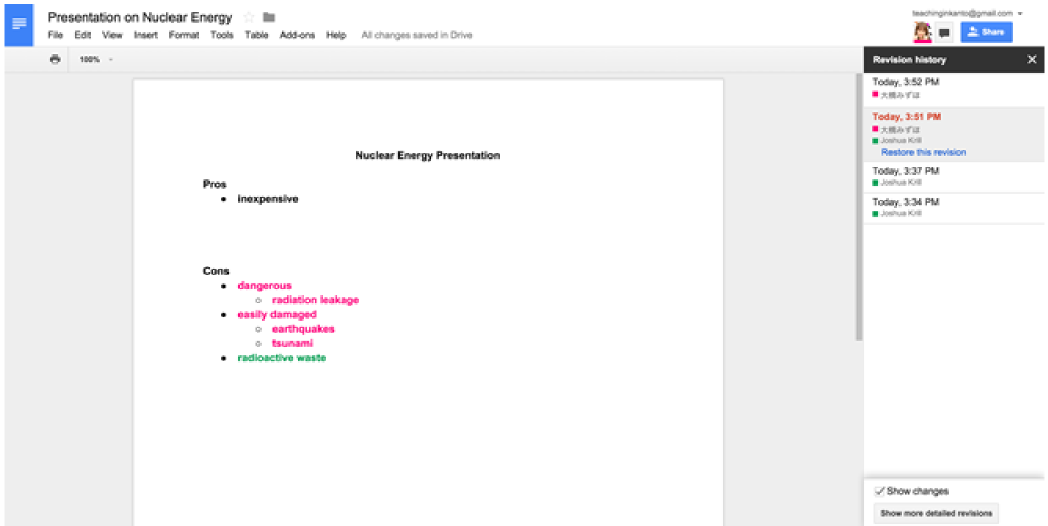


Figure 2. Collaboration in Google Docs.

These elements all lend themselves to collaborative learning tasks where students can get corrections and feedback from one another as well as learn from each other's ideas during live writing sessions. In research by Sadik (2008), a collaborative digital storytelling task, done in groups, demonstrated greater engagement by students with the content of their projects, but it also showed neither evidence of collaboration by students nor awareness of the views and opinions of fellow group members (p. 499). It is in areas such as this that working with Google Docs can aid teachers and students by making all aspects of the writing process cooperative rather than simply combining separately written sections together to form a final product, as is the case with many group projects in their traditional formats.

Google Docs not only provides a new avenue for collaborative production, it also changes how feedback is given and received. Traditionally, students only receive feedback on their work in class, either when a teacher returns work that the student produced or as part of a peer feedback exercise. In the case of feedback from the teacher, this usually comes days after the student has turned in the assignment, which itself could be several days after the work was written. This changes with Google Docs. Aside from the standard editing mode, documents in the native Google Docs format can be switched into a "suggesting" mode that allows the user to make edits with commentary. Any deletion or swapping of words will show the original word crossed out with any new words shown in a different color of text. If the editor wants to explain their changes, they can do so in a comment that will accompany that particular edit on the right hand side of the document when viewed by the original author or anyone else with access to the document. Figure 2 below shows an example of how a student's journal in a weekly English conversation class might be corrected by the teacher.

The ability to receive feedback as a document is being written, or shortly thereafter, completely changes the writing process for students as well as how involved teachers can get in that process. If a student seems to be struggling or going off topic, a teacher can guide him or her through commentary well before an assignment is due. Peer feedback sessions can also be assigned for homework instead of devoting class time to the process should a teacher wish to do so. This amount of flexibility in how certain portions of the writing process are carried out has never before been possible. Trilling and Hood (1999) stated that it is imperative that educational technologies become able to give learners access to help at any time in order to have support at any stage of the learning process, be it problem solving, design, or inquiry (p. 16). Google Docs is the standout application of the Google Apps for Education suite that does exactly that.

Google Forms and Google Sheets

Another versatile application with a variety of classroom uses is Google Forms. This application allows users to create customized forms for any number of purposes. If a teacher wishes to conduct a class survey to get student feedback, they can put their questions into a form and submit it to their students to fill out. Figure 3 below shows an example of such a student survey. Students can likewise use Google Forms in a similar way for research that involves questionnaires. Rather than having to go through the trouble of distributing questionnaires face-to-face, students have the ability to give their questionnaire to anyone with an email address. Teachers can also use Google Forms to create a template for use with peer reviews to ensure that specific questions about a student's work are answered. Forms are also a versatile way to handle input of normal classroom observations, such as behavior or participation. Instead of writing that information down into a physical gradebook, a teacher can input it into a Google Form on their smartphone or tablet in the classroom. While this may appear the same as writing the information down, it is how the data from Forms can be used that makes it different.

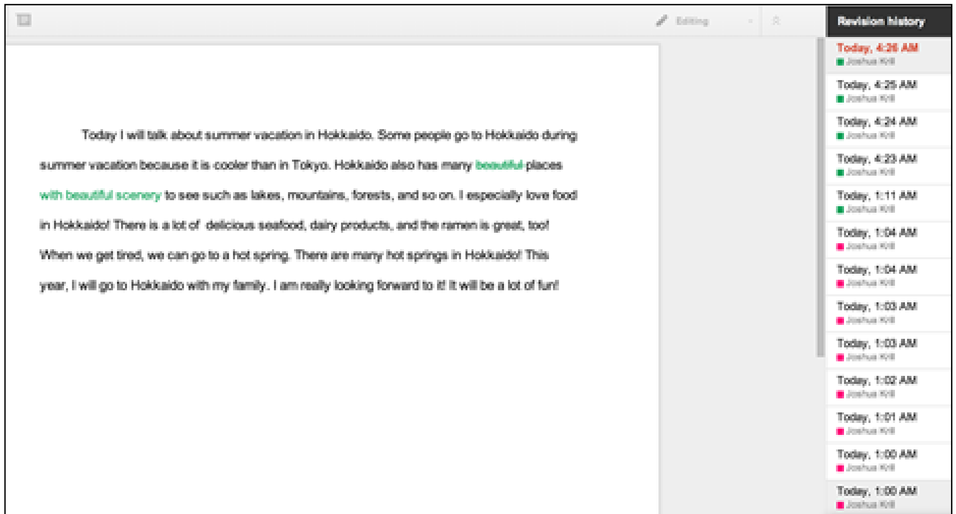


Figure 3. Revision history in Google Docs.

In all cases, data gathered from a form created in Google Forms can be delivered to a spreadsheet in Google Sheets, Google's version of Microsoft's Excel or Apple's Numbers. This spreadsheet can be shared in the same way as a document in Google Docs can, meaning that a teacher can choose to allow students to see the results of a survey and a student can view what their classmates wrote when peer reviewing their work. Likewise, a teacher keeping track of anything from attendance to grades for individual students via Google Forms can share that data with the student. These tools can help to give students a clearer picture of their performance in a class whereas previously students may have been unaware of how they were being evaluated for such criteria as participation and effort.

Google Calendar

While most people are familiar with how calendar and planner programs work for keeping track of their own personal schedules, Google Calendar is one of the few that can be shared with others. Much like the applications mentioned above, collaboration is a central theme in Google Calendar as well. One of the biggest benefits of being able to share calendars is that teachers can write out the entire schedule for a term, including topics for each class meeting and assignment due dates, and then share the calendar with students. As Schneckenberg, Ehlers, and Adelsberger (2011) described, this allows students to visualize the course schedule, making it easier for them to plan well in advance for more difficult topics or time-consuming projects (p. 757). When a calendar is edited to include revised due dates or other changes, these are reflected across all participants' calendars, so students no longer have to worry about writing down such changes when a teacher mentions them in class. Students can create their own shared calendars as well, using them to schedule meetings or self-imposed deadlines when working in pairs or groups on an assignment.

Users can also share a calendar in which they have included appointment times. These times can be divided into slots using whatever interval of time the user wishes. When someone claims a time slot

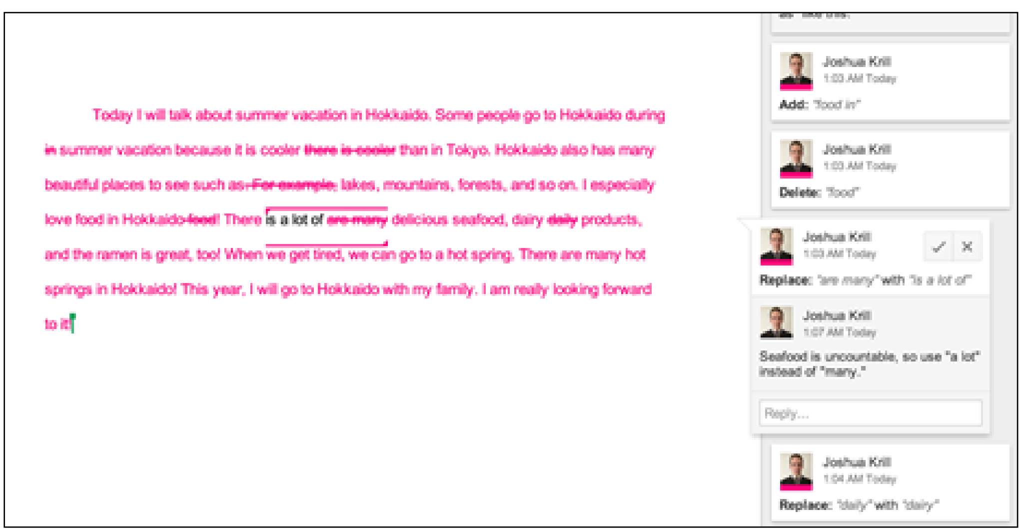
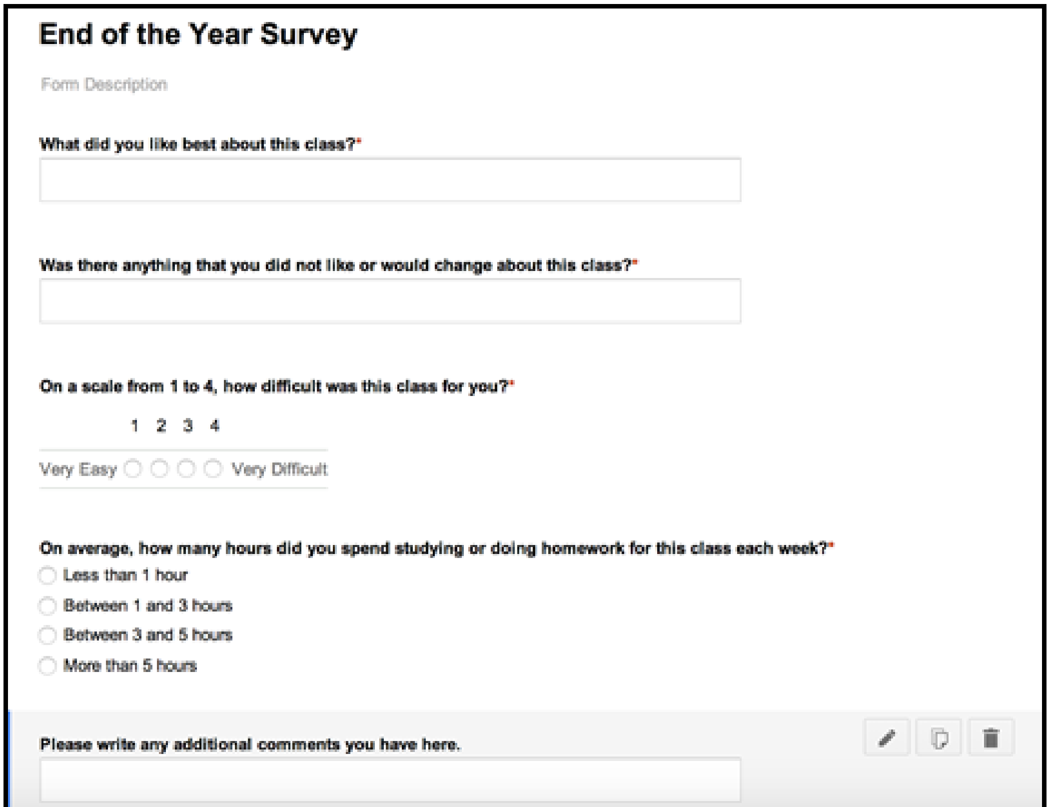


Figure 4. Example commentary in Google Docs.

on the appointment calendar, that choice is removed for others viewing the calendar without revealing who signed up for that time. An email is then sent to the owner of the calendar letting them know that the particular time slot was filled. This type of calendar can be used for helping students schedule a meeting with a teacher during their office hours or even as a convenient way of scheduling parent-teacher conferences.


End of the Year Survey

Form Description

What did you like best about this class?*

Was there anything that you did not like or would change about this class?*

On a scale from 1 to 4, how difficult was this class for you?*

1 2 3 4

Very Easy ○ ○ ○ ○ Very Difficult

On average, how many hours did you spend studying or doing homework for this class each week?*

○ Less than 1 hour

○ Between 1 and 3 hours

○ Between 3 and 5 hours

○ More than 5 hours

Please write any additional comments you have here.

Figure 5. Sample student survey being written using Google Forms.

Blogger

While there may be better options for blogging services than Google's own Blogger, as part of the Google Apps for Education suite, it remains a good option for students and has privacy features that not all blogging services offer. Blogs have been used in classrooms for years now as a medium for students to write reflections on course readings or to create a writing portfolio showcasing all of a student's work for a class. Kim (2008) found that blogs promote a sense of ownership that helps to lower anxiety about posting work publicly while also leading to increased motivation (p. 1344). Again, privacy features exist so blogs can be set to be viewable only by peers as specified, limiting the scope of the public audience for a student's blog. Having other students view and comment on each other's blogs as a form of peer feedback is another way to increase motivation and engagement as well. Such activities also foster a sense of community. In research by Halic, Lee, Paulus, and Spence (2010), results showed that sense of community was directly related to perceived learning. When students felt a strong sense of community by connecting with their peers using blogs, they reported more satisfactory learning experiences. They also found that interaction with the instructor via the blogs was important to the level of perceived learning by the students.

Much like the other apps in the suite, Blogger also has a mobile version for tablets and smartphones. This allows students to write, view, and comment on blog entries during times when they might otherwise have been unable to do so, such as during commutes to and from school using public transportation. Keeping students connected to the community of their class at all times can better help students to perceive their role in that community.

YouTube

Google Search was not included in this paper because it is an application that is accessible to the public without having a Google account. YouTube similarly falls into this category, but unlike Search, YouTube has certain features that are useful for teachers and students that are only available with a Google account. For example, users can create their own YouTube channels, which have privacy functions to control who can view the channel and the videos contained on it. Teachers can make a custom channel for a class to which they add videos containing content that is relevant to topics covered. This is an ideal way for introducing realia that can be shown in class, assigned as homework, or simply kept as optional viewing. Having the videos organized into a YouTube channel means that students always have access to the videos at anytime. Similarly, a teacher can make a private channel to which students can upload the results of an assigned video project. This provides an easy way for the teacher and students to access the videos and comment on them.

Google Classroom

Google Classroom, released prior to the start of the 2014-2015 school year in the United States, is the newest addition to Google Apps. Currently, it is exclusive to the Google Apps for Education suite and is not available to personal users or to those using the Business edition. Google touts their Classroom app as a diverse Learning Management System (LMS) due to it being integrated with their other apps. Classroom gives teachers the ability to create "classes," which can be thought of as groups into which they can categorize students. Teachers can then manually add students to each "class" or provide a unique link to students for joining. The landing page of the class then acts as a centralized hub for most activity in the course.

Teachers have the ability to post every-thing from announcements to assignments directly to the class page. In the case of assignments, instructors can add files for assignments directly from Drive, selecting whether students can merely view a file or edit it, or whether a separate copy should be made for each student. If the assignment were, for example, a worksheet to be completed and turned in, a teacher would select the option of making a copy of the worksheet file for each student. The name of the student would then appear at the end of the file name of the respective student's copy. Upon completing the assignment, students submit it back to the teacher right via the class page. Teachers can then view the submission and assign a grade to it. Grades for submitted assignments are viewable to students as soon as they are given. Teachers can also post links in real time to websites or even YouTube videos, as teachers can open a separate smaller window for searching the YouTube database and selecting the YouTube video they wish to post from the results.

Conclusion

Google Apps for Education is a platform that has numerous benefits for educational institutions, for teachers, and especially for students. It has been shown that Google Docs has the potential to redefine the writing process for assignments by allowing students to get feedback more quickly so that they can immediately make use of teacher and peer feedback. Students can also cooperate with each other even if they are unable to physically meet outside of the classroom or work on an assignment at the same time. Teachers, also, can get feedback from their students via surveys in Google Forms with the data updated and presented in real time via a spreadsheet in Google Sheets. Applications like Google Calendar allow teachers to share course schedules with students so that they can easily visualize how the course will proceed and can better keep track of when assignments are due. These applications as well as others increase the productivity of both teachers and students while transforming classes into a wholly student-centered, cooperative learning environment. The teacher's role as facilitator is also expanded to outside the classroom where they can observe student interactions during group activities as well as gain insight into individual student thought processes simply by reviewing the revision history of an assignment.

Google Apps for Education has also shown that it will increasingly become a more versatile tool in the future. Not only are features being added to each individual application consistently, but also new applications, such as Google Classroom, are being developed and integrated as time goes on. As the Education edition is free for any non-profit educational institution, the only cost to adopting this tool is the time it takes to initially setup and to train faculty on its use. With most technology in classrooms today being used for no more than presenting realia to students via images and videos, Google Apps for Education can give teachers tools that can engage students the same way a video does while also providing means for creating meaningful activities that allow students to construct their knowledge in different ways.

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Around the World

Smile Tourism

Shinichi Nagata
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Abstract: *Shinichi Nagata, at one time a world traveler, presents here Smile Tourism, the main purpose of which was to find smiles on the faces of local people. This article presents an example of Smile Tourism in Bangladesh and highlights the importance of being open to the local culture and language(s).*

Introduction

Globalization of economy and emerging Low Cost Carriers (LCCs) make it much easier to travel around the world. However, the prevailing cultures from developed world make the cities less unique than ever before. While I experienced a long backpacking trip around the world in 2010, I felt that tourism had become more and more like business, rather than pure leisure. For example, people around world heritage sites were so busy (and noisy) selling souvenirs, and package tour plans include "cultural experiences" that is specially modified or arranged for foreign tourists in which the purpose is making money and earning tips. In such sites, the context of cultural experiences differs from how the local people do. In the worst case scenario, the smiles of the performers are often depended of the tips the audience pays. In my opinion, such smiles are less attractive than the smiles in natural contexts. The author suggests "Smile Tourism". Smile Tourism is directed toward finding smiles on the faces of local people, and intending to support local community. The keys to success are to learn a few words in the local language, to be open minded to their culture, and to go places the most tourists would not go. The principles will be described in detail in the next paragraph, with a memoir of the trip in Bangladesh in 2012.

Nagata, S. (2015). Smile tourism. *OTB Forum, 7* (2), 77-79.

An Example of Smile Tourism

It was a short trip to Bangladesh for my vacation in nine days. All I prepared before the trip were a travel guide book of Bangladesh in case I got lost and basic words in the local language (Bengali), to learn a few customs of Islam since it is the most popular religion in Bangladesh and to find destinations (mainly small towns). At that time, I did not plan to go any world heritages, since it was pure Smile Tourism! The entrance of Bangladesh was the capital city, Dhaka (population: 7,000,000). The city was full of energy. Streets were packed with people, bicycles, rickshaws, cars, and buses. The atmosphere is totally different from that of Tokyo, in which people may not always be energetic. People in Bangladesh live with full energy; otherwise they cannot survive in such ocean of people. People were nice, but I was not satisfied with it. Thus, I followed my plan to go to a small town.

I took a bus to Mymensingh (population: 400,000), a town by the river Brahmaputra. I went there because my ultimate destinations were the unique wetland called Haor and the border town of Haluagat. Both towns were not very far from Mymensingh. Arriving there, I felt very comfortable. The size of the town is very compact with definitely fewer people compared to Dhaka, and the accommodation was extremely cheap (it was about US$7, I believe).

Haor is a unique geographical structure made by three major rivers in Bangladesh. Haor is a name for unique areas that are three to five meters above sea level and mostly under water in rainy season. It is a famous source of fish and birds. To go to see Haor, I needed to ride a large bus to Mohangonj for about four hours and transfer to a little jeep for another hour. After Mohangonj, the scenery became more and more lakes and rivers, and I realized that I had come to the wetland. Since it is far away from the city, I did not see any other tourists. The people in the little jeep were shy. No one, including the driver, responded to English. Passengers stared at me, but never really talked to me. I greeted the people in a manner respectful of Islam. Then the people looked surprised a bit but soon turned to me with smiles on their faces. Once the barrier was overcome, the psychological distance seemed to close a lot. I could see people smiling and laughing (I guess they were laughing at how different my clothing were, and probably my poor language). The local language and culture played an important role to induce smiles in this example. If I kept speaking English to them, I believe I could not break the barriers. At the same time, they were not used to seeing tourists. Smiles of such people are much natural than that of the people who are used to the foreign tourists in my impression.

A short bus ride north took me to Haluagat, near the border of India. At Haluagat, a few rickshaws came by offering a ride. I chose the youngest man, a boy who looked about 13 years old. He did not speak English. I negotiated the price to go to the border. We agreed and hit the road. Still he did not have a smile on his face. He got so sweaty, so I offered a bottle of water, but he declined. He did not seem to open his mind to me. Coming back from a short trip to the border, I invited him for a cup of tea. I finally noticed that the status of a rickshaw was very low. They were not welcomed by the owner of the tea shop, and the rickshaw boy was also awkward. I ignored such awkwardness,and brought a cup of tea to him (he still refused to sit inside the shop). “Dhonnobad” (“thank you” in Bengali) was the only word I had from him, but he also gave me the best smile I encountered. I was trying to be open-minded, but he did not respond for a while. If I had given up earlier, I could not have seen such a beautiful smile on his face. Keeping your mind open is another strong key for the success of Smile Tourism. These two cases highlighted the importance of local languages and cultures, finding tourist-less place to go, and being open-minded. The essence of this all is to bring you to their eye level. For them, foreigners may seem like a visitor from outer space. They have nothing in common with you and find it hard to know how to interact with you. Even though you speak with poor pronunciation, even though it is a word or two, they take the effort and willingness to communicate in a positive

way. At last, Smile Tourism may be successful anywhere that few tourists go. Even in a big city that many tourists visit, you can find many places in which tourists almost never come. If the city has a subway system, just going to the last station can be fun.

Of course, Smile Tourism is not risk-free. You may find yourself cheated (but I assume such bad people are far less common in rural areas). Thus, if you want to try Smile Tourism, I recommend that you not look gorgeous (no famous brand handbags or no expensive-looking accessories, for example). Ultimately, minor cheating may be permissible range in Smile Tourism. If you are always careful, which means that you do not completely open your mind, the people you meet will not open your mind, either. Allowing a bit of slack can be a significant key point to find smiles on people in front of you.

I would also recommend that women should travel with somebody. Especially in Islamic countries in which the men and women rules are so strict, foreign women sometimes become a target for the outlet of such stress.

Conclusion

The rapid lifestyle in developed countries stresses people. Finding smiles will help us realize what is important in life. However, we often forget about it. That was my motivation to travel to see smiles. My life became richer because I saw their smiles, and I hope more people will enjoy Smile Tourism.

Note. All photographs are reproduced courtesy of the author.

About the author: Shinichi Nagata is currently a doctoral candidate and an associate instructor at the School of Public Health, Indiana University-Bloomington. His interests include therapeutic recreation, and he currently is studying leisure and its effect on mental health.

Technology

The Versatile Dynamic QR Code:

Using Dynamic QR Codes for Class Activities

Brent Wright

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A QR (Quick Response) code is a tool to quickly disseminate information to anyone with a QR code reader on their smartphones. It can be thought of as a more powerful barcode.

With a QR code reader on a smart-phone, a person snaps a picture of a QR code and can view text or be taken to a web site. In addition to text and links, many other kinds of information can be embedded in a QR code, such as a telephone number, email address, or SNS information.

There are many creative uses for QR Codes in EFL contexts. Rivers (2009) gave the example a problem-solving scavenger hunt in which students search for QR codes placed around their campus. Each QR code contains a key word and directions to another QR code. After "collecting" all of the key words, students arrange the words to make a sentence and report the correct sentence to the teacher. A more practical application Romney (2010) describes is to embed the answers to a worksheet activity and print the QR code on the worksheet. This allows students to check their answers as they finish the activity, whether it is in class or for homework. If the answers were printed on the worksheet, students may be tempted to check the answers before finishing, or they may inadvertently glance at the answers. Also, having the extra step of a QR code may encourage students to finish the activity before checking the answers.

Both of these activities utilize a static QR code, which means the text or link embedded in the code is fixed–once the code is created, the content cannot be changed. If there is a mistake in the text embedded in the QR code after it is printed on the worksheet, the only way to correct it is to make a new QR code and reprint the worksheets. If it was an in-class activity, the new QR code could be displayed on a screen, but this takes away the convenience of the QR code.

Wright, B. (2015). The versatile dynamic QR code: Using dynamic QR codes for class activities. *OTB Forum, 7*(2), 81-83.

The Dynamic QR Code

Here is where the dynamic QR code is a great alternative. While the contents of a static QR code cannot change, those of a dynamic QR code can be altered even after it is generated. Once a QR code is made dynamic, the way it looks does not change. The change is what appears on the user's smartphone depending on what is "behind-the-scenes" of the QR code. One class it could be the answers to a worksheet and the next class it could be changed to be a link to a newspaper article or YouTube video.

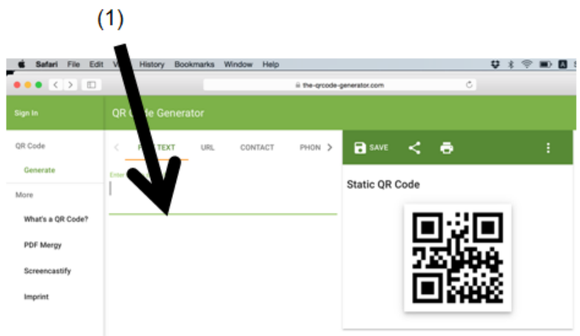
Dynamic QR Code Setup

I'd like to give a simple explanation of how to set up a dynamic QR code and then offer several ways to use them in a classroom setting. Many web sites offer free dynamic QR code generating. I am going to use https://www.the-qrcode-generator.com/ here because it is straightforward and allows me to use my Gmail account to sign in to keep track of my QR codes (more on that later).

Here is the process: (A) generate the QR code, (B) make the QR code dynamic, (￥C) change the QR code to fit your needs, and (D) save the QR code image to print or display for your students.

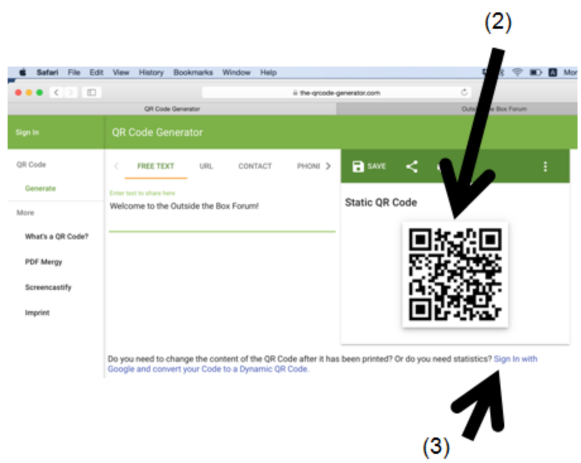
(A) Generate the QR code

Go to https://www.the-qrcode-generator.com/. Enter your text here (labeled (1) in the image below).



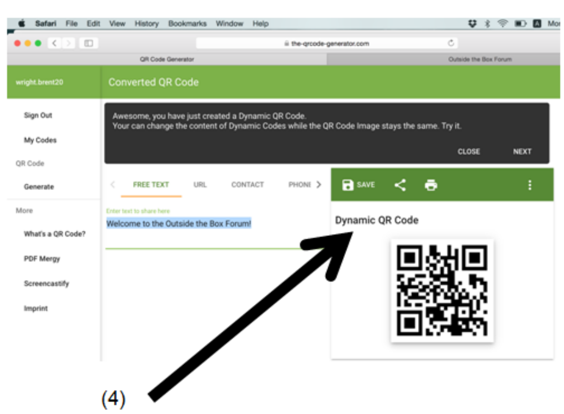
(B) Make the QR code dynamic.

Begin by clicking here (3). You'll be instructed to log into your Gmail account. This is necessary so that only the creator of the QR code can change the content. Thus, you will need to log in to make additional changes. You will see that the status has changed to "Dynamic QR code" (4).



(C) Change the QR code to fit your needs.

You'll notice that as you type (5), the QR code will not change. The "appearance" of the image remains the same (6).



The image to the left is what a static QR code containing the same text looks like.

A smartphone will sometimes have difficulty reading the QR code if there is too much information in it. By "locking in" the QR code when it is still readable, your students' smartphones will have an easier time reading it.

(D) Save the QR code.

Save the QR code by clicking "save" ((7) in the above image) to print on a worksheet or display on a slide show for your students.

What's It Good For?

Here are several ways to use the dynamic QR code for your classes, and the advantages over the static QR code.

(1) Print the QR code on your syllabus with your contact information embedded in it. Add (or delete) your Twitter or Facebook username depending on your class situation. Also, you can delete the contents of the QR code after students have the necessary information. This way your information isn't "out there" for anybody to access.

(2) Have a QR code with the link to your class website. You can change the link depending on the class. This is advantageous if you teach different courses (or at different schools) because you can print the same general syllabus and change the link to match your class.

(3) Display a QR code for students to access a class survey. If you need to have separate results for each class, you can change the link to the survey for that class just prior to having them take it.

(4) Have one QR code on the syllabus for the assignments due that week. Update this each week so students have the most current information.

(5) A daily task (text or link) for students to complete as they come into the classroom. You can keep the same image in the slide presentation and not have to generate, save and paste a new image each time.

Things To Keep In Mind

There are a few points to keep in mind when using a dynamic QR code. First, try the QR code yourself before showing it to students to make sure the embedded information is what you intend for students to see. Second, the dynamic QR code requires an internet connected device. In the rare case a student's device cannot connect to the internet he or she will need to rely on a friend's device. Third, be judicious in how QR codes are utilized. They are meant for smartphones to access information. Make sure there isn't too much text and that websites are mobile friendly before using them in your class.

The wonderful thing about QR codes is that they are free to create and there are many wonderful options for how to use them. If you have any creative ideas for how to use dynamic QR codes I'd love to hear about them. Please email me at brentwright.kit@gmail.com

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Website

QR Code Generator. Available at https://www.the-qrcode-generator.com/

About the author: Brent Wright is an English language instructor at Kanazawa Institute of Technology. Before teaching in Japan, he taught Japanese as a foreign language in the United States. His research interests include computer assisted language learning, smartphone use in the classroom, and vocabulary acquisition.

Consider yourself invited to peruse the multimedia offerings of the *OTB Forum*. On our publications page (http://www.otbforum.net/publications.html) you'll find several audio files and one video. Enjoy!

Outside the Box: A Multi-Lingual Forum
A Couple More Things ...

Visitors to the *OTB Forum* webpages and readers of the journal might be curious about the imagery employed. Allow us to explain.

Why is forum used in the title of this journal? We envisioned this journal as a meeting place that would welcome viewpoints from various people and quarters and in various languages. In history, the word forum referred to an open square which served as the center of business and public discussion; the etymology of forum is the Latin *foris*, "outside." Of course, the Roman Forum (*Forum Romanum*) was such a center of commerce and government.

Why a column? As the reader may have noticed in the issue in your hand or on the screen, the *OTB Forum* employs this image of a column quite often. This image is of the top third of a large column located quite near the Foreign Language Center at the University of Tsukuba, where the *OTB Forum* originated.

The column is in the Corinthian style, the latest of three main Greco-Roman column styles: Doric, Ionic, and Corinthian. Corinthian columns were used to support temples and other important public buildings. They were erected to celebrate victories in military campaigns and to commemorate posthumously the greatness of certain emperors such as Trajan. The scrolls found at each corner of Corinthian columns were a key symbol of civilization for the Romans. They signify respect for the written word and its facility to convey law, history, and other information. These columns were also used to separate areas of different religious importance, such as each god's alcove in the Roman Pantheon. Hence, their use in the *OTB Forum* as a border between different sections is intended as a continuation of a time-honored tradition, albeit only for literary purposes. (See http://www.ehow.com/about_6570954_ symbolism-roman-columns.html for an excellent explanation of Roman columns and symbolism, and a photograph of the interior of the Pantheon with its Corinthian columns can be viewed at http:// www.trekearth.com/gallery/photo1114648.htm.)

On some of the pages of the OTB Forum webpage, you will find a gray brick background. This refers to the roads built by the Roman Empire.

Finally, ***the viaduct below*** is located in Segovia, Spain. This, too, is a vestige of the Roman Empire (and it makes a fine divider in its current incarnation).

Outside the Box: A Multi-Lingual Forum

Submission Guidelines

These are the categories we've arrived at for the OTB Forum. We encourage submissions in any of these, and we further welcome submissions that do NOT fit these categories—this is, as the name suggests, a forum.

Articles (formerly Theory and Other Dangerous Things) is devoted to theoretical issues and academic articles of interest to language teachers and practitioners. Articles in this section undergo double blind peer review; please consult http://www.otbforum.net for a detailed explanation of the peer review process.

Language Learning & Teaching deals with classroom advice and tips.

Experiences focuses, as the name suggests, on experiences (!) relevant to language. These can be, of course, as a learner, teacher, or practitioner.

Around the World deals with international topics (i.e., outside Japan), including but not limited to travel, living abroad, and studying abroad. In this category, photographs would be an excellent addition (see Nagata, 2011).

Technology addresses the expanding use of technology in the classroom.

Creative Writing welcomes any type of creative writing: short stories, reflections, poetry, among many other possibilities.

Reviews may address any medium (e.g., books, music, film, theater) and should include ISBN, ISSN, and price information.

Outside the Box: A Multi-Lingual Forum
General Guidelines

In your articles, please adhere to the following general guidelines.

- Submissions should be, in principle, a maximum of about 6000 words in length for academic papers and about 2000 words for all other submissions.
- To make your article as accessible as possible, informative abstracts (containing selected results) in both English and Japanese are encouraged. If the paper is not in English, then an English abstract is required.
- Use **Times New Roman** font for Latin-based languages, and use **MS明朝** for Chinese and Japanese.
- The text should be 12-point font.
- Use the **format/paragraph/special indentation/first line** feature to indent paragraphs (please do not use spaces or tabs).
- The *OTB Forum* uses APA style for references. Please consult the latest edition (currently the 6th edition) for details.
- For section headings, please consult past issues for general guidelines. Please note that we do not use numeration (e.g., 1.1, 1.1.1, 2.1) in section headings.
- Figures such as photographs and images are acceptable. The author should provide images and indicate approximately where images should be located in the text (see Davidson, 2010, and Rude & Rupp, 2008).
- May include footnotes for explanations (e.g., Bode, 2008; Kenny, 2010; Racine, 2010).
- Use of copyrighted material is allowed, but responsibility for obtaining copyright permission lies with the author, not with the OTB Forum.

Call for abstracts: The next issue of the *OTB Forum* is planned for the summer of 2016. Authors may submit a short abstract (about 200 words) for planned submissions.
Please send abstracts to **editor@otbforum.net**

Outside the Box: A Multi-Lingual Forum
Volume 7, Issue 2
Autumn, 2015