

Ryūgaku:

Explorations in Study Abroad

Vol. 8 No. 2 October 2015

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This journal is published two or three times a year by the Study Abroad SIG of the

Japan Association for Language Teaching

このニュースレターは JALT の海外留学研究部会によって年3回発行されます

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Letter from the Editor

As the Study Abroad SIG approaches its ninth year, we face some new opportunities as well as new challenges. Our membership stands at 87. However, since JALT SIG membership fees have increased, we need to commit ourselves to offering better services to continue to attract members.

Our founding chair, Andrew Atkins, has decided to step down to focus more on his Ph.D. studies. Andy worked hard for many years to help this SIG get established and deserves our thanks. Paul Horness has kindly agreed to step in as acting coordinator. Also our 2015 treasurer, Mark Donnellan, has decided to step down in order to focus more on an upcoming conference for on Task Based Learning, which will be held on June 25th and 26th, 2016 at Ryūkoku University in Kyoto. Moreover, as I approach my sixth year in this office, I feel it would also be best for the SIG to have some fresh blood. Our SIG's Annual Business Meeting will be held on Sunday, November 22 from 12:45 to 1:30 in Room 901. If you are interested in becoming a SIG officer or in understanding how this SIG works, please do join that meeting.

This issue of *Ryūgaku: Explorations in Study Abroad* features three book reviews and one interview and one classroom text review. Hopefully, one more issue of this journal will come out before this year is over. I would like to invite all persons interested in study abroad to submit articles, book or classroom text reviews, opinion pieces, interviews, or classroom activities to our publication. Publication proposals can be send to studyabroadsig@gmail.com and our detailed publication guidelines are online at <http://jalt-sa.org/guide.htm>

Respectfully,
Tim Newfields

編集者からのメッセージ

全国語学教育学会の海外留学分野別研究部会は、9年目に入ろうとしており、新たな挑戦だけでなく、いくつかの議題に直面しています。研究会の会員数は、現在、87名にのぼっておりますが、JALT SIG会費の値上げに伴い、私たちはより多くの会員に入会してもらうために、引き続きより充実した良質なサービスを提供する必要があります。私たちの会の創立者・アンドリュー・アトキンス会長は、博士号取得論文の執筆に専念するために、辞任を決意されました。アンドリュー氏は、当分野別研究部会を設立し、永年、運営に活躍して下さいました。私たちは彼の功績に深く感謝しております。アンドリュー氏の退任に伴い、ポール・ホールネス氏が、新に代理コーディネーターに着任されます。また、2015年度、研究部会・会計を務めていただいたマーク・ドーネルラン氏も、2016年6月25日～6月26日に京都龍谷大学で開催されるタスクベース・ラーニングシンポジウムに専念するため、辞任されることになりました。また、私がこの会の編集を引き受けたから5年が経過していることも考え合わせ、新たなメンバーの力を編集作業に取り入れることが、会の発展に大きく寄与できると考えております。JALT年次総会におけるSIGの会議は、11月22日（日）12:45～1:30、901号室で開催されます。今後のSIG運営と役員選出のための大重要な会議です。是非、会員の皆様には、会議に参加していただきますよう、お願い申し上げます。

このジャーナルは、4本の評論と1つのインタビューを掲載しております。可能であれば、今年度末までに、もう1回、発行したいと考えております。『留学探検』では、海外留学に興味を持つ方々からの原稿、書籍、授業テキストのレビュー、論評、インタビュー、授業活動報告などを募集しております。是非、ご応募してください。原稿の応募先は、studyabroadsig@gmail.comです。詳細な出版のガイドラインは<http://jalt-sa.org/guide.htm>をご参照下さい。



Book Review

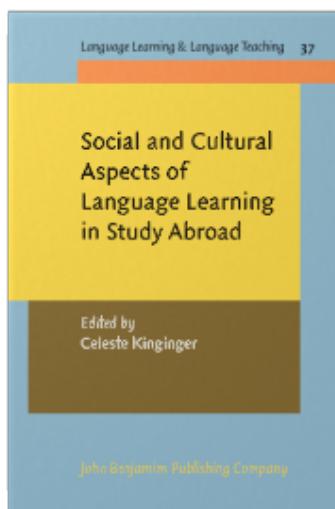
Social and Cultural Aspects of Language Learning in Study Abroad

Edited by Celeste Kinginger

[Language Learning & Language Teaching Series #37]

Amsterdam/Philadelphia: John Benjamins (2013)

ISBN: 9789027213150 (Hrdbk.), 9789027213167 (Pbk.), 9789027271839 (Ebook)



As you might guess, this volume focuses on the social and cultural aspects of study abroad (SA). One of its goals is to explain the wide variation in study abroad results from poststructuralist perspectives; another is to showcase some of the ways SA outcomes can be studied. Hence this text is valuable to those seeking to understand how SA impacts identity construction, cross-cultural awareness, and linguistic skills. It is also potentially useful to those undertaking SA research. This 344-page book consists of twelve essays by a dozen authors covering four overlapping themes: identity issues, language learning, culture, and SA program designs. Let us take a brief look at each.

Identity Issues

James Coleman's essay sets a tone for much of this volume. He cautions against stereotyping SA and stresses that overseas sojourners need to be regarded as whole people rather than mere linguistic processors or translation machines. Instead of attempting to develop taxonomical classifications for SA, Coleman favors an "environmental approach" (van Lier, 2003) similar to Larsen-Freeman and Cameron's (2008) notion of *complex dynamic systems*. The experience of 47 British university students learning French in Senegal is then briefly highlighted. Based on email questionnaire responses and a small number of in-depth interviews, some ways that gender shapes SA experiences are outlined. Also, the importance of intimate contact in identity shaping is hinted.

Timothy Wolcott also considers identity issues in depth while describing a young American woman who spent a semester in Paris in an insulated "island" or "enclave" SA program (Goodwin & Nacht, 1988). Because this person's biological father was French, she had a powerful desire to reclaim an imagined "French" identity that became lost when her parents divorced soon after her birth and she moved to the United States. Wolcott points out how subjective myth is often a significant driving force in language learning, and myths are closely linked to imagined identities.

Janet Jackson also shares some insights into identity development. She describes the experiences of a student from Hong Kong who spent a year in Canada, followed by a semester-length post-return program. The student's narrative reveals how constructive engagement can foster the development of more cosmopolitan, global identities. The changes this informant underwent are interpreted in the light of Bennett's (1993) Developmental Model of Intercultural Sensitivity and Mezirow's (1994, 2000) transformational learning theory. The challenges of dealing with culture shock, homesickness, and L2 interactions are clearly outlined, and Jackson mentions how some SA students retreat into insulated communities to shield themselves from culture shock. Commenting on the frequently wide gap between students' idealized and actual selves, the need for guided, critical reflection to foster cross-cultural awareness is underscored.

Language Learning

Four studies in this volume focus on pragmatic issues. Pragmatic humor is described by Maria Shardakoova, who asserts that L2 humor is a means of identity construction. An interesting facet of her study was how it highlighted the gap between L2 sojourners' "intended identities" (the ways they wish to be perceived) and their "received identities" (the ways that L1 speakers positioned them). Shardakoova echoes Culpeper (2005) in affirming the close connection between humor and identity, suggesting that humor is actually a means of fostering both personal and group identity. Based on the email responses by 184 American university students of Russian to a series of different pragmatic prompts, native and non-native Russian users "constructed imagined identities of the emails' authors" (p. 219) in quite different ways. Whereas Russian speakers tended to value interpersonal skills, Americans focused on personal attributes. Though interpreting identity in terms of simple binary criteria is problematic, this study posits SA may help sojourners acquire better humor in a target language.

Pragmatic hedging by American JSL learners in Japan is then explored by Noriko Iwasaki, whose study indicates SA might help JSL students hedge more naturally. One interesting insight is how L2 learners create their own language systems based on their socio-cultural preconceptions of how interactions *should* occur - not what they perceive as the norm. A similar finding was reported by Lucien Brown, who explored the use of honorifics among four male English-speaking SA participants learning Korean in Seoul. Using discourse completion tasks, extensive tape-recorded conversations, and retrospective interviews, Brown observed a gap between the respondents' knowledge of how honorifics *should* be used and how they *actually* used them. In some cases, users consciously flaunted pragmatic norms since they felt the use of honorifics contravened their own L1 identity constructs and/or beliefs about egalitarianism.

Culture

Elizabeth Smolcic provides a fascinating case study of a U.S. public school teacher who learned Spanish and Quechua in Ecuador for 3.5 weeks to better deal with her increasingly multicultural, multilingual classrooms. Criticizing de Saussure's attempt to bifurcate language (*langue*) from culture (*parole*), Smolcic stresses the need to study "languaculture" (Agar, 1994; Risager, 2006, 2007) - a notion that includes not only semantics and pragmatics, but also poetics and facets pertaining to identity. Her experiences are framed in terms of Leont'ev's *activity theory* (1978, 1981) and Smolcic adds that "coursework and academic analysis alone are insufficient to bring about the affective and cognitive changes needed to develop intercultural competence" (p. 78). By putting "teachers-learners in direct contact with others' different cultural, linguistic, and racial or ethnic backgrounds" (p. 78), the hope is raised that learners "will move outside of the own culturing frames" - a process that Bryram (1997, p. 70) refers to as *decentering*. As a result of this teacher's experience, the informant came to better grasp "how vital language is" (p. 89) for learning and communication.

The politics of linguistic identification among students in Europe is explored in depth by Fred Dervin. He describes the interactions among speakers with diverse linguistic heritages as an "identity game" (p. 102) in which complex code switching frequently occurs. Nearly all SA informants Dervin surveyed reported acute feelings of deficiency regarding their L2 or L3 selves. They were also frustrated at their inability to realize their ideal foreign language personas. Pellegrino-Aveni's (2000, p. 55, cited on p. 119) statement, "Learner's sense of Self in social interactions is inextricably linked with the language they use" is aptly illustrated in this chapter. Dervin concludes by urging SA programs to teach participants about target language use before, during, and after SA experiences to challenge their self-images and stereotypes of others as language users.

Study Abroad Program Design

Gore's (2005, p. 32, cited on p. 129) caution that many college students study abroad, "not to gain purposeful knowledge so much as to gain social standing and enjoy private pleasure" is illustrated in Wolcott's case study, which provides a cautionary tale of what can happen if a mismatch between program goals and participant goals occurs. Wolcott encourages us to interpret the SA experiences of undergraduates in terms of Levin's (2000) coming-of-age model, during which some youthful certainties are destabilized. Wolcott adds that some SA programs can be conceptualized as a "conspicuously costly but practically superfluous" (p. 128) form of edu-tourism or way of reinforcing one's status as a member of a "cosmopolitan elite" (Skeggs, 2004). Mentioning how many students regard culture as a sort of commodity to be obtained by simply going to a specific geographical point of origin without much language/cultural learning, Wolcott nonetheless concedes that for the particular student described, the SA experience did help her mature. His essay shows how many SA program participants may start out seeking a "hassle free" touristic vacation and chance to earn graduation credits, but end up learning some valuable lessons.

In contrast to this, Tan and Kinginger describe the experiences of sixty American high school students in China. Their study suggests that high school SA programs with homestay components might have some advantages over university SA: high school students are often more flexible and willing to accept parental guidance. Conversely, host families are also more willing to serve as *in loco parentis*. Two things that appear to have made this high school homestay SA program successful were the degree of local engagement with the host communities, and the fact that it was reciprocal: American and Chinese students stayed in each others' homes, fostering long-term interactions.

Some Pros and Cons

One thing I particularly liked about this book was its solid grounding in theory. It introduces a wide range of post-modern socio-cultural theories. As such, this text is useful for researchers wishing to explore current social constructionist thought. Another nice feature was how it introduces a broad variety of research frameworks and approaches. This enables readers to reflect which framework(s) they wish to use for their own studies. Finally, I also appreciated the way this book pinpoints some under-researched areas in SA. Specifically, the influence of religion, sex, and social class on sojourns abroad need to be more documented, and there is also a need for more corpus-based research.

This book has perhaps three weaknesses. First, for those wanting to conduct SA research themselves, some of the studies lacked sufficient details to make this possible. In particular, if online appendices were added to Chapters 2, 4, 5, and 11, readers could take a better look "under the hood" and consider how the results were generated. Second, some of the essays in this book might be described as "Ameri-centric." However, since three of the studies were within Asian contexts, this criticism is not so serious. Finally, some readers might wish this book contained a glossary. Although many of its specialized terms are not explained in detail, it is not too much trouble to look outside of the text to cover any obscure points. In short, the advantages of this text far outweigh the limitations.

The Bottom Line

It is important to be clear about what this book is - and isn't. This is not an introductory book about study abroad or a practical guide for novice researchers seeking advice about how to do SA research. Rather, it is smorgasbord of studies representing diverse methodological procedures and theoretical orientations. For those with a basic grounding in social science research, at least some of the studies are likely to be appealing. If you enjoy comparing different ways that human behavior can be examined and are curious about under-researched aspects of study abroad, this book will be a welcome addition to your library.

- Reviewed by Tim Newfields

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Study Abroad Perspectives: Celeste Kinginger

by Tim Newfields

Celeste Kinginger is a professor of applied linguistics and French at (The) Pennsylvania State University. She obtained her Ph.D. from the University of Illinois in 1990. In addition to writing many articles on applied linguistics, research methodology, and cross-cultural identity, in 2009 she published *Language learning and study abroad: A critical reading of research*, and in the following year *Contemporary study abroad and foreign language learning: An activist's guidebook*. In 2013 she edited *Social and cultural aspects of language learning in study abroad* and since 2007 she has been on the editorial board of *The Language Learning Journal*. She was a featured plenary speaker at the 54th Annual JACET International Convention at Kagoshima University on August 2015. This interview was conducted electronically in May 2015.



Perhaps a good way to start off this interview would be to mention how your ideas about study abroad have changed since first entering the field around the late 1980s.

Of course, my view of study abroad has become far more complex than it was at the beginning of my career, now that it is a focus of my research efforts. The phenomenon itself has changed as well, with the development of social media, the relative ease of travel, and all of the consequences of globalized economies, networking, and so forth. In the early days, when I thought about study abroad at all, it was usually in terms of the advantages it was assumed to convey to language learners. Like most of my colleagues, I imagined my students in life enhancing situations analogous to my own.

My first experience of study abroad was in a summer program in Barcelona at age 15, near the very end of the Franco era. The official program taught Spanish, but the hidden local language was Catalan, a smattering of which I learned underground, literally, in a basement student café where secrets could be safely kept and Catalan secretly whispered. I also learned a great deal about what it is like to live under totalitarian rule, and about why language is crucial to one's sense of identity, lessons never forgotten. Later, as a student at Antioch College, I spent an academic year and two summers in France. During the first summer, in 1978, I worked on a family farm in the tiny southern village of Prouilhe-par-Corniou, where I was truly immersed in the local language. There were no Anglophones or English language materials anywhere in sight. Communications technology consisted of one telephone located in the home of the mayor, and the older folk could be heard throughout the village yelling into its receiver because they didn't quite believe it worked. My French language ability grew dramatically in that setting as I learned new skills such as harvesting vegetables, concocting a vinaigrette sauce, choosing the best market piglet, or mucking out the goat stalls. At the end of the summer, saying goodbye, my host mother Madame Lunes called me by the informal second person pronoun "tu" for the first and only time, then apologized! (I am still working out what that meant, exactly.) I then went on to study at the university in Montpellier for the fall, and to Paris in the spring to join a seminar run by my advisor, Professor Anna Otten. She was personally acquainted with many of the better-known writers and literary critics of the time, such as Eugene Ionesco, Claude Simon, Michel Butor, Nathalie Sarraute, and Roland Barthes, and took us to visit them. The result of all of this was that by the time I returned to the US, my repertoire in French was substantial and varied. I could talk and write about everything from love and war to structuralist literary criticism to goat cheese manufacturing, and do so with considerable pleasure. That is what I thought study abroad would be like for my own students. We do what we can in the classroom, and then send the students off to live with and in the language for a while, to prepare them for the study of advanced literature.



I took up the systematic study of language education abroad well over a decade ago, under the aegis of Penn State University's Center for Advanced Language Proficiency Education and Research (CALPER). Since the center's theme relates to advanced proficiency, I focused on the contexts of its development. I cannot adequately convey just how surprising the extant research turned out to be, and how few of my prior, relatively naive assumptions were confirmed. If we consider the documented outcomes, yes, a search will yield evidence that study abroad can have a beneficial effect on every dimension of language development. Study abroad is indeed particularly beneficial for those aspects of language use that have to do with social interaction in various contexts with true, practical or emotional consequences. However, it is notoriously difficult to show significant growth in grammatical competence, which is, after all, a key to communicative competence. Also, most researchers would agree that there is very remarkable individual variation in achievement; some students learn a great deal, others less, and it was even the case in my own 2008 empirical study that a participant returned from France ostensibly knowing *less French* than she did before leaving the US. How can a sojourn in France lead to forgetting one's French? Another mystery has to do with attempts to produce evidence that living arrangements make a difference. It has been quite difficult to show, for example, that homestays are superior to other forms of housing for developing speaking proficiency. Since I can attribute my functional proficiency in French in large part to a homestay, these findings are quite striking to me. A macro-level view of the demographics, at least for American college students, helps explain the results: most student sojourns are far shorter than they were in the days of the Junior Year Abroad, and the proportion of language majors has decreased dramatically. A short-term sojourn of 3 to 6 weeks usually does not allow enough time to develop local social ties. Even in "long-term" sojourns of a full semester, students return home just as they are beginning to overcome language-related anxieties and understand their surroundings. Results will be further complicated by the various motives that students bring to their study, and whether or not language learning figures prominently among them.

The qualitative literature on language learning abroad sheds considerable light on the variation in the hopes, desires, and imagined identities of study abroad participants as well as on the range of possible ways in which they can be received by their host communities. The learning that can take place in these arrangements turns out to depend on how students position themselves and also on whether or not they are welcomed as legitimate participants deserving of care and attention. As I began to reflect on the design of my 2008 empirical study, I anticipated that the cohort I examined would display variation in achievement. Moreover, surveying the research had reminded me that there was in fact a cohort of Antioch students with me in Montpellier and Paris, and that this was a colorful group of individuals – a poet, a songwriter, a former professional clown, a future legal aid attorney – for whom no monolithic identity category, including "language learner," could ever apply. My goal became to document changes in language ability using quantitative measures, and then explain these changes using qualitative data. It turned out that it is indeed possible to forget one's French, while in France, if one's main goal is to visit the Hard Rock Café of every major European city on regular long weekends. It is possible for a motivated, high achieving learner to show modest gains if there is conflict and deep misunderstanding in the homestay. Fortunately, it is also possible for a well-intentioned young person to be warmly welcomed into a host family attending carefully to his language-related needs over elaborate ritual dinners, and for that student to enjoy both enhanced proficiency and gains in intercultural understanding.

My concern now is with the erosion of study abroad as a language learning experience due to factors beyond the demographics previously mentioned. I do not wish to discount demographics, and strongly believe that more work should be done to provide equal access to study abroad for all students, and not just the fortunate. However, other issues are also present. Global communications networks have great potential for enhancing classroom learning, and anytime, anywhere connectedness is now a simple fact of life for most university students. Travel is now far more accessible than it once was, which means that students abroad can and often do receive actual



visitors – parents and friends, who see their loved one's displacement as an opportunity for tourism, or worse, "helicopter parenting." If there is no longer any real need to disconnect from one's home, what is the point of changing places? I believe that the profession needs to find a way to harness the potential of social media to enhance learning both at home and abroad.

As for parents and homestays, educators should also pay attention to the evolution of the family as a form of social order. At Penn State, we recently heard a fascinating talk by Professor Elinor Ochs on "How Post-Industrial Families Talk." The findings of her research team, performing an ethnographic study of 32 families in the Los Angeles area, show that the stress of geographical mobility and full- or overtime work for many parents are changing family practices mainly for the worse. These families live in isolation from their local communities and extended relations. Whereas Ochs once characterized similar families as "child-centered," they now tend to be "child-dominated," with children receiving unlimited and unsupervised access to food, entertainment and the services that parents can provide. The ritual of family dinner, once a pedagogical situation *par excellence*, providing socialization into morality and politeness, among many other things, is now a rare practice. During her talk, Ochs contrasted the case of an 8-year-old Californian boy demanding that his father tie his shoes, because he had not yet learned to do that, with that of a 3-year-old Samoan girl who could scramble up a tall tree and harvest papayas with a razor sharp machete. Are these the practices that lead to deep insecurity and inappropriate "helicopter parenting?" And in the case of homestays, what would be their value if there is no ritual family gathering, with children eating snacks whenever they like in front of their video game consoles? A visitor to such a home would find few opportunities to interact with local people, and children from such families will surely have difficulty integrating into less child-dominated families.

In 2009 you criticized against the overuse of grounded theory in SA research. Could you let us know the reasons for that?

In principle, I have no quarrel with grounded theory *per se*, nor with the ethnomethodological tradition in sociology from which it evolved. Rigorous empiricism can yield important and potentially quite reliable results and, again in principle, there is something very appealing about the notion that theory should emerge from the data rather than being imposed upon the data. There is also something very democratic about the notion that the voices of research participants should be at the core of any attempt to understand their lives. It is, however, extremely difficult to approach one's data with no preconceived ideas in mind, or to read texts of any kind whilst ignoring one's own history, priorities, or understandings. This is why practitioners of grounded theory-based analysis are expected to scrutinize and present themselves as instruments of research, and to explain how their own identities might influence results. On the one hand, I find it difficult to set aside a certain skepticism as to whether or not it is really possible to function as a researcher with complete or even nearly complete neutrality. On the other, accepting no responsibility toward any grander theory than one's own can lead to circular reasoning and to banal statements of the obvious. That is why, in debates about narrative or other qualitative research, I tend to favor the side that prefers to see a broadly defined and interesting theory in place to guide the analysis and inform the interpretation. My own work has relied heavily on Vygotskian sociocultural theory as a framework for understanding development as an historical process at various scales, including moment-by-moment microgenesis, life histories of individuals, and the evolution of societies, all of which are both dynamic and intimately related.

As for my critique, a particular issue has emerged from extensive reading of the qualitative research about study abroad, and this has to do with the scope of many projects. In a nutshell, quite a few researchers, including myself, have been committed to understanding the nature of the student experience. They gather data from the students only, ignoring the perspectives of the host community. Study abroad participants are, by definition, newcomers to these communities who do not understand what motivates the practices of their hosts and who tend to complain about these



practices. Whether the study is framed as ethnographic, or informed by grounded theory or some other qualitative approach, this focus on students alone tends to yield uncritical listing of things that are wrong with other cultures, as reported by novice interactants in those cultures, which is simply ridiculous. It can be, and fortunately is sometimes the case that the researcher is well enough informed about the culture under attack to provide a counter-balancing explanation. But often enough, I find that the qualitative research is marked by its own sociocultural history, to put it in Vygotskian terms, and contributes to ethnocentric attitudes and recoil into a sense of national superiority.

One of my favorite examples of this phenomenon is the observation by American women of practices labeled as “sexual harassment” throughout the world. If we read the research, we learn that American women are harassed in France, Russia, Spain, Costa Rica, and Argentina... I do not wish to argue that sexual harassment does not exist and is not harmful, or even sometimes devastating. But gallantry, flirtation and innocent compliments also exist, and many American women are unprepared to recognize how these differ from “harassment” since all such behavior is now officially banned from the public arena and the workplace in the United States. Ironically, while women’s salaries remain on average significantly lower than those of men with comparable jobs, many men have become afraid to hold open the door for us or to suggest in any way that we are attractive, lest they be accused of harassment. None of the researchers open the question of what the practices we call “harassment” mean for Russian, French, or Argentine women. However, if we look at the experiences of these women when they study abroad in places where political correctness governs cross-gender relations, a very different picture emerges. In a 2007 book-length ethnography, Marie-Claire Patron followed a group of French students in Australia, and found that some of them were shocked at the total absence of harassment, and felt just as threatened in their gendered identities as American women in France, but for an entirely different reason. They wondered if they were simply no longer attractive in this new setting. I believe this example shows that we cannot understand cultural practices without including voices from host cultures, and this is why, in my current project on homestays in China, host families, teachers, and program administrators are included as participants. It is hard to carry out multidimensional qualitative research in study abroad settings, particularly since this research is not generously funded in most cases. But at the very least, researchers should be mindful of discoveries that are possible when all parties are included, and wary of the risks involved in representing student perspectives only.

At the end of your 2013 book, you concur with Benson, Barkhuizen, Bodycott, and Brown's (2012) suggestion that pragmatic competence could be aptly described as "identity related proficiency." Could you tell us a little more about the reasons for that assertion? Do you believe pragmatic skills are inseparable from L2 identity?

I certainly do believe that pragmatic ability is related to identity, because the pragmatic dimensions of language ability are shaped by appropriateness, and appropriateness is, ultimately, a matter of personal interpretation. Becoming a proficient language user involves developing a repertoire of pragmalinguistic resources, that is, the actual forms that are used for specific purposes in particular contexts. At the same time, learners need sociopragmatic ability, including knowledge of conventional uses and meanings of forms. Whether or not they decide to conform to established conventions is a matter of choice, to some extent, which makes teaching, testing, and research around pragmatic ability quite complicated. When researchers observe learners performing speech acts, let’s say, then compare this performance with a native speaker baseline, the research often ends there with the pronouncement that the learners’ are unable to imitate the native speakers. However, what if these learners do not want to perform like native speakers? What if they interpret the speech act situation differently from native speakers? What if these are learners of English who prefer to develop a repertoire in English as a lingua franca, and do not wish to be governed by native speaking norms?



To give a more concrete example, in my own research I have long been fascinated by the challenges involved in learning to use formal and informal second-person singular terms of address in European languages: the T/V (*tu/ vous*) system that was so perplexing when I took leave of Madame Lunes at the end of my homestay summer. Why did Madame Lunes switch to “*tu*” at that moment, and why was this mildly embarrassing to her? I now understand that she probably meant that I had become at least a little bit like a new member of the family, although it would still have been unthinkable for me to call her anything but *vous*. Meanwhile, it turns out that there is extensive attention to this system both within and outside Francophone communities. Studies show that growth in proficiency leads to a decrease in one’s confidence in using these forms. A well-known French author, Raymond Jean (2000), devoted an entire volume of short stories to the problems very expert speakers experience in choosing *tu* or *vous*. How should the faithful address God? What chaos would ensue if a teacher allowed his students to call him/her *tu*? In principle, and according to the textbooks, *tu* is reserved for friends, children, and animals, and *vous* is used for authority figures and persons one does not yet know. In reality, any use of the T/V system is inherently ambiguous. *Tu* can point to intimacy or solidarity, but it can also point to a desired social identity – to be or wish to appear to be young, or to have liberal or progressive political leanings. *Vous* can point to hierarchical differences in status, or to deference, but can also be used to display relative conservatism, elite class status, or respect for tradition. In brief, the T/V system is a prime example of the relationship between pragmatics and identity, and can only be fully understood if its identity-related dimensions are explored. One of my former students, Rémi Adam van Compernolle (2014), has taken up the challenge of teaching pragmatics through concepts, including identity and presentation of self in interaction, showing that if students understand these concepts they can then systematize their observations and make informed decisions about their own choices.

Concluding this interview, could you mention some of the projects that are on your horizon and things you hope to accomplish within the next five to ten years?

I have two main research projects in the works at the moment. One of these is a micro-ethnographic study of mealtime interactions involving American high school students of Chinese and their host families in Beijing. Perhaps, having read the previous comments, you can imagine why this topic is dear to my heart and why I am eager to show the pedagogical benefits of family dinner? For this project I am working with a team that includes two PhD students and the former director of the Landon-in-China study abroad program. Our data show the significance of convivial eating in the homestay for learning in a range of domains, including talking about food and many other topics, exchanging and challenging folk beliefs about Chinese and American cultural practices, and understanding how the relationships between food and health are conceptualized. We have just published our first article, about the taste-related interactions in our data, in *Applied Linguistics* (Kinginger, Lee, Wu, and Tan, 2014). We are preparing several other publications, including a paper about authenticating practices, a paper about familial intimacy among temporary family members, and a series of case studies contrasting the experiences of students with different initial proficiency levels and dispositions toward language and culture learning. (In life I find that it is always satisfying to come full circle; having attempted and very dramatically failed to become a professional chef before I took up graduate studies, it is delightful to be focusing once again on food, mealtime talk, and culinary culture.)

I am pleased to say that both of the PhD students involved in this work are going on to write dissertations about study abroad. Qian Wu will investigate the development of the ability to express emotions in Chinese for American students during study abroad in Shanghai, and Sheng-Hsun Lee will write longitudinal case studies of several individual American learners of Chinese across learning contexts, from the classroom to study abroad, and on to professional life in China. Both dissertations have the potential to make important contributions: Wu’s for her adaptation of the Language Awareness Interview to a collection of data on pragmatic ability related to emotion in



Chinese, and Lee's for the exceptional length of his data collection and true longitudinal nature of his study.

The other project, which is just starting this year in collaboration with Dr. Antonio Jiménez of the University of California Channel Islands, will be the design and testing of a model study abroad program in Spain for heritage learners of Spanish living in California. The heritage learners in question are typically quite proficient speakers of the language, having grown up in Spanish-speaking homes. They need assistance in developing advanced literacy skills, understanding the pragmatics of register, and conceptualizing the notion of geographical and generational language variety. The needs of these learners are often neglected in typical study abroad programs for the general population of American learners of Spanish. We are hoping to establish some guidelines for best practices in the design of study abroad programs for heritage learners in general, based on our attempt to create a truly useful program for this particular group.

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Book Review

Second Language Identities

by David Block

London: Continuum (2007, 2009)

London: Bloomsbury (2014)

ISBN-13: 978-0826474063,
978-1847065711, 978-1472526045

Over the last decade an increasing amount of the research on study abroad has hinged upon the issue of identity. As people switch languages, to what extent do they also switch identity positions? What factors prompt bilingual and multilingual individuals to interface with their environments through different languages and registers? In the process, how do their personal narratives change? This 230-page book explores these and many other questions. Although this text is not exclusively about study abroad, much of it is relevant to those hoping to understand the ways language learning in overseas contexts shapes our notions of who we are, how we are perceived, and how we interact with others.

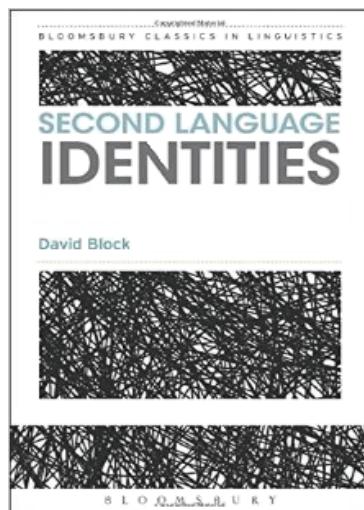
This work is arranged in seven chapters. This review focuses on three aspects of this text that are most relevant to readers of this journal.

(1) Post-Modern Notions of Identity

Although much of Block's writing is in a post-modern spirit, he is not adverse to examining ways that identity tends to be categorized. Mentioning how identity is often indexed along ethnic, racial, national, migratory, gender, social class, and linguistic lines, Block points out that "[these] are about positioning by others and self-positioning, ascriptions from without and affiliations from within" (p. 50). He further states that since identity is co-constructed, it is "simultaneously individual and collective in nature" (p. 50). Moreover, the author notes that while most researchers have studied one or perhaps two identity categories, multiple identity issues generally come into play. Hence Block stresses the need to expand our indices of identity, examining categories such as consumer identity, religious identity, and multimodality, which includes identity with a physical location.

(2) Identity in Study Abroad Contexts

Chapter 6 of this text explores how study abroad sometimes impacts identity. The first half focuses on sexual harassment and gender-related subject positions. Research on sexual harassment experiences in Russia, Costa Rica, and Spain are introduced. Despite the harassment, the women in the first two countries were able to form positive relationships with other women or their host families (p.190). The person in Spain had a generally negative experience in large part due to racial prejudice. Commenting on the gendered subject positions of American women in Russia, Pellegrino (2005) reports how some informants felt that it was, "impossible to establish platonic relationships with Russian men [as] Russian men always had 'unreasonable expectations', wanting sex before all else" (p. 192). In their study of American students in France, Kinginger and Farrell Whitworth (2005) observe how French notions of femininity and masculinity impacted the students'



French language. One male informant was able to make far more progress than two female informants. However, none of them achieved the communicative levels that they had hoped for (p.198).

The second half of this chapter looks at teacher-student subject positions, enhanced national identity, and a case study in France (all involving Americans studying overseas) before considering the experiences of Europeans studying in other European countries and those of Japanese women learning English abroad. Based on these studies, Block surmises that “the [study abroad] experience can mean an enhanced affiliation to one’s inherited national identity as opposed to the development of greater intercultural sensitivity” (p. 207). However, Kinginger’s (2004) case study of an American woman in France shows that the student was able to “develop deep and meaningful social contacts with [target language] speakers” by enhancing her political awareness (p. 211). In contrast, a study by Murphy-Lejeune (2002) on ERASMUS programme participants indicates that Europeans seldom mention gender issues or come away with the sense of enhanced nationalism that Americans tend to. While the ERASMUS participants in Murphy-Lejeune’s study did appear to develop cross-cultural awareness and intercultural competence, it is unclear whether these effects were lasting (p. 217). For Japanese women studying abroad, the studies cited by Block indicate that the women “adopt liberated gender subject positions linked to their sojourns away from Japan” (p. 221). The Japanese informants did not exhibit the enhanced nationalism that the American study abroad participants did, nor did they return with the same sense of intercultural awareness as most European ERASMUS participants.

(3) Future Research Directions

The book concludes with a final chapter suggesting five areas for future research. These are a greater emphasis on social class, a need to move away from an L1-L2 focus to a language-additional language focus, the emergence of local lingua francas, the effect of electronic-mediated communication on identity, and a psychoanalytic perspective. Block says, “This current interest in identity [as a key construct in research] in the social sciences in general, and applied linguistics in particular, looks likely to continue into the foreseeable future” (p. 242). As such, there is a need for research that “problematizes contexts [by] documenting the constellations of sociohistorical and sociocultural elements that form and define them” and “draws on multiple sources of data: interviews, diaries, recorded interactions and so on” (p. 243).

Some Pros and Cons

The main strength of this book is that it offers broad exposure to a variety of research that relates to the issues of identity in different contexts, and particularly for study abroad. It also provides a rich background from which to view and understand student experiences. I agree with Callahan (2009), who states, "*Second Language Identities* is to be recommended to graduate students and researchers who wish to acquaint themselves with seminal studies in the discipline of identity in SLL."

Perhaps the main weakness of this text is that Chapter 2 and especially Chapter 3, while interesting, cover so much material by so many researchers that it makes for occasionally dense and difficult reading. As Adcharawan (n.d.) states, “some readers might find some chapters somewhat technical: Active L2 researchers will appreciate the depth of this overview; yet other L2 professionals may not require such in-depth analysis.”

The Bottom Line

I concur with the assessments of Potowskia (2010), Broomhead (2013), and Estrada (2010) that this book is worth reading. Moreover, this book has had a significant impact on many subsequent identity-related linguistic studies. It also portends many of the current directions in the fields of socio-linguistics, second language learning, and psycholinguistics. Since much of this work was written nearly a decade ago, I hope some parts of it will be updated to reflect recent research in the field of language identity, which is flourishing.

- Reviewed by Karen Yabuno

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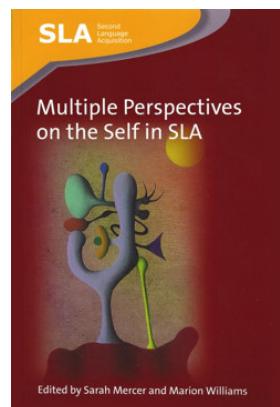
Book Review

Multiple Perspectives on the Self in SLA

Edited by Sarah Mercer and Marion Williams (2014)

Bristol / Buffalo / Toronto: Multilingual Matters

ISBN-13: 978-1-78309-134-8 (pbk) / 978-1-78309-135-5 (hbk)



This is a collection of twelve articles with contrasting perspectives on a variety of themes centering around identity and language use. Although this book is not about study abroad per se, it sheds light on ways that study abroad might impact identity. It also offers insights about social positioning, attribution theory, motivation, agency, goal setting, and language learning. The editors make it clear that this book does not offer a single ideological viewpoint. In fact, they encourage us to explore multiple viewpoints and avoid bifurcated dichotomies such as “a wholly socially-structured self” vs. “completely individually determined self” that have straight-jacketed much research for decades.

The essays in this volume can be conceptualized in terms of a spectrum. At one extreme, Northhoff examines what might be called a “microscopic self.” Utilizing brain imaging technology, he (p. 143) provides evidence that a non-verbal “minimal self” based on our embodied physiological state exists. He describes this as “pre-linguistic and pre-conceptual” (p. 148) and it is tempting to liken this to a computer’s “protected mode operating system” which is inure to verbal manipulation. At the other end of the spectrum, Norton and Hemmi describe what might be called a “macroscopic self” that is deeply embedded in multiple social contexts. Norton regards this “self” as “contingent, shifting, and context-dependent” (p. 66) and often prefers the term “subject-position” to “self” since each individual can be positioned in quite different ways, and subjects themselves can present themselves in a variety of contrasting – even conflicting – manners (1994, p. 3). Hemmi likewise underscores the importance of social power structures is influencing how people are positioned, mentioning ways that bilingual or multilingual people are often portrayed. Should bilinguals be regarded as ‘mercenary relativists’ who “switch principles as they switch languages” as Sander (1934, cited by Hemmi, p. 79) suggests? Or instead should we laud their ability to navigate across diverse cultural maps and acknowledge the positive benefits of their achievement? Although the macroscopic and microscopic perspectives presented within these pages might seem antithetical, the editors suggest they are in fact complimentary. They emphasize how language teachers need to recognise language learners as uniquely embodied individuals with multiple wants and needs, and at the same time engaging in a social process of identity negotiation.

The influence of NLP is evident in many essays in this volume. Mills, for example, reiterates Bandura's 1997 concept of self-efficacy. Moreover, Dörnyei's motivational system and concept of past and future selves (2009) draws upon some ideas from the time line therapy model of James and Woodsmall (1988). That model, in turn, borrows extensively from Bandler and Grinder (1982). Midway through this volume, Ryan and Irie take up Grinder and Bandler's (1981) notion of

reframing through creative narratives. Ryan and Irie suggest that stories we tell about ourselves to ourselves are manipulated to enhance self-concept, self-confidence, and self-presentation. They describe the self as an ongoing narrative of “who we think we have been, who we think we are, who we would like to be, and the person(s) we are afraid of becoming” (p. 110) and suggest how narrative stories can powerfully impact our thoughts and behaviours.

This volume covers many other themes, which is perhaps its main strength as well as its weakness: it provides a brief exposure to many intriguing ideas about complex dynamic systems, self-regulation, investment, and imagined identities, but relatively few are discussed in depth. Those doing research on self-confidence, self-esteem, and motivation are likely to find some stimulating ideas. And although this work is primarily theoretical, it has many teaching implications. Norton reminds us how language teaching/learning involves identity negotiation and that language learning is more than simply accumulating new skills and knowledge. This text advises teachers to be careful of how they position students and avoid disempowering them. Several authors underscore the importance of allowing learners to make mistakes without being judged or ridiculed. As Ushioda suggests, learners also need to 'speak as themselves' and have their voices recognized, respected, and integrated into the language curriculum.

The Bottom Line

The main strength of this work is that it provides a good theoretical background of some theoretical concepts in about language acquisition and identity. Another nice feature is that the annotated bibliographies at the end of each chapter make it easy for readers to choose which works to study further.

In addition to not offering many “nuts and bolts” details about research studies, the other main weakness of this text is that it does not provide a comprehensive overview of SLA research. However, since other texts such those as Mackey and Gass (2005), Kalaja and Barcelos (2006), or Ellis and Shintani (2013) already do this, this drawback is not serious: the editors have chosen to focus mainly on identity-related issues in SLA contexts rather than the issue of SLA itself. This book fulfills its basic objective of providing “readers with a variety of perspectives from which to view the self in second language acquisition” (p. 177). Moreover, some of the theoretical frameworks mentioned in this 188-page volume will be useful to SA researchers. For those wishing to gain a better theoretical grounding on how identity impacts foreign language learning, it is certainly worth reading.

- Reviewed by Erina Ogawa & Tim Newfields

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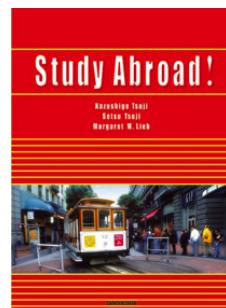
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Textbook Review

Study Abroad!

by Kazushige Tsuji, Setsu Tsuji, and Margaret M. Lieb
Tokyo: Sanshusha (2009)



One thing that is fascinating to observe is how English teachers make textbook decisions. To some degree, textbook choices are statements of pedagogical allegiance. I have often noticed that Japanese and non-Japanese university EFL teachers tend to choose different EFL materials. Last year I decided to conduct an experiment by selecting a textbook designed for Japanese university level EFL students and instructors. After thirty years in Japan, I felt confident enough to read the Japanese material smoothly. This brief review describes the reactions of 28 first-year undergraduates to an EFL study abroad text, along with my impressions.

This text consists of twelve chapters, plus two review tests and short quizzes. A word-for-word script of the dialogs from the accompanying teacher's CD also appears at the end of this 95-page volume. Chapters are thematically grouped around a visit to the USA by a generic Japanese student (who is sometimes depicted as male and other times female). Most of the themes parallel what is covered in many study abroad EFL texts. Flight procedures, host family interactions, shopping, and medical problems are sample topics.

Each chapter begins by introducing 16 - 19 English words and their supposed Japanese cognates. The vocabulary level is quite mixed: it claims to be at a 300-word level (publisher's website). However, comparing the vocabulary to the Corpus of Contemporary American English (COCA), I found some words such as "fit" (ranked as the 6,511th most widely used word) are taught alongside more obscure lexical items such as "counterbalance" (ranked at 31,178). Whereas many EFL textbooks are now aligned to specific CEFR levels, this text is more laissez-faire about vocabulary. Moreover, since it is for Japanese readers, I was perplexed to find words such as "trend" – familiar to all Japanese as トレンド – on a vocabulary list.

After pre-teaching vocabulary, each chapter features a 70-80 word reading passage. Most of the passages are relevant to study abroad, though the chapter on public phones is out of date. Following this, four open-ended reading comprehension questions appear. Many of these questions pertain to study abroad, but some are unmistakably clunky such as, "What is the role of a campus tour?" (p. 37) "What does performance consist of?" (p. 59).

Following a fill-in-the-blanks short English dialog, students are asked to translate five Japanese sentences into English. This is followed by some multiple-choice dialog comprehension questions and another translation exercise. Each chapter concludes with some "practical tips" – a reading passage on a topic somewhat related to the chapter theme.

Pros and Cons

During the final lesson of the second semester when using this text, I distributed a textbook questionnaire to students. This Japanese language questionnaire consisted of an informed consent statement and fourteen Likert-like items. It was similar to an earlier survey I designed to evaluate a different study abroad textbook (Newfields, 2014). The responses by this particular group of students appears with the survey in Appendix A. A translated version of this survey is available online at <http://jalt-sa.org/PDF/8-2-Newfields-EngApp.pdf>.

The students felt the best feature of this text was how it explicitly presented vocabulary with Japanese translations. This parallels the way many Japanese learn English words in high school

(Yamada and Hristoskova, 2011, p. 14). The recorded conversations got a lukewarm rating and most other parts were not so highly rated.

Personally, I felt this text's forte was its attempt to teach all four language skills. It also prompted some students to think about study abroad more. The chapter about academic presentations seemed useful for students who will need to give overseas presentations in English. This volume has been used at Doshisha University as a component of an Australian study abroad preparation program (Doshisha University Office of International Affairs, 2015) and it might have some value in helping students to prepare for academic study abroad programs. However, since its pedagogical approach is not congruent with my personal beliefs, I was less than enthusiastic about this text.

The Bottom Line

Is this text worth using? That depends foremost on your teaching philosophy. If you believe in the extensive use of grammar-translation and discrete vocabulary teaching, then this textbook may appeal to you. If your allegiance leans towards more communicative or constructionist teaching approaches, this is a text you will probably not be comfortable using. Still, I believe it is valuable to periodically examine textbooks that challenge our teaching assumptions. Reflective teachers should consider *why* some pedagogical practices are widely adopted by some members of our profession and *why* other practices are either marginalized or discounted altogether. Though this book is not explicitly about "culture", it did help me understand how cultural beliefs may impact our pedagogical practices.

- Reviewed by Tim Newfields
Toyo University

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Appendix A. Student Textbook Evaluation Form for Study Abroad!

承諾同意書：このアンケートの目的は、来年の使用教科書を決定するための意見を伺うことです。参加は自由です。成績には影響しません。すべての情報は非公開で、来年の教科書を決定する参考のために使用します。このアンケートに 質問があれば、下記のアドレスに連絡してください。 ティモシー・ニューフィールズ (20906研究室, 電子メール: timothy@toyo.jp)

パート I. それぞれの問い合わせに対し、あなたの意見を以下の7段階から選び、番号をチェックしてください。

3=非常に明確でない 2=明確でない 1=やや明確でない 0=どちらでもない 1=やや明確である 2=明確である 3=非常に明確である

1. この教科書の目的は、どれくらい明確でしたか?

-3: \emptyset -2: 11%_(n=3) -1: 18%_(n=5) 0: 39%_(n=11) +1: 21%_(n=6) +2: 11%_(n=3) +3: \emptyset NR: \emptyset

2. この教科書に付いているCDは、どれくらい役に立ちましたか?

-3: 43%_(n=12) -2: 29%_(n=8) -1: 11%_(n=3) 0: 39%_(n=11) +1: 14%_(n=4) +2: \emptyset +3: \emptyset NR: 4%_(n=1)

3. この教科書は、あなたのプレゼンテーションスキルを向上させるのにどれくらい役に立ちましたか?

-3: 32%_(n=9) -2: 25%_(n=7) -1: 14%_(n=4) 0: 14%_(n=4) +1: 7%_(n=2) +2: \emptyset +3: \emptyset NR: 7%_(n=2)

4. この教科書にあるActivityの指示はどれくらい明確でしたか?

-3: \emptyset -2: 4%_(n=1) -1: 4%_(n=1) 0: 32%_(n=9) +1: 25%_(n=7) +2: 21%_(n=6) +3: 11%_(n=3) NR: 4%_(n=1)

5. 来年の学生のために、この教科書をどの程度、薦めますか?

-3: 7%_(n=2) -2: 25%_(n=7) -1: 29%_(n=8) 0: 29%_(n=8) +1: 11%_(n=3) +2: \emptyset +3: \emptyset NR: \emptyset

6. この教科書はどのぐらいオンライン・シラバスの中身をカバーしていますか?

-3: 4%_(n=1) -2: 4%_(n=1) -1: 32%_(n=9) 0: 32%_(n=9) +1: 11%_(n=3) +2: 7%_(n=2) +3: \emptyset NR: 11%_(n=3)

パート II. それぞれの問い合わせに対するあなたの意見を以下の7段階から選び、番号をチェックしてください。

-3=強く反対 -2=反対 -1=少し反対 0=中立 +1=やや同意 +2=同意 +3=強く同意

1. この教科書全体の長さは、適切であった。ちょうど十分な内容量であった。

-3: 7%_(n=2) -2: 7%_(n=2) -1: 18%_(n=5) 0: 21%_(n=6) +1: 14%_(n=4) +2: 11%_(n=3) +3: 7%_(n=2) NR: 4%_(n=1)

2. この教科書は、適正価格であった。

-3: 11%_(n=3) -2: 46%_(n=13) -1: 21%_(n=6) 0: 14%_(n=4) +1: 7%_(n=2) +2: \emptyset +3: \emptyset NR: \emptyset

3. この教科書のイラストは、はっきりしていて、役に立った。

-3: 25%_(n=7) -2: 36%_(n=10) -1: 29%_(n=8) 0: 7%_(n=2) +1: 4%_(n=1) +2: \emptyset +3: \emptyset NR: \emptyset

4. この教科書のレベルは、私にとってちょうどよかったです。

-3: 7%_(n=2) -2: 18%_(n=5) -1: 21%_(n=6) 0: 25%_(n=7) +1: 11%_(n=3) +2: 14%_(n=4) +3: 4%_(n=1) NR: \emptyset

5. 私の海外旅行への関心は、この教科書によって変わった。

-3: 4%_(n=1) -2: 18%_(n=5) -1: 32%_(n=9) 0: 43%_(n=12) +1: 4%_(n=1) +2: \emptyset +3: \emptyset NR: \emptyset

パート III.

1. この教科書で、あなたにとって最も役に立ったのはどの章でしたか?(最大3つあげて下さい)

春学期: Ch. 1: _(n=4) Ch. 2: _(n=3) Ch. 3: _(n=10) Ch. 4: _(n=14) Ch. 5: _(n=8) Ch. 6: _(n=4) Review Test 1: _(n=4) Quiz 1: _(n=2)

秋学期: Ch. 7: \emptyset Ch. 8: _(n=1) Ch. 9: _(n=4) Ch. 10: _(n=18) Ch. 11: _(n=3) Ch. 12: _(n=2) Review Test 2: _(n=1) Quiz 2: \emptyset

2. この教科書であなたにとって最も役に立たなかったのは、どの章でしたか?(最大3つあげて下さい)

春学期: Ch. 1: (n=3) Ch. 2: (n=7) Ch. 3: (n=2) Ch. 4: (n=1) Ch. 5: (n=2) Ch. 6: (n=3) Review Test 1: (n=8) Quiz 1: (n=12)

秋学期: Ch. 7: (n=11) Ch. 8: (n=1) Ch. 9: Ø Ch. 10: Ø Ch. 11: (n=4) Ch. 12: (n=4) Review Test 2: (n=7) Quiz 2: (n=16)

3. 各章の項目のうち、あなたにとって最も役立ったのは、どの項目でしたか?(最大2つあげて下さい)

最初写真: Ø 1 Expand Your Vocabulary!: (n=24) 2 Elevate Your Knowledge!: (n=5)

3 Enhance Your Communication Skills I: (n=16) 4 Enhance Your Communication Skills II: (n=7)

5 Enrich Your Expressions!: (n=10)

6 Explore Practical Tips!: (n=3)

4. この講座が終わった後、このテキストをどうするつもりですか?

捨てる: (n=15) 売る: (n=3) 自習をして役立たせる: (n=3) 友人にあげる: (n=2) NR: (n=5)

ご意見をお寄せいただきありがとうございました。すべてのコメントは匿名扱いとなり、

あなたの成績に影響を与えることはありません。

(2014年01月07日改訂)