INTERPRETATION OF CONTEXTUALIZATION CUES
IN JAPANESE CONVERSATION:
BACK-CHANNEL CUES AND TURN-TAKING CUES

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ABSTRACT

This study investigates receptive strategies used by learners of Japanese, focusing on their on-line knowledge of three back-channel (BC) cues (*u u n, a soo na n desu ka* and *e e*), and two turn-taking cues (one relating to initiating speech, and the other relating to yielding a turn to speak), as they occur in spontaneous conversation between native speakers of Japanese. A contextualization cue (CC) is any feature of language and behaviour including verbal and non-verbal signs which a speaker uses to signal his/her communicative intent, as demonstrated in the work of Gumperz (1982a, 1982b, 1992, 1996). In this study, learners' perception and interpretation of CCs are compared with those of native speakers of Japanese. In addition, the study aims to explore different levels of the receptive competence of learners by making use of a range of tasks with varying degrees of complexity.

The data for this study was collected from 11 Japanese native speakers and 14 learners of Japanese, using five video clips as stimulus material and five types of tasks. A semantic differential (SD) stimulated recall task was designed to examine their perception and interpretation of CCs. SD items in the task for each clip were carefully designed on the basis of native and non-native informants' comments on each cue. A stimulated recall (SR) task was developed to elicit comments on the cue under study by pointing to a very short excerpt. A multiple-choice task was designed to elicit interpretations of the meaning of each cue based on the explicit highlighting of the cue along with a written description of the dialogue and background

A rating task was developed to examine subjects' judgements on the importance of verbal and non-verbal cues. A ranking task was developed to examine their judgements about the main functions of conversation.

The analysis reveals differences between the two groups in the perception and interpretation of CCs. Japanese subjects tend to judge BC cues as indicators of 'listening' or 'understanding', whereas learners of Japanese have a strong tendency to judge them as indicators of 'interest' or 'agreement'. In addition, those native speakers' interpretations lead to the interpretation of 'making the speaker feel comfortable', while those of the learners do not. Moreover, the difference in the perception of CCs, participants' appearances and setting (e.g., where the conversation takes place) causes different interpretations of the formality in conversation and the social distance of participants.

Theoretical, methodological, and pedagogical implications of the study are presented. The study indicates four concrete areas which need to be focused on in Japanese language teaching: 1) verbal cues; 2) prosodic features; 3) non-verbal features; and 4) cultural values. Suggestions for future research are discussed as part of the conclusion of the study.

ACKNOWLEDGEMENTS

Finally, I want to thank my parents who have been supporting and encouraging me throughout this research process.

CONTENTS

LIST OF TABLES

xv

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

The aim of this study is to explore the receptive competence of learners of Japanese in relation to contextualization cues in Japanese. In the study the learners' perception and interpretation of back-channel (BC) cues and turn-taking cues are compared with those of native speakers of Japanese. In addition, the study aims to explore different levels of the receptive competence of learners by making use of a range of tasks with varying degrees of complexity.

The impetus for this study arose from my experience as a language teacher of Japanese. I was often impressed by students' conversational ability in Japanese, however, their interactive styles sometimes gave me a bad impression or an impression that they were not polite. I have frequently encountered the situation where students of Japanese greeted teachers (including me) without a bow even when the teachers bowed to them. I was not quite sure what was wrong first but felt strange, and then soon noticed that they did not nod their head (or not in the way native speakers usually do), for example when saying "*Ohayoo gozaimau*" (Good morning!) or "*Konnichi wa*" (Hello!) to their teachers. Another incident happened in my office. A student came to my office to ask me some questions. She was speaking good Japanese in terms of grammar and pronunciation, however, when she started listening to me her listening behaviour gave me an impression that she was childish or impolite. Although she used BCs as frequently as Japanese native speakers do, she said "*soo soo*" (yeah yeah) or "*uun uun*" (yeah yeah) to me as a teacher instead of using "*soo desu*" or "*hai*" (yes). I was very aware that she was a student of Japanese, but her use of inappropriate forms

uun" (yeah yeah) to me as a teacher instead of using "*soo desu*" or "*hai*" (yes). I was very aware that she was a student of Japanese, but her use of inappropriate forms did not leave me with a good impression even when she was speaking good Japanese. A further incident happened when students came to my office one by one for a speaking test. I was sitting, leaning a little forward rather than backward without crossing my legs so that my attitude did not give them the impression that I was the one who had authority, and they could relax. However, a student came in my office, sat down facing me and, crossed their legs without any hesitation. I was very surprised at his behaviour, and imagined how a third person would interpret this situation: who was the teacher?

Interpersonal communication is a complex process into which participants bring not only grammatical and lexical knowledge but also socio-cultural knowledge with regard to cultural norms and values. Participants not only listen to each other's verbal messages to understand the referential meaning, but also react to verbal and non-verbal features such as intonation and head nod which may not carry any referential meaning. These verbal and non-verbal features, which are referred to as *contextualization cues*, are used to signal social contexts with regard to social distance or power, and socio-cultural knowledge, as well as communicative intent including attitudes and feelings, as demonstrated in the work of Gumperz (1982a, 1982b, 1992, 1996). While as Gumperz (1982a) points out we habitually use these cues, most of the cues are rarely consciously noted in the course of conversational exchange. In intercultural communication, non-native speakers may not notice a cue or may interpret it differently, because of different linguistic and cultural norms.

Research in the areas of cross-cultural pragmatics, cross-cultural communication, and sociolinguistics has demonstrated how communicative styles differ across cultures (e.g., Gudykunst and Matsumoto, 1996; Nishida, 1996;

collectivistic cultures (e.g., Gudykunst and Matsumoto, 1996). In individualistic cultures such as New Zealand, people tend to place a value on individual differences and place more emphasis on verbal strategies. In collectivistic cultures such as Japan, by contrast, people have a tendency to value group harmony and communicate in ways that maintain social harmony within the group. This difference in the cultural values leads to different communicative styles, which implies that people from different cultural backgrounds not only communicate differently but also may interpret others' behaviour in different ways.

In order to communicate successfully with native speakers learners need to be aware of how particular cues are used and understood by native speakers. However, the appropriate use of contextualization cues seems to have received little attention in language texts for teaching Japanese (e.g., Nagara, 1990; Tohsaku, 1994, 1995). Most textbooks are based on a product-oriented syllabus which focuses directly on vocabulary, grammatical structures, or speech act strategies. For example, although *Japanese for Everyone* (Nagara, 1990) and *Yookoso* (Tohsaku, 1994, 1995) include careful descriptions of how language is used within Japanese society, these texts are principally concerned with production strategies (i.e. what one might say to whom in certain situations). In *Yookoso* listening skills are emphasized, for example by providing many listening exercises, however, those exercises are mainly concerned with learners' comprehension of the texts in terms of the content. Furthermore, the materials for teaching listening skills tend to be based on audio-taped rather than video-taped conversations. Even when video-taped materials are used those conversations are scripted and not authentic. The nature and function of interactional cues in naturalistic settings is hardly dealt with at all in Japanese language teaching. Since differences in the perception and interpretation of contextualization cues can cause misunderstanding or communicative breakdown, it is necessary to investigate the receptive knowledge

of learners in relation to contextualization cues in the target language. This study aims to identify possible sources of misunderstanding between native and non-native speakers of Japanese by investigating differences in the knowledge of contextualization cues between the two groups.

One of the central issues in interlanguage pragmatics concerns whether pragmatic competence can be developed through instruction. In order to investigate the effects of instruction on the development of pragmatic competence studies have been carried out by researchers (e.g., Billmyer and Varghese, 2000; Johnston, Kasper, and Ross, 1998). In addition, useful activities or techniques to develop learners' pragmatic competence are proposed (e.g., Clennel, 1997, 1999; Hall, 1999). The instruments used in this study have been devised to be congruent with tasks which could be used for the teaching of contextualization cues.

Much research has been conducted in the fields of interlanguage and cross-cultural pragmatics in order to identify differences in the sociolinguistic or socio-cultural rules between different speech communities, and to explore learners' competences with regard to those rules of the target language. These studies, however, have tended to focus on production strategies (i.e. what we might say to whom in certain situations) employed in relation to speech acts such as apologizing, requesting, complimenting, and refusing (e.g., Ikoma and Shimura, 1993; Takahashi and Beebe, 1993). Receptive strategies (i.e. what we hear, how we interpret it, and why we interpret that way) have received relatively little attention. This study investigates receptive strategies used by learners of Japanese in interpreting spontaneous conversation between native speakers of Japanese. It focuses on their perception and interpretation of two kinds of contextualization cues, BC cues and turn-taking cues, used in naturalistic settings. These cues are worth investigating because they can be a source of misunderstanding in interaction between Japanese speakers and English speakers. A number of studies

show that there are differences in the use of BC cues and in the turn-taking systems between English and Japanese (e.g., White, 1997; Maynard, 1989; Tanaka, 1999; Watanabe, 1993).

While pragmatics research has examined the effects of contextual factors on learners' performance and understanding of speech acts, and their perceptions of contextual factors, little research has been carried out with regard to learners' on-line knowledge of contextual factors (i.e. knowledge that is dependent on ongoing interaction) as opposed to off-line knowledge (i.e. knowledge that is independent of ongoing interaction). This study examines and compares native and non-native speakers' on-line knowledge of social contexts: the formality of conversation, the social distance and power relationship of participants.

Recent pragmatics research has demonstrated that there is growing interest in the investigation of the effects of different types of instruments on subjects' responses, although there is a tendency to focus on production strategies of speech acts. In this study, five types of instruments (Semantic differential (SD) stimulated recall task, Stimulated recall (SR) task, Multiple-choice (MC) task, Rating task, and Ranking task) are developed and used to elicit subjects' responses to contextualization cues, and to explore different levels of the receptive competence of learners. Although most of the tasks can be seen in interlanguage pragmatics research or language testing research (e.g., MC task and Rating task), the SD stimulated recall task developed in this study represents a further investigative tool for pragmatics research.

Recent pragmatics research of Japanese show that there is a growing interest in the study of BC cues. A number of studies on BC cues in Japanese have been carried out. However, most of them focus on the frequency, function, and context of BC utterances. The interrelation between BC utterances and non-verbal cues

(e.g., head nod and eye contact) have received little attention in those studies (Szatrowski, 2001a). In addition, little research has been conducted into how native and non-native speakers interpret BC cues including those non-verbal cues used in spontaneous conversation. This research examines and compares native and non-native speakers' judgements and interpretations of BC cues including BC utterances, prosodic features, head nod, and eye contact used in spontaneous conversation between native speakers of Japanese.

The opening chapters introduce the study, provide an overview of the literature on interpersonal communication and language teaching, and outline methodology which is used to investigate perception and interpretation of contextualization cues. The middle chapters present results of three BC cues and two kinds of cues relating to turn-taking. The final chapters provide further discussion of the results and the conclusions which can be drawn from the study.

Chapter 2, presenting some theoretical background and overview of the literature that are relevant to the present study, consists of eight main sections. The first section discusses communicative processes by introducing Gumperz's (1982a, 1992, 1996) theory of conversational inferencing and the notion of contextualization cues, and then describes the cause of misunderstanding in intercultural communication. The following subsections include a discussion of the difference in the communication styles and value systems in individualistic and collectivistic cultures, and a description of Japanese cultural values. The second section provides a discussion of approaches to Japanese language teaching. The third section discusses one of the main issues in pragmatics research, that is, teachability of pragmatic competence. The latter part of the chapter reviews pragmatics research, and pragmatics research methodology, including reviews of the literature on BC cues and turn-taking. The final section reviews current directions in research relating to the pragmatics of Japanese.

Chapter 3 reports on the research methodology used in the present study. The first section presents the research questions. The second section describes the method of collecting conversational data, with a discussion of practical, ethical and theoretical issues involved in the collection. The third section provides a detailed description of how conversational segments were selected to be stimulus material in the study. The fourth section details how and what instruments were developed to elicit response data. Then the results from a pilot study and procedures used in the main study are presented in the following sections. The final section provides a detailed description of procedures for data analysis.

Chapters 4, 5, 6, 7, and 8 present the findings from the study with regard to differences between a group of Japanese subjects and a group of learners of Japanese in the knowledge of contextualization cues, and to the effects of different tasks on their responses to the cues.

Chapter 4 presents the findings from SD stimulated recall task, SR task, MC task, and Rating task in clip 1 conversation which includes a BC cue *uun*. Data collected by the SD stimulated recall task is analyzed qualitatively to identify differences between the two groups in the judgement and interpretation of contextualization cues, and presented in a form of display matrix using a classification that is developed in the study. A qualitative analysis is also conducted for the SR task to find differences in the interpretation of the BC cue. For the MC task the raw number of markings for each meaning or response that subjects selected, and the responses of interpretation of ranking in Question 1 are examined and compared. Data from the rating task is also treated in terms of frequency: the number of subjects who selected each category (e.g., extremely important and very important) is examined and compared. The results for the three tasks are presented in bar graphs.

Chapter 5 presents the findings from SD stimulated recall task, SR task, MC task, Rating task, and Ranking task in clip 2 conversation which includes a BC cue *a soo na n desu ka*. Data from the ranking task is analyzed by calculating means and standard deviations of ranking, which is presented in a table. Chapter 6 presents the findings from SD stimulated recall task, SR task, MC task, Rating task, and Ranking task in clip 3 conversation which contains a BC cue *ee*. Chapter 7 presents the findings from SD stimulated recall task, SR task, and MC task in clip 4 conversation including a verbal cue *hu-uun* in relation to initiating speech. Chapter 8 presents the findings from SD stimulated recall task, SR task, MC task, and Ranking task in clip 5 conversation which includes non-verbal cues (i.e. head nods) in relation to turn-yielding.

Chapter 9 begins with a discussion of key findings from the study concerning differences in the judgement and interpretation of contextualization cues between Japanese subjects and learners of Japanese. The main interpretations of meanings of BC cues are further discussed in terms of the difference in the cultural values in each society. Then the following section addresses the importance of listening in Japanese communication. The latter part of the chapter discusses tasks and the shifts in interpretation, and addresses some methodological issues.

Chapter 10 presents a summary of the main findings of earlier chapters and conclusions drawn from them with regard to theoretical, methodological, and pedagogical implications. Then, limitations of this study are presented. Finally, it concludes with eight suggestions for future research.

CHAPTER 2

INTERPERSONAL COMMUNICATION AND

LANGUAGE TEACHING

2.0 Introduction

This chapter presents the theoretical background and overview of the literature relevant to the present study. The first section discusses communicative processes by introducing Gumperz's (1982a, 1992, 1996) theory of conversational inferencing and the notion of contextualization cues, and then describes the cause of misunderstanding in intercultural communication. The following subsection discusses how communication styles differ between cultures, including reference to differences in the value systems in individualistic and collectivistic cultures. One subsection is devoted to Japanese cultural values. The second section provides a discussion of approaches to Japanese language teaching, based on the analysis of two texts for teaching Japanese. The third section addresses one of the main issues in pragmatics research, that is, teachability of pragmatic competence. The latter part of the chapter reviews pragmatics research, and pragmatics research methodology, including reviews of the literature on back-channel cues and turn-taking. The final section discusses current directions in pragmatics research of Japanese.

2.1 Communicative Process

2.1.1 Conversational inferencing and contextualization cues

Participants in conversation understand each other's intent by making use of *conversational inference*, which Gumperz (1996) defines as "situated and presupposition-bound interpretive process, by which interlocutors assess what they perceive at any one point in a verbal encounter and on which they base their responses" (p. 375; see also Gumperz, 1982a, p. 153). Although the speaker has a particular intent to convey to the other, there are always many possible alternative interpretations on the part of listener. In other words, the speaker's intent is not unilaterally conveyed to the other and never totally determinate. It is a joint production (Clark, 1996; Stubbs, 1983; Watanabe, 1993, Rost, 1990). Gumperz (1982a) notes that:

> One indirectly or implicitly indicates how an utterance is to be interpreted and illustrates how one has interpreted another's utterance through verbal and nonverbal responses, and it is the nature of these responses rather than the independently determined meaning or truth value of individual utterances alone that governs evaluation of intent. (Gumperz, 1982a, p. 154)

The process of conversational inference involves not only grammatical and lexical knowledge but also personal and culturally specific background knowledge of participants including values and beliefs, their attitudes towards each other, and socio-cultural assumptions concerning interpersonal relationships (Gumperz, 1982a, 1996). In order to understand others' intent participants need to correctly interpret the social context *what is happening* including *who you are* and *who you are talking to* and to draw upon appropriate background knowledge. As Gumperz (1982a) demonstrates, the social context is not dependent on the relationships of the participants present (see also Dorr-Bremme, 1990), but it is socially created by participants through the process of interaction. That is, the context is not static but emergent through the interactive process, and it changes

as interaction progresses. Participants are always figuring out what is happening throughout interaction.

In the process of interaction, participants send verbal and non-verbal signals to each other to indicate the interpretation of the social context. These signals have been called *contextualization cues* (Gumperz, 1982a, 1982b, 1992, 1996), which Gumperz (1982a) defines as:

> constellations of surface features of message form . . . by which speakers signal and listeners interpret what the activity is, how semantic content is to be understood and *how* each sentence relates to what precedes or follows.
> (Gumperz, 1982a, p. 131, original emphasis)

Contextualization cues include prosody, formulaic expressions, choice of lexis, back-channel (BC) cues, posture, gestures, and conversational openings and closings (see section 2.1.2 for an example of the use of intonation as a contextualization cue). These cues allow participants to infer not only the speaker's communicative intent but also what the social context is at the moment, and this interpretation of the social context functions as constraining interpretations of his/her intent. In this process participants also continuously rely on their background knowledge triggered by contextualization cues, and the background knowledge helps participants to predict what is to come and possible outcomes of an exchange as well as to confirm their assessment of the message. This process of making inferences is an ongoing process, and it moves from utterance to utterance. In order to understand others' intent, participants need to notice relevant cues and retrieve appropriate background knowledge through the process of interaction. Scollon and Scollon (1995) point out that "this complex process of inference is both an essential aspect of communication and a major source of miscommunication" (p. 53).

2.1.2 The cause of misunderstanding

Although we habitually use contextualization cues, we are hardly aware that we are using them in the course of conversational exchange and that they have communicative significance (see Cook, 2001 for an exception of speech styles in Japanese). In intercultural communication, non-native speakers may not notice a cue or may interpret it differently, because of different linguistic and cultural norms.

The following example illustrates a misunderstanding caused by misinterpretation of intonation as a contextualization cue (James was a member of a community different from the teacher's).

Teacher:	James, what does this word say?
James:	I don't know.
Teacher:	Well, if you don't want to try, someone else will. Freddy?
Freddy:	Is that a p or a b?
Teacher:	(encouragingly) It's a p.
Freddy:	Pen.

(Gumperz, 1982a, p. 147)

In the example above, James said "I don't know" with rising intonation to imply "I need some encouragement," however, the teacher missed the intonational cue and thought that he did not want to try to answer the question. Gumperz notes that the rising intonation used in such contexts can be interpreted differently; and in the context he refers to, James concluded that the teacher was picking on him or prejudiced against him.

As illustrated above, unlike grammatical errors which are usually attributed to a lack of linguistic competence, breakdowns and misunderstandings resulting from the misinterpretation, or from ignorance of the linguistic importance of contextualization cues, are likely to be attributed to the character of the speaker

(Gumperz, 1982a; see also Bailey, 1997; Cook, 2001; Bardovi-Harlig, Hartford, Mahan-Taylor, Morgan, Reynolds, 1991; Clyne, 1994a; Leech, 1983; Maynard, 1997; Tannen, 1984a. 1984b; Thomas, 1983, 1984; Tyler, 1995; Wolfson, 1989). Thomas (1983), for example, notes "while grammatical errors may reveal a speaker to be a less than proficient language-user, pragmatic failure reflects badly on him/her as a *person*" (p. 97, original emphasis).

Thomas (1983, 1984) discusses sources of cross-cultural misunderstanding resulting from differences in sociolinguistic rules. She divides *pragmatic failure* to refer to inability to understand what is meant by what is said into two types: *pragmalinguistic failure* and *sociopragmatic failure*. The former refers to "the inappropriate transfer of speech act strategies from L1 to L2, or transferring from L1 to L2 expressions which are semantically or syntactically equivalent, but which have a different 'interpretive bias'", and the latter refers to "mismatches which arise from cross-culturally different assessments within the social parameters affecting linguistic choice: 'size of imposition', 'social distance between speaker and hearer', 'relative rights and obligations', etc." (Thomas, 1984, p. 226). The following example illustrates a misunderstanding between Japanese students and immigrants living in the United States with respect to sociopragmatic failure:

> they find it strange and rather offensive when Americans extend an invitation to a social gathering by indicating when and where it will take place and then adding some sort of phrase like "Come if you want to." Since Japanese rules of speaking require that a potential guest be urged to accept an invitation, while American rules impose a constraint on pinning people down to accepting possible unwanted invitations, and since neither group is likely to be aware of the other's rules, it is difficult to avoid misunderstandings. In a case like this, the Japanese feels hurt and uncertain whether the invitation is really sincerely meant.
>
> (Wolfson, 1989, p. 17)

Thomas (1983) emphasizes that most of the cross-cultural misunderstandings result from differences in cultural norms and values, that is, sociopragmatic failure. Clyne (1994a) also states that one of the problems of understanding is "a pragmatic lack of understanding attributable to differences in cultural values" (p. 24).

2.1.2.1 Differences in cultural norms and values

Differences and similarities in communication behaviour between cultures are often explained by the major dimension of cultural variability *individualism-collectivism* (Gudykunst and Matsumoto, 1996). Ng, Loong, He, Liu, and Weatherall (2000) summarize the main differences in the cultural values and communication behaviour between individualistic cultures and collectivistic cultures:

> Individualistic cultures emphasize the self over the group, and personal independence over social inter-dependence. Those cultural values encourage self expression and speaking one's mind freely. . . By contrast, in collectivistic cultures, people grow up wedded more strongly to their groups, and learn to value inter-dependence more than personal independence. . . . This leads to self-censoring and even compromised talk for the sake of maintaining social harmony, respecting the existing status hierarchy, and so forth.   (Ng et al., 2000, p. 27)

These differences in the cultural values are important in the present study since New Zealand belongs to individualistic cultures but Japan belongs to collectivistic cultures. It should be noted, however, that "both individualism and collectivism exist in all cultures, but one tends to predominate" (Gudykunst and Matsumoto, 1996, p. 24).

Hall (1989), on the other hand, uses low-context and high-context communication to explain the cultural differences in the communication processes. In high-context communication, most of the information is either embedded in the physical context or internalized within the person, and relatively

15

little information is conveyed in the explicit message. In low-context communication, on the other hand, "the mass of the information is vested in the explicit code" (Hall, 1989, p. 91). Thus the message that is being transmitted plays an important role in low-context communication, whereas the context surrounding the message plays a more major role than the message itself in high-context communication. These characteristics of communication place different emphases on speaking and listening. High-context communication emphasizes interactants' listening abilities to infer others' intentions (see also Loveday, 1982), whereas low-context communication places emphasis on interactants' speaking abilities to express their intentions. Gudykunst and Matsumoto (1996) note that in order to successfully communicate using high-context communication:

> listeners must infer how what speakers say is relevant to what they said. Listeners also must infer speakers' intentions accurately to understand utterances correctly. Yum (1988) contends that to be competent high-context communicators, people must "hear one and understand ten"(p. 384). This saying emphasizes the importance of receivers' sensitivity and abilities to capture the nonverbal aspect of indirect communication.
> (Gudykunst and Matsumoto, 1996, p. 31)

These characteristics of low-context and high-context communications are compatible with those of individualistic and collectivistic cultures (Gudykunst and Matsumoto, 1996). High-context communication tends to be used in collectivistic cultures, whereas low-context communication tends to be used in individualistic cultures.

It is frequently reported that communication styles of Japanese speakers differ from those of English speakers, which can be a source of misunderstanding. For example, it is reported that Japanese often use silence rather than expressing disagreement directly even on an occasion when they want to disagree (see, Rex, 1993; Ueda, 1974). In her discussion about interpretations of Japanese silence, Rex (1993) notes that silence is an important part of the communication process to

Japanese although it is frustrating to Westerners. McCarthy and Carter (1994) further point out Japanese silence and BC behaviour as a significant cultural feature. The frequent use of BC cues is another characteristic of Japanese spoken discourse. Maynard (1993a) and Mizutani (1984) report that there were great differences in the frequency of use of BC cues between English and Japanese conversations. Japanese speakers may feel insecure when they cannot get appropriate BC cues or behaviours at an appropriate timing when interacting with English speakers.

2.1.2.2 Japanese cultural values

Japanese cultural values are frequently explained by such terms as *amae* (dependence), *wa* (harmony), *enryo* (self-restraint), and *omoiyari* (empathy) (Doi, 1971/1981; Iwasaki, 1997; Lebra, 1976; Maynard, 1989; Moeran, 1986; cf. Wierzbicka, 1991b, 1997). Moeran (1988) states that Japanese tend to place emphasis on *harmony*, *cooperation*, and *selflessness*. Kunihiro (1976) also notes that Japanese are inclined to respect as much as possible the other person's feeling and interest, and in Japanese society "individual and the whole are organically integrated" (p. 62). Furthermore, Watanabe (1993) raises nonconfrontational communication as a Japanese characteristic, and states that "In Japanese society, confrontation is to be avoided since it disrupts harmony within a group" (p. 180).

These values concerned with inter-dependence, which sharply contrasts with independence or individualism, guide Japanese interactants to communicate in ways that emphasize harmonious relationships with others in interaction. Generally, interactional aspects of communication, rather than transactional aspects, are emphasized in Japanese communication (Maynard, 1989).

The differences in the cultural values between individualistic and collectivistic cultures affect their communication behaviour (i.e. high-context vs

low-context communication). Misunderstanding is likely to occur in intercultural communication, since people from different cultures tend to judge each other's behaviour according to their own value systems (Wolfson, 1989). In order to minimize these unnecessary misunderstandings it is necessary to investigate possible sources of misunderstanding in intercultural communication. The present study aims to identify possible sources of misunderstanding in interaction between native and non-native speakers of Japanese, by examining and comparing the receptive knowledge of learners and native speakers of Japanese in relation to contextualization cues in Japanese.

2.2 Approaches to Japanese Language Teaching

What is the main purpose of Japanese language teaching? What skills and knowledge do learners of Japanese need to develop in order to achieve the purpose? In order to discuss contemporary approaches to Japanese language teaching, two recently published texts have been selected and analyzed: *Yookoso* (Tohsaku, 1994, 1995), and *Japanese for Everyone* (Nagara, 1990). These two texts were chosen since they were designed for English speakers and used in English speaking countries including the United States, Australia, and New Zealand.

The emphasis in language teaching has shifted from a primary focus on grammar and translation to an increasing focus on function, situation, and interaction. Both *Yookoso* and *Japanese for Everyone* are designed to develop learners' communicative proficiency in Japanese, that is, they aim to develop not only linguistic competence (i.e. the mastery of structure and pronunciation) but also functional aspects of language. *Yookoso* is designed on the basis of three syllabuses: structural, functional, and situational. The main purpose of the text is "to teach students how to use language in real-life situations for different communicative purposes" (Tohsaku, 1995, xviii). *Japanese for Everyone* is also

designed on the basis of functional and structural syllabuses. It aims to develop learners' ability to communicate effectively in everyday encounters.

For the purpose of developing learners' communicative proficiency a variety of activities and exercises are employed in both *Japanese for Everyone* and *Yookoso*. For instance, *Yookoso* uses substitution drills, expansion drills, and question-answer drills from the audiolingual method, and information gap activities, role-plays, and interviewing from Communicative Language Teaching (CLT). Many of the exercises that appear in the Grammar and Exercises section include activities that are frequently used in the audiolingual method. These activities aim to develop learners' ability to use and understand vocabulary, and the function and structure of Japanese language. *Japanese for Everyone* also employs drills from the audiolingual method such as substitution drills and question-answer drills. The text includes many exercises which ask learners to fill in the blanks with appropriate words or phrases using illustrations. The author states in the introduction that he tries to avoid formal grammatical exercises as much as possible, and that it includes "numerous exercises to be completed in consideration of inter-personal relationships and situations shown by illustrations. Level of formality and sentence styles are emphasized in these exercises" (Nagara, 1990, p. 10).

Four basic language skills (i.e. speaking, listening, reading and writing) are taught in both *Yookoso* and *Japanese for Everyone*. In *Yookoso*, however, listening is emphasized. The text employs approaches such as Total Physical Response developed by James Asher and Natural Approach developed by Tracy Terrell and Stephen Krashen which place emphasis on listening comprehension. In addition, an additional listening exercise book is provided which includes numerous listening comprehension activities, as well as the Listening Comprehension section in the main text.

Descriptions of Japanese society and culture are often provided in Japanese language texts. *Yookoso* provides culture notes (e.g., the Japanese educational systems and gift-giving) and communication notes (e.g., expressions of responding to a request), as well as grammar notes and linguistic notes (e.g., English words made in Japan). *Japanese for Everyone* also provides culture notes and some information on characteristics of Japanese verbal behaviours, for example, Japanese speakers frequently nod their head and interject "*hai*" (yes), or "*ee*" (yeah) when listening to the other person.

Japanese language teaching seems to have a tendency to focus on the development of production strategies (i.e. what we might say to whom in certain situations) rather than receptive strategies (i.e. what we hear, how we interpret it, and why we interpret that way). More specifically, sufficient attention has not been paid to developing the ability to identify contextualization cues (e.g., BC cues and turn-taking cues) which are salient in a particular conversational context, and to the process of interpretation of the cues (e.g., what types of knowledge are required to interpret those cues). Roberts, Byram, Baroo, Jorden, and Street (2001) note:

> communicative approaches tend to take a sociolinguistic rather than a sociocultural perspective, focusing on language behaviour without considering the practices and knowledge which give meaning to this behaviour. (Roberts et al. 2001, p. 9)

The Japanese textbook *Yookoso* (Tohsaku, 1994, 1995), for example, emphasizes listening by employing Total Physical Response and Natural Approach, and by providing an exercise book for listening which contains numerous exercises as well as listening comprehension sections in the main textbook. And those listening tasks are related to real-life contexts in terms of the topic. However, the focus of the teaching seems to be based on listening for transactional purposes rather than interactional purposes. That is, most exercises for teaching listening

are concerned with learners' comprehension of the listening texts in terms of the content or what the speaker has said, and pay little attention to how contextualization cues are to be interpreted, for example, what the listener implies by a BC cue and how the prosodic feature of the cue affect the interpretation of the emotional state of the speaker and of social relationships (see also *Japanese for Everyone* by Nagara, 1990). Of course it is important to understand propositional content in conversation, however, contextualization cues which do not directly contribute to propositional meanings also play an important role in conversation (see Maynard, 1989).

In addition, conversations in listening material and main textbooks for teaching Japanese do not often reflect conversations in real-life situations (Ikoma, 1996; Jorden, 1991; see also Burns, 1995 for typical features of language materials). Most conversational materials do not provide conversational features such as overlapped speech, false starts, fillers, and BC cues (in terms of the types and number) that we almost always encounter in everyday conversation. As Ur (1996) argues, language learners need to be exposed to conversations which they may encounter in real-life situations (see also Flowerdew, 1992; Field, 1998). The stimulus material used in this study is taken from spontaneous conversations between native speakers of Japanese as opposed to scripted conversations.

Moreover, listening materials tend to be based on audio-taped as opposed to video-taped conversations. The importance of non-verbal features is ignored in the listening tasks using audio-taped material. For example, Kellerman (1992) notes that understanding of non-verbal features is necessary for the development of communicative competence. Thomlinson (1991) further points out that "eye contact has significant implications for interracial, interethnic, intergender, and intercultural communication" (p. 115). The speaker's eye contact and head nodding are important when they say BC utterances. As Szatrowski (2001b) also

notes, these non-verbal features should be taught together with verbal BC cues. The present study employs video-taped conversations as stimulus material as opposed to audio-taped conversations.

2.3 Pragmatics and Language Teaching

Interlanguage pragmatics research has produced important empirical findings with regard to native and non-native speakers' speech act strategies in various languages. However, in comparison with the number of such studies, little discussion has been carried out concerning how pragmatic competence is developed in a second language (Schmidt, 1993), and "Little research on the "teachability" of pragmatic competence has been done yet" (Kasper, 1997a, p. 122, original emphasis). The present study does not focus on the teachability of pragmatic competence, but investigates different levels of pragmatic competence of learners with regard to the knowledge of contextualization cues.

Studies on speech act strategies and other pragmatic features have shown that even advanced language learners may lack pragmatic competence (e.g, Beebe et al., 1990; Graham, et al., 2001; Thomas, 1983). Graham et al. (2001), in their study of recognition of emotion in English voices by Japanese, Spanish and English, report that there was no difference in the accuracy of recognition of emotion between advanced and beginning level learners. They note that some aspect of vocal paralanguage was not being acquired "through conventional ESL instruction nor through mere exposure to native English speakers in a second language environment" (Graham et al. 2001, p. 34). Studies suggest that mere exposure of language in a natural environment may not lead to acquisition of pragmatic competence. In addition, Bouton (1994), in her study of learners' interpretation of conversational implicature in English, reports that the process of development was slow without guided instruction.

Some studies suggest that pragmatic competence can be enhanced by language instruction (e.g., Bouton, 1999; House, 1996; Yoshimi, 2001; Wildner-Bassett, 1994). Bouton (1999) for example, reports that explicit, focused instruction contributed to developing non-native speakers' skills in interpreting implicatures in English although there were differences in the difficulty of acquisition according to the type of implicature. Yoshimi (2001) further reports on the effectiveness of explicit instruction to teach interactional functions of Japanese discourse markers *n desu*, *n desu kedo*, and *n desu ne*. These studies indicate that learners need to be aware of pragmatic features or to be taught them explicitly rather than implicitly. Further, there is a study which suggests that learners can learn more when given practice to identify pragmatic features than when simply given information about them. Costanzo (1992), in his study of students' performance of decoding verbal and non-verbal cues, reports that students who received practice in identifying relevant cues in videotaped interactions performed better than those who had no training and those who received an informational lecture about those cues.

Recently, the role of consciousness has received much attention in second language teaching. Schmidt (1993, 1995) proposes the *noticing hypothesis* in which *noticing* relevant linguistic features is a necessary condition for input to become intake. He also proposes that attention to pragmatic features is a necessary condition for learning to take place, and further notes that noticing is not sufficient, learners need to generalize relevant pragmatic features in the input (Schmidt, 1993, 1995). Schmidt (1995) distinguishes noticing from understanding:

> In pragmatics, awareness that on a particular occasion someone says to their interlocutor something like, "I'm terribly sorry to bother you, but if you have time could you look at this problem?" is a matter of noticing. Relating the various forms used to their strategic deployment in the service of politeness and recognizing their co-occurrence with elements of context such as social distance, power, level of imposition and so on, are all matters of understanding. (Schmidt, 1995, p. 30)

In second language teaching, as Kasper (1997a) points out, classroom activities for developing learners' pragmatic competence can be divided into two: "activities aimed at raising the students' awareness about the pragmatic feature and activities offering various opportunities for communicative practice" (p. 122). Although implicit teaching through communicative practice helps learners to improve pragmatic competence, studies show that there is a distinct advantage for explicit metapragmatic instruction (Kasper, 2001b, see for example, House, 1996). Schmidt (1993) points out that "while incidental and implicit learning are both possible, consciously paying attention to the relevant features of input and attempting to analyze their significance in terms of deeper generalization are both highly facilitative" (p. 35).

There has been interest in designing learning tasks for helping learners to raise their awareness of pragmatic features in the target language. Useful techniques or activities to develop learners' pragmatic competence are suggested by researchers (e.g, Bardovi-Harlig et al., 1991; Clennel, 1997, 1999; Hall, 1999; Holmes and Brown, 1987; Judd, 1999; Lee and McChesney, 2000; Rose, 1997b, 1999; R. Scollon, 1999; Tomlinson, 1994). Clennel (1999) provides a model of promoting pragmatic awareness in which learners gather spoken data, transcribe it and present the text to the class. Lee and McChesney (2000) introduce a teaching activity using discourse rating tasks to develop learners' awareness of socio-cultural competence. Further, Judd (1999) makes some useful practical suggestions concerning how teachers can create activities to develop socio-linguistic skills:

teacher analysis of speech acts, cognitive awareness skills, receptive/integrative skills, controlled productive skills and free, integrated practice. What is common in these activities suggested by researchers is that consciousness-raising activities play an important role in the teaching of pragmatics.

Although there are many useful suggestions for developing learners' pragmatic competence, those activities including consciousness-raising activities tend to focus on the teaching of speech act forms, that is, the ability to correctly or appropriately recognize and use speech act forms in a particular context. The tasks which are developed in this study are congruent with the kinds of tasks which could form part of the teaching of contextualization cues.

2.4 Review of Pragmatics Research

Much research has been done in the fields of cross-cultural and interlanguage pragmatics, and sociolinguistics in order to identify sociolinguistic or pragmatic rules of two (or more) languages, to examine interlanguage pragmatic competence, or to investigate possible causes of misunderstanding in intercultural communication. The review of pragmatics research shows that research has tended to focus on production strategies or to be based on subjects' performance data, and receptive strategies concerning how they actually understand on-going conversation have received relatively little attention.

In order to identify sociolinguistic rules of particular cultures contrastive pragmatics research has been carried out (e.g., Blum-Kulka, 1987; Coulmas, 1981; Hill, Ide, Ikuta, Kawasaki, and Ogino, 1986; Maynard, 1989). Studies have shown that patterns of strategies to perform certain speech acts and forms used in such speech acts differ across languages. For example, Hill et al. (1986) empirically investigated certain aspects of linguistic politeness in requests in Japanese and American English by making use of written questionnaires which consisted of

three parts: 1) subjects' judgements of the degree of carefulness of certain request forms; 2) the distance they perceived between themselves and certain types of persons in typical situations; 3) the actual request form they would use toward such persons. The results showed that Japanese subjects showed very high agreement on the appropriate form(s) for making a certain request when addressees were characterized in terms of occupation/status, relative age, degree of acquaintance with the speaker, and particular situation, whereas American subjects showed a more diffuse correlation between these particular person or situation features and the appropriate form of a request.

Empirical investigation has been carried out in the area of interlanguage pragmatics (e.g., Beebe and Takahashi, 1989; Beebe, Takahashi, and Uliss-Weltz, 1990; Hajikano, Kumatoridani, and Fujimori, 1996; House, 1993; Ikoma and Shimura, 1993; Takahashi and Beebe, 1993; Izaki, 2000; Kashiwazaki, 1993; Olshtain and Weinbach, 1993; Yu, 1999). Studies have demonstrated that learners' strategies in performing certain speech acts or politeness strategies differ from those of native speakers. For instance, Takahashi and Beebe (1993) studied American and Japanese performance of the speech act of correction by examining how the speech act was performed with status unequals. The study revealed that Americans used positive politeness (Brown and Levinson, 1987) more frequently than Japanese learners of English, and that Japanese learners showed style-shifting according to the interlocutors more than Americans did, which was attributed to learners' negative transfer from their native language, Japanese. Evidence for pragmatic transfer has also been found in other studies (e.g., Beebe et al., 1990; Ikoma and Shimura, 1993; Takahashi, 1996).

Furthermore, there are studies which investigated the cause of misunderstanding occurring in interactions between members of different cultures (e.g., Bailey, 1997; Bilbow, 1997; Bremer, Roberts, Vasseur, Simonot, and

Broeder, 1996; Clyne, 1994a; Gumperz, 1982a, 1992; Tyler, 1995; Willing, 1992; see also Tannen, 1984b). Gumperz (1982a) examined causes of misunderstanding in face-to-face interactions between people from different cultural backgrounds by analyzing their judgement and interpretation of contextualization conventions. Clyne (1994a) examined the influence of cultural values on discourse through an exploration of the role of verbal communication patterns in successful and unsuccessful intercultural communication (e.g., speech acts such as' complaints and directives, turn-taking, and back-channelling). The analysis was based on audio- and video-taped spontaneous communication in an Australian workplace between people from diverse cultural backgrounds such as European and Asian interacting in English as a lingua franca. Bremer et al. (1996), on the other hand, provided a detailed analysis of understanding processes in interaction between minority ethnic workers and majority group members. Data for the analysis was collected by audio- or videotaping naturally occurring encounters, institutional simulations, role-plays with researchers, and conversations with researchers. The study showed causes of understanding problems on the part of non-native speakers, for example, mishearing a lexical element, complex utterances, content of utterance, indirectness and implicit discourse norms, and formulaics in openings and closings.

So far, a variety of speech acts have been studied, such as apologies (e.g., Coulmas, 1981; Lipson, 1994; Miyake, 1994; Rintell and Mitchell, 1989; Sameshima, 1998), refusals (e.g., Beebe et al., 1990; Ikoma and Shimura, 1993; Takahashi and Beebe, 1987), requests (e.g., Carrell and Konneker, 1981; Chang and Hsu, 1998; Hill et al., 1986; Izaki, 2000; Rintell and Mitchell, 1989; Suh, 1999; Walters, 1979; Weizman, 1993), thanks (e.g., Coulmas, 1981), complaints (e.g., Boxer, 1993; Hajikano et al., 1996; Olshtain and Weinbach, 1993), corrections (e.g., Takahashi

and Beebe, 1993), and compliments and compliment responses (e.g., Holmes and Brown, 1987; Yu, 1999).

In addition, pragmatic features such as speech styles in Japanese (e.g., Cook, 2001; Ikuta, 1983; Okamoto, 1997), sentence-final particles in Japanese (e.g., Izuhara, 1993, 1994; Okamoto, 1997; Sawyer, 1992; Yoshimi, 1999; Tanaka, 2000), and responses (e.g., House, 1993; Ohta, 2001), BC cues, and turn-taking (see sections 2.6. and 2.7 for a review of BC cues and turn-taking respectively) have also been studied. House (1993) studied inappropriate responses in learners' conversations with native speakers. Data was taken from role-played conversations between advanced German learners of English and English native speakers in a variety of simulated everyday situations. A retrospective interview, in which subjects listened to a playback of their recorded conversation and studied the transcription, was also conducted. The analysis revealed that there are three types of sources of pragmatic responding failure: 1) language-based difficulties leading to linguistic decoding and encoding; 2) conceptual and strategic deficiencies related to gaps in culture-specific pragmatic knowledge; 3) operational difficulties that may lead to interactional slips and inputs apparently being ignored.

Two key findings which are pertinent to this study emerged in Cook's (2001) research on speech styles in Japanese. Her study was based on the results of a listening comprehension test given to 120 students of Japanese at 201 level at the University of Hawai'i. In the task they were instructed to play the role of the bilingual manager of a clothing company that was looking for an English-Japanese bilingual clerk and asked to select the best applicant for the job and to write a report on their reasons for the choice. They were provided with a help-wanted advertisement including a list of requirements for the job (i.e. to be able to speak polite Japanese, to be able to work during weekends and evenings, to be able to

use Excel, and to have knowledge of Japanese fashion trends). Students then heard short audiotaped self-introductory speeches of three applicants. After listening to the speeches three times they chose the most appropriate applicant for the job and wrote reasons for their choice in English. In addition, the researcher interviewed eight instructors whose students participated in the study on the basis of six questions (e.g., their impression of students' choices, whether or not they teach pragmatic functions, and if so how). The study showed that most of the students chose Applicant A who was negatively evaluated by all the instructors and would have been most unlikely to be chosen by native speakers. Ninety seven students chose Applicant A as the most desirable applicant for the job, 17 chose Applicant C, and 6 chose Applicant B. All the instructors, however, judged that Applicant A was out of the question because of her inappropriate style of speech. It was revealed from their explanations that those students chose Applicant A on the basis of the referential content of their speech, that is, she satisfied all the qualifications. Interestingly, 68 of the 97 students positively evaluated her Japanese skill, and did not make any negative comments on her speech style. Their comments included "A displays politeness" and "A's Japanese sounds very good". In addition, 6 of the 97 students negatively evaluated A's Japanese skill or style but still chose her as the best applicant because of the other qualifications. Further, the study showed that there was a difference in the interpretation of voice quality between native speakers and non-native speakers. Some students reported to one of the native speaker instructors that Applicant A sounded enthusiastic, and two non-native instructors who grew up in Hawai'i also made this judgement. However, the researcher (as a Japanese native speaker) did not concur.

Although much research has been conducted in the fields of cross-cultural and interlanguage pragmatics, research has tended to be based on the investigation of

production strategies employed in relation to speech acts such as apologising and requesting, and receptive strategies (i.e. what we hear, how we interpret it, and why we interpret it that way) have received relatively little attention. Roberts (1996) notes that "second language studies have tended to concentrate on production", and argues that "the development of understanding, both as a process and as a study, is as important as production" (p. 2). In addition, in a review of interlanguage pragmatic studies conducted by Kasper and Dahl (1991) (although it is limited to studies of non-native speakers' production and comprehension of speech acts, and the acquisition of L2-related speech act knowledge), only 9 out of 39 interlanguage pragmatic studies focus on pragmatic perception or comprehension. Yamashita (1996) further points out that:

> Perception of the pragmatics of a target culture or getting an understanding of what a native speaker is saying is another important facet of pragmatics, since a serious discrepancy would occur in communication if the participants failed to understand the correct meaning or pragmatic function of a native speaker's utterances. Hence, development of some sort of test to measure perception of cross-cultural pragmatics is as important as the present development of measures of pragmatic production.
> (Yamashita, 1996, p. 78)

It is the purpose of the present study to investigate receptive strategies used by Japanese native speakers and learners of Japanese. It focuses on their perceptions and interpretations of BC cues and turn-taking cues, as they occur in spontaneous conversation between native speakers of Japanese.

2.4.1 Studies of contextual factors

Contextual factors such as power relationships and social distance affect participants' production and interpretation of speech act strategies (see Brown and Levinson, 1987). Pragmatics studies have tended to focus on how such contextual factors influence speakers' communicative action or comprehension (e.g., Beebe et

al., 1990; Boxer, 1993; Ikoma and Shimura, 1993; Olshtain and Weinbach, 1993), as Kasper (1999) notes:

> The influence of context factors on speakers' pragmatic choices, whether within or across sociocultural groups, and whether involving native or nonnative speakers or both, is one of the most frequently addressed issues in empirical pragmatics.   (Kasper, 1999, p. 2)

In addition, Kasper and Blum-Kulka (1993) state that most studies examine learners' sociopragmatic perceptions through their production strategies, and there are very few studies which examine the perceptions by direct probing.

Beebe et al. (1990) studied pragmalinguistic and sociopragmatic transfer from Japanese to English through DCTs. They compared refusals used by Japanese learners of English with those by native speakers of Japanese and Americans. The results showed that Japanese learners and Japanese native speakers were more sensitive to status relationships than Americans. Ikoma and Shimura (1993), on the other hand, studied the same speech act in Japanese, and investigated the transfer from English to Japanese. The analysis revealed sociopragmatic transfer from English to Japanese: American learners of Japanese did not show style-shifts according to interlocutor status as Japanese native speakers did.

Learners' perceptions of contextual factors have been examined by direct probing although the number of such studies is limited. For example, Bergman and Kasper (1993) studied subjects' assessment of contextual variables by using rating tasks:

Assessment of participant variables in apologies

<u>At a friend's home</u>

John and Paul are good friends. John borrowed Paul's car for the weekend. Unfortunately, when he was backing up to park, he didn't see a lampost. He hit it and damaged the rear of the car. He is now returning the car to Paul.

1. How close are John and Paul in this situation?

1_____2_____3_____4_____5
very close   very distant

2. What is the status relationship between John and Paul?

1_____2_____3_____4_____5
John higher   John =   John lower
than Paul   Paul   than Paul

(Bergman and Kasper, 1993, p. 87)

The analysis revealed differences in the perception of contextual factors between American and Thai subjects.

In her discussion of self-report data in pragmatics research, Kasper (1999) points out that one dimension on which self-report data procedures differ is:

> whether the object of the self-report is subjects' offline knowledge, attitudes, or beliefs or subjects' online thought processes, articulated while subjects are engaged in an activity or immediately thereafter. (Kasper, 1999, p. 1)

Pragmatics studies which examine subjects' assessment of contextual factors have tended to focus on off-line knowledge rather than on-line thought processes. Since social contexts with regard to social relationships emerge and change through the interactive process (see section 2.1.1), it will be also necessary to investigate subjects' thought processes of social contexts which is dependent on ongoing interaction. In this thesis I use the term on-line knowledge instead of on-line thought processes to contrast with off-line knowledge that is independent of ongoing interaction. On-line knowledge is used to refer to knowledge that subjects use in on-line listening tasks and that is dependent on ongoing interaction. The present study aims to explore subjects' on-line knowledge of

contextual factors of formality of conversation, social distance, and power relationships.

Furthermore, there is a problem with the use of terms such as social distance and power relationships in pragmatics studies. Researchers frequently use these terms without explicitly defining the constructs and use the same terms with different meanings or different terms with the same meaning (Kasper, 1999; Spencer-Oatey, 1996). For example, Spencer-Oatey (1996) discusses the conception of power and distance, and notes that distance or intimacy is manipulated differently between researchers: some include affect as a component and others do not. She further points out that researchers do not clearly explain terms such as distance and familiarity which "could potentially refer to one or more of the following: frequency of contact, length of acquaintance, amount of self-disclosure (how much people reveal to another person about themselves), and amount and type of affect" (p. 5). In addition, as Spencer-Oatey (1996) notes, although conceptions of role relationships may be different across cultures, terms such as friends and colleagues are used to illustrate a given degree of distance (e.g., Boxer, 1993). In her study of Chinese and British conceptions of the tutor and postgraduate relationships, Spencer-Oatey (1993) found that the two groups had significantly different conceptions of typical power and distance relations of the relationship. The present study explores what components are involved in power relationships and social distance.

2.5 Investigative Methods in Pragmatics Research

So far various types of data collection measures have been used in pragmatics research (see Dahl and Kasper, 1991 for a review of data collection methods, and Kasper 1999 for a discussion of self-report data).

To investigate productive competence, written questionnaires (e.g., Beebe et al., 1990; Ikoma and Shimura, 1993; Olshtain and Weinbach, 1993; Sameshima, 1999; Takahashi and Beebe, 1987, 1993; Weizman, 1993; Yu, 1999), open/closed role plays (e.g., Izaki, 2000; Walters, 1979), and authentic speech (e.g., Boxer, 1993; Bardovi-Harlig and Hartford, 1990; Kashiwazaki, 1993) have been used. The written questionnaires or DCTs are most frequently used in pragmatics studies (Kasper, 1996; 1999).

To elicit perception or comprehension data, card sorting (e.g., Carrel and Konneker, 1981), rating tasks (e.g., Takahashi, 1996), multiple-choice (MC) questionnaire items (e.g., Bouton, 1999; Graham, Hamblin, and Feldstein, 2001; Miyake, 1994; Suh, 1999; Tanaka and Kawade, 1982), and role-plays (e.g., Kasper, 1984) have been employed. Graham et al. (2001) studied the ability of Japanese and Spanish native speakers to interpret emotions portrayed in the voice of English native speakers by making use of MC questionnaire items. Subjects were asked to listen to monologues and identify an emotion portrayed in them. The analysis revealed that non-native speakers judged emotions portrayed in English voices much less accurately than native speakers. In addition, the results showed that there were no effects of English proficiency on recognition of emotion in voice by native Japanese and native Spanish speakers.

Pragmatics research, however, has tended not to include authentic or spontaneous conversation as a stimulus to explore receptive competence (e.g., Graham et al., 2001; Rintell, 1984; except Bilbow, 1997). Although conversational material based on role-plays is possible, the use of spontaneous conversation is necessary not only for the purposes of study but also for the teaching of pragmatic competence, as Kasper (1997a) notes:

> Authentic discourse is crucial not because students should imitate native speakers' action patterns, but rather in order to build their own pragmatic knowledge of the L2 on the right kind of input.   (Kasper, 1997a, p. 125)

The present study employs spontaneous conversation between native speakers of Japanese as stimulus material.

Furthermore, there are studies employing two data elicitation techniques (e.g., Bergman and Kasper, 1993; House, 1993; Rintell, 1984). Rintell (1984) investigated non-native speakers' on-line perceptions of emotions by making use of MC questionnaire items and rating tasks. House (1993) employed role-play and retrospective interview data to study inappropriate responses. In his study of cross-cultural impression management in the multicultural workplace, Bilbow (1997) investigated Chinese and Western metapragmatic assessments (i.e. subjects' interpretations of segments of discourse; see Kasper and Dahl, 1991, p. 238 for this term) of speaker authoritativeness by employing the interactional sociolinguistic approach with some modifications (see also Gumperz, 1982a; Tannen, 1984 for the methodology). The term *impression management*, which is frequently used by social psychologists, refers to "how (i) speakers project certain impressions of themselves to others, and (ii) hearers attribute characteristics to speakers on the basis of their discourse" (Bilbow, 1997, p. 461; see also Ellis, 1994 for impression management). Five steps were involved in data collection: 1) video-recorded 11 company meetings in English involving Chinese and Western speakers; 2) selected segments including directive speech acts (requests and suggestions); 3) identified differences in the realization patterns of the speech acts in terms of lexico-grammatical and prosodic features; 4) played 20 video-extracts selected from the corpus to participant-observers in order to elicit their own interpretations; and 5) played those segments to other members of the cultural groups in order to discern patterns of interpretation. In the study, participant-observers were asked to record metapragmatic assessments about speakers on the basis of their discourse on 9-point rating scales for each impression management category that the researcher made (i.e. authoriativenes, manipulativeness, sensitiveness, frankness,

and deference). The study revealed that Chinese speakers attributed high authoritativeness to circumlocutionary discourse although Westerners judged it to be more manipulative than authoritative, and that Chinese speakers tended to attribute authoritativeness to a speaker's style of delivery, whereas Westerners had a tendency to consider the semantic content of what a speaker said as more important than the delivery.

Although verbal reports are employed in studies which investigated production strategies of speech acts, they have not been much used in studies which focused on receptive strategies (see Cohen, 1996). The present study employs multiple data elicitation techniques including verbal report to explore different levels of the receptive knowledge of learners in relation to contextualization cues.

2.5.1 Effects of instruments

One of the main issues in pragmatics research is related to the variability induced by different instruments of data collection (Kasper and Dahl, 1991). The number of studies which focus on the effects of different tasks or the validity of instruments in empirical pragmatics research has been increasing (e.g., Billmyer and Varghese, 2000; Hudson, Detmer, and Brown, 1992, 1995; Johnston et al., 1998; Rintell and Mitchell, 1989; Rose, 1994; Tateyama, 2001; Yuan, 2001). Those studies, however, have tended to be based on the investigation of productive as opposed to receptive skills.

Research has tended to include DCTs that are the most frequently used instruments in pragmatics research. For example, Johnston et al. (1998) investigated the effect of different production questionnaire formats (i.e. rejoinder positive, negative and rejoinder absent) on native and non-native informants' speech act strategies of complaints, requests, and apologies, and found that the

performance of both groups was influenced by the type of rejoinder. In addition, Billmyer and Varghese (2000) studied the effect of systematic modification to situational prompts in DCTs used to elicit requests on the responses of native and non-native speakers of English. The results showed that situational prompts enhanced by adding information on a number of social and contextual variables produced significantly longer, more elaborated requests in both groups. Tateyama (2001) on the other hand, in her study of the effects of implicit and explicit instruction in use of the Japanese pragmatic routine expressions such as *sumimasen*, used different elicitation techniques (i.e. multiple-choice task (MCT), role-play task, and verbal reports), and reports that MCTs were helpful to assess subjects' metapragmatic knowledge and role-plays were useful to measure their knowledge and control of processing (although the performance does not always reflect their knowledge in real-life situations), and that verbal reports provided valuable information about learners' thought processes. She further notes that "the data elicitation measures used in this study were effective in the sense that they supplemented each other" (Tateyama, 2001, p. 222).

Furthermore, Hudson, Detmer, and Brown (1992, 1995) developed six types of instruments to test cross-cultural pragmatic competence (i.e. self-assessment, language lab oral production test, open discourse completion test, role-play, role-play self-assessment, multiple-choice discourse completion test), and examined the effects of the test methods. Yamashita (1996), by contrast, modified and developed a Japanese version of the same six types of cross-cultural pragmatics measures, and investigated the effects of test instruments. The study found that all the six tests except the MC discourse completion test were reasonably reliable and valid.

Most of the studies which investigate or compare the effects of different types of instruments have used learners of English, little research has been carried out

on learners of Japanese (Yamashita, 1996). In addition, those studies have tended to focus on productive rather than receptive skills. The present study aims to explore different levels of the receptive competence of learners of Japanese by making use of a range of tasks with varying degrees of complexity.

2.6 Back-Channel Cues

As frequently pointed out by researchers, studies on BCs are as important as the speakers' performance since they play a key role in face-to-face interaction (e.g., Bremer et al., 1996; Houck and Gass, 1997, Maynard, 1989, 1992; Watanabe, 1994). It is not only the speaker but also the listener that participates in conversation. The listener sends verbal and non-verbal signals to the speaker to show the degree to which s/he is understanding, attentive, or interested.

The term *back-channel*, which was introduced by Yngve (1970), has been most commonly used to refer to these listener responses or feedback (e.g., Gumperz, 1982a; Kawate-Mierzejewska, 1999; Maynard, 1989, 1997; White, 1997). The Japanese call such listener responses *aizuchi* (*ai* means together and *tsuchi* is a hammer). The phrase *aizuchi o utsu* (hitting back-channels) images two blacksmiths hammering a sword's blade alternately in rhythmic ensemble. The term *aizuchi* has also been used in reference to the listener responses (e.g., Horiguchi, 1997; Mizutani, 1988; Ohama, Yamazaki, and Nagata, 1998; Sugito, 1989).

Although the definition of the term BC or *aizuchi* varies from researcher to researcher, it is generally agreed that BCs are verbal and non-verbal signals that the person who plays the role of the listener sends to the person who plays the role of the speaker in conversation, for example to show the degree to which s/he is listening or interested. Most of the studies focus on verbal utterances, but BC cues include verbal cues, head nods, gaze direction, facial expression (smiles), and

laughter (see for example, Maynard, 1989; Szatrowski, 2001b; Saft, 1996). Japanese verbal BC cues are, for example, *hai*, *un*, *ee*, and *soo desu ka*, and English ones include *yeah*, *mm*, and *uh huh* (see Chen, 2001; Mizutani, 1983, 1988; LoCastro, 1987 for a more complete list of the type of Japanese verbal cues; and Clancy, Thompson, Suzuki and Tao, 1996 for a list of Japanese, English, and Chinese verbal cues).

To date a number of studies on BC cues, *aizuchi* or listener responses/behaviour have been carried out from various perspectives: the frequency, form, function and placement. These studies can be divided into three groups in terms of the purpose: 1) analysis of BC cues used by native speakers; 2) contrastive analysis; and 3) analysis of BC cues used by learners or non-native speakers. The review of studies on BC cues demonstrate that most studies are based on the investigation of productive as opposed to receptive competence.

Back-channel cues used by native speakers are examined by researchers (e.g., Chen, 2001; Gardner, 1998; Horiguchi, 1988, 1997; Imaishi, 1992; Komiya, 1986; Matsuda, 1988; Maynard, 1989; Mizutani, 1983, 1984; Ohama, Yamazaki, and Nagata, 1998; Saft, 1996; Sugito, 1989; Szatrowski, 2001b). Gardner (1998) studied core functions of three types of listener responses in English (i.e. *mm*, *yeah*, and *hm hm*) used by native speakers, and effects of intonation contours on the core functions. The analysis revealed that the core meanings were associated with particular intonation contours, however, those meanings were altered when another contour was employed: the continuer *mm hm* indicated terminal meaning when it carried a falling intonation. The study points to the importance of intonation and prosody which can affect core meanings of listener responses. Maynard (1989) provided a detailed analysis of the frequency, functions and context of BC cues (verbal cues and head nods) in Japanese conversation between native speakers of Japanese. Szatrowski (2001b), on the other hand, videotaped a

Japanese company meeting involving Japanese native speakers by using two cameras, and investigated the relation between gaze, head nodding and *aizuchi*. The study showed that these features were interrelated, for example, overall the addressed recipient returned the speaker's nod(s) 87% of the time, and overall the addressed recipient met the speaker's direct gaze with direct gaze 79% of the time. However, since the study is based on statistical analysis, it is not clear why participants behaved in the way they did.

Contrastive analysis of BC cues in different languages have been carried out (e.g., Clancy et al., 1996; LoCastro, 1987; Maynard, 1989, 1993; Miller, 1991; Yamada, 1992). Yamada (1992) studied the frequency, functions, and context of BC utterances in English and Japanese business discourse involving native speakers, and also in English discourse between Japanese and American speakers. She reports that the Japanese used BCs more frequently than the Americans, and that the Americans used BCs in the fuzzy context of topic margins while the Japanese used them in the context of topical talk. Similar findings were reported in Clancy et al. (1996) who examined and compared the types, frequency, and context of *reactive tokens* (which are divided into four types: BCs, reactive expression, collaborative finishes, and repetitions) in Mandarin Chinese, Japanese, and English. The results showed a great difference in the frequency of BC utterances between American and Japanese speakers, and a difference in the context of reactive tokens, that is, American speakers tended to use them at grammatical completion points, whereas Japanese speakers had a tendency to use them in the middle of the primary speaker's intonation unit or at the end of non-clausal intonation units.

Investigation of learners' or non-native speakers' use of BC cues has been conducted (e.g., Houck and Gass, 1997; Maynard, 1997; White, 1989; White, 1997). Maynard (1997) analyzed BC responses (verbal cues, head nods, and laughter)

observed in English conversation between American and Japanese speakers, focusing on the frequency, type, context, and function. The analysis revealed that head movement was the most frequent BC for the Japanese while brief utterances were the primary device for the Americans. White (1989) examined the frequency of BC utterances in English conversations within and across two groups: American and Japanese speakers. Subjects in the study were asked to get to know one another for 30 minutes in English, and after the recording they were asked specific questions, "How do you feel about the conversation?" and "What do you think of your partner?" The study showed an interesting finding which American speakers perceived their Japanese listeners as being patient and polite instead of making negative impressions.

One key finding that is pertinent to this study emerged in research carried out by White (1997). He studied native and non-native speakers' use of BC behaviour, repair, repetition, pausing, and private speech in audio-recorded English interactions of simulated sales negotiations involving American and Japanese participants. The analysis revealed a difference in the function of BCs between the Americans and the Japanese: the Japanese tended to use them as (non-judgemental) prompters, whereas the Americans showed a tendency to use them as (judgemental) reinforcers (see also Hayashi, 1990).

Recently there has been growing interest in the investigation of BC cues used by learners of Japanese in Japanese conversation (e.g., Horiguchi, 1990, 1997; Kawate-Mierzejewska, 1999; Mukai, 1999; Murata, 2000; Watanabe, 1994; Yang, 2001). Yang (2001) compared the function of BC cues in Japanese conversation used by Chinese speakers and Japanese speakers. Mukai (1999), on the other hand, examined and compared the frequency and function of BC utterances used by advanced English learners of Japanese and Japanese native speakers. The data used for the study was based on audio- and video-taped face-to-face casual

conversations between pairs of a native Japanese speaker and a learner of Japanese, and between native speakers. The analysis revealed that although learners used BCs as frequently as native speakers did there were differences in the qualitative aspects. That is, learners did not express attitudes towards what the speaker said as much as native speakers did (cf. Murata, 2000). Kawate-Mierzejewska (1999) studied an English learner's use of Japanese BC utterances by analyzing audio-taped conversation between the learner and a Japanese native speaker. The study demonstrated that the learner misused and misinterpreted two different types of BC utterances, continuer (*sokushin-gata*) cues and disrupter (*kanketsu-gata*) cues.

These studies on BC cues have pointed to the importance of BC cues in conversation, and the differences in the use of BC cues across cultures (e.g., the frequency, function, and context). It is reported by researchers that Japanese speakers use BC utterances very frequently (e.g., Clancy, 1986; White, 1997), and use them more frequently than English speakers (e.g., Clancy et al., 1996; Maynard, 1989, 1993; Mizutani, 1983, 1984; White, 1989; Yamada, 1992; 1997). Maynard (1989) compared the frequency of BC utterances in Japanese and in English, and reports that 614 verbal BCs were used in Japanese in 3-minute segments of conversation among 20 Japanese pairs while only 215 were used in English in 3-minute segments of conversation among 20 English speakers' pairs.

In addition, these researchers have pointed out the importance of BC cues in Japanese communication. It is frequently noted by researchers that this characteristic of highly frequent use of BCs reflects an aspect of Japanese culture which emphasizes maintaining harmonious social interaction (e.g., LoCastro, 1987; Maynard, 1989; White, 1989). Mizutani (1987) notes that BCs or *aizuchi* are essential for conversing in Japanese effectively (p. 21). Watanabe (1994) also

points out that BCs in Japanese play an important role for smooth interaction. Maynard (1989) further notes that:

> A continuous flow of backchannel facilitates conversation management between speakers and listeners, this continuous feedback in casual conversation is the norm within the Japanese speech community.
>
> (Maynard, 1989, p. 177) ·

Furthermore, studies on BC cues have demonstrated that learners of Japanese lack a knowledge of BC cues or use them differently from native speakers (e.g., Kawate-Mierzejewska, 1999; Murata, 2000; Yang, 2001). As briefly mentioned earlier, Kawate-Mierzejewska (1999) reports that the learner was not aware of different types of BC utterances, that is, continuer and disrupter. In addition, Mukai (1999) and Yang (2001) report that learners of Japanese used verbal BC cues as frequently as native speakers did, however, they did not use the cues indicating feelings as often as native speakers did. Marriott (1993) further reports that exchange students who had just returned from a stay in Japan often used BC cues employed in familiar speech to their superiors. These findings suggest the necessity for the teaching of BC cues in Japanese language class. A number of researchers, in fact, suggest the need for teaching BC cues (e.g., Chen, 2001, Horiguchi, 1997; Kawate-Mierzejewska, 1999; Mukai, 1999; Murata, 2000; Szatrwoski, 1989, 2001a, 2001b; Watanabe, 1994; Yang, 2001).

Although these studies on BC cues have provided important empirical evidence regarding the use of BC cues by native speakers and by learners or non-native speakers, they have tended to focus on the frequency, type, function and context of BC utterances, and non-verbal cues such as head nod and eye contact have received little attention. For example, Maynard (1989) notes that:

> head movement has not much been studied systematically in conversation analysis. However, this is a phenomenon that we cannot ignore in order to know the mechanism of conversation management. (Maynard, 1989, p. 60)

Although Maynard (1989) examined the frequency, function, and context of head nods, they are dealt with separately from BC utterances (Szatrowski, 2001b). To date there have been few studies investigating the interrelation between BC utterances and those non-verbal features in Japanese conversation (e.g., Szatrowski, 2001a, 2001b). In addition, research on BC cues has tended to be based on the investigation of productive skills (i.e. how native and non-native speakers use BC cues). Little research has been carried out into how native and non-native speakers interpret BC cues, including head nods and eye contact, used in spontaneous conversation. It is one of the aims of the present study to examine and compare the receptive knowledge of native speakers and learners of Japanese in relation to BC cues (i.e. BC utterances, prosodic features, head nod, and eye contact) used in spontaneous conversation between native speakers of Japanese.

2.7 Turn-taking

Turn-taking is necessary for any conversation and a central issue for conversational management. Maynard (1989) notes that "turn-taking is an essential mechanism in face-to-face interaction" (p. 137).

When two persons are involved in conversation, one person initiates talk and the other plays the listener's role, and when the listener takes a turn to speak their roles are changed. That is, the speaker takes the listener's role and the previous listener switches to the speaker. This turn exchange does not occur at random. Sacks, Schegloff, and Jefferson (1974) propose a model for the turn-taking organization of conversation, and describe the turn-taking system in terms of two components and a set of rules. The two components are a turn-constructional component and a turn-allocation component. The turn constructional unit refers to a unit with which a speaker constructs a turn, and the unit-types for English include sentential, clausal, phrasal, and lexical construction. The turn-allocational

component contains two techniques: (1) the current speaker's selection of next speaker, and (2) self-selection by the next speaker. In conversation a participant starts constructing a turn with a unit or units and "the first possible completion of a first such unit constitutes an initial transition-relevance place" (TRP) and "transfer of speakership is coordinated by reference to such transition-relevance places, which any unit-type instance will reach" (Sacks et al. 1974, p. 703).

Turn-taking has been studied not only from the structural aspect but also from the functional aspect. Iwasaki (1997) notes:

> While the discovery and further examination of the structural (or mechanical) aspect of turn-taking has advanced our understanding of conversational structure tremendously, the structural explanation alone is not sufficient to fully explain the phenomenon of turn-taking.
> (Iwasaki, 1997, p. 662)

Most studies on turn-taking, however, are based on the analysis of performance data. Little attention has been paid to how native and non-native speakers perceive and interpret turn-taking or turn-yielding signals in naturalistic settings.

Research on turn-taking has been carried out in both English and Japanese (e.g., Clyne, 1994a, 1994b; Huls, 1989; Ikoma, 1996; Komuro, 1995; Maynard, 1989; Philips, 1976; Schegloff, 2000; Tanaka, 1999; Watanabe, 1993; Szymanski, 1999). Ikoma (1996) studied the function of overlaps in Japanese conversation between two close female friends, and concludes that overlaps contribute to development of conversation as well as interrupt turn exchanges. She notes that a frequent use of overlaps is a kind of conversational style between familiar people, and that the overlaps function as positive in interaction with familiar people, and as negative in interaction with superiors or in the first meeting.

In addition, studies on turn-taking have demonstrated that there are differences in turn-taking across cultures. For example, Watanabe (1993)

investigated how American and Japanese participants began discussions, and reports that while the American groups started promptly after they were told to do so by the researcher, the Japanese groups took more time to decide procedural matters, such as the order in which they would take turns and the order of the topics to be discussed. The study also showed that there were consistent patterns of turn-taking order in the Japanese group discussions: a female member started, followed by the other female member, then by the younger male member, and last by the oldest male member. Watanabe (1993) notes that "the hierarchical order is an essential part of Japanese communication to the extent that language style and vocabulary are carefully chosen according to the hierarchical relationship between the speaker and the addressee" (p. 185).

Tanaka (1999), on the other hand, examined the role of grammar and prosody in Japanese for the performance of turn-taking operations by analyzing Japanese conversation and informal meetings. The study demonstrated that the basic organization of turn-taking which is proposed by Sacks et al. (1974) was the same between Anglo-American English and Japanese conversation. For example, similar turn-allocation techniques were found (e.g., the use of tag questions in English and the use of the particle *ne* in Japanese). Further, she examined what she termed "expectable places" for speaker-change in Japanese conversation through a comparison with Anglo-American English in terms of syntactic, intonational, and pragmatic completion points. The results showed that pragmatic completions had a high correlation with turn-transfer in Japanese, and that syntactic completion points occurred less frequently in Japanese than in English. On this point she notes that:

> Japanese conversationalists *do* rely on syntactic, intonational, and pragmatic resources in projecting TRPs, but ultimately, the most important feature of conversation that has a bearing on the localisation of TRPs is whether or not a complete conversational action (i.e. pragmatic completion) has been accomplished. (Tanaka, 1999, p. 62, original emphasis).

Furthermore, Iwasaki (1997) examined the loop sequence, which refers to successive exchange of BC cues, in Japanese conversation. The data was collected from four dyadic conversations between Japanese native speakers. The Japanese data was compared with comparable Thai and English data. The analysis revealed that the loop sequence appeared in Japanese conversation far more frequently than in Thai and English conversations. Iwasaki (1997) points out the importance of loop sequence "as a device which provides an opportunity for participants to negotiate the floor structure" (p. 687), and proposes that "the frequent use of the loop sequence is a consequence of the Japanese conversationalists' preference towards 'mutual dependency', a concept held to be important in Japanese interaction" (p. 688, original emphasis). The present study examines learners' perception and interpretation of a successive exchange of BC cues (head nodding) in Japanese.

Research on turn-taking has demonstrated that learners of Japanese take turns differently from native speakers of Japanese. For example, Komuro (1995), in her study of turn-taking in Japanese discussion, compared how turn exchanges occurred in discussion by native speakers and non-native speakers of Japanese, and reports that native speakers exchanged their thoughts actively following particular models of turn taking while non-native speakers waited for a cue to speak, and also that native speakers used discourse particles for a smooth turn exchange but non-native speakers did not. That is, Japanese native speakers inserted some marker (e.g., *anoo*) or *aizuchi* before taking a turn to speak in consideration for the current speaker, whereas Japanese learners did not use such a marker or *aizuchi*.

Previous studies on turn-taking have tended to be based on the analysis of performance data, and little attention has been paid to the receptive knowledge of native and non-native speakers in relation to turn-taking cues. The present study

examines and compares the receptive knowledge of native speakers and learners of Japanese in relation to turn-taking cues: *hu-uun* (turn-initiation) and head nods (turn-yielding).

2.8 Current Directions in Pragmatics Research of Japanese

Different aspects of Japanese communication have been studied so far (see Yoshinaga, Maeshiba, and Takahashi, 1992 for bibliography on Japanese pragmatics). This section reviews some of the pragmatics studies of Japanese which have been carried out in the past decade in order to look at current directions in the research.

Speech act strategies and politeness strategies have been studied (e.g., Izaki, 2000; Rinnert and Kobayashi, 1999; Sameshima, 1998). Rinnert and Kobayashi (1999) compared requestive hints in Japanese and English by analyzing questionnaire data of politeness judgements and naturally occurring data. The analysis, which was based on the questionnaire, revealed that Japanese perceptions of linguistic politeness depended heavily upon the formality level of utterances although English perceptions of politeness were not affected as much as the Japanese perceptions. The study also demonstrated that Japanese speakers preferred hint strategies when addressing a higher status person whereas hints were perceived to be less polite than conventionally indirect requests such as ability and willingness in English. Yamashita (1996), on the other hand, investigated the effects of different test formats for measuring cross-cultural pragmatic competence of learners of Japanese in relation to speech act strategies of request, refusal and apology (see section 2.5.1).

A number of studies have been carried out with regard to listener responses or listening. As presented in section 2.6, studies which investigate how native speakers and learners of Japanese use BC cues have been conducted by

researchers (e.g., Chen, 2001; Clancy at al., 1996; Horiguchi, 1997; Kawate-Mierzejewska, 1999; Kubota, 2001; Maynard, 1993, 1997; Mukai, 1999; Murata, 2000; Ohama, Yamazaki, and Nagata, 1998; Szatrowski, 2001a, 2001b; Watanabe, 1994; Yamada, 1992, 1997; Yang, 2001). In addition, the analysis of the function and context of Japanese responses *hai, ee,* and *un* has been carried out by Angles, Nagatomi, and Nakayama (2000). Further, Cook (1999) has examined how Japanese children acquire the skill of attentive listening in classroom interaction from the perspective of language socialization. The study demonstrated that teacher-student interaction in Japanese classrooms was significantly different from that of traditional American classrooms: multi-reaction turns in multiparty interactional patterns were largely seen in Japanese classrooms in contrast with dyadic interactional patterns in schools in the United States. This result suggests that peer evaluations in multi-reaction turns and the teacher's role as supporter encourage students to listen attentively to their peers. Cook argues that although students are explicitly taught to listen carefully in classroom interactions, they also learn listening skills through participation in the Japanese-specific non-dyadic participant structure.

Although the number of studies of turn-taking in Japanese is still limited, different aspects of the turn-taking system in Japanese have been studied (e.g., Ikoma, 1996; Iwasaki, 1997; Komuro, 1995; Murata, 1994; Tanaka, 1999). As presented in section 2.7, Iwasaki (1997) examined the relation between floor structure and successive exchange of BC signals in Japanese conversation. Murata (1994) studied how interruption was used in face-to-face dyadic conversations between native speakers of Japanese, native speakers of English, and native speakers of English and Japanese. Ikoma (1996) also studied functions of overlapped utterances in Japanese conversation. Further, Komuro (1995) studied

the techniques of discussion used by learners of Japanese comparing their techniques with those of Japanese native speakers.

Japanese sentence-final particles have been widely studied in Japanese pragmatics and sociolinguistics (Okamoto, 1997). Particularly studies in the particle *ne*, which is conspicuous and plays a key role in Japanese conversational interaction (Cook, 1992; Maynard, 1989; Ohta, 2001; Sawyer, 1992; Tanaka, 2000), have been carried out by researchers (Izuhara, 1993, 1994 for *ne* and *yo*, and *ne* and *nee* respectively; Sawyer, 1992 for *ne*; Tanaka, 2000 for *ne*; Yoshimi, 1999 for *ne*). Tanaka (2000), for example, examined the use of the particle *ne* which appeared in different positions within a turn by analyzing telephone conversations and video-recorded conversations. The study demonstrated that the use of the particle in each position was associated with one or more social actions. For instance, the particle in a turn-final position was used to invite speaker-change and an affiliative or supportive action in the next turn.

One of the important aspects of Japanese communication relates to speech styles. Maynard (1990) notes that although it is an important aspect of communication in any society to choose an appropriate speech style, differences between formal and informal speech styles are more conspicuous in Japanese than in English, and "Japanese society tends to penalize inappropriate speech style more severely than other societies do" (p. 19). Janes (2000) further notes that choosing correct style is frequently problematic for non-native speakers of Japanese. In her study of Japanese linguistic and sociolinguistic features of politeness (e.g., the selection and use of the appropriate honorific and honorific forms), Marriot (1995) reports some problems of the use in honorific forms that exchange students of Japanese encountered. The study demonstrated that exchange students who had a lot of contact with Japanese students who usually

used non-polite forms had problems with using polite forms to their superiors when they returned to their home country.

A number of studies have been carried out on speech styles. As presented in section 2.4, Cook (2001) examined learners' perceptions of polite and impolite speech styles. Wetzel (1994), on the other hand, studied Japanese speakers' attitudes toward polite language. The results showed that generally the use of polite language gave a good impression of the speaker whereas attitudes toward incorrect forms were varied. Further, Janes (2000) investigated the interaction between style-shift and particle use. The study, which was based on the analysis of television drama series, demonstrated that particle use varied according to the motivations for the style-shift. Okamoto (1997) also studied honorifics and sentence final-forms (including final particles) by analyzing actual conversational data in Japanese. The analysis revealed deviant uses of those linguistic forms, which suggests that the linguistic forms are not always directly related to contextual features such as gender and social distance. She notes that:

> the choice of speech style is a strategy based on a speaker's consideration of multiple social aspects of the context (e.g., gender, age, intimacy, genre, domain, speech-act type) as well as on the speaker's linguistic ideology, or beliefs and attitudes concerning language use.   (Okamoto, 1997, p. 809)

Other pragmatic features for conversation management have been studied. For example, Okamoto and Yoshino (1997) investigated the function of *a, ja,* and *hai* in telephone conversation in Japanese between native speakers, and native and non-native speakers. The analysis revealed that Japanese learners were not aware of the function of those features. Nagura (1997) examined the frequency and functions of hesitations such as *anoo* and *yappari,* and the effects of social factors on the use of those markers. The study was based on the analysis of data from interviews with kindergartners and from formal and informal spoken discourses (e.g., casual conversations, lectures, and meetings). The results showed that

markers were used much less frequently in casual speech than in formal speech, and men tended to use more markers than women in both formal and informal speeches.

Studies which investigate learners' pragmatic competence or the development of interlanguage pragmatic competence have been carried out. For example, Ohta (1999) investigated how interactional routines of the Japanese language classroom had an effect on learners. The analysis revealed that learners developed the ability to use follow-up expressions showing comprehension, evaluation, and alignment through peripheral and active participation in the classroom activities. Ohta (2001) further conducted a longitudinal study which investigated expression of alignment in Japanese. The results in the study also showed that learners developed the ability to use aligning expressions through the teacher's use of the expressions and pair activities. Yoshimi (2001), by contrast, studied the effects of explicit instruction on the use of interactional markers *n desu, n desu kedo, and n desu ne* of English speakers learning Japanese. The study indicated that explicit instruction had an overall beneficial effect on their use of the interactional markers. In addition, Tateyama (2001) investigated the effects of explicit and implicit instruction in the use of Japanese routine expressions such as *sumimasen* (see section 2.5.1).

In order to investigate the acquisition or development of pragmatic competence case studies have been conducted (e.g., Siegal, 1996; Cohen, 1997). Siegal (1996) examined how learner subjectivity played a role in the acquisition of pragmatic competence in Japanese. The study demonstrated some instances of pragmatic inappropriateness of the subject learning Japanese in Japan. For example, she frequently used *deshoo* to her professor which she believed was a polite behaviour. Cohen (1997), by contrast, reports the results of a case study examining the development of pragmatic competence in Japanese in which the

subject was himself: the study is based on his own experience of learning Japanese in an intensive course at university. The findings of the study suggest that classroom instructions or activities need to be considered if the purpose of teaching is to develop pragmatic competence as well as linguistic competence.

Recent studies on pragmatics of Japanese demonstrate that there is a growing interest in not only formal features of language but also other pragmatic features such as BC cues, turn-taking, speech styles, and final particles. In addition, research into how learners of Japanese develop the ability to use and understand those pragmatic features or what effects instruction has on the development of learners' pragmatic competence have begun to receive attention.

2.9 Summary

This chapter has presented the theoretical background and overview of the literature in the relevant field. First, Gumperz's theory of conversational inferencing and the notion of contextualization cues were introduced. Participants in conversation understand each other's intent by making use of conversational inference. They bring not only grammatical and lexical knowledge but also socio-cultural knowledge concerning social relationships into the interactive process. Through this process participants send verbal and non-verbal signals to each other to indicate the interpretation of social contexts with regard to social distance and power as well as communicative intent including feelings and attitudes, and those signals are called contextualization cues. In addition, the difference in the communication styles between cultures was discussed in terms of the difference in the value systems in individualistic and collectivistic cultures.

A discussion was provided with regard to approaches to Japanese language teaching. The analysis of two texts for teaching Japanese indicate that, although the purpose of Japanese language teaching is to prepare learners to be able to

communicate successfully with native speakers in real-life situations, the focus of the teaching tends to be on developing productive skills. Although listening is emphasized in *Yookoso* (Tohsaku, 1994, 1995), listening exercises are concerned with learners' comprehension of the listening texts in terms of the content. In addition, listening material is based on audio-taped as opposed to video-taped conversations, and those conversations are scripted and not authentic. The nature and function of contextualization cues are hardly dealt with at all. In the following section, one of the main issues in pragmatics research was raised, that is whether pragmatic competence can be enhanced through instruction, and the relevant literature was reviewed. Previous studies suggest that pragmatic competence can be enhanced through instruction.

Pragmatics research and investigative methods used in the pragmatics research were reviewed. This research has tended to focus on production strategies employed in relation to speech acts, and receptive strategies have received relatively little attention. Further, the review of studies of BC cues indicates two neglected aspects: 1) those studies have tended to be based on the analysis of performance data; 2) the focus has tended to be on verbal cues, and non-verbal cues have received little attention.

Finally, recent pragmatics research of Japanese was reviewed to look at current directions in the research. It reveals that there is a growing interest in the investigation of pragmatic features such as BC cues, turn-taking, speech styles, and final particles. The development of learners' pragmatic competence is a further important avenue of current research.

CHAPTER 3

METHODOLOGY

3.0 Introduction

This chapter reports on the research methodology used in the present study. The first section presents the research questions. The second section provides a detailed description about how and what conversational data were collected, and discusses the practical, ethical and theoretical issues in relation to collecting conversational data. Then, the following subsections describe why audio-visual material versus audio material was chosen, and how the audio-visual material was transcribed. The third section details how conversational segments were selected to be stimulus material in the study. The fourth section includes a detailed description of how and what instruments were developed to elicit response data. The following two sections present the results from a pilot study, and procedures used in the main study. The concluding section details procedures for data analysis.

3.1 Research Questions

Pragmatics research has tended to focus on how learners' production strategies, particularly in relation to speech acts, differ from those of native speakers, and receptive strategies have received relatively little attention. What learners hear and how they interpret what they hear in a non-native language environment needs to be explored. This study aims to identify possible sources of misunderstanding in interaction between native and non-native speakers of Japanese, by investigating the receptive competence of learners of Japanese in relation to contextualization cues. It focuses on their knowledge of three BC cues

54

(*uun, a soo na n desu ka* and *ee*), and two turn-taking cues (*hu-uun* relating to initiating speech, and head nods relating to yielding a turn to speak), as they occur in spontaneous conversation between native speakers of Japanese. Differences in the perception and interpretation of contextualization cues between learners and native speakers of Japanese are examined. In addition, different levels of the receptive competence of learners are examined by using a range of tasks with varying degrees of complexity.

The study addresses the following specific questions:

1.   What types of knowledge are required by learners of Japanese to interpret the cues *uun, a soo na n desu ka, ee, hu-uun,* and head nods in naturalistic settings?

2.   What elements of knowledge required for the interpretation of each cue are misunderstood by learners of Japanese?

3.   How does learners' perception or judgement of contextualization cues in naturalistic settings differ from that of native speakers?

4.   How does learners' judgement of each cue differ from that of native speakers in terms of importance?

5.   How do learners' judgements about the functions of conversation differ from those of native speakers?

6.   Do the perception and interpretation of the cues shift according to tasks?

3.2 Collecting Conversational Data

In order to provide conversational segments as stimulus material, six 30-minute dyadic conversations between native speakers of Japanese were videotaped in natural settings as opposed to laboratory or studio settings. All the recordings were conducted in Dunedin, New Zealand between July and August, 1996, with the informed consent of Japanese participants.

The participants were recruited through a network of friends and colleagues. They were approached by the researcher and asked if they were interested in providing conversational data for the study. The number of participants was chosen on the basis of the availability of individuals willing to participate in the study. A total of seven female and five male native speakers of Japanese participated in the study. The relationship between each pair varied: two male friends (one is older than the other), two female friends (same age), two work mates (the male is older than the female), two females in their first meeting (one is older than the other), a male university lecturer and a female university language teacher in their first meeting (the male is older than the female), and a male teacher and a male university student in their first meeting. Background information on the participants was also collected after the recording.

Conversational data was collected in natural settings as opposed to studio settings in the present study. Studio settings have the advantage of obtaining good quality conversational data since the studio is equipped with good recording apparatus and designed for the purpose of recording (Roger and Bull, 1989). By contrast, collecting conversational data in natural settings involves the difficulty of obtaining good quality data (e.g., McCarthy, 1998; McGregor, 1994; Tannen, 1984b, see also Maynard (1989) for a discussion of data sources). However, the natural settings were chosen because it was considered important to give subjects (who

would provide comments on conversational segments) an impression that those conversations were natural in that participants were talking spontaneously rather than talking based on some manuscripts or guidelines. In other words, it was considered that studio settings might give an impression that conversations were artificial because of the background. The conversations in the study took place indoors in a cafe, a participant's dormitory room, a participant's home, and a staff common room at university. Each setting was chosen considering participants' convenience and/or preferences. When recording the conversations the researcher took every care to obtain good quality data.

Roger and Bull (1989) point out that "laboratories not only provide technical sophistication but can also be defended on ethical grounds" (p. 12). It is sometimes difficult to get the participants' permission to record their conversation in naturally occurring situations, and the recording has to be erased if they so wish. It is much easier to record interaction in the studio setting because they have already consented that their interaction will be monitored when they volunteer to participate in an experiment. Although the conversational data in the study were recorded in natural settings, they were not conversations in naturally occurring situations since the participants were asked to talk with each other. Their consent to be videotaped was obtained before the recording.

The participants were asked to talk freely for approximately 30 minutes following the practice of Maynard (1989). They were given the following instruction in Japanese: *Topikku wa nan demo kamaimasen. Itsumo hanashite-iru yoo ni nan demo jiyuu ni hanashite-hoshii n desu ga* (I'd like you to talk freely as you usually do about whatever topics you like). In order to avoid creating an artificial situation, the participants were left alone when being videotaped.

The subjects' awareness of being recorded is a theoretical issue concerning speech style. When people are aware of being recorded their language shifts from casual style to more careful style. Conversation analysts usually want to obtain data which does not contain bias, that is more casual style of speech, however, there is an *observer's paradox* (Labov, 1972 cited in Stubbs, 1983).

The participants in the study could see the video camera during the recording, and thus they were aware of being videotaped. This was evident in their comments. Some participants made metamessage comments such as "*Koe chiisai kedo haitte-masu ka ne*?" (Our voices are small but does it catch them?) and "*Dono gurai tatta*?" (How long did it take?) while they were being recorded. However, the issue of subjects' awareness of being videotaped was less important in this study since it focused on the nature of interactional cues rather than the number of certain forms used by the participants, that is, the object of the study is the responses of Japanese native speakers and learners of Japanese to the interactional cues in the conversation. In addition, Drew (1989) notes that "people cannot think about or control their behaviour at the level of details for which the systematics of the organization of action (verbal or non-verbal) are being investigated in conversation analysis" (p. 100).

3.2.1 Audio-visual versus audio recordings

The use of audio-visual recordings has been increasing in research which investigates verbal interaction (e.g., Clyne, 1994; Hayashi, 1990, 1991; Heath, 1997; Houck and Gass, 1997; Kleifgen, 1989; Liddicoat and Crozet, 2001; Maynard, 1987, 1989; Miller, 1991). Maynard (1987, 1989) videotaped Japanese conversation in a laboratory setting and studied head movements performed by conversational participants. Audio-visual recordings as opposed to audio-recordings were chosen in the present study for three main reasons.

First, the study focused on not only verbal cues but also non-verbal cues. Clearly it would be impossible to study non-verbal behaviours with audio-recordings, particularly fleeting non-verbal behaviours without keeping other records. Bodily movements, for example, are too rapid to note, and once the observer misses any behaviours, there is no way of going back to that moment (Bull, 1989, p. 158). Burns (1999) writes "One of the main disadvantages of using audio recordings is that it fails to include non-verbal interaction" (p. 4). In addition, LoCastro (1987) points out the need to use videotapes for the study of BC cues since "nods, smiles, eye contact, head turns are all forms of non-verbal *aizuchi*" (p. 110; see also Kubota, 2001). Masumi-So (1999) further notes that "In Japanese, where major part of the communication is non-verbal, the use of video is essential" (p. 37; see also Niyekawa, 1991 for the role of non-verbal communication in Japanese society). Only audio-visual recordings make it possible to investigate non-verbal behaviours.

Secondly, it was considered useful to use audio-visual recordings to obtain ethnographic details, that is, to keep the records of where and how the participants sit, what the background is, and what is happening to the participants themselves and around the participants during the course of interaction (see Burns, 1999). These are all important in studying conversation. For example, in the study of turn-taking, it is sometimes difficult to tell who is holding a turn only with audio recordings, but audio-visual recordings will help to solve this problem. On this point McGregor (1994) reports that the lack of visual information made it difficult to obtain accurate details of the situation and participants.

Thirdly, audio-visual recordings are more suitable than audio recordings as teaching material. It is frequently suggested by researchers (e.g., Erickson, 1996; Kellerman, 1992; Suh, 1999) that there is a need of audio-visual material in language teaching. Erickson (1996) suggests:

audiovisual records of naturally occurring conversation that show listeners together with speakers can be a valuable instructional resource. Indeed, one can agree that some vicarious experience is generally beneficial in education, and so video material can play a significant role in instruction even when students have ready access to conversational experience in a second language. (Erickson, 1996, p. 298)

Kellerman (1992) further notes:

'Real-life' listening relies on the acoustic channel alone in a limited number of situations - radio, telephone, and loudspeaker are the most commonplace examples - and apart from these, audio tape cannot recreate 'real-life' or 'authentic' listening, whatever publishers and material writers may claim. (Kellerman, 1992, p. 251, original emphasis)

Tateyama (2001), in her study of the effects of instruction on pragmatic ability, also reports that learners commented that video was very useful for studying Japanese routine expressions.

3.2.2 Transcribing audio-visual data

Transcribing conversational data is not a simple mechanical task, and requires enormous time which is always a problem to the researcher (Burns 1999; McCarthy, 1998; Stubbs, 1983). However, the process of transcription itself is very important for conversation analysis (Du Bois, 1991; Edwards, 1993). By repeated listening and/or watching the conversational data the researcher becomes able to understand the complex process of interaction. Du Bois, Schuetze-Coburn, Cumming and Paolino (1993) define discourse transcription "as the process of creating a written representation of a speech event so as to make it accessible to discourse research" (p. 95). Du Bois (1991) also points out that:

one key function that is often overlooked is embedded in the transcription process itself. Through the experience of transcribing the transcriber is constantly learning about discourse, not only gaining skill in discriminating the categories implicit in the transcription system but also acquiring a vivid image of the conversational reality that he or she is seeking to represent. (Du Bois, 1991, p. 75)

Conversation is very complex and involves a mass of verbal and non-verbal features related or unrelated to each other. The researcher selects what is important and what is not, and makes a decision as to what kind of categories to use and what information to include (exclude) on the basis of the purpose of the study and the theory that s/he uses (Edwards, 1993).

The conversational data collected for the study was transcribed by the researcher, resulting in over 400 pages of transcripts. The key transcription methods and conventions used in this study, which were developed on the basis of those provided by Maynard (1989), Du Bois (1991), Edwards (1993) and Du Bois et al. (1993), are provided below:

1.   For word forms I have adopted the system that is used in Maynard (1989). The transcription in this study was written in phonetic orthography referred to as the Hepburn style, except that *fu* is spelled *hu* (*Fu* is used, however, in words where *fu* is conventionalized as in place names, e.g., *Fukuoka*) for *accessibility* (Du Bois, 1991). The Hepburn style or a modified Hepburn style is used in other literature (e.g., Yamada, 1992, 1997) and many textbooks for teaching Japanese (e.g., Association for Japanese-Language Teaching, 1984; Nagara, 1990). For double consonants, before *cha, chi, cho*, and *chu, t* is attached instead of adding an extra *c*. For instance, *dotchimo* (both) is used instead of *docchimo*. Syllabic nasal *n* is written *n* unless it comes before a vowel, in which case it is written *n'* (e.g., *kin'en* (no smoking)).

2.   A colon (:) is used to indicate speaker identification, and the capital letters "A" and "B" are inserted at the beginning of the turn.

3.   The following conventions are used:

Transitional continuity:

Final	.
Continuing	,
Rising interrogative contour	?

Overlap	[ ]	(When there are many overlaps in very close succession, double brackets [[ ]] are used so that they are not mixed up.)
Latching	=	(It is used when there is no interval between adjacent utterances of the two speakers, and to link different parts of a single speaker's utterance when those parts constitute flow of speech that has been carried over to another line.)
Truncated intonation unit	--	(A double hyphen (--) is used to indicate that the speaker breaks off the intonation unit before completing its projected contour.)
Marked pause	..	(Only marked pauses are indicated by a sequence of two dots (..))
Laughter	@@	(One token of the symbol @ is used for roughly each syllable, or pulse, of laughter.)
Laughing quality	<@ @>	(The angle bracket pair <@ @> is used to indicate a laughing quality over a stretch of speaking.)
Head nod	H	(Each letter indicates one recognizable vertical head movement.)
Researcher's comments	(( ))	(A pair of double parentheses (( )) is used to indicate the researcher's comment. The comment is written all in capital letters so that readers can readily distinguish it from actual speech.)

As for gaze direction only marked one was indicated by writing comments in the original transcript, however, it is indicated by + and - signs in the transcripts in this thesis so that readers who have not watched the video clips can visualize the situations more clearly.

Gaze direction   +   (A + sign indicates that the participant is looking at the other person.)

                                  -       (A - sign indicates that the participant is not looking at the other person.)

The morpheme-by-morpheme translation and English translation are provided for readers whose native language is not Japanese. For the morpheme-by-morpheme translation, I have adopted abbreviations presented in Maynard (1989):

BE	copulative verb, be
CAU	causative morpheme
FP	final particle
ID	ideophones (including onomatopoeic [*giseigo*] and mimetic [*gitaigo*] words)
LK	linker (linking nominals and nominal adjectives)
NEG	negative
NOM	nominalizer
O	direct object marker
Q	question marker (assigned to final particle *ka* only)
QT	quotative marker
S	subject marker
T	theme marker

(Maynard, 1989, p. 18)

3.3 Selecting Conversational Segments for Collecting Response Data

The second phase involved selecting conversational segments as stimulus material to elicit comments; this process of selecting segments is now outlined.

The process of selecting conversational segments or selecting contextualization cues was a crucial stage in the study since subjects would make comments on those segments or contextualization cues which would then become the object of the study. This selection process involved four main stages: 1) relying on relevant literature; 2) identifying salient contextualization cues; 3) working with two native Japanese speakers as co-raters; and 4) working with two advanced learners of Japanese as informants.

The first stage involved referring to relevant literature (e.g., Maynard, 1989; Murata, 1994; Nagura, 1997; Yamada, 1992, 1997) . This process helped me to consider more carefully Japanese discourse and possible causes of misunderstanding in Japanese communication between English and Japanese native speakers, which then helped me to select conversational segments.

The second stage involved identifying contextualization cues which were salient in the conversation. Cues were chosen in terms of the saliency rather than the frequency because the frequency does not necessarily indicate that those cues are important for interpreting the conversation. In other words, those cues which appear less frequently may have a more important function in the conversation than the cues which appear frequently.

In the process of transcribing conversational data I marked contextualization cues in the transcripts that I thought were salient. Then I again watched and listened to the conversational data repeatedly, especially the segments including those salient cues that I marked during the process of transcription. After this an

initial selection was made of conversational segments. This represented a total of 31 segments which together lasted approximately 9 minutes. These segments included contextualization cues in relation to back-channels, turn-taking (e.g., signals of turn-taking and turn-yielding, pauses, and overlapped speech), speech styles (i.e. polite and non-polite verb forms), and final particles (i.e. *ne*, *yo*, and *yo ne*),

What one perceives as salient is not necessarily salient to other people to the same degree (see Verschueren, 1999; McGregor, 1994 for saliency). In order to enhance reliability of the saliency of the cues two Japanese native speakers were asked to watch and listen to the selected segments as co-raters. The raters were a 23-year old male and a 34-year old male. They also watched and listened to other parts of each conversation if they so wished. I worked with each rater separately because a common time for both raters was not available. Each rater was asked to make any comments on the conversational segments. The free-formal response was first chosen in order to test the saliency of cues. However, it was sometimes difficult to check if those cues were salient to the raters since they focused on the verbal messages which contained more substantial meanings and were more salient. This is understandable because contextualization cues are subtle and because those conversations were trouble-free non-dysfunctional discourse (Bilbow, 1996), that is, each conversation goes smoothly rather than wrong. Therefore, when the raters did not make any comments on the cue I tested the saliency of the cues by pointing to some portion in the segment and asking them to make comments on the portion. It was considered that if they could make some interpretations relatively readily the cue would be salient in terms of the prominence of the meaning, and that if they did not make any interpretations it would not be salient. Another approach was that when the cue signalled social relationships of the participants I asked the specific questions "what is the

relationship between the two?" and "why do you think so?" The interpretations of contextualization cues made by two raters were noted and kept in a notebook for further use. Once the raters became accustomed to doing the task they made comments on other cues that I did not select in advance. These cues were also considered for future use, and their interpretations of the cues were also noted and kept.

Two learners of Japanese also participated in the study as informants. One of them was a third year university student majoring in Japanese, and the other was a MA student in Japanese. Both learners had recently lived in Japan for a year or so. The main purpose of this task was to elicit learners' interpretations of contextualization cues, which were necessary to develop instruments at a later stage. The informants were asked to watch the same conversational segments as the native raters watched, and to make comments. Each informant worked separately. They also watched other parts of the conversations if they so wished.

There were two main issues involved in the process of selecting segments of conversation as stimulus material: the number and length of conversational segments. The number of conversational segments was carefully considered in terms of the purpose of study (i.e. detailed analysis of learners' knowledge of contextualization cues) and the feasibility (i.e. subjects' concentration). For the fine-grained analysis of learners' knowledge of contextualization cues, five different types of tasks were designed (see section 3.4 for the instruments). It was assumed that it would take a lot of time for subjects to complete all the tasks. I decided to employ a small number of segments rather than a large number since subjects would not be able to concentrate on the work if there were too many materials. Although seven segments of conversation were initially selected two of them were dropped after a pilot study (see section 3.5 for the results of the pilot

study) due to respondent fatigue. Thus in the present study the number of segments as stimulus material was held to five.

The length of each episode was also an important issue to consider in this study for the following reasons. First, if the episode is too long it may contain too much information; in such a case it is difficult to confine subjects' interpretation to the cues that are the subject of the study. On the other hand, if the episode is too short it becomes difficult for the subjects to know the general context which is necessary for them to interpret the cue under investigation. After considering the results from the pilot study (see section 3.5 for the pilot study), it was decided that the subjects would be shown a longer segment with roughly seven lines of utterances to get an idea of the particular conversational context, and then showed a shorter segment with roughly three lines of utterances including the cue. These conversational segments were edited in an editing suite, and all the segments were transferred to one videotape for subsequent use.

3.4 Developing Instruments and Procedures

In order to examine the receptive knowledge of learners of Japanese in relation to contextualization cues in detail, five types of tasks were developed and employed (see Appendix A for the tasks for Japanese subjects and Appendix B for Japanese learners):

1) Semantic Differential Stimulated Recall Task;
2) Stimulated Recall Task;
3) Multiple-Choice Task;
4) Rating Task;
5) Ranking Task.

These tasks were designed to have varying degrees of complexity in order to explore different levels of the knowledge of learners, and also to be congruent with the kinds of tasks which could be used for the teaching of contextualization cues. In the following small sections I will describe how each task was developed and conducted.

3.4.1 Semantic differential stimulated recall task

The aim of the semantic differential (SD) stimulated recall task was to examine learners' perception and interpretation of contextualization cues. SD items and scales were generated from native and non-native informants' comments on the selected conversational segments (see section 3.3), and from interpretations made in other relevant studies. In this task subjects were first asked to select and rate SD scales which they considered to be important for interpreting the conversation, and then asked to provide interpretations of the SD scales that they marked.

Although subjects' inferential processes (i.e. how they achieve understanding) cannot be observed directly, we can have access to the processes by asking them to report on them. This procedure is usually called *verbal report methodology*. *Stimulated recall* is described as "a technique in which the researcher records behaviour, usually on video- or audiotape, and then gets the subjects to comment on the behaviour, using the recording as an aid to memory" (Nunan, 1992, see also Haworth, 1996 for the use of this technique). This technique is also known as *playback approach* in the field of interactional sociolinguistics (see Bilbow, 1997; Gumperz, 1982a; McGregor, 1994; Tannen, 1984b for playback approach). In this study, subjects were asked to make comments on other participants' behaviour in video clips of Japanese conversation.

The SD stimulated recall task consisted of two different methods of data collection (i.e. selecting SD scales and providing interpretations), and was designed to elicit responses to contextualization cues in as *naturalistic* a way as possible. By naturalistic I mean the task is less structured, and subjects' responses are less constrained (see Kasper, 1999 for self-report procedures). Free-format response, that is, asking subjects to make comments on the conversational segment, was possible, however, such data would be likely to be too general and incomplete (see Cohen, 1998; Ericsson and Simon, 1993). Thus in the present study, SD scales were employed to elicit more complete data.

Rating scales have been widely used to measure attitudes and opinions in applied linguistics (e.g., language teaching and learning, and language testing) (Low, 1999). Kasper (1999) notes that scaled response instruments are the most frequently employed method of self-report in pragmatics research. SD scales in the present study were developed to stimulate and elicit subjects' responses to contextualization cues: SD scales were designed to function to focus subjects' attention on contextualization cues under study. Data from both methods were complementary in that the verbal report data helped with the interpretation of the primary data from the rating scales.

There are three points that need to be pointed out concerning generating SD items and scales. Since SD scales served as operationalizations or indicators of the underlying construct and constituted the stimulus material, great care was required in devising them (Kasper, 1999). SD items in this task were generated through discussions with two native and two non-native speakers of Japanese who I worked with in the process of selecting conversational segments (see section 3.3), and also by referring to the relevant literature. In other words, the SD items were directly related to the native and non-native speakers' comments or interpretations about the cues in the selected segments, and to interpretations

reported in the relevant literature. For example, a non-native speaker made the following comments in the clip 1 conversation including the BC cue *uun*:

Non-native speaker   He is listening to the story. He is understanding completely, and showing interest for the younger person.

The above comments generated three SD items: 'indicating listening/not indicating listening', 'indicating understanding of content/not indicating understanding of content', 'interested/not interested':

Here is another example. A Japanese native speaker comments on clip 2 conversation including the BC cue *a soo na n desu ka*:

Native speaker   *Atarashii joohoo no rikai. Teenee de ochitsuite-iru.* (Understanding of new information. (She) is polite and calm.)

The above comments generated three SD items: *'naiyoo no rikai o shimeshite-iru/naiyoo no rikai o shimeshite-inai'* (indicating understanding of content/not indicating understanding of content), *'teenee de aru/teenee de nai'* (polite/not polite), *'ochitsuite-iru/ochitsuite-inai'* (calm/not calm). These SD scales were developed in response to particular segments, and as such, were different for each episode.

Another issue related to SD items. All the SD items were written in both English and Japanese words so that subjects in both groups understood all the SD items. Although English (Japanese) translations of Japanese (English) words do not necessarily carry the same meaning (see Goddard, 1997; Wierzbicka, 1997), it was considered that analysis of verbal reports would reveal which words subjects reacted to.

As for the SD scales the present study employed unmarked scales for two main reasons: the unmarked scale had advantages of allowing subjects to focus on the concepts rather than the scale itself, and people do not perceive divisions on the scale in the same way (see Haworth, 1996 and Kasper, 1999 for a discussion of scale divisions) . Here are some sample items from the SD stimulated recall task:

TASK 1

Instructions: Which of the following scales do you consider to be important in this conversation? Rate them by marking the scales. You do not have to mark every scale, only the ones which you think are relevant.

indicating _____ not indicating
listening   listening
聞いていることを   聞いていることを
示している   示していない

indicating _____ not indicating
understanding   understanding
of content   of content
内容の理解を   内容の理解を
示している   示していない

agreeing _____ not agreeing
どういしている   どういしていない

The procedures of the SD stimulated recall task involved five main steps:

1) watch and listen to a longer video clip;

2) watch and listen to a shorter video clip;

3) read the instructions and SD items in the task sheet;

4) identify SD scales which they consider to be important in the conversation

   or relevant for the conversation;

5) provide reasons for their responses.

With this task subjects first watched and listened to a longer clip of conversation, and then the shorter one. As briefly mentioned in section 3.3, the aim of showing the longer clip was to provide background information necessary to understand the shorter clip, and to offer the subjects the opportunity to check on their understanding of conversation (e.g., words, the meaning of words, and the content). After watching and listening to the shorter clip, they were asked to read the instructions and SD items in the task sheet, and to identify SD scales which they considered to be important in the conversation (or relevant for the conversation). They were allowed to watch and listen to the clip as many times as they wanted. After completing the task they were asked for reasons for their markings in the SD scales. Instructions were given in their native languages, that is, Japanese to Japanese participants and English to learners of Japanese. Participants were free to speak in either English or Japanese.

3.4.2 Stimulated recall task

The stimulated recall (SR) task primarily aimed to elicit subjects' comments on each cue under study. Participants were asked to make comments on a very short excerpt in the conversation to which the researcher pointed (cf. Gumperz, 1982a; Tannen, 1984b).

The SR task was designed to be less complex than the SD stimulated recall task in terms of demands on the participants. In the SD stimulated recall task participants were required to recall *what is happening* in the conversation as part of eliciting their knowledge of contextualization cues. However, in the SR task the researcher focused their attention on the cues by pointing to a very short excerpt including the cue under investigation.

In the SR task the following instructions were provided with a small card: "Think about the very short excerpt in the video clip that the researcher pointed

to" for English speakers, and *"Bideo no naka no shiteki sareta bubun ni tsuite komentoshite kudasai"* for Japanese speakers. The researcher showed subjects a shorter clip and pointed to a very short excerpt in the clip, and then asked them specific questions: "What is happening at that point" and "Why do you think that?" Japanese subjects were asked *"Kono bubun ni tsuite komento shite-itadakemasu ka ?"* (Please make comments on this part), and *"Dooshite soo omoimasu ka?"* (Why do you think so?).

Three steps were taken for the procedure of analyzing the data from the SR task: 1) all verbal responses were transcribed; 2) the verbal responses were classified according to the type of interpretation; 3) the raw frequency of each type of interpretation was examined and compared.

3.4.3 Multiple-choice task

A multiple-choice (MC) format of questionnaire is a closed-ended task in which subjects respond to MC questions provided in the task sheet. This format is widely used in the field of cross-cultural pragmatics investigating native and non-native speakers' perceptions of speech act knowledge or politeness level (e.g., Walters, 1979; Tanaka and Kawade, 1982; Suh, 1999), and for investigating task effects (e.g., Billmyer and Varghese, 2000; Yamashita, 1996). Yamashita (1996), in a review of interlanguage pragmatics research, points out the usefulness of the MC questionnaire:

> Although methods such as roleplay and the observation of authentic speech are indispensable for analysis of speech acts, we sometimes need measures such as multiple-choice instruments which can be used to collect data easily in a short period of time and make the analysis, either for research or pedagogical purposes, an easier process.   (Yamashita, 1996, p. 15)

The MC task in this study aimed to elicit learners' interpretations of the meaning of each cue under study. It was designed to be less complex than the SR

task in terms of cognitive demands by providing a written transcript and background information in a written form, and by highlighting the cue more explicitly (i.e. modelling the cue). The questions in the MC task were congruent with the SD items in the SD stimulated recall task. The MC task consisted of four multiple-choice questions for clip 2, 3, 4, and 5 conversations, and five for clip 1 conversation. Every clip included the questions concerning:

1) interpretations of the meaning of contextualization cues;

2) formality of conversation;

3) social distance

4) power relationships

In addition to these, the question about 'controlling the conversation' was included in the clip 1 conversation. Following are some sample items from the MC task:

---

1. **What does person B mean? Which of the following meanings are signalled by *uun*? (You can indicate more than one category. For example, understanding of content and agreement .)**

    a. listening／聞いている

    b. understanding of content／内容の理解

    c. agreement／どうい

    d. understanding／なっとく

    e. interest／きょうみ

    f. sympathy／しんみさ

    g. wanting the other to continue talking／話を続けてほしい

In this task subjects were first asked to read a written description of the situation (i.e. where and what the participants were talking about) and a written dialogue provided in the task sheet, and then answer the MC questions. The cue was modelled by the researcher. After completing the task, subjects were asked to make any comments they wished to add. When subjects marked more than one interpretation in the first question, they were asked the following questions: "Are any of them more important than the other?" and "Can you rank them?"

For data analysis the raw number of markings for each interpretation or response that subjects selected was examined and compared. In addition, the mean ranking for each interpretation in the question 1 was calculated. Further, subjects' verbal responses were transcribed and classified according to the type of interpretation.

3.4.4 Rating task

The rating task was developed to examine learners' judgement on the level of importance of contextualization cues. Participants were asked to rate the importance of contextualization cues in the conversation on a 5-point scale. The cues in the task included not only verbal expressions but also the voice quality of BC cues, head nod, and eye contact (the participant's gaze direction) depending on the clip. These non-verbal features were also salient in the conversational segments in terms of the prominence of meaning, and thus judged as important. The term *voice quality* refers to prosodic features such as intonation, tone of voice, and speed as well as the quality of voice (cf. Jones and Evans, 1995; Pennington, 1997). It was possible to use the term *prosodic features* instead of voice quality. However, it was considered that the terms voice quality and *seeshitsu* in Japanese were easier for participants in both groups to understand than the more technical terms prosodic features, and *purosodii or inritsu* in Japanese. In this thesis,

however, these two terms prosodic features and voice quality are used interchangeably.

With the rating task participants were asked to watch/listen to a longer clip again and to rate the importance of the cues in a 5-point scale, with 1 being least important and 5 extremely important. After completing the task, they were asked for reasons for their responses. Here are some sample items from the rating task:

Instructions: Please rate the importance of the following verbal/non-verbal features that you have just seen in the video clip. Use the scale provided and circle the number closest to your idea.

In this conversational context, how important to you is . . .

. . . the verbal expression *uun* ?

extremely important 5	very important 4	important 3	not very important 2	not important 1

. . . the voice quality of *uun* ?

extremely important 5	very important 4	important 3	not very important 2	not important 1

In order to analyze data from the rating task it was possible to compute a mean and standard deviation for subjects' responses. However, since the rating task employed ordinal categorical measurement, and it was considered that the scale was not equal interval (see Hatch and Lazaraton, 1991 for ordinal measures), the data was treated in terms of frequency. That is, the number of subjects who selected each category (e.g., extremely important and very important) was examined and compared. Then, subjects' verbal responses were transcribed, and sorted according to the interpretation of each feature (i.e. verbal expression, voice quality, head nod, and eye contact). In addition, the verbal responses were coded

by writing key words or phrases in order to further examine the pattern of their interpretations of each feature.

3.4.5 Ranking task

The ranking task was developed to examine learners' judgement about the functions of each conversation. Participants were asked to rank six functions of conversation listed in the task sheet.

Although the main purpose of conversation differs according to the situation and the relationship with the person with whom you are interacting, it is also different between Japanese conversation and English conversation (Mizutani, 1979). It is frequently noted that Japanese speakers tend to place more emphasis on maintaining social harmony than exchanging information or ideas, while English speakers tend to emphasize the latter more than the former (see Gudykunst and Matsumoto, 1996).

With this task subjects were asked to judge the main function of conversation that they just watched in the video, and to rank six functions of conversation listed in the task sheet. Then, they were asked to give reasons for their responses. Following is the sample of the ranking task:

Instructions: What is the main function of this conversation? Please rank the following functions of conversation by putting a number in brackets. (1 is most important, and 6 is least important)

[　　]　　to maintain/establish social relationship
[　　]　　to enjoy the conversation itself
[　　]　　to enjoy the mood of being together with people
[　　]　　to exchange information
[　　]　　to explore each other's ideas
[　　]　　to exchange/share feelings

In order to identify differences in the judgement of the main function of conversation between native speakers and learners of Japanese, means and standard deviations of ranking were calculated. In addition, subjects' verbal responses were all transcribed and classified according to the functions to examine differences in the interpretation.

The instructions for the five tasks were written in their native languages (i.e. English for learners of Japanese and Japanese for Japanese native speakers; see Appendices 1 and 2 for the task sheets), and the verbal instructions were also given in their native languages.

3.5 Pilot Study

A pilot study was conducted after the instruments were developed. The main purposes of the pilot study were to estimate the time required to complete each task, and to see if there would be any problems in conducting the tasks. Four native and three non-native speakers of Japanese participated in the pilot study although not every pilot subject conducted all the five tasks.

Findings from the pilot study resulted in some changes related to the number and length of conversational segments. The pilot study showed that it took about one hour to complete two or three clips. Although seven video clips were used in the pilot study it was decided to remove two clips (one for a BC cue and one for turn-taking). As a result three clips including a BC cue and two clips including cues in relation to turn-initiation and turn-yielding were used in the main study. In addition, a major change was required for the length of each clip. In the pilot study each episode contained eight to ten utterances, but it was found difficult to elicit subjects' interpretation to the cue under study in the SD stimulated recall task. So, I decided to shorten each episode to roughly three lines of utterances. In the main study, the longer extract (roughly seven lines of utterances) was used to

provide background information necessary for interpreting the cue and the shorter one was used to elicit participants' responses.

3.6 Subjects

This study was based on a small number of participants since the goal of the study was not a generalization to a larger population, but rather a fine-grained analysis of learners' knowledge of contextualization cues in Japanese conversation. The subjects for this study were 11 Japanese native speakers and 14 learners of Japanese living in New Zealand. Data was collected from the native speakers for the purpose of a comparison with the learners.

3.6.1 Native speakers of Japanese

A total of 11 Japanese native speakers (9 females and 2 males) aged from 21 to 53 participated in the study (see Table 1 for the demographic background of the Japanese subjects).

It was appropriate in this context to approach Japanese native speakers indirectly through a third party (a speaker of Japanese) to see if they were interested in participating in the research. They were given an information sheet and consent form in Japanese (see Appendices C and D respectively), and asked to contact the researcher if they were interested. The number of subjects was chosen on the basis of the availability of individuals willing to participate in the study. All the participants were given a small token payment for their time and participation since the task in this study was considered quite time-consuming.

Table 3.1

Background Information of Japanese Subjects

	Gender	Age	Home town	Length of stay in NZ
J 1	female	24	Hyogo	5 years & 5 months
J 2	female	21	Kagoshima	6 months
J 3	female	31	Saitama	1 year
J 4	female	53	Osaka	17 years & 4 months
J 5	female	31	Sendai	6 months
J 6	female	31	Fukui	2 years & 10 months
J 7	female	24	Osaka	1 year & 6 months
J 8	male	22	Yokohama	2 years & 6 months
J 9	female	21	Saitama	6 months
J 10	female	31	Osaka	1 year & 6 months
J 11	male	24	Aichi	5 years & 6 months

3.6.2 Learners of Japanese

A total of 14 learners of Japanese (8 females and 6 males) aged from 21 to 31 were obtained (note: one participant was reluctant to give information about her age). The subjects included one university tutor in Japanese, two postgraduate students, one first year student, five second year students, two third year students who were majoring in Japanese studies, and three subjects outside university (see Table 2 for the demographic background of the learner subjects).

In order to obtain non-native speakers (learners of Japanese) as participants three means were employed. First, students in 200 level and 300 level courses in Japanese at Massey University were invited to participate in the research. They

were given information in class about the project (not by the researcher or the class teacher), and invited to contact the researcher if they were willing to participate. These two levels were selected since it was considered that they were more suitable for the present study (see Cohen and Olshtain, 1994). In other words, it was thought that beginning students would find it difficult to do the task. Secondly, the researcher approached non-native speakers through a third party (a speaker of Japanese or a non-native speaker) to see if they were interested in participating in the research: they were given an information sheet and consent form (see Appendices E and F respectively), and asked to contact the researcher if they were interested. Thirdly, seven extramural students taking either 200 level or 300 level courses in Japanese at Massey University were invited to participate in the research by letter (see Appendix G). These seven people were selected since they lived in areas to which the researcher could relatively easily have access. Through this means, however, no subject was obtained. Although only one person responded to the letter and agreed to participate in the study, he was in Japan at that time and the researcher could not gather data from him. The number of the subjects was chosen on the basis of the availability of individuals willing to participate in the study. These subjects also received a small token payment.

Table 3.2

Background Information of Learners of Japanese

	Gender	Age	First language	Length of stay in Japan	Japanese study	Country of origin
L 1	male	29	English	1 year	4 years	New Zealand
L 2	male	25	English	1 year	2 years	New Zealand
L 3	male	30	English	4 years and 6 months	5 years	England
L 4	male	19	English	1 month	6 years and 9 months	New Zealand
L 5	female	21	English	-	7 years and 10 months	New Zealand
L 6	female	21	English	1 year	8 years and 8 months	New Zealand
L 7	female	-	English	2 months	4 years	New Zealand
L 8	female	20	English	9 months	6 years	New Zealand
L 9	male	32	English	6 years	15 years	New Zealand
L 10	male	25	English	2 years	3 years and 7 months	New Zealand
L 11	female	18	English	10 months	6 years	New Zealand
L 12	female	19	Chinese	9 months	6 years and 9 months	New Zealand (8 years in Malaysia
L 13	female	19	English	10 months	6 years and 8 months	New Zealand
L 14	female	25	English	2 years	13 years	New Zealand

Note. Learner 7 did not provide information about her age.

3.6.3 Ethical concerns

In approaching research participants for this study the researcher followed all ethical procedures required by Human Ethics Committee at Massey University.

Care was taken in terms of access to subjects. They were approached through a third party (not by the researcher or the class teacher) to avoid any sense of coercion or obligation. In addition, informed consent was obtained by every subject before they actually participated in the study. Japanese subjects were given an information sheet and consent form in Japanese, and learner subjects were given an information sheet and consent form in English. Care was also taken for anonymity and confidentiality. Subjects were not asked to name themselves in their task sheet and background questionnaire. The information provided by subjects was anonymous and their actual names are not used in the final report so that no subject will be able to be identified in publication or presentation of the research. Furthermore, the consent form detailed subjects' right to decline to take part in the study at any time.

3.7 Collecting Response Data

Response data was collected from 11 Japanese native speakers and 14 learners of Japanese. In this section I will describe the procedures that were taken for collecting the response data with a discussion of some practical issues involved.

Before subjects conducted the first task the following three steps were taken:

1) Provide background information about the research and the researcher;

2) Orient subjects by asking a few general questions;

3) Practise with an English conversation clip.

First, subjects were provided with brief background information concerning the research and the researcher. Although the information had been given to the subjects in advance, the researcher again introduced himself, and briefly talked about the research and the kinds of tasks they would be involved with. They were free to ask any questions about the research and the researcher. This was part of an attempt to make the subjects feel more comfortable with carrying out the tasks for the study. At this stage subjects' permission was again sought to have their comments audio-recorded. Although it was possible to video-record to capture non-verbal as well as verbal information (see Clyne, 1994), I decided to take notes of the non-verbal information instead of video-recording since this was much easier to process. The tape recorder was on for the whole procedure so that the researcher did not miss any important comments the subjects made. This seemed to work well for minimizing subjects' awareness of being recorded.

Secondly, the researcher asked a few general questions to orient the subjects (e.g., how long they had been studying Japanese, whether they had stayed in Japan, and whether they had an opportunity to use Japanese in New Zealand). These questions were asked in Japanese and/or in English depending on the subject's preference. A further aim of these questions was to make the subject feel at ease and to avoid giving the impression that I was testing the subject (i.e. to avoid *washback effects*).

Thirdly, subjects were given an opportunity to practise the SD stimulated recall task with a video clip of English conversation. The purpose of the warm-up task was to familiarize subjects with the task (see Graham et al., 2001; Haworth, 1996; Poulisse, Bongaerts, and Kellerman, 1987 for a warm-up task). The need for a warm-up task in studies employing verbal reports is also pointed out by Cohen (1998). The subjects first watched and listened to the English clip, and then began the SD stimulated recall task. They were allowed to watch the clip as many times

as they wanted. This practice task seemed to work well to familiarize subjects with the task.

There were some considerations concerning the data collection. One of them related to the order of the tasks (i.e. the SD stimulated recall task, the SR task and the MC task): whether I should begin with the easiest one or with the most difficult one. Although we normally start an easier task first and then do more difficult one in language instruction, I decided to begin with the most difficult task (i.e. the SD stimulated recall task) in this study in order to avoid potential instrument effects or learning effects. That is, subjects would know what cues are being investigated if they begin with the SR task or the MC task (cf. Yamashita, 1996). Another consideration related to the control of the VCR: who would control the VCR. The researcher decided to give the control to the subject so that s/he could stop and rewind the tape whenever and as many times as s/he wanted (see Tannen, 1984). However, most of the subjects seemed more comfortable when the researcher controlled the tape. Although the subjects could control the tape, in fact they asked the researcher to show them the clip again. It may have been that subjects found the controls for pausing, volume, etc. to be relatively unfamiliar. Another care was taken concerning subjects' concentration. Since the task for the study was time-consuming and required a lot of concentration, it was decided to take a short coffee break halfway. Further care was taken in relation to task sheets. Since subjects were asked to think about the same conversational clip for five different tasks, different size and colors of papers were used to keep the subjects' motivation, for example, a small card for task 2, and a A 3 size paper for task 3 instead of A 4 size that were used for other tasks. In the task sheets, the tests or instruments were described as "tasks" (i.e. Task 1, Task 2, and Task 3 etc.) in order to avoid *washback effects* (see Yamashita, 1996). Moreover, every effort

was made to keep the interview informal rather than formal so that subjects could relax while doing the task.

One technical problem was involved in data collection. The researcher asked each participant whether they wanted to do the task at home (either their home or the researcher's home) or at University. One of the Japanese subjects preferred to do it at her home. Although I confirmed that she had a video at home, I could not afford to check the battery of the remote controller for the video. During the task it was not fully charged, which sometimes made it difficult to control the tape. Another Japanese subject, on the other hand, suffered from noises outside the room while conducting the task in a room on the campus. Fortunately, this happened only once and did not last long. Although there were some problems which might or might not have affected the subjects' motivation to do the task, these two subjects did provide a sufficient amount of comments for the study.

After the short break subjects were asked to fill out a brief background information sheet (see Appendices H and I), and then to think about the main function of English conversation and of Japanese conversation. These questions were asked since it was considered that their thoughts on the main purpose of conversation for each language would affect their perceptions and interpretations of contextualization cues that were being investigated.

The responses were collected one by one rather than in pairs or in groups to avoid influences by others' comments. The whole procedure took about 2 hours to complete in average (the average time was 2 hours and 15 minutes for Japanese subjects, and 1 hour and 58 minutes for learners of Japanese).

3.8 Procedures for Analysing Data from Semantic Differential Stimulated Recall Task

Data collected by the SD stimulated recall task comprised markings on SD scales (hereafter initial SD responses) and verbal comments (hereafter verbal responses). Initial SD responses were analyzed together with verbal responses. Qualitative data, which are "usually in the form of words rather than numbers" (Miles and Huberman, 1994, p. 1; see also Nunan, 1992 for the definition of qualitative data), are generally very complex. Verbal responses were analysed on the basis of the procedures as suggested by Miles and Huberman (1994) and Lynch (1996).

In order to analyze the data from the SD stimulated recall task, six main steps were taken. First, the task sheets and audio-tapes including subjects' verbal responses which were collected from 11 Japanese native speakers and 14 learners of Japanese were labelled. For example, task sheets and audio-tapes used for Japanese subject 1 were labelled as J1, and Japanese learner 1 as L1. Second, in order to identify differences between JNSG and LJG in the frequency and pattern of the markings on SD scales, all the initial SD responses were transferred from task sheets to a separate sheet according to the key meaning features. Third, all verbal responses provided by the subjects were transcribed. The transcripts were organized according to the subjects, clips, and tasks. Fourth, verbal responses were sorted according to the key meaning features. They were placed next to the initial SD responses which were transferred to the separate sheet, for example,

Indicating listening:

Learner 1 ---X----------------------- Because he is going *un un un*. Indicating listening, he was nodding, granting, was looking at the other while he was speaking.

Learner 2 -----X-------------------- definitely indicating listening because he is using interjections.

In the process of sorting the verbal responses, it became clear whether an initial SD response in the middle on the scale indicated *neutral* or *not neutral*. And the initial SD responses indicating neutral was eliminated so that patterns of the initial SD responses could be seen more clearly. It should be noted, however, verbal responses to an initial SD response indicating neutral was used in the display matrix when relevant. Fifth, in order to examine differences between the JNSG and the LJG in the judgement and interpretation of contextualization cues, their verbal responses were coded by using key words or phrases, and a classification was developed (see section 3.8.1). Lastly, display matrices, based on the classification, were constructed using paraphrases and quotations from subjects' verbal responses. The procedures for analysing the data from the SD stimulated recall task are summarized in Appendix J.

3.8.1 Developing a classification

A classification was developed to analyze verbal responses from the SD stimulated recall task. As mentioned in section 3.8, verbal responses were transcribed, and then coded by using key words and phrases. These key words and phrases were categorized according to the type of interpretation and the type of contextualization cues. Some verbal responses included references to sociocultural values or learning experiences, and a new category of world knowledge was made. The following classification was employed to analyze verbal responses from the SD stimulated recall task.
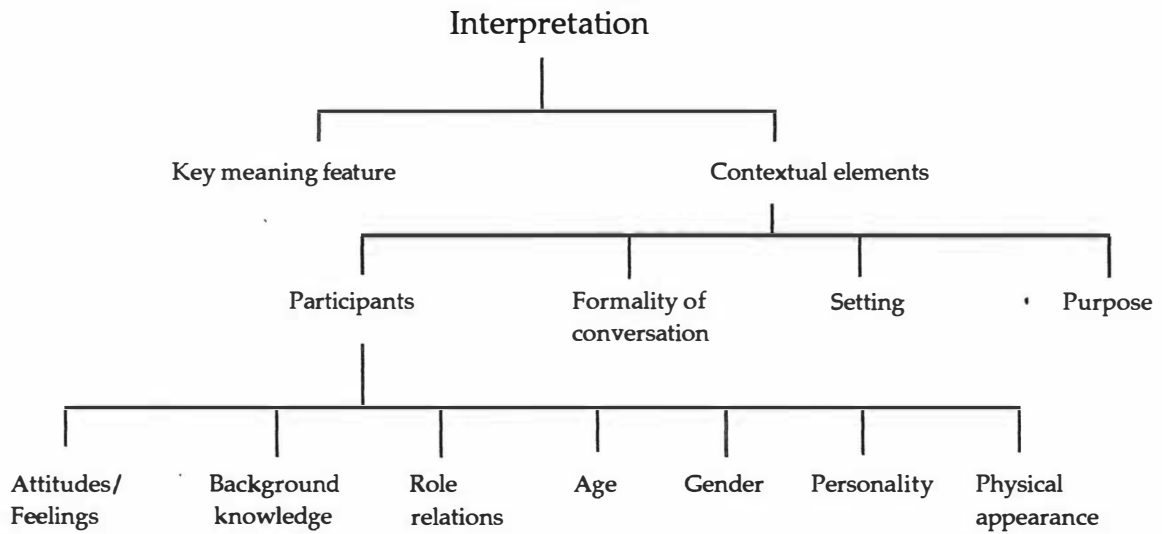
Figure 3.1. Components of interpretation.
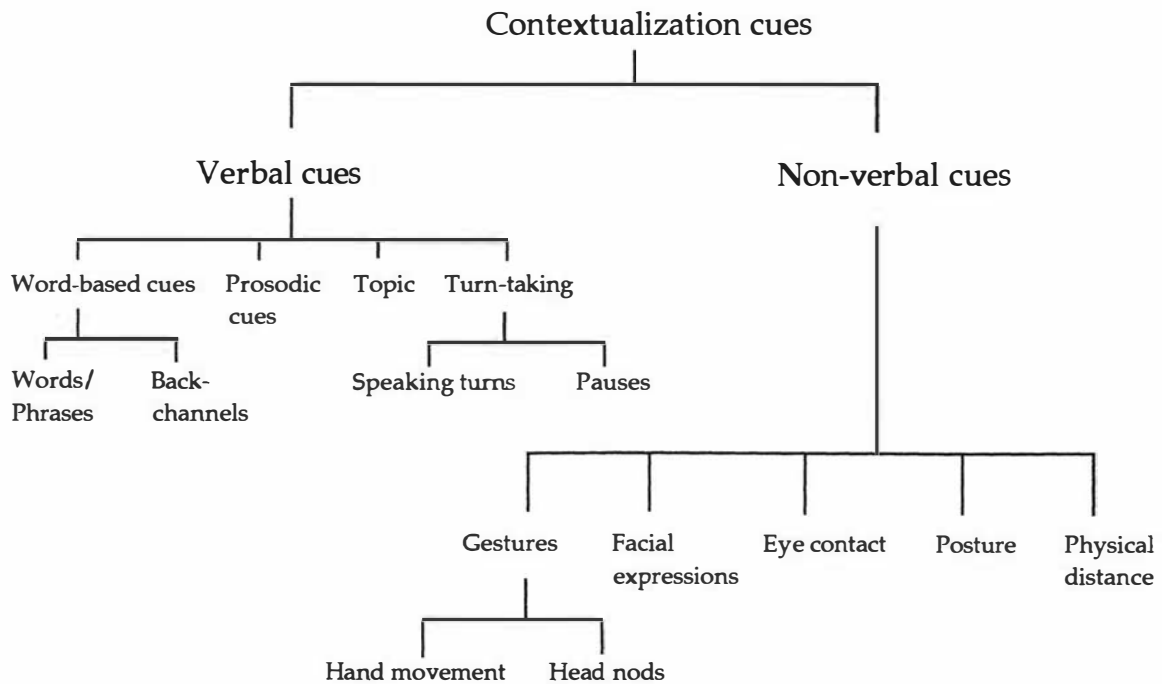
Figure 3.2. Components of contextualization cues.

World knowledge

Beliefs
Sociocultural norms and values
Learning experience, etc.
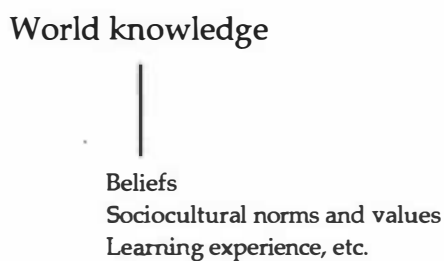
<u>Figure 3.3.</u> Components of world knowledge.

Verbal responses were first categorized into three groups: *interpretation*, *contextualization cues* and *world knowledge*.

[1] Interpretation

Interpretation concerns subjects' interpretations of contextualization cues or the conversation. This category was subcategorized into *key meaning feature* and *contextual elements*.

Key meaning feature

Key meaning feature refers to subjects' interpretations of the key meaning feature (e.g., 'sympathetic' and 'wanting the other to continue talking'), as in:

SYMPATHETIC

He seemed to be sympathetic when he said "*uun.*" (Learner 7 in Clip 1)

WANTING THE OTHER TO CONTINUE TALKING

Aite no hanashi o zutto yoku kiite-orimashite, zutto hanashi o tsuzukete-hoshii. ((He) keeps listening to the other's talk carefully, and wanted (the other person) to continue talking.) (Japanese 4 in Clip 1)

Although interpretations of key meaning features such as 'sympathetic' and 'social distance' could be included in a component of contextual elements, they were treated separately from the contextual element category so that the pattern of subjects' interpretations of the key meaning feature could be seen more clearly. In other words, when the key meaning feature 'sympathetic' is discussed, interpretations of sympathetic were included in . the category of the key meaning feature SYMPATHETIC not in a component of contextual elements, although the interpretation of sympathetic was concerned with the component ATTITUDES/FEELINGS in contextual elements.

Contextual elements:

Contextual elements was subdivided into four groups: PARTICIPANTS, FORMALITY OF CONVERSATION, SETTING, and PURPOSE.

1) PARTICIPANTS

The component of PARTICIPANTS was further categorized into the following seven categories (a - g):

a) ATTITUDES/FEELINGS includes references to the participants' feelings and attitudes towards each other, as in:

They seemed quite comfortable together. (Learner 6 in Clip 4)

Teenee de aru aratamatte-iru to omou node tooi kankee da to omoimasu.
((I) thought (they) had a distant relationship since (they) were polite and formal.) (Japanese 8 in Clip 3)

b) BACKGROUND KNOWLEDGE includes references to the participants' knowledge about each other's background. For example:

They don't know each other very well. (Learner 1 in Clip 1)

Hajimete atta tte kanji desu. ((I) have an impression that (they) have met each other for the first time.) (Japanese 9 in Clip 1)

c) ROLE RELATIONS includes references to the role relationships of the participants, as in:

Look like they are both students. (Learner 7 in Clip 3)

Tomodachi dooshi ja nasa-soo. (It doesn't seem like they are friends.)
(Japanese 11 in Clip 3)

d) AGE includes references to the participants' ages and whether the participants are young or old. Examples are:

I think their ages are quite close. (Learner 9 in Clip 2)

Tabun migi gawa no hito no hoo ga toshiue da naa to omotte. (Maybe the person on the right is older, I think.) (Japanese 3 in Clip 2)

e) GENDER includes references to the characteristics of males and females about communication behaviour. For example:

I think that ... always the indication of power association with the male gender in Japanese society as the whole. (Learner 2 in Clip 3)

Hanashi-kata ga totemo teenee datta node. Tokuni josee to iu koto mo aru to omou n desu kedo. (Because (her) speech was very polite. (I) think it's partly because (she) is female.) (Japanese 7 in Clip 2)

f) PERSONALITY includes references to the participants' personality, as in:

Wakai hito wa hanashi-kata o shiranai desu. (The young one doesn't know how to talk.) (Japanese 11 in Clip 1)

Iroiro keeken no aru kata ni ano kata ga hanshite-iru kanji desu node. (Because it's like that person is talking to the person who has a lot of experience.) (Japanese 4 in Clip 1)

g) PHYSICAL APPEARANCE includes references to the participants' physical appearance. For example:

It could tell that he is quite tall and she is quite a short lady.
(Learner 1 in Clip 3)

2) FORMALITY OF CONVERSATION includes references to the level of formality of conversation, that is, how formal or informal the conversation is, as in:

It seemed quite an informal chat. (Learner 8 in Clip 1)

Aratamatte-iru ka doo ka wa aratamatte-iru to omoimasu. (As for whether it's formal or not, I think it's formal.) (Japanese 9 in Clip 3)

3) SETTING includes references to the place where conversation takes place, particular objects in the physical setting, and features of the clothing of the participants (cf. Umino, 1993). For example:

Maybe the setting. I thought they might be at home. (Learner 8 in Clip 1)

Fukusoo ga mazu, saisho mita toki wa nanika aratamatte kyooju to gakusee na no ka to omotta kedo . . . (First from the clothes, (I) thought (he) was somehow formal and (they) were professor and student when (I) first saw them.)
(Japanese 5 in Clip 1)

4) PURPOSE includes references to the purpose of the encounter, as in:

It's not work. (Learner 1 in Clip 1)

Tada hanasu kikai ga atta kara hanashite-iru dake. (It's just that they are talking because they happened to have the opportunity.)
(Japanese 11 in Clip 1)

It should be noted, however, some references were placed in two components. For example, the reference "More unequal power relationships because he is older" was categorized as ROLE RELATIONS and AGE.

[2] Contextualization cues

Contextualization cues are verbal and non-verbal features of language and behaviour that participants used to signal, for example, communicative intent, and they can be observed in the conversation. The category of contextualization cues was divided into two groups: VERBAL CUES and NON-VERBAL CUES.

VERBAL CUES

VERBAL CUES was subdivided into four categories: WORD-BASED CUES, PROSODIC CUES, TOPIC, and TURN-TAKING.

1) WORD-BASED CUES

WORD-BASED CUES is subcategorized into WORDS/PHRASES and BACK-CHANNELS.

a) WORDS/PHRASES includes references to words, phrases, or speech styles (e.g., use of formal and informal verb forms) that the participants used in the conversation. However, references to back-channel cues were separated from this category for the purpose of the study. Examples are:

Because she uses words like *irassharu*. (Learner 3 in Clip 4)

Desu/masu tai datta node. (Because it's *desu/masu* forms.)

(Japanese 6 in Clip 2)

b) BACK-CHANNELS includes references to back-channel cues that the participants used in the conversation, as for example in:

She's sitting there said *"ee"*, *"ee"* every couple of seconds.

(Learner 11 in Clip 3)

"Uun" tte itte-ta toko. (It's where (he) was saying *"uun"*.)

(Japanese 9 in Clip 1)

2) PROSODIC CUES includes references to the prosodic features of speech and the voice quality: intonation, tone of voice, length of sounds, etc. For example:

Aizuchi, he kind of emphasized at that point. (Learner 9 in Clip 1)

Sohuto na henji no shikata. Koe no toon. (The way of responding is soft. The tone of voice.) (Japanese 3 in Clip 2)

3) TOPIC includes references to the topic of the conversation, as in:

He wouldn't be talking to him about his experience looking for a job.

(Learner 1 in Clip 1)

Iroiro to jibun no koto hanashite-masu shi. ((They) are talking about their own things.) (Japanese 4 in Clip 5)

4) TURN-TAKING

TURN-TAKING is further categorized into two components: SPEAKING TURNS and PAUSES.

a) SPEAKING TURNS includes references to the turn of speaking (e.g., who is speaking/listening and who is yielding/taking a turn to speak), and to interrupted or overlapped speech. For example:

The man seemed to be dominating the conversation just by the way he was talking more. (Learner 4 in Clip 3)

Kaiwa ni kugiri o tsukeru koto ni yotte, hanasu ban o yuzutte-iru. ((She) is yielding a turn to speak by punctuating the conversation.)

(Japanese 11 in Clip 5)

b) PAUSES includes references to the pauses in the conversation, as in:

There's a little pause after she's finished. (Learner 3 in Clip 5).

Shitashii kankee ja nai desu ne. Sugoku ma ga aru shi, (The relationship is not close. Because there were long pauses.) (Japanese 2 in Clip 4)

NON-VERBAL CUES

NON-VERBAL CUES is subdivided into five categories: GESTURES, FACIAL EXPRESSIONS, EYE CONTACT, POSTURE, and PHYSICAL DISTANCE.

1) GESTURES

GESTURES included two components: HEAD NODS and HAND MOVEMENT.

a) HEAD NODS includes references to the participants' head movement. Examples are:

It seems to indicate it by the nodding. (Learner 7 in Clip 5)

Kubi o huru koto ni yotte aite ga tsugi hanasu ban da tte iu no ga tsutawarimasu ne (I can understand (she) indicates the other person's turn to speak by nodding the head). (Japanese 2 in Clip 5)

b) HAND MOVEMENT includes references to the participants' hand movement or hand gestures, as in:

The body actions were quite casual as well . . . hand movements. (Learner 12 in Clip 5)

2) EYE CONTACT includes references to the eye contact, the gaze length, and the gaze direction of the participants in the conversation. For example:

The girl looking down quite a lot. (Learner 1 in Clip 2)

"Uun" tte itte zutto me o mite hanashite-iru. ((She said *"uun"* and kept talking looking the other in the eyes.) (Japanese 2 in Clip 2)

3) FACIAL EXPRESSIONS includes references to the facial expressions of the participants in the conversation, as in:

When he's thinking sort of relaxed, looked at him with a smile. (Learner 7 in Clip 1)

By like casual seem casual with each other, like smiling and surprised. (Learner 5 in Clip 2)

4) POSTURE includes references to the way the participants hold themselves (e.g., how they sit), their behavioural changes, and actions of the participants (e.g., drink coffee). Examples are:

There might some connection because the young guy's really forward. (Learner 9 in Clip 1)

Nokezoru n ja nakute warito sekkyoku-teki ni kiite-ita node. ((He) didn't bend himself back and was listening relatively actively.) (Japanese 9 in Clip 1)

5) PHYSICAL DISTANCE includes references to the physical distance between the participants in the conversation, as in:

And how they were sitting quite close to each other as well.

(Learner 13 in Clip 2)

Tomodachi dooshi no kaiwa no kyori ja nai desu ka. (It is a distance for a conversation between friends.) (Japanese 2 in Clip 2)

[3] WORLD KNOWLEDGE

WORLD KNOWLEDGE includes references to wordview, beliefs, socio-cultural norms and values, and learning experience, etc. For example:

You know in Japan you have a lot of older males kind of talking down to younger people, especially women. (Learner 6 in Clip 3)

This is what the Japanese wanna do when they wanna be nice and polite when they speak something they don't know. (Learner 2 in Clip 2)

These components of interpretations, contextualization cues, and world knowledge were used for the display matrices, and written in capital letters in the matrices. In addition, these components except key meaning features are also written in capital letters hereafter when referring to them in the thesis. Key meaning features are written using apostrophes (e.g., '*shinmi* /sympathetic'). In addition, the following abbreviations were used in the display matrices.

Abbreviations used in the display matrices:

R   the participant on the right in the screen
L   the participant on the left in the screen
B   both participants
con.   conversation
s.t.   something
s.o.   someone
lang.   language
sit.   situation
imp.   important
inf.   information
dist.   distant
rela.ship   relationship
NZ   New Zealand
sym.   sympathetic

The results of verbal responses are represented in the form of display matrix in this thesis to clearly show readers the findings with regard to differences between the JNSG and the LJG in the judgement and interpretation of contextualization cues. Verbal responses of the Japanese subjects are placed in the right columns and those of the Japanese learners in the left columns according to each category. A + sign and a - sign are used in the display matrices to indicate whether the verbal response is related to the positive meaning or the negative meaning of key meaning features (e.g., a + sign for 'interested' and a - sign for 'not interested'), or whether they are related to close relationships or distant relationships (i.e. a + sign indicates references related to close relationships, and a - sign to distant relationships). In addition, the number of sings indicates the number of references by a subject.

99

3.8.2 Methodological considerations

In order to enhance the reliability of the data analysis of the SD stimulated recall task one Japanese native speaker and two English native speakers participated in the data analysis as informants.

An English native speaker was asked to classify part of verbal response data. This was done to see if there would be any new or better categories that were not used and should be included in the classification that I developed. He was first provided with the verbal responses on paper, and then asked to label each response. He worked on the first two or three lines with the researcher, and after that he worked independently. While carrying out the task he was allowed to ask any questions to the researcher. As a result no category was found that should be added or included in the classification. The results of the task, on the other hand, indicated that the task was difficult for the informant without some training. He frequently provided his own interpretation of contextualization cues rather than categorizing the verbal responses. For example, the comment "the young guy's really forward" was interpreted as the participant's enthusiasm, instead of as posture.

In addition, a Japanese native speaker and the other English native speaker were asked to do three tasks to enhance the reliability of the researcher's judgements of initial SD responses and verbal responses. Both informants were provided with initial SD responses, verbal responses, blank tables for them to fill in, and the classification that the researcher had made on paper (see Appendix K for the tasks). The English native speaker was asked to analyze the data from clip 1 and clip 2 conversations, and the Japanese informant to do the data from clip 3, clip 4 and clip 5 conversations. They were asked to carry out the three tasks: 1) find a pattern of initial SD responses; 2) categorize verbal responses according to

the classification; 3) make judgements of the results through multiple-choice questions (see Appendix K for the task sheets). The data selected for the tasks contained the initial SD responses and verbal responses of both Japanese subjects and Japanese learners for the two key meaning features, 'formality of conversation,' and 'social distance.' These data were selected for two reasons: these key meaning features were particularly important for both the JNSG and the LJG in terms of the frequency of initial SD responses, and the data contained some responses that were ambiguous.

The results from those tasks indicated that the informants' judgements or interpretations of subjects' initial SD responses and verbal responses were generally consistent with the researcher's. The informants' spontaneous comments in the question 5 of the task 3 (i.e. What else have you found from the information in the table?) also clearly showed that their interpretations were quite consistent with the researcher's.

3.9 Summary

This chapter has presented the research questions, and provided a detailed description of the methods of data collection and issues involved in the data collection process, and the procedures for data analysis. The initial part of the chapter has provided a detailed description about how the conversational data were collected with a discussion of the practical, ethical and theoretical issues in relation to collecting conversational data, and detailed how conversational segments were selected. In order to provide stimulus materials to elicit responses six 30-minute video-taped conversations between native speakers of Japanese were collected. Audio-visual material as opposed to audio material were selected for investigating both verbal and non-verbal features, obtaining ethnographic details, and teaching purposes. Initial selection of conversational segments was

made through transcribing the conversational data and in consultation with two native and two non-native speakers of Japanese. The chapter, then, provides a detailed description of how instruments were developed to elicit response data. Five task types were developed for each video clip: SD stimulated recall task, SR task, MC task, Rating task, and Ranking task. The following section has presented the results of the pilot study. As a result the number and length of conversational segments were reconsidered, and five segments of conversation were selected for the main study (three contained BC cues and two included cues in relation to turn-taking). The latter part of the chapter has described how research participants were selected with a discussion of ethical issues pertaining to the research, outlined procedures relating to the collection of response data, and detailed procedures for analyzing data from the SD stimulated recall task. In order to analyze verbal response data from the SD stimulated recall task a classification was developed in this study.

CHAPTER 4

BACK-CHANNEL CUE 1: *UUN*

4.0 Introduction

This chapter presents the findings from conversation clip 1 which includes a back-channel (BC) cue *uun*.   First, a brief background to the conversation clip is provided, and then the findings from SD stimulated recall task, SR task, MC task, and Rating task are presented. The results from Ranking task is not reported since no difference was found between the JNSG and the LJG in the ranking responses. A summary of the main findings is given in the final section.

4.1 Background to the Conversation Clip 1

The conversation clip 1 is taken from a 30-minute conversation between a 21-year-old male Japanese (A - sitting on the left in the screen) and a 50-year-old male Japanese (B - sitting on the right in the screen), and includes a BC cue *uun*. B is a language teacher at a university in New Zealand and A is a university student in Japan; B is not the teacher of A and they had not met before this conversation. They are sitting apart on the couch side by side in a room of B with a video camera placed in front of them.

In the extract, the younger male (A) is talking about the time when he was looking for a job in New Zealand, and telling the older male (B) that he always carried his curriculum vitae with him. While A is talking he only occasionally looked at B. However, B keeps looking at A while listening to him. The following is a transcript of the extract (see pp. 61-63 for the transcription conventions):

Transcript 1: Back-channel cue *Uun*

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-------------------------------------
```
1 A: De shigoto o sagashite-temo--
        and job O was looking but

        'And I was looking for a job but--'

```
                                                                        '
```

```
        ++++++++++++++++++++
```
2 B:

```
        -----------------------------------------++++++++++++
```
3 A: Kita no   wa hachi-gatsu na n   de mada huyu . . ka.
        came NOM T August   LK NOM and still winter Q

        'I came in August so it's still winter . . yeah.'

```
                                                        +++++
                                                         H  H
```
4 B: Un un=
                                                        Hum hum

                                                        'Hum hum'

```
                                                        +++++
```
5 A:

```
        ---------------------------------------------
```
6   [Nde samukute] shigoto ga nakute,
         and cold-and   job   S NEG-and

        'And it's cold and there was no job,'

```
        +++++++++++++++++++++++++++++
```
7 B: = [un un].
          hum yeah

        'hum yeah.'

104

8
$$++++$$
H
Uun.
Yeah
'Yeah.'

$$++++$$

9 A:

```
----------
```

10   **sorede,**
and
'and'

$$+++++$$

11 B:

```
----------
```

12 A: **itsumo,**
always
'always'

$$++++++$$

13 B:

$$++++++++++++$$

14 A: **rirekisho o motte,**
c.v.   O carry-and
'carrying (my) c.v. (with me),'

$$+++++++++++++++++$$
H
15 B: **Uun.**
I see
'I see.'

$$++++$$

16 A:

```
                ------------------++++
17          de ironna hoteru toka ni <i->--=
            and various hotel or   to
            'and (went) to a lot of hotels,'


            ++++++++++++++++++++
18 B:


                +++
19          = it[te].
            went-and
            'went and'


              ++++++++++
20 A:        [To]bikonde.
             rush into-and
             'popped in.'


                 +++++++++
21 B:                   Hee.
                        I see
                        'I see.'


                 +++
22 A:
```

A + sign indicates that the participant is looking at the other, and a - sign indicates that the participant is not looking at the other. For example, - signs in line 1 indicate that A is not looking at B while saying "*De shigoto o sagashite-temo*", and + signs in line 2 indicate that B keeps looking at A while listening to him.

A shorter extract (the bold letters in the transcript) was used to elicit subjects' comments in Task 1, Task 2, and Task 3. In the shorter extract, A says "*rirekisho o motte*" (line 14), and B replies by saying "*uun*" and nodding his head (line 15). A is not looking at B when he says "*itsumo*" (line 12), however, he starts looking at B

when he says "*rirekisho o motte*." This change in his gaze direction may give Japanese native speakers an impression that he seeks feedback from B. B's BC cue *uun* in the shorter extract is more emphasized compared with the other times *uun* appears in the longer extract. For the head nod, as well, it is more emphasized than the other ones. The native speakers' interpretation of the BC cue is an impression that he is sympathetic/kind/attentive (*shinmi de aru*) or he is listening for him, in the sense of listening for his sake or benefit (*kiite-agete-iru*).

4.2 Task 1: Semantic Differential Stimulated Recall Task

The semantic differential (SD) stimulated recall task aimed to examine and compare the perception and interpretation of contextualization cues of a group of Japanese subjects (JNSG) and a group of learners of Japanese (LJG). The SD stimulated recall task involved two main tasks: marking SD scales (initial SD responses) and providing reasons for the initial SD responses (verbal responses). For the data collection and analysis see sections 3.4.1 and 3.8 respectively .

4.2.1 Findings

This section presents the main findings of five key meaning features which were found particularly important in terms of the frequency of initial SD responses. They are '*shinmi de aru* / sympathetic', '*hanashi o tsuzukete-hoshii*/ wanting the other to continue talking', 'formality of conversation', 'social distance', and 'power relationships'.

4.2.1.1 *Shinmi de aru/Sympathetic*

The key meaning feature '*shinmi de aru*/sympathetic' was important for the JNSG in terms of the frequency of initial SD responses, whereas it was not so important for the LJG. Although all of the JNSG marked this scale as an important key

meaning feature in the conversation, only 8 out of 14 Japanese learners did. Most of the responses for both groups indicated that a single participant was sympathetic or *shinmi*, as shown on the following scales:

JNSG

shinmi de aru / ------------------X-- *shinmi de nai*/
sympathetic   not sympathetic

LJG

shinmi de aru / -------------X--- *shinmi de nai*/
sympathetic   not sympathetic

This result was consistent with the result from their verbal responses, which are represented in Table 4.1 (see for example, p. 98 for the abbreviations in the display matrix).

Table 4. 1

Display Matrix for *Shinmi*/Sympathetic

	JNSG	LJG
	Interpretation of key meaning feature	
SYMPATHY	+++ *Shinmi* (J 3,4,11) + More or less *shinmi* (J 6) + Had the impression he was *shinmi* (J 7) - Doesn't look *shinmi* (J 10)	+ Quite sympathetic (L12) + Was sympathetic (L3) ++ Looked like he's sympathetic (L1,7) + Was sym. but not very (L4) + Sympathetic just the degree (L9) - Doesn't really look sympathetic (L6) - There isn't any sympathy (L14)

Interpretation of contextual elements

ATTITUDES/ FEELINGS	+ Interested (J 3) + Familiar (J 4) + Listening for him (J 6) + Listening actively (J 9) + Saying with emotions (J 9) - Doesn't care (J 10)

Contextualization cues (verbal)

BACK-CHANNELS	+++++ Saying "*uun*" (J 5,6,7,8,11)	++++ He said "*uun* " (L1,7,9,12) - Just goes "*uun* " (L6)

SPEAKING TURNS	+ Listening (J 3)
	+ Listening for him (J 6)
	+ Listening actively (J 9)
	- Just listening (J 1)
		+ Fairly quiet, not butting in with
		  his own ideas (L3)
		- Didn't say "Oh, that's not good"
		                             (L4)
		- - Just listening (L2,6)
		- Not saying a lot (L13)

PROSODIC CUES	+ The way he said "*uun* "(J 5)	+ The way he said "*uun* " (L7) + *Aizuchi*, kind of emphasized at that point (L9)

Contextualization cues (non-verbal)

EYE CONTACT	++ Looking at the other (J 5,9) - Staring at the other (J 2)	+ Eye contact (L12)
HEAD NODS	+++ Nodding (J 5,7,8)	+ Nodding his head (L12) - Just nodding (L4)
POSTURE	+ His behaviour (J 5) + Not leaning himself back (J 9) - Sitting deeply (J 1) - Holding a saucer and putting the head on side (J 2) - R isn't leaning forward(J 2)	+ Body language (L12)

Note.   A + sign indicates references related to '*shinmi*/sympathetic' and a - sign indicates references related to 'not *shinmi*/not sympathetic', and the number of signs shows the number of references made by a subject.

The analysis of verbal responses revealed that eight Japanese subjects judged that the listener was sympathetic (*shinmi*) whereas only six Japanese learners did (Note: although five Japanese subjects explicitly mentioned that the listener was sympathetic (*shinmi*), the initial SD responses and verbal responses of three other subjects clearly indicated that he was sympathetic or *shinmi*). In other words, more than half of the LJG either judged that he was not sympathetic or did not consider the meaning as important in the conversation.

Another difference was found between the JNSG and the LJG in the judgement of contextualization cues. Subjects within the JNSG tended to use the participant's BC cue *uun*, and head nod as cues to judge that he was sympathetic (*shinmi*), for example:

Japanese 5   *Hanashite no hoo o minagara, unazuki mo "uun uun."*
                    Shisen to taido, sono unazuki to sono kotoba no iikata. ((He)
                    is nodding *"uun uun"* while looking at the speaker.
                    (His) gaze direction and attitude, and his way of
                    nodding and saying the words.)

However, although the LJG showed the same tendency for the BC cue, the head nod was not very important to them. In addition, subjects within the LJG had a tendency to not judge that the older male was sympathetic since he only used *uun* or did not say a lot, as in:

Learner 6   He doesn't really look sympathetic. Just listening.
                    Doesn't seem to change his expression. Just goes "*uun*".

This kind of interpretation was evident for the LJG.

4.2.1.2 Hanashi o tsuzukete-hoshii/Wanting the other to continue talking

The key meaning feature '*hanashi o tsuzukete-hoshii*/wanting the other to continue talking' was important for the JNSG in terms of the frequency of initial SD

responses, whereas it was not very important for the LJG. Although most of the JNSG marked this scale, only about half of the LJG did. The result of the initial SD responses also showed some difference in the pattern:

JNSG

Aite ni hanashi o
tsuzukete-hoshii/----------------------------X---------------------------------- *tsuzukete-hoshikunai*
Wanting the other to   Not wanting the other
continue talking   to continue talking

LJG

Aite ni hanashi o   *Aite ni hanashi o*
tsuzukete-hoshii/-----X--- *tsuzukete-hoshikunai*
Wanting the other to   Not wanting the other
continue talking   to continue talking

As the above scales for the initial SD responses show, the responses of the LJG tended to be more positive than those of the JNSG. This result was not consistent with the result of their verbal responses. Table 4.2 displays the results of their verbal responses.

Table 4.2

Display Matrix for *Hanashi o tsuzukete-hoshii* / Wanting the other to continue talking

	JNSG	LJG
	Interpretation of key meaning feature	
WANTING THE OTHER TO CONTINUE TALKING	+++ Wanting the other to continue talking (J 4,9,11) + Didn't look like he wanted to finish the other's talking (J 5)	++ Wanting the other to continue talking (L3,12) + Letting the other man tell him(L6) + Happier to have the other talking than having bothered to speak (L9)

Interpretation of contextual elements

ATTITUDES/ FEELINGS	+++ Listening to the other carefully (J 4,8,9) + Interested (J 5) ++ *Shinmi* (J 5,11)	++ Interested (L6,9)

Contextualization cues (verbal)

BACK- CHANNELS	++++ Saying "*uun*" (J 3,6,8,11)	+ *Uun uun* (L12)

SPEAKING TURNS	+ Not interrupting (J 6)	++ Would've stopped the con. (L3,4) - If you did, you would've said a little bit more (L2)

Contextualization cues (non-verbal)

HEAD NODS	++ The way he nods (J 3,4)	++ Nodding his head (L6,12)

EYE CONTACT	+++ Looking at the other person (J 3,4,9)	+ Eye contact (L12)

POSTURE	+ Not bending himself back (J 9)	+ Body lang. (L12)

Note. A + sign indicates references related to 'wanting the other to continue talking' and a - sign indicates references related to 'not wanting the other to continue talking', and the number of signs shows the number of references made by a subject.

The verbal responses for both groups did not seem to show such a difference as seen in the initial SD responses. On the contrary, the responses of the JNSG were somehow more positive or more persuasive than those of the LJG, as for example in:

Japanese 9	*Hanasu toki ni aite no hoo o mite-ta tte iu no to, kekkoo nokezoru n ja nakute warito sekkyoku-teki ni kiite-ita node aite ni hanashi o tsuzukete hoshii.* (Since (he) was looking at the other person when talking, and was listening quite actively not bending himself back, (he) wanted him to continue talking.)
Learner 3	He wanted the other to continue talking. Otherwise you would've said you would've stopped the conversation somehow or just ignored maybe.

Another difference was found between the two groups in the judgement of contextualization cues. Subjects within the JNSG tended to judge from the BC cue *uun*, the participant's gaze direction, and his head nod (see also the above extract of Japanese 9), as in:

Japanese 3	*Aite no hoo o mite-iru shi, "uun" tte itte-ru shi, unazuki kata.* (Because (he) is looking at the other one and saying *"uun"*, and the way of nodding.)

However, only one Japanese learner reported on the BC cue and the gaze direction, and no learners made the interpretation that the older male was listening carefully.

4.2.1.3 Formality of conversation

The key meaning feature 'formality of conversation' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. Most of the JNSG and all of the LJG marked this scale. However, some difference was found between the two groups in the pattern of their initial SD responses. The initial SD responses of the JNSG tended to indicate slightly formal, whereas those of the LJG tended to show informal, as shown on the following scales:

JNSG

Totemo aratamatte-iru ------------------------------X-------------------------------- *Totemo kudakete-iru*
Very formal   Very informal

LJG

Totemo aratamatte-iru --X--------------- *Totemo kudakete-iru*
Very formal   Very informal

This result was consistent with the result of their verbal responses, which are represented in Table 4.3.

Table 4.3

Display Matrix for Formality of Conversation in Clip 1

	JNSG	LJG
	Interpretation of key meaning feature	
FORMALITY OF CONVERSATION	+ Very formal (J 3) + Formal (J 10) + A little formal (J 4) + Not that formal (J 8) - Not formal (J 6)	+ A bit formal (L11) + Slightly formal (L12) + Looks more formal (L14) - Don't think it's formal (L6) - Didn't seem to be very formal (L7) - Wasn't formal (L3) - Slightly more informal (L10) - Informal (L5) - Seems quite an informal chat (L8) - Quite informal (L13) - Very informal (L2) - Pretty informal (L9)
	Interpretation of contextual elements	
ATTITUDES/ FEELINGS	+ L was reserved (J 3) + L is a little formal (J 4) + L is talking nervously (J 10) + R is formal (J 11) - R is listening for the sake of him (J 2) - L is informal (J 11)	+ L is formal (L8) + L is a bit nervous (L14) - R are informal, quite relaxed (L4) - R seemed to be quite relaxed (L7) - R is informal (L8)

ROLE RELATIONS		+ *Me ue no hito* (superior) (L12) + Teacher/student, older/younger (L14) - L is his wife's father (L10)
SETTING		+ Formal sit. (L14) - R is dressed casually (L1) - - Informal setting (L1,2) - Sitting side by side on the couch, R had a cup of tea on his lap (L3) - Sitting in the couch (L5) - Didn't seem very formal sit. (L7) - Didn't seem tensed sit., maybe at home (L8)
PURPOSE		- It's not work (L1)

Contextualization cues (verbal)

WORDS/ PHRASES	- A little informal lang. (R) (J 3)	- - Informal lang. (L2,3) - By the lang. (L4) - Didn't use formal lang. (L6)
PROSODIC CUES	- A little informal speech (B) (J 5)	

Contextualization cues (non-verbal)

EYE CONTACT	+ L is looking ahead (J 2) + L is looking down (J 3)	- L is relaxed, looked at him with a smile (L7)
FACIAL EXPRESSIONS		+ L is holding his hands and sort of looking (L14) - L is relaxed, looked at him with a smile (L7)
POSTURE	+ L is holding his hands, R is holding a cup (J 2) - A little informal posture (R) (J 3) - A little informal (B) (J 5) - R is drinking coffee (J 6)	+ B sitting ahead, and had the head on the side when talk (L11) + L seems a bit nervous, holding his hands (L14) - - The way they were sitting (L5,13) - L wasn't sitting straight up (L7)

PHYSICAL DISTANCE	+ Sitting apart (J 8)	+ Sitting apart (L12) - Sitting side by side on the couch (L3)

Note. A + sign indicates references related to 'formal' and a - sign indicates a reference related to 'informal'. The number of signs shows the number of references made by a subject.

As Table 4.3 shows, Japanese subjects overall tended to judge that the conversation was formal, whereas Japanese learners had a tendency to judge it as more informal.

The judgement of the Japanese subjects was based on their interpretation of the attitude of the younger male in the conversation, although the JNSG provided far fewer comments than did the LJG. For example,

Japanese 2   *Hidari no kata, te o koo kunde, shisen o koo mae o mitete* ... (The person on the left crossed his hands, and looking ahead and ...)

Japanese 3   *Totemo aratamatte-iru tte iu no wa wakai hito no hoo ga, chotto koo, hutsuu shitashii kankei dattara mite hanashi o suru. Chotto enryo-gachi ni utsumuki nagara tte iu ka.* (It's very formal because the younger person, if the relationship was close, we would normally talk looking in the eyes. (The young person) was (talking) while looking down in a little reserved way.)

The procedures for the interpretation of the LJG, on the other hand, differed from those of the JNSG. Japanese learners tended to focus on the setting, and the language that the participants used in the conversation, as for example in:

Learner 8   It seemed quite an informal chat. It didn't seem like tensed, and in an informal situation. Maybe the setting. I thought they might be at home or something.

Learner 6	They didn't use formal you know, in Japanese sometimes you have to use . . . formal like verbs things like that. They didn't seem to use it. Because he said like he's holding c.v. "*shiibii o motte*". I don't think it's formal.

The interpretation of the setting was very important for the LJG, although no Japanese subjects reported on the setting.

It is understandable that some Japanese learners paid attention to language forms that the speaker used because it is often the focus of Japanese language teaching. However, we cannot judge the level of formality in the conversation from the language form (i.e. *rirekisho o motte*) since the verbal gerund form (i.e. *motte*) was used in the middle of the sentence, not at the end. The speaker did not complete the utterance with the verbal gerund form, and no particle was added to the gerund form. Thus the gerund form does not indicate the level of formality in this conversational context (cf. Cook, 2001). This may be the reason why no Japanese subject reported on the language form used by the younger male in the conversation.

As mentioned above, the JNSG did not provide sufficient comments for the procedure for the interpretation of this key meaning feature. However, the results seem to indicate that the difference in the judgement of contextualization cues and the setting was the main cause of different interpretations of the level of formality in the conversation. That is, learners of Japanese tended to focus on the setting, whereas Japanese subjects had a tendency to focus on the younger male's behaviour or attitude.

117

4.2.1.4 Social distance

The key meaning feature for 'social distance' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. All of the JNSG and the LJG marked this scale. However, a slight difference was found in the pattern of their initial SD responses. The initial SD responses of the JNSG tended to indicate that the relationship was slightly distant, however, those of the LJG had a tendency to show somewhat closer, as shown on the following scales:

JNSG

Totemo shitashii kankei————————————————X——————————— *Totemo tooi kankei*
Very close relationships   Very distant relationships

LJG

Totemo shitashii kankei——————————————X———————————————— *Totemo tooi kankei*
Very close relationships   Very distant relationships

This result was consistent with the result of their verbal responses, as represented in Table 4.4:

Table 4.4

Display Matrix for Social Distance in Clip 1

	JNSG	LJG
	Interpretation of key meaning feature	
SOCIAL DISTANCE	++ Close rela.ship (J 1,5) + Not dist. rela.ship (J 4) + Close to close rela.ship (J 7) - Distant rela.ship (J 2) - If they were close (J 3) - Not very distant but not close (J 6) - - Not very close (J 9,10) - Very distant rela.ship (J 11)	+ Pretty close rela.ship (L2) + Not distant rela.ship (L3) + Kind of close rela.ship (L5) + Reasonably close rela.ship (L10) + Quite close rela.ship (L13) + Not in a distant rela.ship (L14) - Wouldn't call it a very distant rela.ship (L1) - Didn't seem very close (L6) - Don't have a close rela.ship (L11) - Weren't that close (L12)
	Components of social distance	
ATTITUDES/ FEELINGS	+ Friendly feeling towards the elderly one (J 4) - R is listening for him like he was a superior (J 2) - L admits his superiority (J 1) - L was reserved (J 3) - Looked like L was nervous (J 6) - L was talking tensely (J 10) - Not wanting to know each other (J 11) - L doesn't care about the consequence (J 11)	+ Both seem to be quite friendly (L1) + By their relaxed way they talk (L2) + Familiar with each other (L3) + Pretty informal with each other(L5) + Seems like quite relaxed with each other (L7) + Feel comfortable about having a con. (L8) + Looked quite relaxed (L13) - Seems a bit nervous (L14)
BACK- GROUND KNOWLEDGE	+ Spent some time together(J 7) - This is the first meeting (J 9) - They don't know each other (J 11)	+ Seems like they knew each other well (L8) + Seems they knew each other(L10) + They know each other (L14) - They don't know each other well (L1)

ROLE RELATIONS	+ Admitting his superiority like parents (J 1) + L is talking to a person with a lot of experience (J 4) + Uncle and nephew (J 5) - Professor and student (J 5) - Talking with an elderly person or a superior (J 2) - Young man and elderly man with a lot of experience, teacher and student (J 11)	+ Not like employer/employee (L1) + Father and son, not company president/employee (L2) + Maybe it's his father (L7) + Might be relative, some connection there (L9) + Teacher and student (L14) - Not friends (L 3) - *Me ue no hito* (superior) (L12)
PERSONALITY	- L doesn't know how to talk (J 11)	

Interpretation of contextual elements

SETTING	+ They were in NZ (J 7) - - Clothes (J 5, 6)	+ Relaxed sit. (L2) + Side by side on the couch, R had a cup of tea on his lap, not formal sit. (L3) + Might be at home (L8)

Contextualization cues (verbal)

WORDS/ PHRASES	+ L is not using polite lang. (J 7)	
PROSODIC CUES	+ The way L speaks. Friendly feeling towards the elderly one(J 4) + Informal speech (B) (J 5)	+ The way they were talking (L2) + The way they're talking, quite relaxed (L13)
SPEAKING TURNS	- R is not butting in (J 11)	+ Very conversational (L13) - Not responding so much (L3)
TOPIC	+ Quite a private thing (J 8) - L is talking about various topics (J 2) - - Content of talk (J 6,9)	- Wouldn't be talking about his experience (L1)

120

Contextualization cues (non-verbal)

EYE CONTACT	- L is looking down (J 3) - - L wasn't looking at R (J 9,11)	+ L is relaxed, looked at him with a smile (L7)
FACIAL EXPRESSIONS		+ L is relaxed, looked at him with a smile (L7)
POSTURE	+ Informal posture (B) (J 5) + The way R was sitting, not formal (J 6)	+ L wasn't sitting straight up (L7) + L was really forward (L9) + The way they were sitting , quite relaxed (L13) - Both are sitting straight ahead(L11) - Both had the head on the side when talking (L11) - L is holding his hands (L14)
PHYSICAL DISTANCE	- - They are sitting apart (J 6,8)	- - They're sitting apart (L6,12)

Note. A + sign indicates references related to close relationships and a - sign indicates references related to distant relationships. The number of signs shows the number of references by a subject.

As the above table shows, more than half of the JNSG judged that the relationship was distant or not very close, whereas more than half of the LJG judged it as close.

A marked difference was found in the interpretation of ATTITUDES/ FEELINGS. Although the interpretations of the JNSG in the component were almost all linked to the interpretation of the relationship as distant, those of the LJG were linked to the interpretation that it was close. Interpretations such as 'nervous/tense' and 'reserved' were often found in the responses of the JNSG, however, interpretations such as 'relaxed' and 'comfortable' were frequently found in the responses of the LJG, as in the following extracts:

Japanese 10	*Ano kata kataku natte shabette-ita node, aratamatte-iru to, amari shitashii kankee de wa nai.* (That person was talking tensely, so it's formal and the relationship was not very close.)
Learner 2	They've got a quite close relationship. Just by the way they are talking together, and by their relaxed way they talk in a relaxed situation.

The interpretations of the JNSG in the ATTITUDES/FEELINGS contrasted sharply with those of the LJG.

Another difference was found between the two groups in the judgement of contextualization cues. Subjects within the JNSG tended to focus on the content of the talk, and the gaze direction of the younger male, whereas subjects within the LJG had a tendency to focus on the participants' posture. For example, a Japanese subject reports that:

Japanese 9	*Amari shitashiku nai hito kara hajimete kiku yoo na hanashi tte iu yoo na kanji.* (His talk gives (me) an impression that the relationship is not very close, and this is the first time that (he) has heard it.)

Another Japanese subject reported on the gaze direction of the younger male, as in:

Japanese 3	*hutsuu shitashii kankee dattara, mite hanashi o suru. Wakai hito ga chotto enryo-gachi ni utsumukinagara tte iu ka.* (if the relationship was close, we would normally talk looking in the eyes. (The young person) was (talking) while looking down in a little reserved way.)

Although one Japanese learner reported on the gaze direction, her interpretation was that the younger male was relaxed, as in the following extract:

| Learner 7 | I don't know maybe it's his father. They seemed to be quite relaxed with each other's company. . . . when he's thinking sort of relaxed, looking at him with a smile when he said something. |

For the interpretation of POSTURE, although only two Japanese subjects reported, almost half the LJG so did. Interestingly, three learners judged from the participants' posture that the relationship was close, whereas the other three judged it as distant. Let us look at the following extracts from the reports of two learners who made different interpretations of social distance:

| Learner 13 | They've got a quite close relationship. Just the way they're sitting and they looked quite relaxed how they're sitting. |
| Learner 11 | Just the body language, and they're both sitting straight ahead and had the head on the side when they talk. They don't have a close relationship. |

Interpretations of the LJG in the component contrasted with each other, as in the above extracts.

4.2.1.5 Power relationships

The key meaning feature for 'power relationships' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. Most of the JNSG and 11 out of 14 Japanese learners marked this scale.

Some difference was found between the two groups in the pattern of their initial SD responses. All the responses of the JNSG indicated that the power relationship was unequal, whereas the responses of the LJG were a little varied although the overall tendency was similar to the JNSG. That is, although more than half of the Japanese learners who marked the scale indicated unequal power relationships, some learners marked in the middle of the scale.

JNSG

Hitoshii chikara kankei--**X**------- *Hukinkoo na chikara*
Equal power relationships   *kankei*
Unequal power relationships

LJG

Hitoshii chikara kankei---**X**------------ *Hukinkoo na chikara*
Equal power relationships   *kankei*
Unequal power relationships

This result was consistent with the results in the display matrix for the key meaning feature of power relationships:

Table 4.5

Display Matrix for Power Relationships in Clip 1

	JNSG	LJG
Interpretation of key meaning feature		
POWER RELATIONSHIPS	++ R has more power (J 1) ++ A little unequal (J 8) + Unequal (J 10)	+ More unequal (L2) ++ Older man had more power than younger man (L3) + Man talking is inferior (L5) + A little bit unequal, L had more power (L8) + Fairly unequal (L9) + Not the same power (L14) - Didn't seem one was more powerful (L1) - - Probably quite equal (L6,11) - Equal (L12)
Interpretation of contextual elements		
ATTITUDES/ FEELINGS	+ L admits his superiority (J 1) +++ Listening for his benefit (J 2,3,6) + Showing respect (J 11)	+ L was asking for advice (L3) + L was making an excuse (L4) + L is not so certain about what he's saying (L14) + R is controlling more (L9,14) - R seems interested (L6)

ROLE RELATIONS	+ Talking to a boss (J 2) ++ Talking to a person with a lot of experience (J 4,11) + Professor and student (J 5)	
AGE	+ Talking to an elderly person (J 2) + From a Japanese perspective an elderly person has more power (J 8) ++ R is much older (J 9, 10) + Young one and elderly one (J 11)	++ R is older (L2,5)
SETTING	+ Wear proper clothes when meeting an elderly (J 1) + Clothes (J 5)	+ L is more dressed up (L8)
Contextualization cues (verbal)		
PROSODIC CUES	+ *Uun* (emphasizing) (J 3)	+ L is mumbling a wee bit (L14)
Contextualization cues (non-verbal)		
HEAD NODS	+ The way he nods (J 3)	+ The way he's nodding (L14) - R seems interested, nodding (L6)
EYE CONTACT	+ L was looking forward but R was staring at L (J 2)	
PHYSICAL DISTANCE	+ L is sitting apart (J 11)	

	World knowledge
BELIEFS/ SOCIO-CULTURAL NORMS/ LEARNING EXPERIENCE	+ From a Japanese perspective an elderly person has more power (J 8)

Note. A + sign indicates that the statement is related to equal power relationships and a - sign indicates that the statement is related to unequal power relationship. The number of the signs shows the number of the reference by a subject.

As Table 4.5 shows, some difference was found between the two groups. All the Japanese subjects judged that the older male had more power than the younger male, whereas some Japanese learners judged the relationship as equal, and one judged that the younger male had more power.

Another difference was found between the two groups in the procedures for their interpretations of power relationships. The difference in the age between the participants was an important factor in the judgement of power relationships for the JNSG, whereas it was not so important for the LJG. Five Japanese subjects made comments on AGE, as in the following example:

Japanese 10   *Migi no hito no hoo ga o-toshi o meshite-irassharu to iu no mo atte, chikara kankee wa hukinkoo da to omoimashita.*
(The person on the right is older, so I thought the power relationship was unequal.)

In the conversation clip, it was very obvious from their appearances that the person on the right was much older than the person on the left. However, only two learners judged from the age difference that the person on the right had more power.

Further, the JNSG showed some tendency to focus on the way the older male was listening, which led them to the judgement that he had more power, as in:

| Japanese 6 | *Kikite no hito ga kiite-agete-iru tte kanji ga shita n desu ga. Migi no hito ga ue.* ((I) had an impression that the listener was listening for the benefit of the other. The person on the right had more power.) |

However, this type of comment was not found in the reports of Japanese learners, although two learners (learners 9 and 14) focused on his way of listening (i.e. he is controlling more).

As for the relation between the learners' judgement of contextualization cues and proficiency levels, no pattern was found. However, the report on the way in which the older male was listening was only obtained by two learners at the highest level of proficiency in this study in terms of the length of Japanese study and experience in Japan.

4.3 Task 2: Stimulated Recall Task

The SR task asked subjects to make comments on a very short excerpt in the video clip to which the researcher pointed (see section 3.4.2 for the data collection and analysis).

4.3.1 Findings

Some differences were identified between the JNSG and the LJG in the interpretation of the BC cue *uun*, as presented in Figure 4.1:

Figure 4.1. A comparison of interpretations made by the JNSG and the LJG in the SR task in clip 1
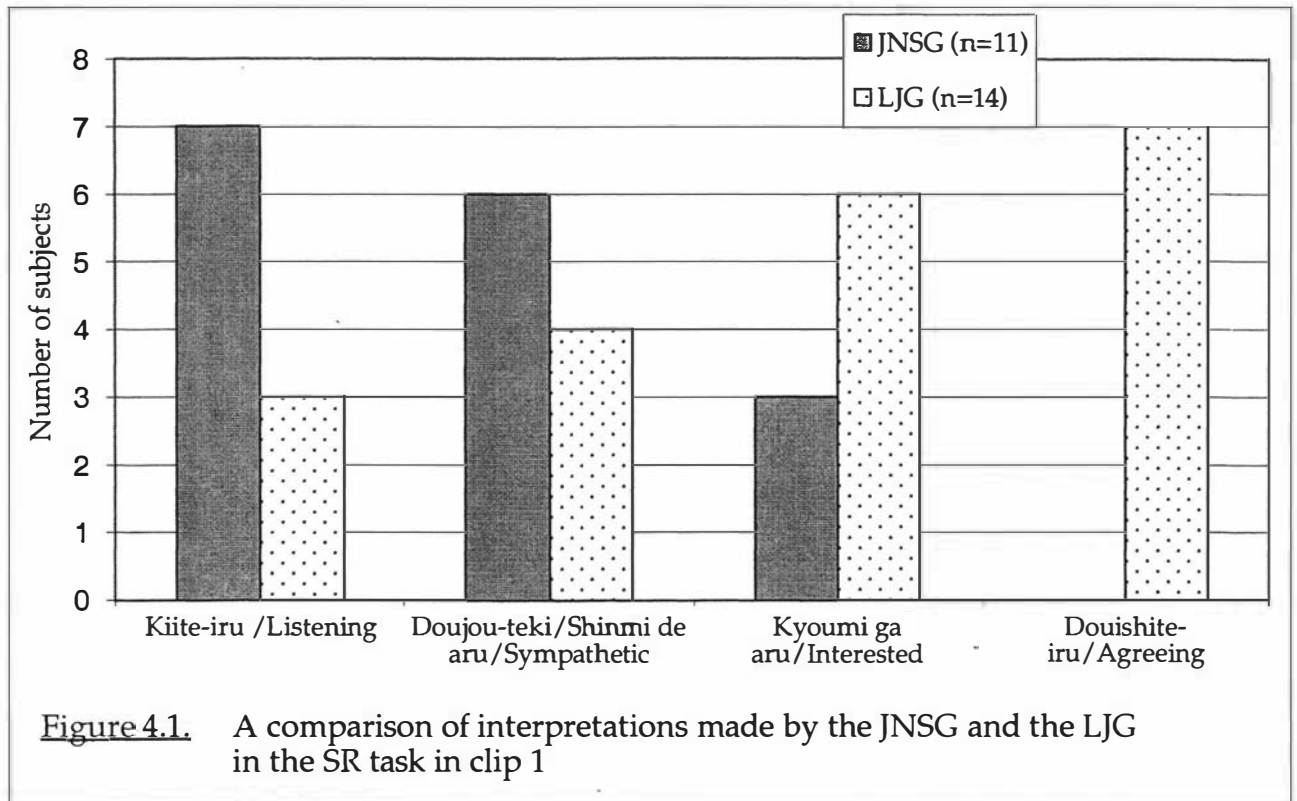
A difference was found between the two groups in the interpretation of 'listening'. More than half of the JNSG made an interpretation in relation to 'listening', whereas only a few Japanese learners did. The interpretation of 'listening' was most typical to the JNSG, as in:

Japanese 2   *Hanashi o kiite-iru. Aite no iken ni dooi suru toka dooishinai toka bestu de.* ((He) is listening. It has nothing to do with agreeing or not agreeing.)

A marked difference was found between the two groups in the interpretation of 'agreeing'. Although none of the JNSG made this interpretation, half of the LJG judged that the older male was agreeing, as in the following extract:

Learner 8   When he goes "*uun*" (nodding) he's showing agreement. Really strong agreement.

This result was consistent with the result from the SD stimulated recall task.

Some differences were also found in the interpretations of 'sympathetic' (*shinmi de aru*) and 'interested'. The former interpretation was more important to the JNSG, whereas the latter was more important to the LJG.

Shifts in interpretation were found in the LJG, as the following extracts demonstrate:

In the SD stimulated recall task,

Learner 1	Interested, yeah looks like he was interested.
Learner 6	The old man shows his interest by nodding his head.

In the SR task,

Learner 1	He might not be interested at all. He looked like he's interested but that nod and the noise.
Learner 6	Maybe he's bored. He doesn't seem very excited or anything.

These shifts in interpretation will be explored further in Chapter 9.

4.4 Task 3: Multiple-Choice Task

The MC task in Clip 1 comprised five questions: 1) interpretations of the meaning of the cue; 2) controlling the conversation; 3) formality of conversation; 4) social distance; and 5) power relationships. With this task subjects were asked to select interpretations or responses provided in the task sheet (see section 3.4.3 for the data collection and analysis).

4.4.1 Findings

The following subsections present the findings from Questions 3 and 5. The results from Questions 1, 2 and 4 are not reported in this section. For Question 1, the results did not show any marked differences. For Questions 2 and 4, both groups showed a similar pattern in their responses.

4.4.1.1 Question 3: Formality of conversation

Some difference was found between the JNSG and the LJG in the judgement on the formality of conversation. The overall judgement of the JNSG indicated the conversation was more formal than that of the LJG, as shown in Figure 4.2:

Figure 4.2. A comparison of judgements made by the JNSG and the LJG about the level of formality of the conversation in the MC task in clip 1
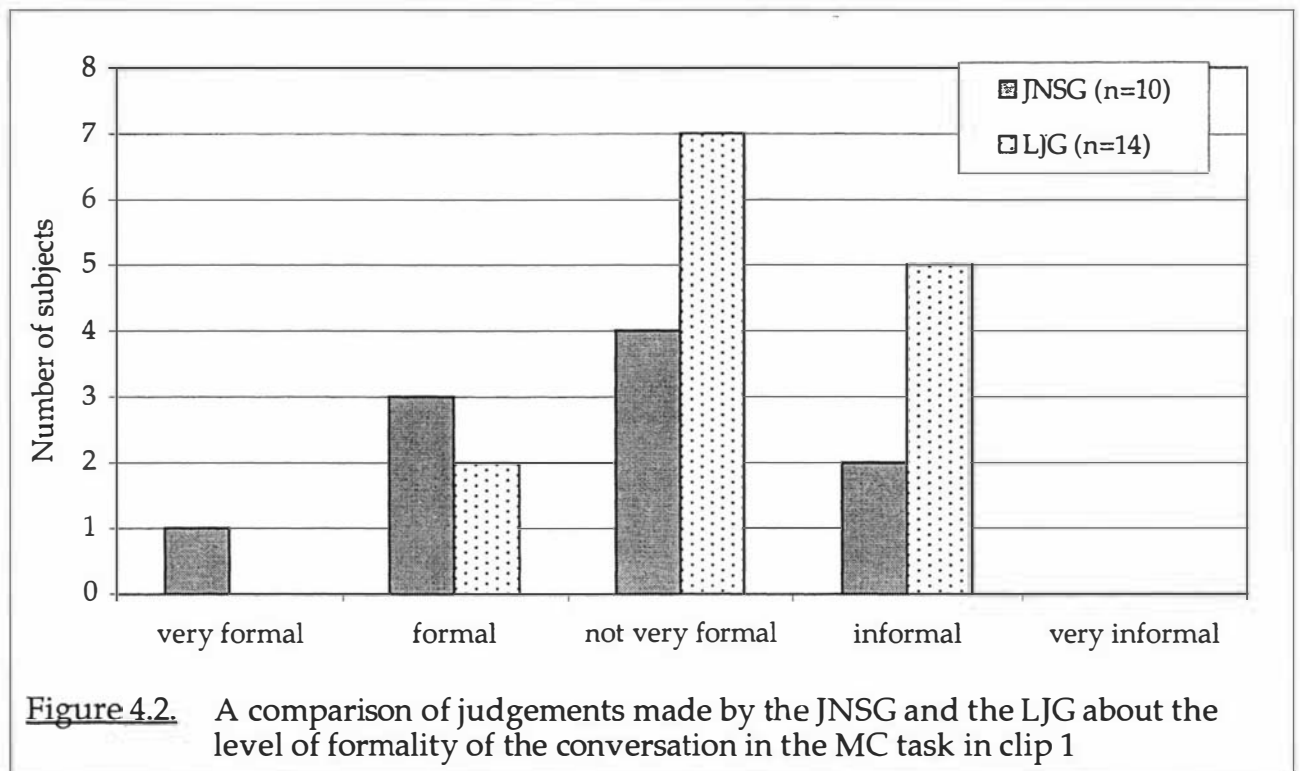
Note. One Japanese subject did not mark any of them.

This result was consistent with the result from the SD stimulated recall task.

4.4.1.2 Question 5: Power Relationships

The results showed a marked difference between the JNSG and the LJG in the judgement of power relationships. Nine Japanese subjects (all the Japanese subjects who responded to the question) judged that the participant B (the older male) had more power, whereas the interpretations of the LJG were varied, as Figure 4.3 represents:

Figure 4.3. A comparison of judgements made by the JNSG and the LJG about the power relationship in the MC task in clip 1
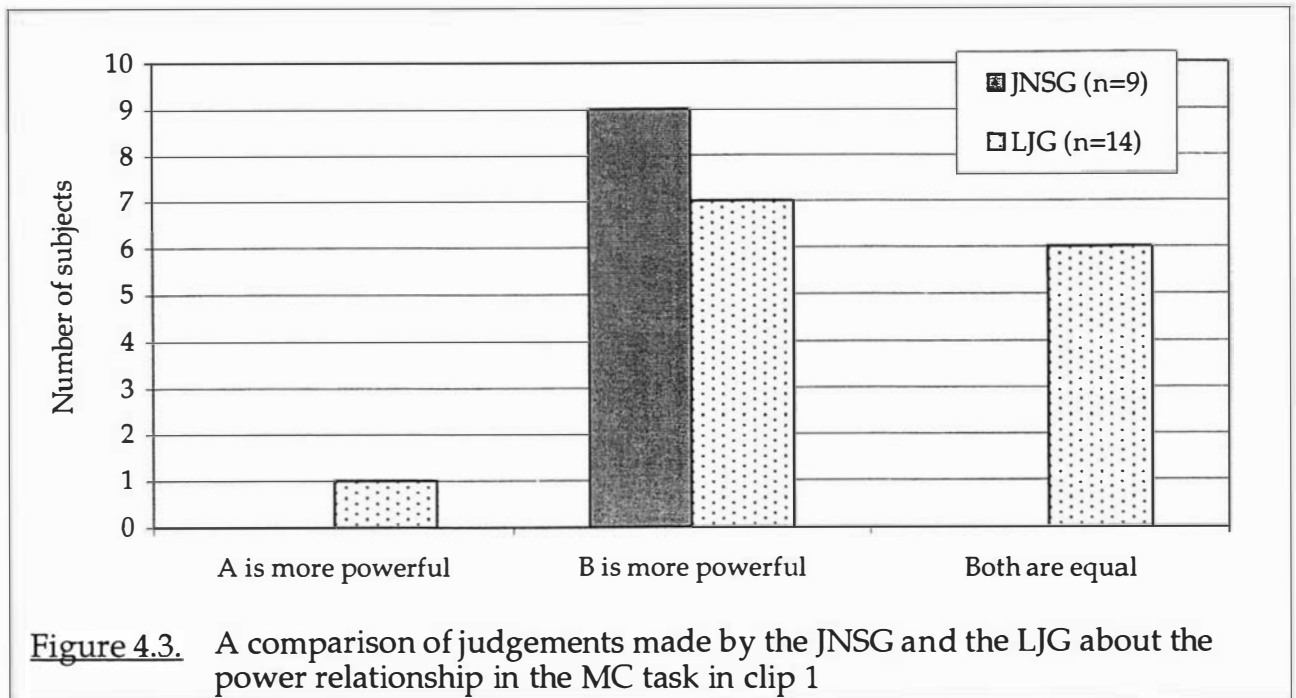
Note. Two Japanese subjects did not mark any of them.

Half of the LJG judged that the older male (B) had more power, whereas almost half of the LJG judged that the participants' relationship was equal, and one subject judged that the younger male (A) had more power.

This result was consistent with the result from the SD stimulated recall task for both groups.

4.5 Task 4: Rating Task

With the rating task subjects watched and listened to the longer video clip, and rated the importance of verbal and non-verbal features of BC cues on a 5-point scale (5 is extremely important and 1 is not important at all). In Clip 1 they rated the importance of the verbal expression *uun*, the voice quality of the BC cue, and the participant's head nod and eye contact. After completing the task they were asked for reasons for their responses (see section 3.4.4 for the data collection and analysis).

4.5.1 Findings

The results did not show any marked difference between the JNSG and the LJG in the rating responses, however, some differences were found in their verbal responses. The following subsections present the results of interpretations in relation to the verbal expression *uun*, and the participant's head nod and eye contact. The results of interpretations in relation to the voice quality is not reported since no marked difference was found.

4.5.1.1 Verbal expression uun

Some difference was identified in their verbal responses in relation to the verbal expression (see Table 4.6).

Table 4.6

A Comparison of Interpretations of the Verbal Expression *Uun*

	JNSG (n=11)	LJG (n=14)
Listening	4	5
Understanding	-	5
Agreeing	-	1
Making the speaker feel comfortable	3	1
Conveying one's feelings	1	-
Showing empathy	-	1
Showing attention	-	1
Showing interest	-	4
Enjoying the conversation	-	1
Prompting	1	-
Keeping the conversation going	-	2
Learned it at university	-	1
Very important in Japanese	-	1
Typical strategy in Japanese	1	2
Using unconsciously	1	-
Importance for learners	1	-

Note. The number in each column represents the number of subjects who made the interpretation.

Subjects within the JNSG had a tendency to judge the verbal BC *uun* as important since it not only indicated 'listening', but also by doing so 'it made the speaker feel comfortable with talking', as in the following extract:

Japanese 4	*Uun tte iu no wa "tashikani anata no itte-iru koto wa kiite-imasu yo" tte iu. Mata wa saki o unagasu imi demo juuyoo da to omou n desu yo. Aruiwa zenzen iwanakattara mukoo mo kimochi yoku hanashi o tsuzukerarenai to omou n desu yo. (Uun* means that "I am really listening to you". And I think it's also important to prompt the talk. I don't think the other one could continue talking comfortably if one doesn't say it at all.)

However, subjects within the LJG tended to consider the verbal BC cue as important because it indicated the listener's interest in the speaker's talk, as in:

Learner 4	For the *uun* it's very important because it vocalizes he was listening and understanding, and interested in what A was saying.

No Japanese subjects provided this type of interpretation (see Table 4.6).

The result that the LJG tended to judge that the BC cue *uun* indicated the listener's interest was consistent with the results from the SD stimulated recall task, the SR task, and the MC task.

4.5.1.2 Head nod

Verbal responses revealed some differences between the JNSG and the LJG in the interpretation of head nod (see Table 4.7).

Table 4.7

A Comparison of Interpretations of the Head Nod in Clip 1

	JNSG (n=11)	LJG (n=14)
Listening	7	4
Understanding	2	3
Agreeing	-	3
Emphasizing the meaning of *uun*	3	6
Showing empathy/sympathy	-	2
Showing encouragement	-	1
Showing kindness	1	-
Showing interest	-	1
Making the speaker feel comfortable	3	-
Used with *uun*	2	-
Using unconsciously	2	-

Note. The number in each column represents the number of subjects who made the interpretation.

A difference was found in the interpretation of 'agreeing'. Although Japanese learners interpreted the head nod as indicating 'agreement', none of the JNSG did. Another difference was found in the interpretation of 'making the speaker feel comfortable'. While no Japanese learners provided this type of interpretation, three Japanese subjects made interpretations in relation to 'making the speaker feel comfortable', as in the following extracts:

Japanese 8   *Unazuki wa yappari, unazukarereba, kono hito wa kiite-te-kureru na tte kanji ga shimasu shi, jibun ga nanka hanashite-iru toki o kangaereba juuyoo dato omoimasu.* (As for nodding, as (I) thought, if (someone) nods to me, (I) would feel the person is listening for the benefit of me. And (I) think it's important when considering myself talking.)

Japanese 9   *Unazuki wa hanashi-yasuku natta n ja nai ka to omotta n desu kedo.* ((I) thought the nodding made it easier (for him) to talk.)

The above extracts seem to suggest that in Japanese conversation the interlocutor considers it as important to indicate his/her listening to the speaker by nodding his/her head since it makes the speaker feel comfortable about talking. On this point, Maynard (1987) notes:

> Vertical head movement in communication makes each Japanese casual face-to-face encounter a predicted and therefore, a comfortable one for both speakers and listeners. (Maynard, 1987, p. 605)

The verbal responses of the LJG did not include this type of interpretation. To the LJG the head nod was important to emphasize the meaning of the verbal cue such as 'listening', 'understanding', and 'agreeing'.

The result, which the interpretation 'making the speaker feel comfortable' was more important to the JNSG than to the LJG, was consistent with the results for the interpretation of the verbal expression and the voice quality.

4.5.1.3 Eye contact

Some difference was found in their verbal responses. The following table summarizes their interpretations of eye contact:

Table 4.8'

A Comparison of Interpretations of Eye Contact in Clip 1

	JNSG (n=11)	LJG (n=14)
Listening	5	1
Understanding	1	1
Paying attention	1	1
Rude	1	0
Showing interest	1	2
Showing honesty	1	1
Showing sympathy	0	1
Making it easier to speak	1	0
Not formal	0	1
Very close relationships	0	1
Japanese do not have much eye contact	2	2

Note. The number in each column represents the number of subjects who made the interpretation.

As Table 4.8 shows, a difference was found in the interpretation of 'listening'. Although about half the JNSG interpreted the listener's gaze as indicating 'listening', only one Japanese learner did. This difference may be explained by the saliency of his gaze in the conversation. That is, as four subjects (two Japanese and two learners) report (see Table 4.8), Japanese people do not have much eye contact, however, the older male (the listener) was looking at the other person intensely in the conversation. It may have been more salient to the JNSG than to the LJG, which led them to make more interpretations of 'listening'.

4.6 Summary

This chapter has presented the findings from the SD stimulated recall task, the SR task, the MC task, and the rating task. The analysis has revealed that there were marked differences between the JNSG and the LJG in the interpretation of the BC cue *uun* and the judgement of contextualization cues. The following is a summary of the main findings from Clip 1:

1) Japanese learners tended to interpret the BC cue as indicating 'interest' and 'agreement', whereas Japanese subjects had a tendency to judge that the listener was *'shinmi'* (sympathetic, attentive, kind) or *'kiite-agete-iru'* (listening for the benefit of the other);

2) Japanese subjects tended to judge the interpretation of 'wanting the other to continue talking' as more important than did Japanese learners;

3) Differences were found between the JNSG and the LJG in the interpretations of the formality of the conversation, the social distance and power relationship of the participants;

4) The procedures for the interpretations of the formality of the conversation, the social distance and the power relationship differed between the JNSG and the LJG;

5) Shifts in interpretation were found for both the JNSG and the LJG;

6) The JNSG judged the participant's head nod as more important than did the LJG;

7) Japanese subjects tended to judge the head nod as important since it functioned as making 'the speaker feel comfortable with talking', while Japanese learners had a tendency to judge it as important because it functioned as emphasizing what the participant said.

The following table represents the types of knowledge used by the JNSG and the LJG to interpret the BC cue *uun* in the conversation clip:

Table 4.9

Representation of Knowledge of the BC Cue *Uun*

	JNSG	LJG
Kiite-iru/ Listening	+	+
Naiyou no rikai/ Understanding of content	+	+
Douishite-iru/ Agreeing	-	#
Nattokushite-iru / Understanding	-	-
Kyoumi ga aru/ Interested	-	#
Shinmi de aru/ Sympathetic	+	#
Hanashi o tsuzukete-hoshii/ Wanting the other to continue talking	+	#
Kaiwa o kontoroorushite -iru/ Controlling the conversation	-	-
Formality of conversation	+	#
Social distance	+	#
Power relationships	+	#

Note. A + sign in the column for Japanese native speakers indicates the types of knowledge that are required to interpret the BC cue, and a + sign in the column for learners of Japanese indicates the types of knowledge that they have acquired, and a # sign the elements of knowledge that are misunderstood by them.

CHAPTER 5

BACK-CHANNEL CUE 2:

A SOO NA N DESU KA

5.0 Introduction

This chapter presents the findings from data analysis in Clip 2 including a BC cue *a soo na n desu ka*. The first section provides a brief background to the conversation clip, and then the findings from SD stimulated recall task, SR task, MC task, Rating task, and Ranking task are presented in the subsequent sections. A summary of findings is given as conclusion.

5.1 Background to the Conversation Clip 2

The conversation clip 2 includes a BC cue *a soo na n desu ka*. The clip itself is taken from the 30-minute conversation between a 29-year-old female Japanese (A - sitting on the left in the screen) and a 30-old female Japanese (B - sitting on the right in the screen). A is a temporary resident in New Zealand with her husband who was carrying out research in biochemistry at a university, and B is a part-time tutor in Japanese at the university; they had not met before this conversation. They are seated side by side in chairs at a table in a cafe, and talking over a cup of coffee.

In the clip, B is answering the question that A has asked by telling that she was working for five years in Japan, and that she got married in a hurry because she was coming to New Zealand. During the interaction, A keeps looking at B but B's gaze direction is unstable. The following is a transcript of the conversation clip (see pp. 61-63 for the transcription conventions):

Transcript 2: Back-channel cue *A soo na n desu ka*

```
             +++++++++++++++++++++++++++
                                 H
1  B:    Otsutome shite-rashita  n  [desu ka]?
         work       was doing  NOM  BE  Q
         'Were you working?'


         -------+++++++++++++++++++++------------------------++++++
                          H                              H
2  A:              [A] tsutome wa gonen gurai [[shitee]]=
                   ah  work    T five years about  did-and

                   ' I was working for about five years,'


                          +++++++++++++++++++++++++
                                              H
3  B:                                    [[Un a]]-
                                          yeah ah
                                          'Yeah,'


             ++++++++++++++++++++++++++++++++++++++++++++
4  A:    =de kotchi ni kuru  n   de kekkon shita  n   desu yo.
           so  here to come NOM and marry  did NOM BE  FP
         'so I got married since I was coming here.'


             ++++++++++++++++++++++++++++++++++++++++++
5  B:

         ((putting her head towards behind))


             ++++++++++++++++++++++++
6  A:    Dakara dotchimo ichinen gurai.
         so         both      one year about
         'so I stayed about one year in each place.'


             ++++++++++++++++++++++++++++++++
                                 H    [[H]]
7  B:                            A[aa],
                                 oh
                                 'Oh,'


                          --------------------
                                          [[HH]]
8  A:                            [Chotto][[un]].
                                  a little    yeah
                                  'Yeah.'
```

```
        ++++++++-----
                [H]
9       Batabata to.
        ID      QT
        'in a hurry'

        +++++++++++++++++++++++++++++
                    H           H
10 B:           [A] soo na  n   desu ka.
                ah  so  BE NOM BE   Q
                'Oh, is that right?'


                    -------------------------------
                                            H
11 A:


                                        ++
12 B:


        -----------------------------------
13 A:   Dakedo  shusshin  to   iu  kaa,
        but        hometown QT say Q
        'But my hometown or'

            ++++++++++++++++++++++
14 B:


            ----------------——----++++++++
15 A:   ano umareta tokoro wa,
        well born   place   T
        'as for my birth place'

        +++++++++++++++++++++
                            H
16 B:


                            ++
17 A:


        +++++++++++++++++++
18      fukuoka na  n   desu yo.
        Fukuoka BE NOM BE  FP
        'it's Fukuoka, you know.'

        +++++++++++++++++++
19 B:
```

In the shorter extract which was used to elicit subjects' responses (the bold letters in the above transcript), A is saying "*batabata to*" (in a hurry) and B is responding saying "*a soo na n desu ka*" with a big head nod. The BC cue was uttered with a sustained intonation, and the head nod was distinct and slow rather than quick. B is looking A in the eyes the whole time, however, A does not keep eye contact and sometimes looks down. As for the posture, person A puts her hands on the table and B sits straight and puts her hands on her lap.

5.2 Task 1: Semantic Differential Stimulated Recall Task

This section presents the findings of four key meaning features which were found particularly important in terms of the frequency of initial SD responses. They are '*kyoumi ga aru*/interested', '*teinee de aru*/polite', 'formality of conversation', and 'social distance'.

5.2.1 Findings

5.2.1.1 Kyoumi ga aru/Interested

The key meaning feature '*kyoumi ga aru*/interested' was important in the conversation for both the JNSG and the LJG in terms of the frequency of initial SD responses. Most of the subjects in both groups marked this scale. A slight difference was found between the two groups in the pattern of their initial SD responses:

JNSG

Kyoumi ga aru--------------------------X-- *Kyoumi ga nai*
Interested   Not interested

LJG

Kyoumi ga aru------------X-- *Kyoumi ga nai*
Interested   Not interested

As the above scales show, the initial SD responses of the LJG tended to be slightly more positive than those of the JNSG. This result was consistent with the result of their verbal responses, which are represented in Table 5.1 below.

Table 5.1

<u>Display Matrix for *Kyoumi ga aru* / Interested</u>

	JNSG	LJG
	Interpretation of key meaning feature	
INTEREST	+ Not that R isn't interested (J 1) + Not sure if R is deeply interested (J 2) ++ R is slightly interested (J 5,6) +++ R indicates her interest (J 7,8,11) ++ R is interested (J 9,10)	+++ R appeared interested (L3,7,10) + R is just interested (L6) + R is genuinely interested (L1) ++ R is interested (L8,12) +++ R is very interested (L2,9,11)
	Interpretation of contextual elements	
ATTITUDES/ FEELINGS	+ R is listening for the time being (J 2) + R is listening seriously (J 10) - Not like she really wanted to listen (J 1)	+ R is showing enthusiasm (L2) + R was paying attention (L3) + They seemed to be friendly (L9)
BACKGROUND KNOWLEDGE		+ They know each other quite well (L1)
	Contextualization cues (verbal)	
BACK- CHANNELS	++++ *A soo na n desu ka* indicates it (J 5,6,7,11)	++++++ Said "*soo desu ka*" (L3,4,6,9,10,12)
SPEAKING TURNS	- Would've asked a question if she was more interested (J 1)	+ By interrupting all the time (L2)

144

	Contextualization cues (non-verbal)	
HEAD NODS	++ R was nodding (J 4,8) + The way R nods (J 9)	++++++++ By nodding her head (L2,3,4,5,8,10,12,13)
EYE CONTACT	+ R's gaze direction (J 9) + R is looking the other in the eyes (J 10)	+++ R is looking at the other (L3,4,11)
FACIAL EXPRESSIONS		+ R is sitting with more enthusiastic looking (L2)
POSTURE		+ R wasn't leaning forward, was sitting formally (L6) + R was turning towards the other (L13)

As Table 5.1 displays, although both the JNSG and the LJG judged that the listener was interested, the interpretations of the LJG tended to be slightly more positive than those of the JNSG. For example, no Japanese subjects indicated that the participant was very interested, however, three Japanese learners judged that she was very interested, as in:

Learner 2   I think she is very interested in what she has to say, because she participates more enthusiastic looking. She's nodding her head all the time.

As for the procedure for the inference, both the JNSG and the LJG had a tendency to focus on the listener's BC cue *a soo na n desu ka* and head nodding, and to make their judgements of 'interested', although the tendency for the JNSG was not as strong as the LJG.

5.2.1.2 Teinei de aru/Polite

The key meaning feature *'teinei de aru /*polite' was important in the conversation for both the JNSG and the LJG in terms of the frequency of initial SD responses. All the subjects in both groups marked this scale. The patterns of their initial SD responses were similar, as in:

JNSG

Teinei de aru -------------------X--- ------- *Teinei de nai*
Polite   Not polite

LJG

Teinei de aru --------------X--- *Teinei de nai*
Polite   Not polite

This result was consistent with the result of their verbal responses. Both groups judged that a single participant or the participants were polite (see Table 5.2).

Table 5.2

Display Matrix for *Teinei*/Polite

	JNSG	LJG
	Interpretation of key meaning feature	

POLITENESS	++++ Both are polite (J 1,6,8,11)
	+ Talking casually with some
	   politeness (J 2)
	++ R is polite (J 3,9)
	+ R is talking very politely (J 4)
	++ R is more polite than L (J 5,7)
		++ Both seem polite (L1,4)
		+ They were both polite (L12)
		+ Particularly L seems quite humble
		                      (L1)
		++ R appears to be more polite (L2,6)
		+ Especially one(R) listening very
		   polite (L7)
		+ R is trying to be polite (L8)
		++ R is polite (L9,11)
		++ R seemed polite (L5,13)
		+ Polite as friends (L3)
		+ Just seemed polite (L10)

Interpretation of contextual elements

ATTITUDES/ FEELINGS	+ R is quite calm, a little formal (J 3) + R is trying to listen, understand(J 9)	+ Both are quite self-effacing (L1) + L appears to be considering the other's feelings (L1) + R is indicating her interest (L2) + R was contemplated, listening (L2) + R seems interested but might've been speaking to be polite (L7) + R is encouraging to keep talking (L7) + R was paying attention (L11)
BACKGROUND KNOWLEDGE		+ They don't seem to know each other very well (L7)
ROLE RELATIONS		+ Polite as friends (L3) - Maybe they are friends (L10)
AGE	+ R is old (J 7)	
GENDER	+ R is female (J 7)	
FORMALITY OF CONVERSATION	+ Quite formal and polite con. (J 7)	- Not very polite con. but just a friendly informal con. (L10)

Contextualization cues (verbal)

WORDS/ PHRASES	+ R's "*rashita n desu ka*" (J 7) +++ L is using polite lang. (J 1,6,8)	+ By the lang. they used (L4) - They weren't using slang, but not obviously formal (L3)
BACK-CHANNELS	+++ *A soo na n desu ka* (J 1,6,9)	+ "*Uun uun*" more matter of politeness than good friends (L7) + *A soo na n desu ka* as opposed to *a soo* (L9) + *A soo na n desu ka* is quite polite (L14)

PROSODIC CUES	+ R is responding comfortably (J 3) +++ R's speech (J 5,7,9)	+ L's voices are low (L1) + R said it very correctly (L2) + Just the tone that they were talking was quite nice (L12) + R wasn't saying loudly (L13)
SPEAKING TURNS	+ R is not interrupting (J 8)	+ L is giving the other the opportunity to speak (L1) + Just by her response to the con. by asking stuff (L5) +++ R is not interfering or saying anything (L2,8,11) + How they took turns to speak (L4) + Listened and waited for the other to finish (L6)

Contextualization cues (non-verbal)

HEAD NODS		++ R was just nodding the head (L2,8)
EYE CONTACT	+ Stable gaze (R) (J 3)	+ L is looking down quite a lot (L1)
POSTURE	+ Stable posture (R) (J 3) + R's attitude while listening (J 9)	+ Head's down (L) (L1) +++ R was just sitting (L2,8,13)

World knowledge

BELIEFS/SOCIO-CULTURAL NORMS/ LEARNING EXPERIENCE	+ Every Japanese is polite if they are normal . They are typical (J 11)	+ Just Japanese does sound polite (L1) + This is what the Japanese wanna do when they wanna be nice and polite when they speak s.o. they don't know (L2)

Generally, the LJG provided much more information than the JNSG as Table 5.2 shows. Even taking into account the difference in the number of subjects of the two groups, there was an evident difference in the amount of comments.

Some difference was found between the JNSG and the LJG in the judgement of contextualization cues. Subjects within the JNSG tended to rely on the form and the prosodic feature of the BC cue to judge that the listener was polite, as for example in:

Japanese 6   *Desu masu tai datta node, soo toka ja nakute. Migi no hito wa teenee datta to omoimasu.* (Because it's *desu masu* form, not *soo*. I think the person on the right was polite.)

Another Japanese subject focuses on the way the participant responds, as in:

Japanese 3   *Migi no hito wa kekkoo ochitsuite-iru shi yutori o motta henji no shikata. Dakara teenee da shi, chotto koo aratamatte-iru.* (The person on the right is quite calm and responds in a comfortable way. So she is polite and a little formal.)

However, although such interpretations were found in the reports of the LJG, they had a tendency to focus more on SPEAKING TURNS. Japanese learners tended to make interpretations such as "the listener is not interfering" and "she listened and waited for the other to finish", as in

Learner 11   The person (R) was quite polite. . . . . She wasn't interrupting and was paying attention.

However, only one Japanese subject made such interpretation. This difference in the perception of SPEAKING TURNS may be caused by the difference in turn-taking between English and Japanese conversations. That is, in general there might be more interruptions in English conversation than in Japanese conversation (see Murata, 1994). Thus it may have been more apparent to Japanese learners.

149

5.2.1.3 *Formality of conversation*

The key meaning feature 'formality of conversation' was important in the conversation for both the JNSG and the LJG in terms of the frequency of initial SD responses.   Eight out of 11 Japanese subjects and most of the LJG marked this scale.   A marked difference was found between the two groups in the pattern of their initial SD responses:

JNSG

Totemo aratamatte-iru-------------------------------**X**--- *Totemo kudakete-iru*
Very formal   Very informal

LJG

Totemo aratamatte-iru--**X**---------- *Totemo kudakete-iru*
Very formal   Very informal

As the above scales for the initial SD responses show, the responses of the JNSG indicated that the conversation was somewhat formal, whereas those of the LJG showed that it was informal.   This result was consistent with the result of their verbal responses, as displayed in Table 5.3.

Table 5.3

Display Matrix for Formality of Conversation in Clip 2

	JNSG	LJG
	Interpretation of key meaning feature	
FORMALITY OF CONVERSATION	+ Quite formal (J 6) + Quite formal and polite con. (J 7) + Not informal (J 9) - Tone of the con. was soft (J 10)	++ A little bit formal (L4,13) + Fairly formal (L9) - Casual con. (L2) - Looks very informal (L1) - - Very informal (L2,8) - Not obviously formal (L3) - Informal, quite a con. that they have during close friends (L5) - Doesn't seem to be really formal (L7) - Informal, having a chat (L10) - Not formal, having a chat (L12) - Just informal side (L14)
	Interpretation of contextual elements	

ATTITUDES/
 	
FEELINGS
	++ Both are polite and formal (J 1,8)
	+ R is calm and responds comfortably
	   so she is polite and formal (J 3)
	+ R is more formal than L (J 5)
	+ L is not informal (J 3)
	+ L is behaving like she isn't calm
	                        (J 11)
	- Talking casually with some
	   politeness (J 2)
		+ R seemed more reserved (L2)
		+ R is listening so well, and slightly
		   more formal than L (L3)
		+ The one listening is very polite to
		   encourage to keep talking (L7)
		- Casual with each other (L5)
		- Showing surprised (L5)
		- Seemed to be quite informal (L6)
		- They're enjoying a drink, having a
		   chat (L10)
		- More social compared with the first
		   one (L12)

BACKGROUND KNOWLEDGE		+ They don't know each other well (L14) - They seem to know each other (L1)
ROLE RELATIONS		+ Not really good friends (L7) - - - About the same age (L1,2,5) - Looks like two friends (L1,5) - *Dookyuusei* 'classmates' (L2)

SETTING		- - - - They're having a cup of coffee (L5,10,12,14) - - - - They're sitting in a coffee shop (L1,8,10,14)

Contextualization cues (verbal)

WORDS/ PHRASES	+ R's "*rashita n desu ka*" (J 7) ++ L is using polite lang. (J 1,8)	+ Just by the lang. they used (L4) + Lang. would be more informal (L7) + Lang. sounded quite formal (L13) - By the lang. they were using (L2) - *Batabata to* (L6)
BACK- CHANNELS	+++ R's *a soo na n desu ka* (J 1,5,6)	+ *A soo na n desu ka* (L9)
PROSODIC CUES	+ R's way of responding (J 3) ++ R's speech (J 5,7) + L's way of speaking (J 3) - L's speech (J 5)	+ R said it very correctly (L2) - By the way L was speaking (L2) - L was laughing (L6)
TOPIC		+ What they are talking about (L15)
SPEAKING TURNS	+ R is not interrupting (J 8)	++ R didn't intervene and didn't say anything (L2,3) + How they took turns to speak (L4) - - There are reaction to each other (L10,12)

Contextualization cues (non-verbal)

HAND MOVEMENT		- By L's gestures (L2)
HEAD NODS		+ R just nodded her head (L2)
EYE CONTACT	+ R has a stable eye direction (J 3) + Looks like L is talking looking away (J 11)	

FACIAL EXPRESSIONS		- Smiling (L5)
POSTURE	+ Good posture (R) (J 3) + R's attitude while listening (J 9)	
PHYSICAL DISTANCE		+ They're sitting quite close to each other (L13) •

Japanese subjects tended to judge the conversation as formal, whereas Japanese learners had a tendency to judge it as informal, although the JNSG did not make as many comments as the LJG did.

A difference was found between the two groups in the procedure for the inference of the formality in the conversation. There was a tendency for Japanese subjects to judge from language forms (including the form of the BC cue), and the prosodic feature of the BC cue, that the conversation was formal, for example:

Japanese 1   *"Soo na n desu ka" tte itte-ta node aratamatte-iru.* (Because (she) was saying "*soo na n desu ka*" it's formal.)

Japanese 3   *Migi no hito wa kekkoo ochitsuite-iru shi, yutori o motta henji no shikata. Dakara teenee da shi, chotto koo aratamatte-iru. Shisee toka shisen toka itteeshite-iru shi.* (The person on the right is calm, and her way of response is free of pressure. So she is polite and a little formal. Besides her gaze direction and posture are stable.)

Subjects within the LJG, on the other hand, had a strong tendency to focus on ROLE RELATIONS and SETTING although no Japanese subject made any comments on them. Three Japanese learners commented on the participants' role relations, and about half of the learners focused on the object in the scene (i.e.

coffee cup) and/or the place where the participants were having the conversation (i.e. coffee shop). Their interpretations about ROLE RELATIONS and SETTING affected their judgements on the level of formality in the conversation. For example, Japanese learners made an interpretation that the participants were about the same age and friends, which led them to judge that it was informal, as in the following extract:

Learner 5   I think it's informal. They seem to be about the same age. They were having a cup of coffee, and seem like they are friends. It seems as though they were having quite a conversation that they did have among close friends.

Another learner judges from SETTING, as in:

Learner 10   I thought it's informal because the mood of the conversation was relaxed. They were drinking coffee in a *kissaten* (cafe).

The following extract also demonstrates how strongly the interpretation of SETTING influences learners' judgement on the level of formality:

Learner 14   Because what they are talking about, they don't know each other very well so . . . must be slightly formal but the setting is informal.

As the above extracts show, the difference between the two groups in the judgement on the level of formality in the conversation seemed to be caused by the difference in the perception of contextualization cues and the setting.

5.2.1.4 Social distance

The key meaning feature for 'social distance' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. Most of the subjects in both groups marked this scale. However, the result of the pattern in the initial SD responses showed a slight difference between the two groups, as the following scales indicate:

JNSG

Totemo shitashii kankei --X-- *Totemo tooi kankei*
Very close relationships   Very distant relationships

LJG

Totemo shitashii kankei ---------------------------------------X-- *Totemo tooi kankei*
Very close relationships   Very distant relationships
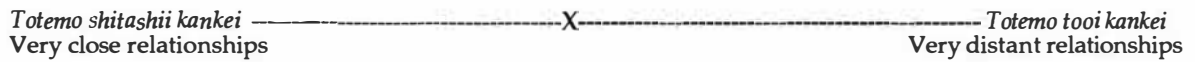
The JNSG seemed to indicate that the relationship was slightly more distant than the LJG did. This result was consistent with the result of their verbal responses. The key meaning feature for 'social distance' is presented in Table 5.4.

Table 5.4

<u>Display Matrix for Social Distance in Clip 2</u>

	JNSG	LJG
	Interpretation of key meaning feature	
SOCIAL DISTANCE	+ Close rather than not close (J 6) + Not distant. more or less close(J 8) + Close rela.ship (J 10) - Not very close (J 4) - - Very distant (J 5,11)	+ Obviously close enough (L3) ++ Quite close rela.ship (L6,10) + Reasonably close rela.ship (L11) - Quite a bit of distance between the two (L2) - Not so close (L9) - Closer to distant (L13)

Interpretation of contextual elements

ATTITUDES/ FEELINGS	- Both are talking politely (J 4) - Both are formal (J 8)	++++ They appeared to be quite friendly (L1,3,9,10) + Casual with each other, like surprised (L5) + L seemed to be comfortable talking (L6) + They were enjoying a drink, having a chat (L10) + They seemed to be quite comfortable with each other (L14) - R is nice and polite to L (L2)
BACKGROUND KNOWLEDGE	++ Knew each other before the con. (J 1, 6) - - Met each other recently (J 4,7) - - Met each other for the first time (J 9,11)	++ Seem to know each other quite well (L1,11) + You don't normally talk about that if you don't know very much (L8) - R is indicating lack of knowledge (L2) - - - Don't seem to know each other very well (L7,12,14)
ROLE RELATIONS	++ Looks like the same age (J 1,11) + Acquaintances (J 2) + Not complete strangers (J 6) + No power relationships (J 10) + Females, met in NZ (J 11) - Not friends (J 1) - R is the wife of the other's acquaintance (J 4) - - - R looks older than L (J 4,7,9)	+ Looks like two friends (L1) ++ Maybe good friends (L3,8) + Seem like they are friends (L5) + Possibly *dookyuusei* 'classmates' (L2) + Not close friends but not distant (L14) ++++ Seem to be about the same age (L1,2,5,9)
FORMALITY OF CONVERSATION	+ Tone of the con. was soft (J 10) - Quite formal polite con. (J 7)	+ Having quite a con. that they did have during close friends (L5) + It was very informal (L8) + It's informal because the mood of the con. was relaxed (L10) - It's a bit formal (L13)
SETTING	+ Talking over a cup of coffee (J 5)	+ They are sitting in the kitchen (L1) + They're having a cup of coffee (L5) + They were sitting in a coffee shop, informal setting (L8) + Drinking coffee in *kissaten* (L10)

	Contextualization cues (verbal)	
WORDS/ PHRASES	- R uses honorific (J 7) - - - Polite lang. (J 5,6,11)	- The lang. would be more informal if they were friends (L7)
BACK- CHANNELS	- R's *soo desu ka* (J 6)	- Just politely saying "*a soo na n desu ka*" (L2) - *Uun uun* is a matter of politeness (L7) - *A soo na n desu ka* as opposed to *a soo* (L9)
PROSODIC CUES	- R's speech was polite (J 7)	- The lang. sounded quite formal (L13)
SPEAKING TURNS	- How they exchange the con. (J 5)	+ There are reaction to each other (L10) - If they were very close the con. may be a little bit dynamic. (L3)
TOPIC	++ Content of talk (J 1,6)	+ What they are talking about (L8) + Not '*jikoshookai*' (introduction) but it was telling about the other (L11) - - From the content of the talk (L7,12)

	Contextualization cues (non-verbal)	
EYE CONTACT	+ R keeps looking (J 2)	+ Sort of the way they look (L11)
FACIAL EXPRESSIONS		+ Smiling (L5)
POSTURE	+ Put her (L) hands on the table (J 2) - Posture (J 6)	
PHYSICAL DISTANCE	+ Not distant, not close between the two (J 2) + Their positions of sitting (J 10)	- How they are sitting quite close (L13)

	World knowledge
BELIEFS/SOCIO- CULTURAL NORMS/ LEARNING EXPERIENCE	+ This is what the Japanese wanna do when they wanna be nice and polite when they speak s.o. they don't know (L2)

The analysis of verbal responses showed that the difference in the interpretations was caused by the difference in the perceptions of contextualization cues, the participants' appearances, and the setting. For the JNSG they tended to focus on language forms that the participants used in the conversation, and to judge that the relationship was distant, as for example in:

Japanese 5   *Hutari no kankee ga soko made shitashiku natte-inai to iu no ga, kaiwa no yaritori to kotobazukai ni mirareta node, totemo tooi kankee ni tsukemasu.* ((I) could see from the way (they) exchanged conversation and their use of language that the relationship between the two were not that close. So (I) put on the very distant relationship.)

By way of contrast, the following Japanese learner judges that the relationship is close since the participants were friendly:

Learner 3   They are obviously close enough to be . . . they are friendly. They are maybe good friends, but not very very close friends. If they were very close I think the conversation may be a little bit dynamic.

Subjects within the LJG tended to focus on the participants' appearances and the setting rather than focusing on the language forms, and those interpretations

158

led them to judge that the participants were friends, friendly, or about the same age, as for example in:.

| Learner 1 | They appeared to be quite friendly. Looks like two friends, about the same age. They are sitting in the kitchen. They seemed to know each other quite well. |
| Learner 10 | They were drinking coffee in a *kissaten*. They were enjoying a drink, having a chat. . . . That told me that their relationship is quite friendly and close. |

However, no Japanese subjects provided any such interpretation. Instead the interpretation of polite or formal was found in the reports of the JNSG.

5.3 Task 2: Stimulated Recall Task

The SR task asked subjects to make comments on a very short excerpt in the video clip to which the researcher pointed.

5.3.1 Findings

The results of the responses, as presented in Figure 5.1, showed some differences between the JNSG and the LJG in the interpretations of 'listening', 'understanding of content', 'interested', 'kind', 'surprised', and 'wanting the other to continue talking'.

Figure 5.1. A comparison of interpretations made by the JNSG and the LJG in the SR task in clip 2
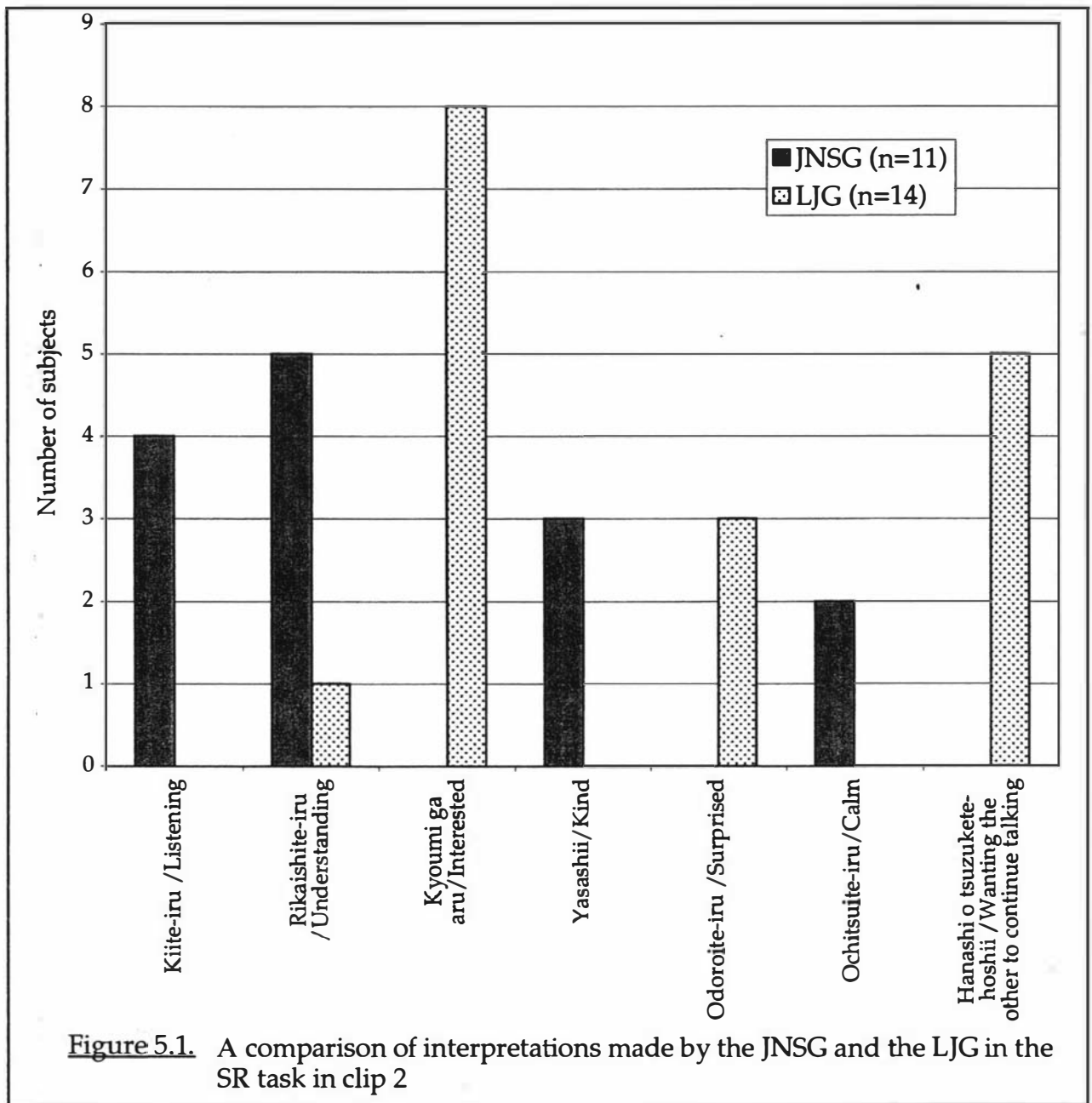
'Listening' and 'understanding of content" were the particularly important interpretations to the JNSG, whereas the interpretations of 'interested', and 'wanting the other to continue talking' were particularly important to the LJG (see Figure 5.1).

Four Japanese subjects made the interpretation of 'listening', whereas none of the LJG did. For the interpretation of 'understanding of content' about half of the JNSG made this interpretation, however, only one learner did. The following extracts are examples of these interpretations made by Japanese subjects:

Japanese 3   *Migi-gawa o hito wa kiite-iru tte iu kanji.* ((I) have an impression that the person on the right is listening.)

Japanese 4   *Kanojo no mi no ue o kiite wakatta to iu koto de "a soo na n desu ka" tte itta to omoimasu.* ((I) think (she) said "*a soo na n desu ka*" because (she) listened to and understood her personal history.)

For the LJG, on the other hand, the interpretation of 'interested' was very important. More than half of the LJG judged that the listener was interested or showed interest in the talk, as in:

Learner 2   When she said "*a soo na n desu ka*" she's like "Oh really?" That's interesting to hear. Kind of interest that I get.

Learner 12   Oh really kind ... sort of nodding and wanting the other person to like keep going and tell me more about the different places or what she thought. She seems to be quite interested.

By contrast, two Japanese subjects judged that she was not very interested, as in the following extract:

Japanese 9   *Nanika amari kyoomi nasasoo. A soo na n desu ka tte intoneeshon ga.* ((She) doesn't look very interested. Because of the intonation of *a soo na n desu ka*.)

Moreover, the interpretation of 'surprised' seemed to be relatively important to the LJG although it was not to the JNSG. Three learners made the judgement that the listener was surprised, as for example in:

Learner 2	At that point of time I think she was surprised . . . a little bit.
Learner 14	Maybe looks she's surprised at what she said. Maybe not what she's expecting to hear.

However, none of the JNSG made any such interpretation.

This result that the interpretation of 'surprised' is more important to the LJG than to the JNSG was consistent with the result from the SD stimulated recall task. In the SD stimulated recall task, five Japanese learners judged that the participant who said "*a soo na n desu ka*" was surprised or she sounded surprised, as in:

Learner 4	I thought she was surprised because she said "*a soo na n desu ka.*" (Task 1)

However, no Japanese subjects so judged. On the contrary, more than half of the JNSG judged that the participant was not surprised, as in the following extract:

Japanese 3	*Odoroite wa zenzen inai. Moshi hontoo ni odoroite-ire-ba, moo sukoshi kanjoo ga hairu n ja nai ka naa tte.* ((She) is not surprised at all. (I think she) would say it with more feelings if (she) was really surprised.) (Task 1)

In addition, the interpretation of 'wanting the other to continue talking' was important to the LJG while it was not to the JNSG. About half of the LJG made this interpretation whereas none of the JNSG did. The following extract is an example of the interpretation (see also the above extract of Learner 12):

Learner 8	I think that means sort of "Oh is that so?" sort of things. Maybe wanting her to tell me more and showing interest.)

Furthermore, shifts in interpretation were found in both the JNSG and the LJG. For example, a Japanese learner judged that the listener was interested in the speaker's talk in the SD stimulated recall task, as in:

Learner 4   I thought they were indicating listening by the way they were making eye contact, nodding, and just by saying things. The person (R) was indicating she was listening. And also with interested, that's the same time.

However, the same learner judges that she was not so interested in the SR task:

Learner 4   To me it seems as if she could even be not interested in what the girl was saying because when she's speaking she smiles and when she stopped speaking it looks as if smiling, as if it's maybe fake smile or as a fake to show interest. She appeals to the girl to be interested because the girl keeps talking.

Japanese subjects also shifted interpretations in the SR task. The following extracts show a shift for the interpretation of social distance:

Japanese 2   *Tomodachi na no ka naa. Hidari no onna no hito, te o teeburu ni nokkete konna huuni shite, hanashite-iru no to, nani ka, tomodachi dooshi no kaiwa no kyori ja nai desu ka.* ((I) wonder if they are friends. The person on the left, puts her hand on the table and does like this while talking, and it is the distance that (we) keep when friends are having conversation.)

As the above extract shows, the subject judged in the SD stimulated recall task that the participants were friends. However, the same subject judged in the SR task that they were not friends, as in:

Japanese 2	*Soko dake shitekisaretara, nani ka tomodachi toka ja nai desu ne. Koko dake shitekisareruto, ma, kaiwa jitai wa nagoyaka na kanji desu kedo, ma, kanari atte-nakute, hisashiburi ni atta-mitai na. Chotto amari shitashiku nai desu ne.* (If only that part is pointed, it's not friends. If only this part is pointed, though (I) think the conversation itself is soft, it seems like (they) have not met for a long time. (They) are not very close, aren't they?)

These shifts in interpretation will be further discussed in Chapter 9.

5.4 Task 3: Multiple-Choice Task

The MC task in Clip 2 consisted of four questions: 1) interpretations of the meaning of the cue; 2) formality of conversation; 3) social distance; and 4) power relationships. With this task subjects were asked to select interpretations or responses provided in the task sheet.

5.4.1 Findings

The findings from Questions 1 and 3 were presented in the following small sections. The results from Questions 2 and 4 are not reported. For Question 2, both groups showed a similar pattern. For Question 4, the responses of the JNSG did not show any pattern.

5.4.1.1 Question 1: Selecting interpretations

The results presented in Figure 5.2 show some differences between the JNSG and the LJG in the interpretation of the BC cue *a soo na n desu ka*.
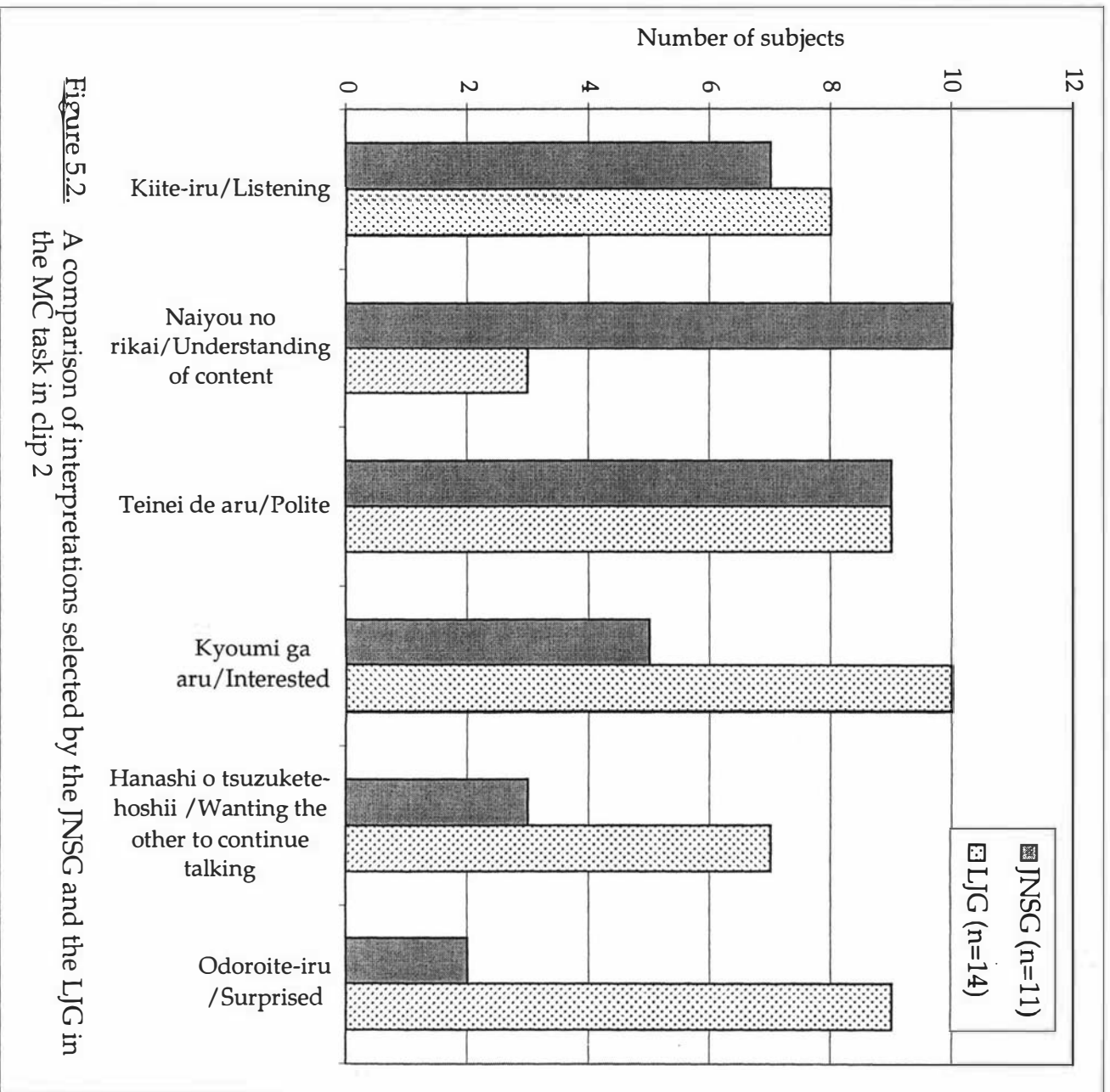
Figure 5.2. A comparison of interpretations selected by the JNSG and the LJG in the MC task in clip 2

164

Table 5.5

<u>Mean Rankings in the MC Task in Clip 2</u>

	JNSG	LJG
Kiite-iru/Listening	2.9	2.8
Naiyou no rikai/ Understanding of content	1.8	2.7
Teinei de aru/Polite	2.9	2.2
Kyoumi ga aru/Interested	3.4	1.5
Hanashi o tsuzukete-hoshii/ Wanting the other to continue talking	2.0	2.7
Odoroite-iru/Surprised	4.5	2.2

The interpretation of 'understanding of content' was most important to the JNSG, whereas it was not so important to the LJG. Almost every Japanese subject selected this interpretation, however, only three Japanese learners did. We can also see how important this interpretation was to the JNSG in Table 5.5 showing the mean ranking of each interpretation. The result for the LJG was not consistent with the result from the SD stimulated recall task since most of the LJG judged that the participant was indicating 'understanding of content' in the task.

The LJG, on the other hand, made more interpretations of 'interested', 'wanting the other to continue talking', and 'surprised' than did the JNSG. Ten learners interpreted the BC cue as an indicator of 'interest' while only five Japanese subjects did. Most of the learners ranked it as the most important interpretation, as presented in Table 5.5, although no Japanese subjects did. For

the interpretation of 'wanting the other to continue talking' although only a few Japanese subjects selected this interpretation, half of the LJG did. For the interpretation of 'surprised' only a few Japanese subjects chose this interpretation, whereas more than half of the LJG did. These results were consistent with the results from the SD stimulated recall task and the SR task in that these interpretations were more important to the LJG than to the JNSG.

Further, the analysis of verbal responses revealed some difference between the two groups in the procedure for the interpretation of 'polite'. Subjects within the JNSG had a tendency to judge from the form of the BC cue and the way it was said that the participant was polite, as in the following extracts:

Japanese 3   *Sono koe no toon ga yasashisa to ochitsuki to teeneesa de, shisen mo mukoo e yatte-ta shi.* (The tone of the voice indicates kindness, calmness, and politeness. (She) was looking at the other person as well.)

Japanese 8   *A soo na n desu ka tte iu no wa, teeneena kotoba na node, teeneesa mo aru to omoimasu.* (As for *a soo na n desu ka* it's a polite word, so I think there is some politeness as well.)

By contrast, subjects within the LJG tended to judge that the participant was polite since she was saying "*a soo na n desu ka*", as in:

Learner 4   B indicated that she was saying that more to be polite.

Learner 10   In Japan when someone's talking it's polite to say "*a soo na n desu ka*" to show them to encourage them to continue . . .

Thus, Japanese subjects judged that the participant was polite by interpreting the form and voice quality of the BC cue, whereas Japanese learners so judged because the participant said the BC cue.

5.4.1.2 Question 3: Social distance

The result of the responses of the JNSG and the LJG is presented in Figure 5.3.

Figure 5.3. A comparison of judgements made by the JNSG and the LJG about the social distance in the MC task in clip 2
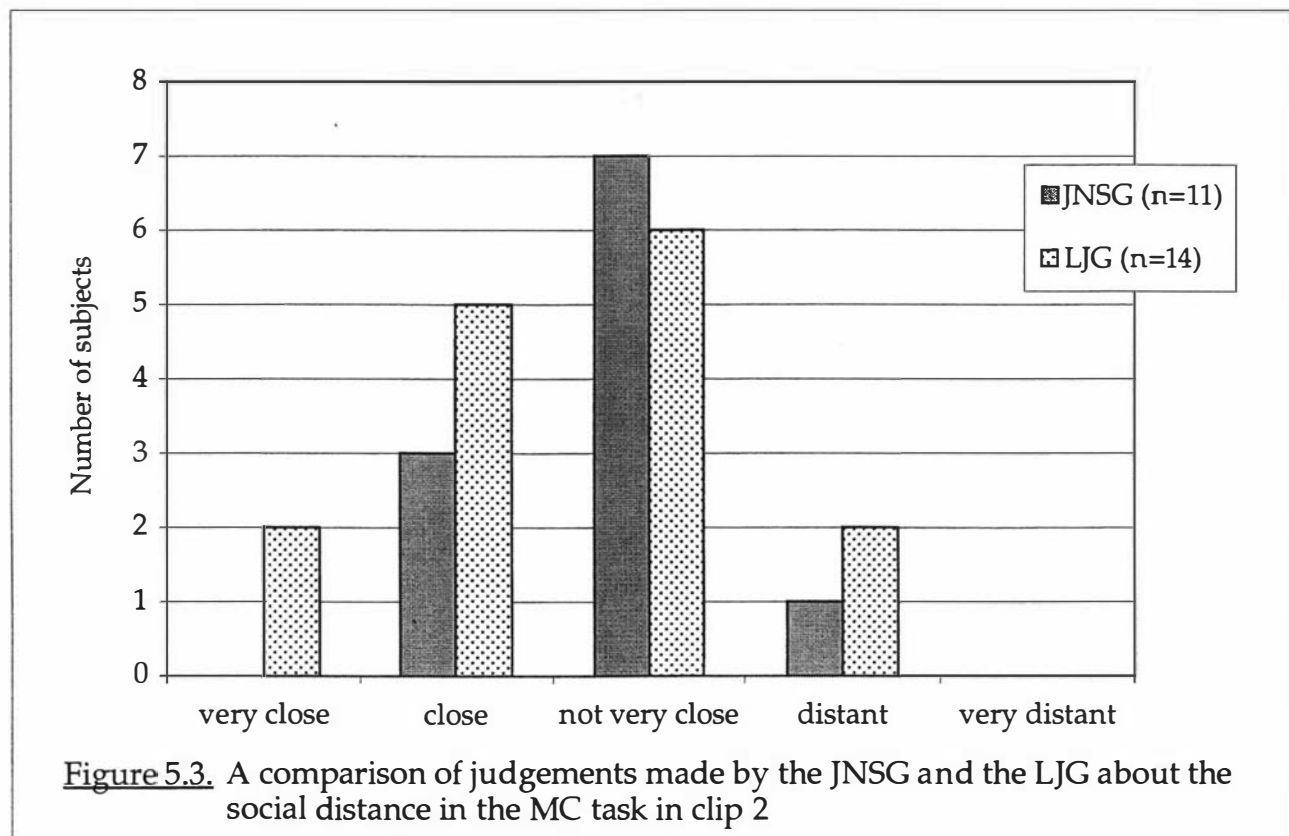
Note. One Japanese learner marked both *a* and *b*.

A difference was found between the JNSG and the LJG in the interpretation of social distance. Subjects within the JNSG tended to judge that the relationship was 'not very close', however, the responses of the LJG were more varied and indicated that it was closer. The overall tendency for the responses in both groups was consistent with the results from the SD stimulated recall task.

Further, the results of the verbal responses showed some shifts in interpretation in the LJG. For example, a Japanese learner reports in the SD stimulated recall task:

| Learner 1 | They appeared to be quite friendly. Looks like two friends, about the same age. They are sitting in the kitchen. They seem to know each other quite well. |

The same learner makes the following comments in the MC task:

| Learner 1 | Circle 'a' and 'b'. It's because it started very close but then she did use the very polite form *desu* form rather than more colloquial expression so . . perhaps they are just close. Because they are close that doesn't mean they can't speak politely to another either. That's the reason why I am not sure about that. They appeared to be. Because B's talking about a personal thing, and in a very informal situation. |

A shift in interpretation was found in another Japanese learner:

| Learner 5 | I think it's informal. They seem to be about the same age. They were having a cup of coffee, and seem like they are friends. It seems as though they were having quite a conversation that they would have among close friends. By like casual seem casual with each other, like smiling and surprised. (Task 1) |

| Learner 5 | They just don't seem that close. They are not like friends or .. they are not very good friends. Maybe they are acquaintances or ... She didn't seem that interested in, the tone of the way she said it. If she was interested, she would say '*a soo na n desu ka*'. She's not really surprised. She is showing surprise, showing a calm response or statement. The tone of the voice makes me think she is just ... to be polite. (Task 3) |

The same type of shift in interpretation was also seen when Japanese learners made their judgements on the level of formality in the conversation. These shifts in interpretation will be explored further in Chapter 9.

5.5 Task 4: Rating Task

The rating task asked subjects to rate the importance of verbal and non-verbal features of BC cues on a 5-point scale (5 is extremely important and 1 is not important at all). In Clip 2 they rated the importance of the verbal expression *a soo na n desu ka*, the voice quality of the BC cue, and the participant's head nod. After completing the task they provided reasons for their responses.

5.5.1 Findings

The following subsections present the results of the verbal expression, the voice quality, and the head nod.

5.5.1.1 Verbal expression a soo na n desu ka

Although the results did not show any difference in the overall judgement on the importance of the verbal expression between the JNSG and the LJG, the analysis of verbal responses revealed some differences in the interpretation in relation to the verbal expression, which are represented in Table 5.6.

Table 5.6

A Comparison of Interpretations of the Verbal Expression *A soo na n desu ka*

	JNSG (n=11)	LJG (n=14)
Listening/Paying attention	1	2
Understanding	4	-
Showing interest	1	4
Making the speaker feel comfortable	1	-
Sort of fake	-	1
Prompting	1	-

Keeping the conversation going	-	3
Filling the gap	-	1
Not very close	1	-
Women use it more	-	1
Used naturally	1	-
Used with head nod	1	-

As Table 5.6 indicates, subjects within the JNSG tended to interpret the BC cue as an indicator of 'understanding', whereas subjects within the LJG had a tendency to interpret it as an indicator of 'interest'. The result of this tendency was consistent with the results from the SD stimulated recall, the SR task, and the MC task.

5.5.1.2 *Voice quality of a soo na n desu ka*

The results did not show a marked difference in the overall judgement on the importance of the voice quality between the JNSG and the LJG, however, some difference was found in the interpretation in relation to the voice quality. Table 5.7 presents the results of their verbal responses.

171

Table 5.7

A Comparison of Interpretations of the Voice Quality

	JNSG (n=11)	LJG (n=14)
Artificial	1	-
Calm voice	1	-
High tone	1	-
Low tone	-	1
Soft voice	-	1
Emphasizing	-	1
Not emphasizing	1	-
Listening	3	1
Not a real question	1	1
Showing interest	1	7
Not very interested	1	-
Showing surprise	-	4
Very restrained	-	1
Prompting	1	-
Not very close	1	-

As Table 5.7 shows, although the verbal responses did not show a strong tendency for the JNSG in particular, there was some difference between the two groups. Japanese subjects tended to provide the interpretation of 'listening', whereas Japanese learners had a tendency to interpret the voice quality as indicators of 'interest' and 'surprise'. The result of this tendency for the LJG was consistent with the results from the SD stimulated recall task, the SR task, and the MC task.

5.5.1.3 Head nod

The results of the responses, as presented in Figure 5.4, showed a marked difference in the judgement of the importance of head nod.

Figure 5.4.   A comparison of judgements made by the JNSG and the LJG on the importance of Head nod in clip 2
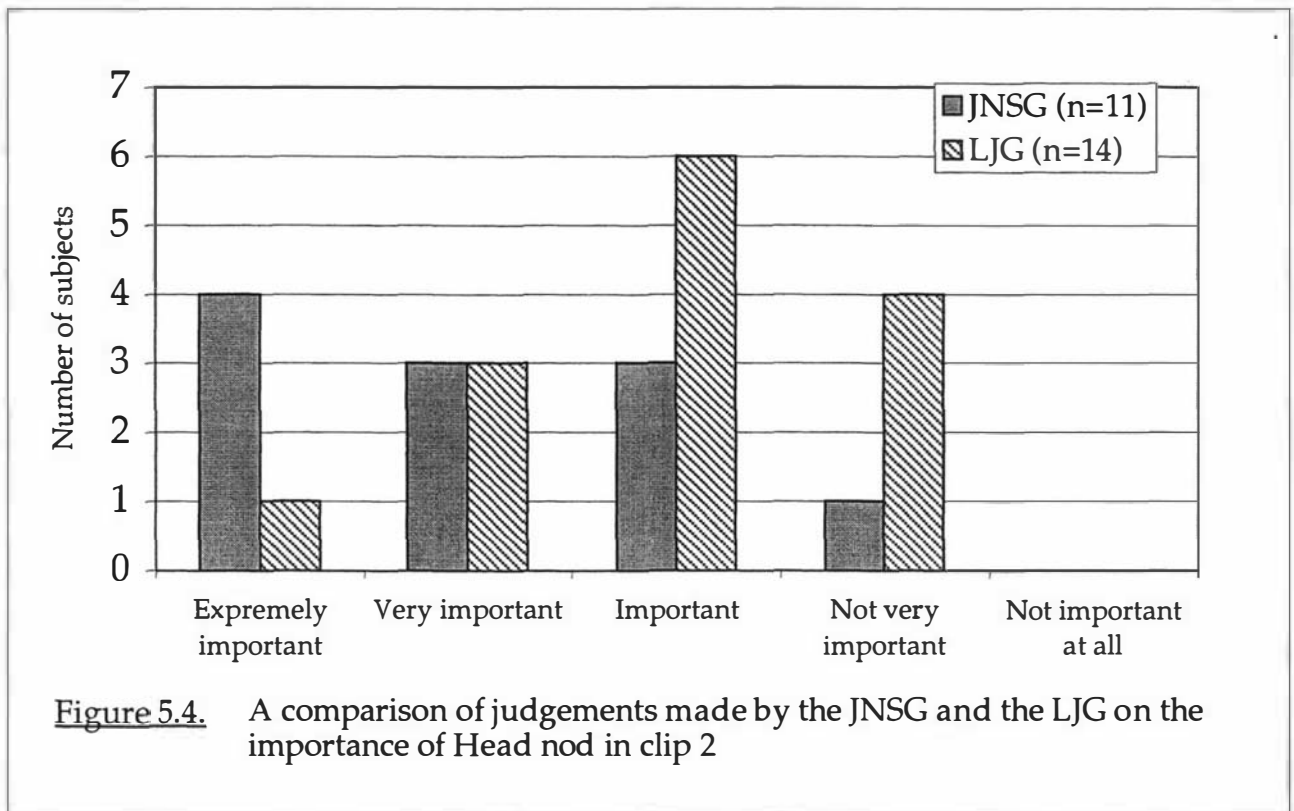
There was a strong tendency for the JNSG to consider the head nod as more important than the LJG.   For example, four Japanese subjects judged it as 'extremely important', while only one learner did. In addition, although only one Japanese subject judged it as 'not very important', four learners considered that the head nod was not very important.

Another marked difference was found between the two groups in the judgement on the relative importance of the verbal expression and the head nod.

That is, the JNSG judged the head nod as a little more important than the verbal expression, whereas the LJG considered the latter as far more important than the former (see Figure 5.5 and Figure 5.6).

Figure 5.5.   A comparison of judgements made by the LJG on the importance of Verbal expression and Head nod

Figure 5.6.   A comparison of judgements made by the JNSG on the importance of Verbal expression and Head nod
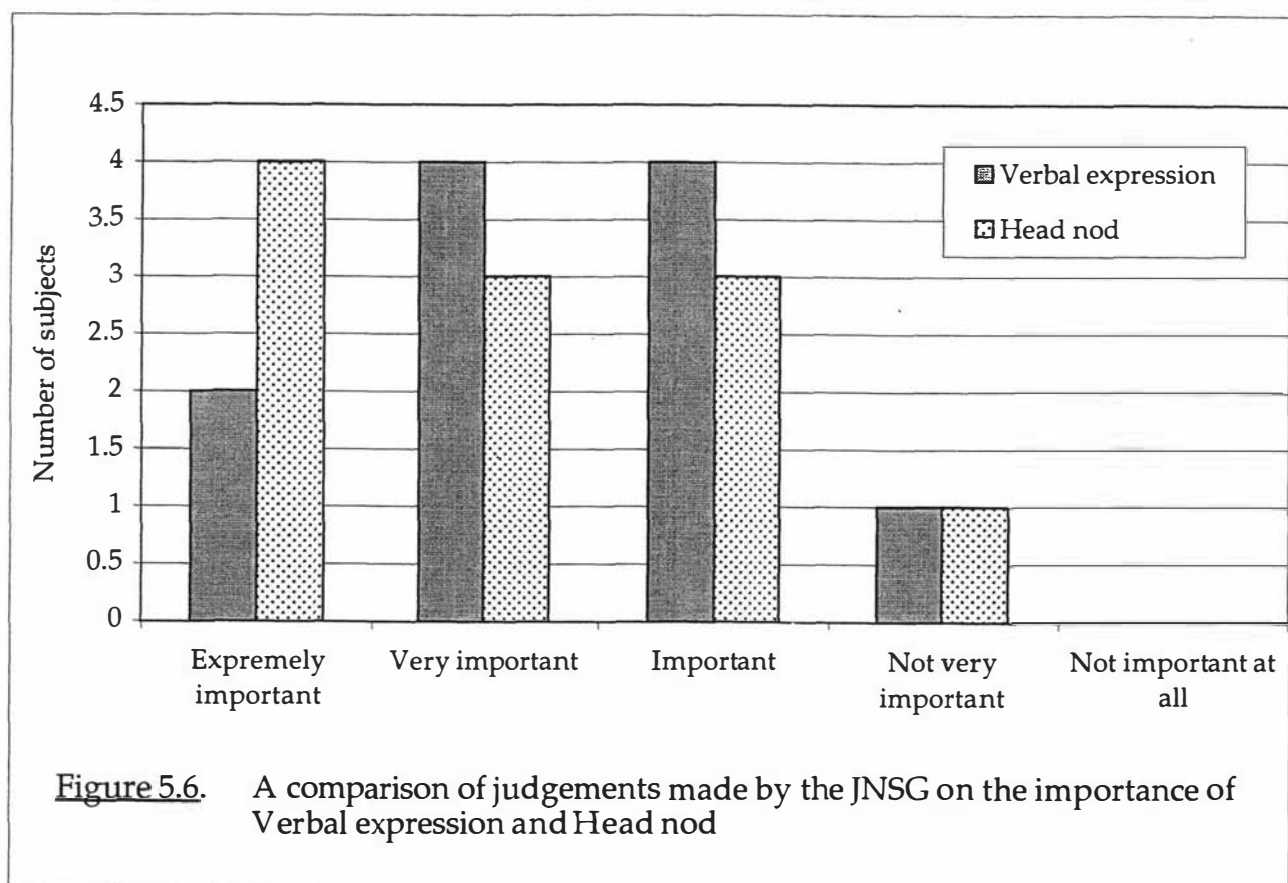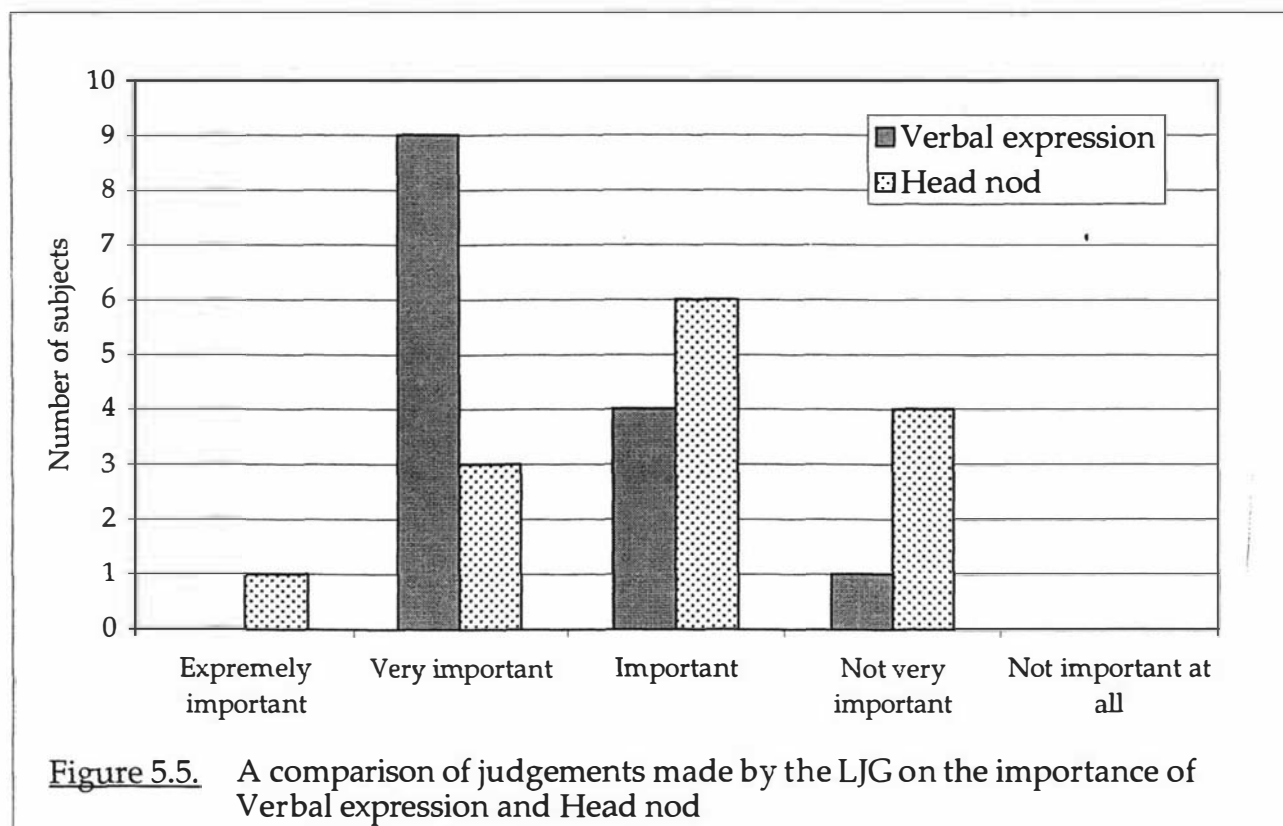
Furthermore, some differences were found between the two groups in the interpretation of head nod. Table 5.8 shows kinds of interpretations that each group provided in relation to the head nod.

Table 5.8

A Comparison of Interpretations of the Head Nod in Clip 2

	JNSG (n=11)	LJG (n=14)
Listening	6	2
Understanding	4	2
Accentuation of what she said	-	3
Being calm	1	-
Wanting the other to continue	2	2
Showing interest	3	2
Showing surprise	-	1
Showing sympathy	1	-
Showing encouragement	-	1
Making the speaker feel comfortable	4	-
Not being sure if we use it in NZ	-	1
Going with the verbal expression	-	2
Culture thing	-	1
Natural thing	2	-

It is interesting to note that Japanese subjects provided more comments on the head nod than on the verbal expression and the voice quality. This seems to imply that the function of the head nod was salient to the JNSG, and in this sense the head nod was more important in this context than the other features for the

JNSG. By contrast, the LJG did not show a tendency for their interpretations as strong as the one in the verbal expression and the voice quality.

Subjects within the JNSG tended to judge the head nod as important since it indicated 'listening', 'understanding of content' and 'making the speaker feel comfortable'. A marked difference was found between the two groups in the interpretation of 'making the speaker feel comfortable'. Four Japanese subjects provided this type of interpretation, for example:

Japanese 8   *Unazuki to ka wa me ni mo mieru koto da shi, yappari shabette-iru hoo to shite wa unazukarereba, anshin suru deshoo shi. "A soo na n desu ka" tte unazukarereba, warui ki wa shinai desu shi, hanashite-iru hoo mo hanashigai ga aru to iu ka.* (Head nod is visible, and the speaker would feel at ease if (the listener) nods the head. If s/he says "*a soo na n desu ka*" nodding the head, the speaker wouldn't feel bad, and would find speaking rewarding.)

Japanese 10   *Migi no kata ga unazukareta toki ni hanashite-ita kata mo "aa kiite-iru n da naa" tte anshin-sareta to omou shi, sugoku ookiku unazukarete-ita node sugoku juuyoo da to omoimashita. Kanshin o shimeshite-moratte-iru tte iu koto desu ka. Chanto hanashi o kiite-kurete-iru na. Moo sukoshi hanashi o tsuzukete miyoo ka na tte iu ki ni narimasu ne.* ((I) thought the speaker thought that (the other person) was listening and felt at ease when the person on the right nodded her head. And I thought it's very important because (she) had a very big nod. It indicates that she showed interest for the speaker. (I think she) was listening properly for the benefit of the speaker. I would come to like continuing to talk a little more.)

However, no Japanese learners made any such comment.

The LJG, on the other hand, provided interpretations related to 'listening', 'understanding', and 'accentuating the verbal expression'. A difference was found

between the two groups in the interpretation of 'accentuation'. No Japanese subjects made any such interpretation, whereas three learners did. The following is an extract from the report of a Japanese learner who provides the interpretation of 'accentuation':

Learner 4   The head nod I thought was important just because it accentuated what she said.

The interpretation 'accentuation' or 'emphasis' of Japanese learners in this study is supported by Maynard's (1989) study.

Moreover, the verbal responses of the JNSG seemed to indicate that the head nod was not just important, but it was essential when saying a BC cue, as for example in:

Japanese 2   *Unazuki ga nakattara zenzen imi o motanai desu ne. Hayaku hanashi o owarasete-kure-mitaina kanji desu ne.* (Without the head nod, it would not have any meaning. I would have an impression that she wants the other person to finish talking.)

No Japanese learners made any such interpretation.

5.6 Task 5: Ranking Task

The ranking task asked subjects to judge the main functions of conversation, and rank them by assigning numbers (1- most important and 6 - least important). See section 3.4.5 for the data collection and analysis.

5.6.1 Findings

Some differences were found between the JNSG and the LJG in the judgement of the main functions of the conversation, as the following table shows:

Table 5.9

Means and Standard Deviations of Ranking in Clip 2

	JNSG		LJG	
	M	SD	M	SD
Establish/maintain social relationship	2.36	1.86	2.36	1.45
Enjoy the mood of being together with people	2.72	1.49	3.57	3.34
Enjoy the conversation itself	3.00	1.18	3.71	1.59
Exchange information	3.36	1.91	3.21	2.08
Exchange/share feeling	3.90	1.45	3.64	1.50

Although the 'establish/maintain social relationship' was ranked first in both groups, the other four functions were ranked differently. A marked difference was found between the two groups in the judgement of the 'exchange information': it was ranked fourth in the JNSG while it was ranked second in the LJG. To the JNSG the two most important functions of the conversation were the 'establish/maintain social relationship' and the 'enjoy the mood of being together with people'. The following extract is taken from a Japanese subject who chose the two as the most important functions:

Japanese 8   *Aratamatte-iru tokoro kara mite-mo, sore hodo shitashiku*
                  chikaku wa nai hito to shabette-iru no dewa nai ka to omou
                  node. Soosuruto, kono hutatsu ga tokuni juuyoo to iu ka
                  ookina mokuteki da to omoimasu. (Judging from (she) is
                  being formal (I) think (she) is talking to someone to
                  whom (she) is not that close. So (I) think these two are
                  particularly important or main purposes.)

To the LJG they were the 'establish and maintain social relationships' and the 'exchange information'. A Japanese learner, for example, reports that the 'exchange information' was most important, as in the following extract:

Learner 8   I thought the most important thing was to exchange
                  information. I don't know but if the fact what they were
                  talking about that she got married in a hurry or all that
                  I think it was something quite important, if they are
                  quite good friends something quite important that they
                  were talking about. I think it was important that . . .
                  exchanging that information because that's what friends
                  are going to do.

The difference in the judgement of the main functions of the conversation between the two groups may have been caused by the difference in the interpretation of the relationship of the participants, as the above extracts indicate.

5.7 Summary

This chapter has presented the findings from the SD stimulated recall task, the SR task, the MC task, and the rating task, and the ranking task in Clip 2 including the BC cue *a soo na n desu ka*. Significant differences emerged between the JNSG and the LJG in the perception and interpretation of the BC cue *a soo na n desu ka*. There were also differences in the judgement of the importance of the BC cue, and of the main purposes of the conversation. The following is a summary of the main findings from Clip 2:

1) Marked differences were found between the JNSG and the LJG in the interpretations of the formality of the conversation and the social distance of the participants;

2) Differences were found between the two groups in the procedure for the inference of three key meaning features 'polite', 'formality of conversation' and 'social distance';

3) The interpretations of 'listening' and 'understanding of content' were more important to the JNSG than to the LJG, whereas the interpretations of 'interested', 'surprised' and 'wanting the other to continue talking' were more important to the LJG than to the JNSG;

4) Shifts in interpretation were found for both the JNSG and the LJG;

5) The JNSG judged the participant's head nod as much more important than did the LJG;

6) The JNSG judged the head nod as more important than the verbal expression, whereas the LJG judged the latter as more important than the former;

7) There was a tendency for subjects within the JNSG to judge the head nod as important since it functioned as 'making the speaker feel comfortable with talking', while subjects within the LJG tended to judge it as important because it emphasized what the participant said.

8) Differences were found between the two groups in the judgement of the main functions of the conversation.

The following table represents the types of knowledge used by Japanese subjects and learners of Japanese to interpret the BC cue *a soo na n desu ka* in the conversation clip:

Table 5.10

Representation of Knowledge of Back-channel Cue *A soo na n desu ka*

	JNSG	LJG
Kiite-iru/ Listening	+	+
Naiyou no rikai / Understanding of content	+	+
Kyoumi ga aru/ Interested	+	+
Odoroite-iru/ Surprised	-	#
Kugiri o tsukete-iru/ Punctuating the conversation	-	-
Hanashi o tsuzukete-hoshii/ Wanting the other to continue talking	-	#
Hanasu ban o tori-tai/ Wanting to take a turn to speak	-	-
Ochitsuite-iru/ Calm	-	-
Yasashii/ Kind	-	-
Teinei de aru/ Polite	+	+
Formality of conversation	+	#
Social distance	+	#
Power relationships	-	-

Note. A + sign in the column for Japanese native speakers indicates the types of knowledge that are required to interpret the BC cue, and a + sign in the column for learners of Japanese indicates the types of knowledge that they have acquired, and a # sign the elements of knowledge that are misunderstood by them.

CHAPTER 6

BACK-CHANNEL CUE 3:

EE

6.0 Introduction

This chapter presents the findings from data analysis in Clip 3 which includes a
BC cue *ee*.   First, a brief background to the conversation clip is provided, and then
the findings from SD stimulated recall task, SR task, MC task, Rating task, and
Ranking task are presented, followed by a summary of the main findings.

6.1 Background to the Conversation Clip 3

The conversation clip 3 includes a BC cue *ee*.   The clip is taken from a 30-minute
conversation between a 32-year old male (A - sitting on the right in the screen) and
a 30-year old female Japanese (B - sitting on the left in the screen).   The male
participant is a university lecturer in Physical education at a university in New
Zealand, and the female participant is a language teacher in Japanese at the same
university; they had not met before this conversation.   They are sitting on a sofa in
a staff common room, and talking over a cup of coffee.   They are directly facing
each other with a tea table between them.   In the clip, the male participant is
telling her about when he came back to Japan from overseas and found he could
not return to a Japanese university where he was still enrolled.   The female
participant is listening to him by responding with *ee*. The following is a transcript
of the clip 3 (see pp. 61-63 for the transcription conventions):

<u>Transcript 3: Back-channel cue *Ee*</u>

```
              ++++++++++++++++++++++++++++++++++++++++++++++
1  A:    Kaeru tokoro ga  atta    tsumori datta  n   desu kedo,=
         return place  S  there was think  BE  NOM  BE   but

         'I thought there was a place to return but'


              +++++++++++++++++++++++++++++++++++++++++++++++++
                                                       H
2  B:                                                =Ee.=
                                                      yeah
                                                     'Yeah.'

                                                        ++
3  A:



          ++++++
4        =jitsuwa,
          actually
          'actually'

          ++++++
5  B:



          +++++++++++
6  A:    nakatta n  desu.
         NEG   NOM  BE

         'there was no place.'


          +++++++++++++++++++++++
7  B:                   <@Ee  sonnaa@>
                        what  how terrible
                        'Oh no.'


8  A:    +++++++
         @@ **Mada**,
         still
         'still'



         +++++++
9  B:
```

183

```
            +++++++++++++++++++++
                               [H]
10 A:    seki   ga arimashita kara,
         place  S  there was  because
         'there was my place so,'

            +++++++++++++++++++++
                               [H]
11 B:                          [Ee].
                               yeah

                               'Yeah.'

            +++++++++++++
12 A:    moshi modottara--
         if     return
         'if  I return'

            +++++++++++++
13 B:

14 A:      +++++++++++
         Modotte-kite,
         return   come
         'When I returned'

            +++++++++++
15 B:

16 A:    ++++++++++++++++++++++++++++++++++++++++++++++++++++++++
         mukashi no   yooni   benkyoo ga dekiru to omotta   n  desu [kedo],
         long ago LK in a way study    S  can   Q  think NOM BE   but
         'I thought I could study like before.'

            ++++++++++++++++++++++++++++++++++++++++++++++++++++++
                                                               [H]
17 B:                                                          [Ee].
                                                               yeah
                                                               'Yeah.'
```

In the shorter extract (the bold letters in the transcript) which was used to elicit subjects' responses in Task 1, Task 2, and Task 3, after the male participant says "*mada seki ga arimashita kara*" (because I was still enrolled) the female participant says "*ee*" with a head nod. The BC cue was said in a very soft tone of voice, and the head nod was small although distinctive. Both participants keep eye contact the whole time.

6.2 Task 1: Semantic Differential Stimulated Recall Task

This section presents the findings of three key meaning features which were found to be particularly important in terms of the frequency of initial SD responses. They are '*teenee de aru*/ polite', 'formality of conversation', and 'social distance'.

6.2.1 Findings

6.2.1.1 Teinei de aru/Polite

The key meaning feature '*teinei de aru* /polite' was important in the conversation for both the JNSG and the LJG in terms of the frequency of initial SD responses. However, it seemed to be more important to the JNSG than to the LJG. Eight out of 11 Japanese subjects marked this scale, whereas only 9 out of 14 Japanese learners did. A difference was also found between the two groups in the interpretation of the initial SD responses. Subjects within the JNSG tended to indicate more polite than did the LJG. The following scales show the pattern of the initial SD responses of each group:

JNSG

Teinei de aru ————X————————————————————————————————— *Teinei de nai*
Polite   Not polite

LJG

Teinei de aru ————————————X——————————————————— *Teinei de nai*
Polite   Not polite

This result that a single participant or the participants were polite was consistent with the result of their verbal responses, as presented in Table 6.1. However, the result of the verbal responses did not show any marked difference between the two groups in the intensity of the interpretation of the key meaning feature. Both groups seemed to provide the same types of interpretation of politeness.

Table 6.1

Display Matrix for *Teinei*/Polite

	JNSG	LJG
Interpretation of key meaning feature		
POLITENESS	+ Both are polite (J 8) + She is very polite (J 9) + She is polite (J 11) + She is really polite but not very (J 3)	+ They were quite polite (L12) ++ She was polite (L3,5) + A little polite (L4) + She is polite enough not to offend the other person (L9) + He was slightly polite (L14) - He wasn't so polite (L3)
Interpretation of contextual elements		
FORMALITY OF CONVERSATION		+ Polite con. (L10)
Interpretation of contextual elements		
ATTITUDES/ FEELINGS	- He is relaxed (J 5)	+ She probably feels like she has to be polite (L6) - They were casual (L12)
Contextualization cues (verbal)		
WORDS/ PHRASES	+++ He uses honorific (J 1,5,8)	+ The lang. was quite polite (L12) + He is using *masu* form (L14)

BACK-CHANNELS	+++ *Ee* is polite (J 2,7,9) + Polite response (J 3)	
PROSODIC CUES		- His speech is quite fairly informal (L3)
SPEAKING TURNS	+ L is not interrupting (J 8)	+ She was very quiet really (L3) + They were giving each other time to talk (L4) + She is responding (L5) + Because the girl was listening to him (L10)

Contextualization cues (non-verbal)

HEAD NODS	+ The way she nods (J 3)	+ She is nodding the head (L5)
EYE CONTACT	+ She is looking at the other (J 11)	
POSTURE	+ She places hands formally (J 11) - His posture is relaxed(J 5)	

A difference was found between the two groups in the procedure for the inference. Japanese subjects tended to judge it from the language form that the male participant (the speaker) used, and the BC cue *ee* that the female participant (the listener) used, as for example in:

Japanese 8   *Migi no kata wa teenee na kotoba deshita shi.*
((Because) the person on the right (used) polite language.)

Japanese 9   *Teenee de aru ka nai ka tte iu no wa, ee tte iu kotoba no foomu desu ka, nanika sugoku teenee de aru ki ga suru n desu ne.* (As for whether it's polite or not, about the form of the word *ee*, (I) feel it's very polite.)

However, no Japanese learners made any comment on the BC cue, although only two learners pointed out the language that the male participant used. Japanese learners, on the other hand, had a tendency to judge the listener to be polite because she was simply playing the role of listener, as the next extract indicates:

Learner 5   She has been polite by responding and nodding the head.

In the above extract, the subject judges from her responding and nodding that she is polite. The listener's attitude that she was quietly listening seemed to have given some Japanese learners the impression that she was polite.

6.2.3.2 *Formality of conversation*

The key meaning feature 'formality of conversation' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. Most of the JNSG and all of the LJG marked this scale. However, the result of the initial SD responses showed a marked difference between the two groups in the pattern of the responses, as in:

JNSG

Totemo aratamatte-iru------—-------------------X-----------------—-------------- *Totemo kudakete-iru*
Very formal   Very informal

LJG

Totemo aratamatte-iru---—-X-----—----- *Totemo kudakete-iru*
Very formal   Very informal

The JNSG indicated that the conversation was slightly formal, whereas the LJG showed that it was quite informal. This result was consistent with the result of their verbal responses. The following Table 6.2 presents the results of their verbal responses.

188

Table 6.2

Display Matrix for Formality of Conversation in Clip 3

	JNSG	LJG
	Interpretation of key meaning feature	
FORMALITY OF CONVERSATION	+ Not that it's informal (J 3) +++ Formal (J 8,9,10) - Closer to informal (J 1) - Informal (J 5) - Quite informal (J 6)	+ Very formal con. (L11) + Quite formal (L6) + Did seem a little bit formal (L4) + Slightly formal (L10) - - - Quite informal (L1,5,12) - - Very informal (L2,9) - Quite fairly informal (L3) - More informal than formal (L6) - Sort of in the middle heading towards informal (L8) - More informal but not very very (L13)
	Interpretation of contextual elements	
ATTITUDES/ FEELINGS	+ She seemed to be formal (J 3) + Both are formal and polite (J 8) + Looks like they're formal and not relaxed (J 11) - He is very relaxed (J 5) - He is not expressing feelings (J 10)	- They were talking quite calmly (L2) - He wasn't being particularly polite (L3) - Just they seemed to be sitting in a very relaxed way (L13)
ROLE RELATIONS		- Maybe fellow students (L8) - Because they are both young (L14)
AGE		- Because they are both young (L14)
SETTING	- Clothes (J 6)	+ The atmosphere was slightly formal (L10) - Sort of a waiting room, looks like public place (L1) - A cup of tea (L1) - More informal setting (L14)

	Contextualization cues (verbal)	
WORDS/ PHRASES	++ He uses polite lang. (J 8,10)	- Does he use *desu, masu*'? (L9)
BACK-CHANNELS	+ Would use *a soo na n desu ka* or just nod, if it's very formal (J 3) + *Ee* is official (J 9)	
PROSODIC CUES	+ Her voice quality, small voice (J 3) + The way she made *aizuchi* (J 9)	- There was not much intonation or much expression in their way they spoke (L2) - His speaking is quite fairly informal (L3) - The way they were speaking (L13)
SPEAKING TURNS	+ She is not interrupting (J 8)	+ They were giving each other time to talk (L4)

	Contextualization cues (non-verbal)	
HEAD NODS		+ She is nodding (L11)
POSTURE	+ Hands are clasped (J 11) - The speaker's attitudes (J 6)	+ She's sitting straight up (L6) + She formally sits (L11) - - Just they seemed to be sitting in a very relaxed way (L9.13)
PHYSICAL DISTANCE	++ There is a distance (J 3,11)	+ They're sitting wide distance apart (L6)

	World knowledge	
BELIEFS/SOCIO-CULTURAL KNOWLEDGE/ LEARNING EXPERIENCE		+ Seems quite typical. In Japan you have a lot of older males talking down to younger ones, especially women (L6)

190

In the display matrix in Table 6.2, the overall interpretation for the JNSG indicated that the conversation was slightly formal rather than informal while Japanese learners had a tendency to judge it as informal.

A difference was found between the JNSG and the LJG in the judgement of contextualization cues. Some Japanese subjects judged from the language form that the male participant used, and the BC cue *ee* (the form and voice quality), that the conversation was formal. However, only one Japanese learner made a comment on the language form, and none on the BC cue. Although the number of the comments on the voice quality of the BC cue was small, it seemed to be important to the JNSG in judging the level of formality in the conversation, as the next extracts show:

Japanese 3   *Koe no ookisa toka onna no hito ga chotto chiisame deshita yo ne. Dakara aratamatte-iru yoosu ga aru.* (The woman's voice was small, wasn't it? So (she) seemed to be formal.)

Japanese 9   *Aratamatte-iru ka doo ka wa, aratamatte-iru to omoimasu. Kikite no kata no aizuchi no shikata ga foomaru na hun'iki o tsukuri-dashite-iru yoona ki ga suru node.* (As for whether it is formal, (I) think it's formal. Because (I) felt the way the listener used the *aizuchi* was creating a formal atmosphere.)

In the above extract of Japanese 3, there is no explicit mention of the BC cue, however, it was obvious from her verbal responses that the subject was talking about the way the listener was saying the BC cue.

By contrast, the interpretations of SETTING and PROSODIC CUES led some Japanese learners to judge that the conversation was informal. Although Japanese subjects judged from the prosodic feature of the BC cue that it was formal, a few

Japanese learners judged from the way the participants were talking to each other that it was informal, as in:

Learner 2   I think it wasn't formal because of the tone that they talked to each other. They were talking quite calmly. There was not much intonation or much expression in their way they spoke.

Learner 13   It wasn't formal. It was more informal but not very very informal. Just they seemed to be sitting quite in a very relaxed way, and the way they were talking.

It was not clear whether the subjects above interpreted the voice quality of the BC cue differently or did not perceive the BC cue, however, these interpretations sharply contrasted with those of the above Japanese subjects.

6.2.3.3 Social distance

The key meaning feature for 'social distance' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. Most of the JNSG and all the Japanese learners marked this scale. However, a marked difference was found between the two groups in the pattern of their initial SD responses. The JNSG showed some pattern of their initial SD responses, as the scale below shows, however, the initial SD responses of the LJG were varied and did not show any pattern.

JNSG

Totemo shitashii kankei ---X------------------- *Totemo tooi kankei*
Very close relationships   Very distant relationships

The display matrix in Table 6.3 also shows a marked difference between the two groups in the interpretation of 'social distance' between the participants.

Table 6.3

Display Matrix for Social Distance in Clip 3

	JNSG	LJG
	Interpretation of key meaning feature	
SOCIAL DISTANCE	+ Doesn't seem to be distant rela.ship (J 4) - - - Not very close (J 3,7,10) - Doesn't seem close (J 11) - Rather distant (J 6) - Distant rela.ship (J 8) - Not close at all, distant (J 9)	+++ Close rela.ship (L11,12,14) + Reasonably close (L2) + Tending towards close (L13) + Seem to already have a close rela.ship (L7) - - Didn't seem close to each other (L3,5) - Don't think they have a close rela.ship at all (L6) - Didn't seem to have particularly a close rela.ship (L8) - Don't think they are very close (L9) - Not so close (L10)
	Interpretation of contextual elements	
ATTITUDES/ FEELINGS	- She is formal (J 3) - Both are polite and formal (J 8) - She is listening politely (J 10) - She didn't look so interested (J 10) - He wasn't so serious about talking (J 10) - They don't look like they are enjoying the con. (J 11)	+ He had confidence (L10) + Casually talking to each other (L12) + They are just relaxed (L2) + Seemed to be sitting in a very relaxed way (L13) + She was attentive and showing interest (L8) - He looks comfortable but she looks uncomfortable (L1) - She was polite to him (L3)
BACKGROUND KNOWLEDGE	- First meeting (J 9)	+ They know each other reasonably well (L2) + They knew each other but not very well (L10) + Didn't seem like this was the first time they talked together (L4) - - - They don't seem to know each other very well (L1,3,5)

ROLE RELATIONS	+ Acquaintances (J 1) - He is a senior to her (J 3) - Doesn't seem like friends (J 11)	+ They are students (L7) + Both are pretty young (L7) + Weren't good friends but acquaintances (L4) + Acquaintances (L10) + Close friends or friends (L12) + Sort of friends, or classmates (L14) - Fellow students but not necessarily friends (L1) - They are fellow students (L8) - Maybe he's a teacher or a mentor (L6)
AGE		+ Both are pretty young (L7)

Contextualization cues (verbal)

WORDS/ PHRASES	- - - His use of polite lang. (J 7,8,10)	+ The way they were talking (L13) + Lang. were not extremely polite (L4) - Does he use *masu, desu*? (L9)
BACK-CHANNELS	- *Ee* is very official, formal (J 9)	
PROSODIC CUES	+ Laughing (J 4) - - - The voice quality of her *aizuchi* (J 3,6,9)	++ They were laughing together (L11,12) + The way they were talking (L13)
SPEAKING TURNS	- She is not interrupting (J 8)	
TOPIC	- We don't talk about it if we are close (J 11)	- Would've already known about this if they were close (L9)

Contextualization cues (non-verbal)

HAND MOVEMENT		+ He uses his hand and 'what do you think?' (L10)

HEAD NODS	- Person who is nodding (J 10)	
EYE CONTACT		+ Because of eye contact (L7) + Had a direct eye contact, didn't turn away (L12)
POSTURE	- She sits upright (J 3) - The way of sitting (J 6)	++ He is sitting quite open stance (L1,2) + They seemed to be sitting in a very relaxed way (L13) - Her hands are clasped (L1)
PHYSICAL DISTANCE	- - There is a distance (J 3,11)	- - - - Sitting quite far apart (L1,3,5,11)

Most of the JNSG judged that the relationship was distant, whereas half of the Japanese learners judged it as close. This result was consistent with the result of their initial SD responses for both groups.

Another difference was found between the two groups in the procedure for their inferences of 'social distance'. Subjects within the JNSG tended to focus on the language form that the male participant used and the voice quality of the BC cue that the female participant used, and judge that the participants were polite and formal, which led them to infer that the relationship was distant, as for example in:

Japanese 7   *Otoko no hito ga "nan toka na n desu yo" tte iu teenee na kotoba o tsukatte-irasshatta node, tsukau tte iu koto wa sonnani sugoku shitashikunai no ka naa tte tanjun ni omoimashita.* (The male person was using polite language such as *"nan to ka desu yo"*, so from this fact that (he) is using it (I) simply thought that (they) were not very close.)

Another Japanese subject reports on the voice quality of the BC cue, as in:

Japanese 6 *Onna no hito no aizuchi no uchikata de, totemo shitashiku wa nai. Dochira ka to iu to tooi.* (Judging from the way the female made the *aizuchi*, (they) are not very close. If anything it's distant.)

No Japanese learners made any such interpretation on the BC cue.

The LJG, on the other hand, took different procedures for their inference of 'social distance'. Japanese learners who judged the relationship as distant tended to focus on the physical distance between the participants, for example:

Learner 3 I didn't feel they were that close. Because the distance between them seems like they don't know each other very well.

Japanese learners who judged the relationship as close, on the other hand, seemed to focus on the participants' appearances, and judge that the participants were friends or acquaintances, as for example in:

Learner 14 They're sort of friends. Classmates or something. They're not very very close friends but I think they're close.

No Japanese subjects made such interpretation that the participants were friends.

6.3 Task 2: Stimulated Recall Task

The SR task asked subjects to make comments on a very short excerpt in the video clip to which the researcher pointed.

6.3.1 Findings

A marked difference was found between the JNSG and the LJG in the interpretation of the BC cue *ee*, as shown in Figure 6.1:

Figure 6.1. A comparison of interpretations made by the JNSG and the LJG in the SR task in clip 3
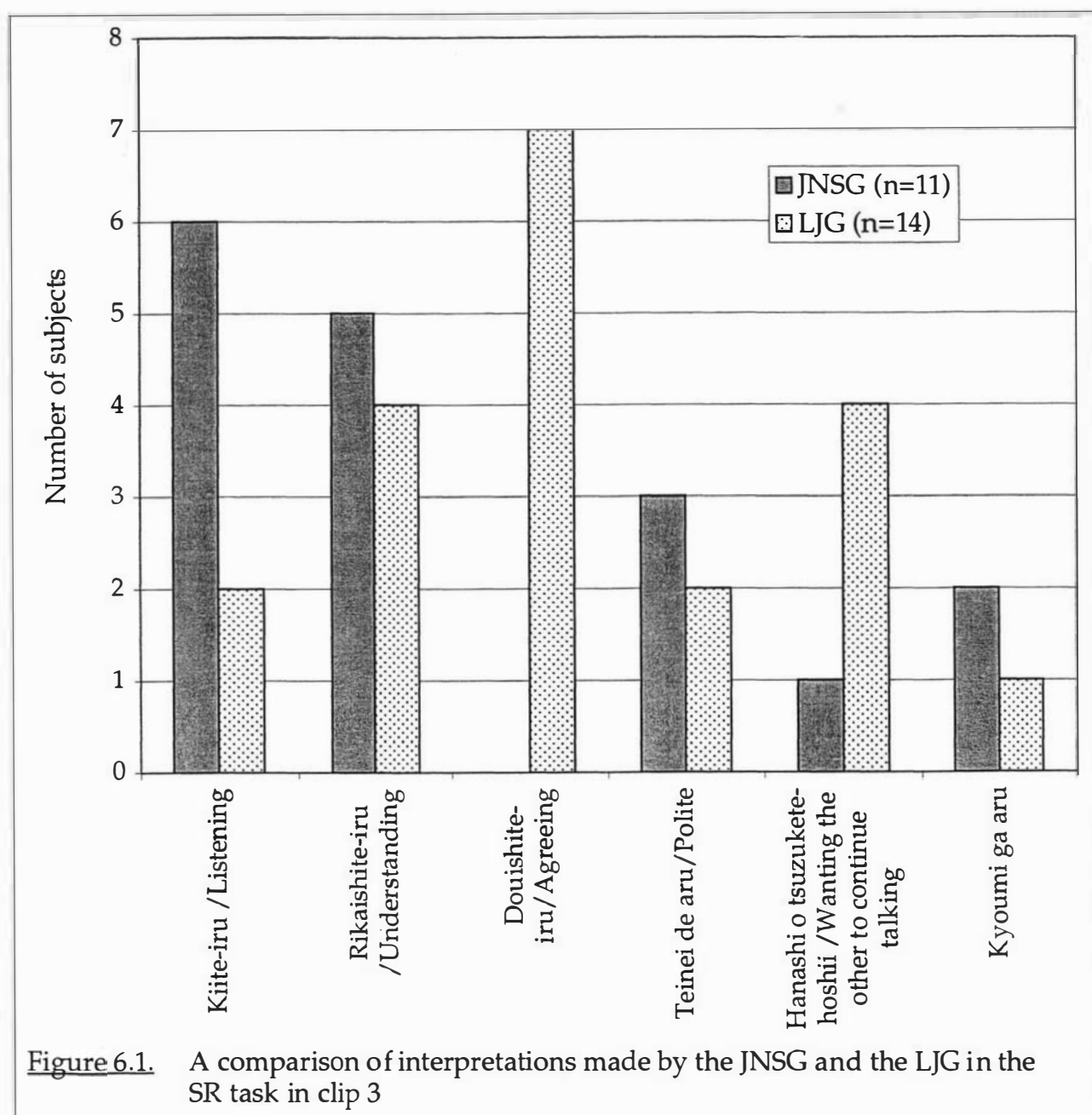
Subjects within the JNSG tended to judge that the female participant was indicating 'listening'. About half of the JNSG made this interpretation, although only two Japanese learners did. For example,

Japanese 7 *Ee wa un toka soo desu ka ni kuraberuto, anmari aite no hanashi o unagasu to iu ka sooyuu kooka o motte-inai yoo na ki ga suru. Dochira ka to iu to, tada "ee" tte kiite-iru kanji de.* (Compared with *un* and *soo desu ka*, (I) think *ee* does not have a function such as prompting the other's talk. If anything, (I have) an impression that (she) is just listening (by saying) *ee.*)

By contrast, subjects within the LJG had a tendency to interpret it as indicating 'agreement'. Half of the LJG judged that the participant was agreeing, although none of the JNSG made this interpretation, as in,

Learner 4 That point she is indicating that she is agreeing with what he is saying and interested in what he is saying.

Learner 12 She was sort of like nodding. . . yeah showing that she's listening and then agreeing and being sympathetic.

As the above extracts indicate, it appeared that Japanese learners were confident of the interpretation of 'agreement'. This result was consistent with the result from the SD stimulated recall task.

6.4 Task 3: Multiple-Choice Task

The MC task in Clip 3 consisted of four questions: 1) interpretations of the meaning of the cue; 2) formality of conversation; 3) social distance; and 4) power relationships.

6.4.1 Findings

The findings from each question were presented in the following subsections.

6.4.1.1 Question 1: Selecting interpretations

Some differences were found between the JNSG and the LJG in the interpretation of the BC cue *ee* (see Figure 6.2).

Figure 6.2. A comparison of interpretations selected by the JNSG and the LJG in the MC task in clip 3
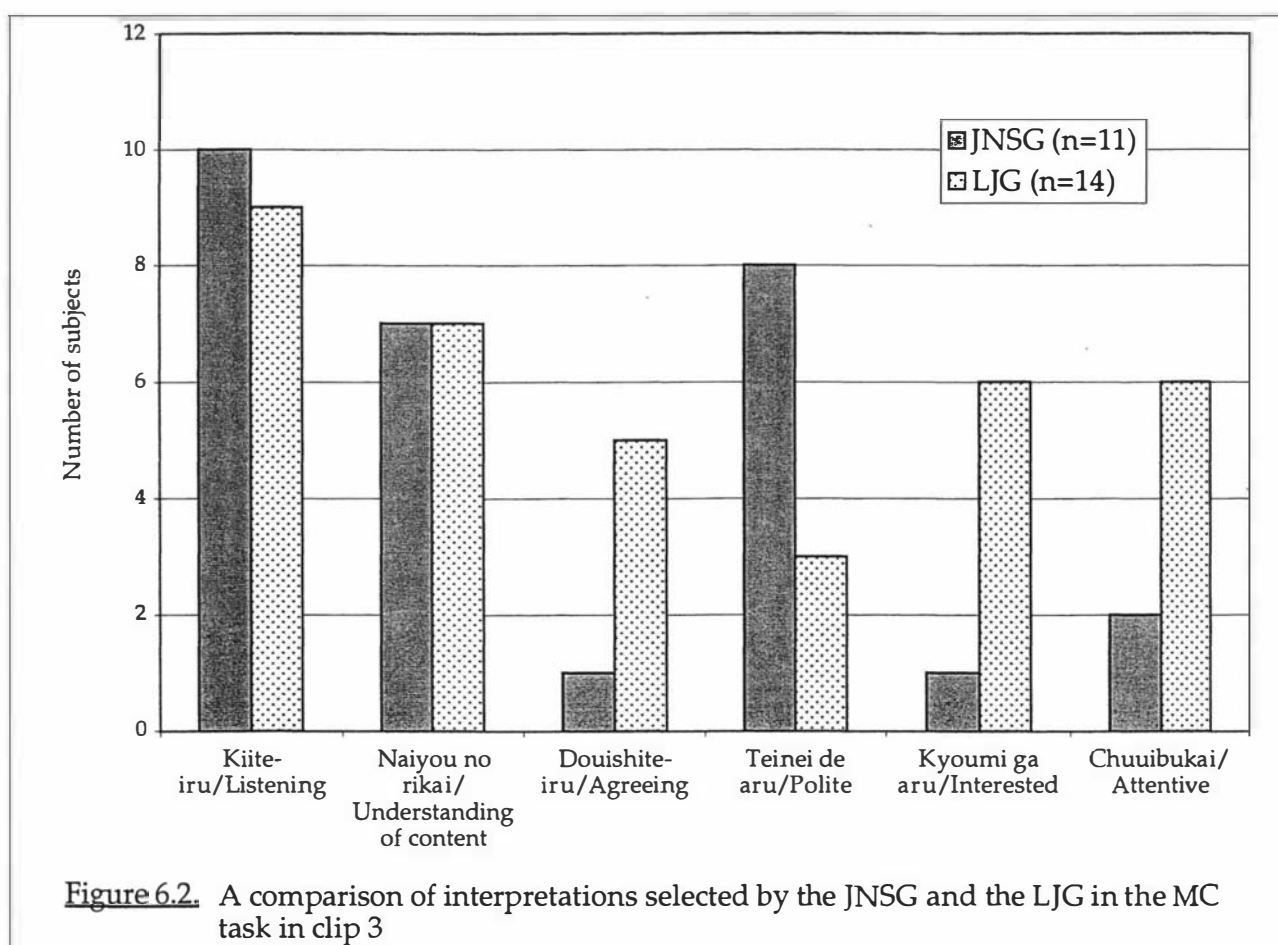
The interpretation of 'polite' was far more important to the JNSG than to the LJG. More than half of the JNSG judged that the participant was polite, whereas only a few Japanese learners did. This result was consistent with the result from the SD stimulated recall task in that the 'polite' interpretation was much more important to the JNSG than to the LJG (see section 6.2.2.1).

By contrast, the interpretations of 'interested' and 'agreeing' were important to the LJG although they were not to the JNSG. For the interpretation of 'interested' almost half of the LJG selected the interpretation while only one Japanese subject did. This result was consistent with the result from the SD stimulated recall task. For the interpretation of 'agreeing' five learners chose it whereas only one Japanese subject did. In addition, the highest mean ranking of the interpretation for the LJG was for 'agreeing', as shown in Table 6.4.

Table 6.4

Mean Rankings in the MC Task in Clip 3

	JNSG	LJG
Kiite-iru/Listening	1.7	2.6
Teinei de aru / Polite	2.9	1.7
Naiyou no rikai/ Understanding of content	2.1	2.0
Chuuibukai/ Attentive	2.0	2.8
Kyoumi ga aru / Interested	2.0	2.3
Douishite-iru / Agreeing	3.0	1.4

This result that the interpretation of 'agreeing' was important to the LJG but not to the JNSG was consistent with the result from the SR task.

Some difference was also found in the interpretation of 'listening'. Figure 6.2 and Table 6.4 show that this interpretation was more important to the JNSG than to the LJG. Almost all the JNSG selected this interpretation and it was the highest mean ranking in the JNSG. However, only nine Japanese learners chose it, and it was the second lowest mean ranking in the LJG.

6.4.1.2 *Question 2: Formality of conversation*

Question 2 asked subjects to make judgements about the level of formality of the conversation.
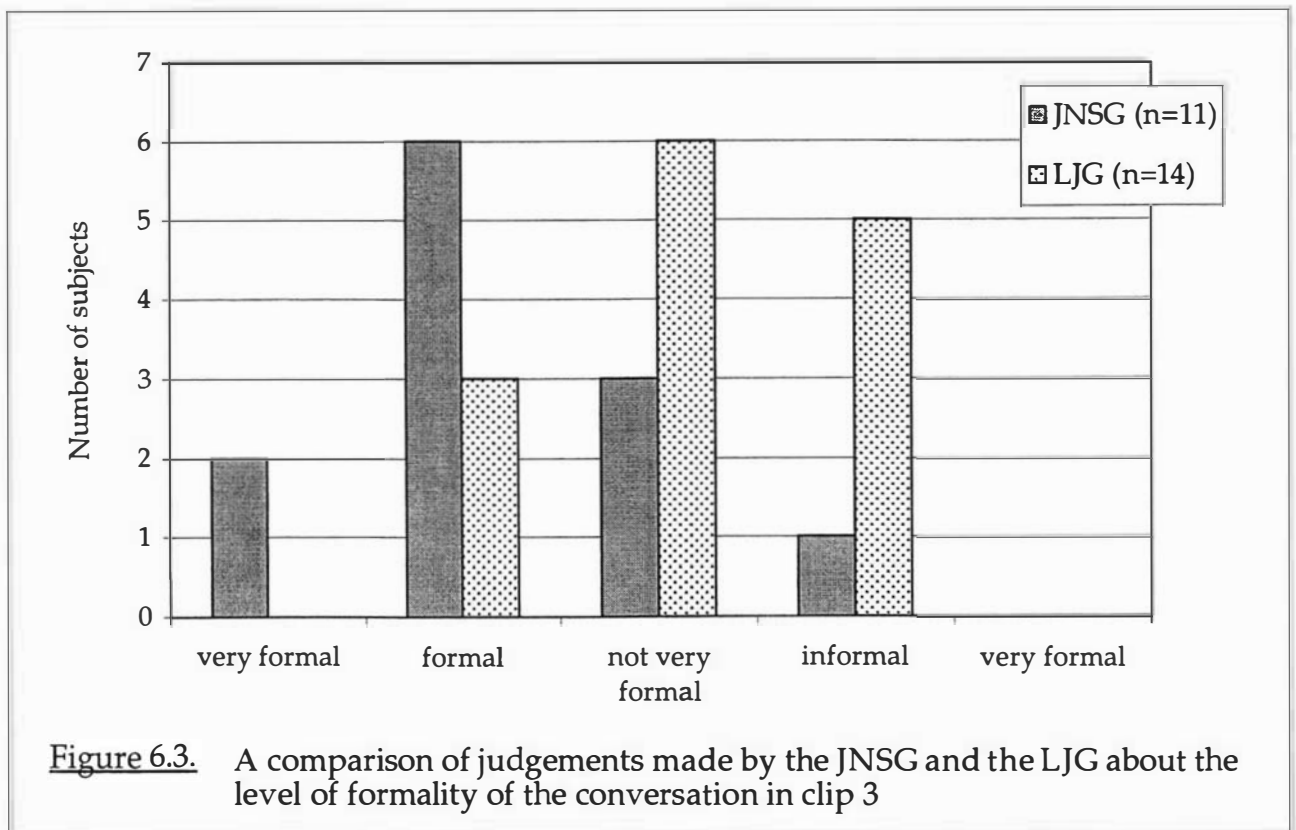
Figure 6.3. A comparison of judgements made by the JNSG and the LJG about the level of formality of the conversation in clip 3

Note. One Japanese subject marked both *b* and *c*.

Japanese subjects tended to judge it formal, whereas the LJG had a tendency to judge it informal (see Figure 6.3). Although more than half of the JNSG selected either 'formal' or 'very formal', most of the LJG chose either 'not very formal' or 'informal'. This results was consistent with the result from the SD stimulated recall task (see section 6.2.3.2).

A shift in interpretation was found in the report of a Japanese learner, as the following extracts indicate:

In the SD stimulated recall task,

Learner 14   More informal setting than the other ones I've seen. Because they are both young . . . that's the impression I got.

In the MC task,

Learner 14   The situation seems quite informal, but he used *masu* form.

The above subject judged that the conversation was informal in the SD stimulated recall task, however, the same subject judged it not very formal in the MC task. The shift in interpretation will be explored further in Chapter 9.

6.4.1.3 Question 3: Social distance

Question 3 asked subjects to make judgements about the social distance between the participants. The results are presented in Figure 6.4.
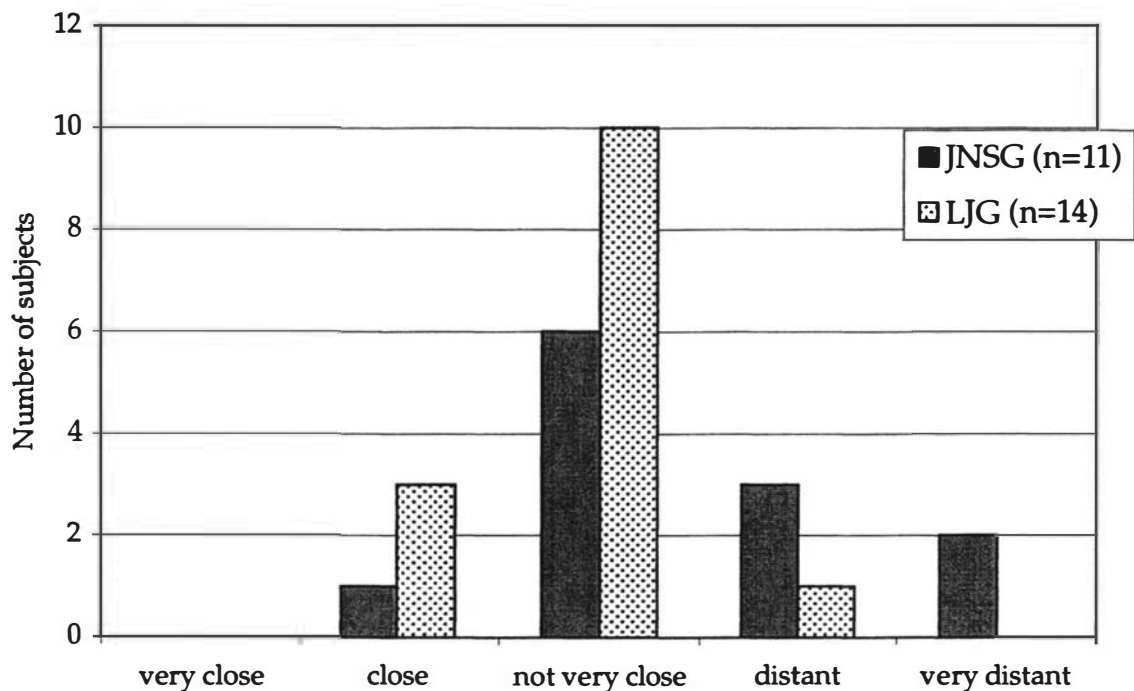
Figure 6.4. A comparison of judgements made by the JNSG and the LJG about the social distance in clip 3

<u>Note.</u> One Japanese subject marked both *b* and *c*.

Japanese subjects tended to indicate that the relationship was more distant than did Japanese learners. This result was consistent with the result from the SD stimulated recall task (see section 6.2.3.3).

Shifts in the judgement about the social distance were found. Some Japanese learners shifted judgements from 'close' to 'not very close'. Although the evidence was not found in their verbal reports in the MC task, it was obvious that more learners judged it as close in the SD stimulated recall task than in the MC task.

6.4.1.4 Question 4: Power relationships

Question 4 asked subjects to respond to items relating to the participants' power relationships. Figure 6.5 below presents the results of the responses.

Figure 6.5. A comparison of judgements made by the JNSG and the LJG about the power relationship in clip 3
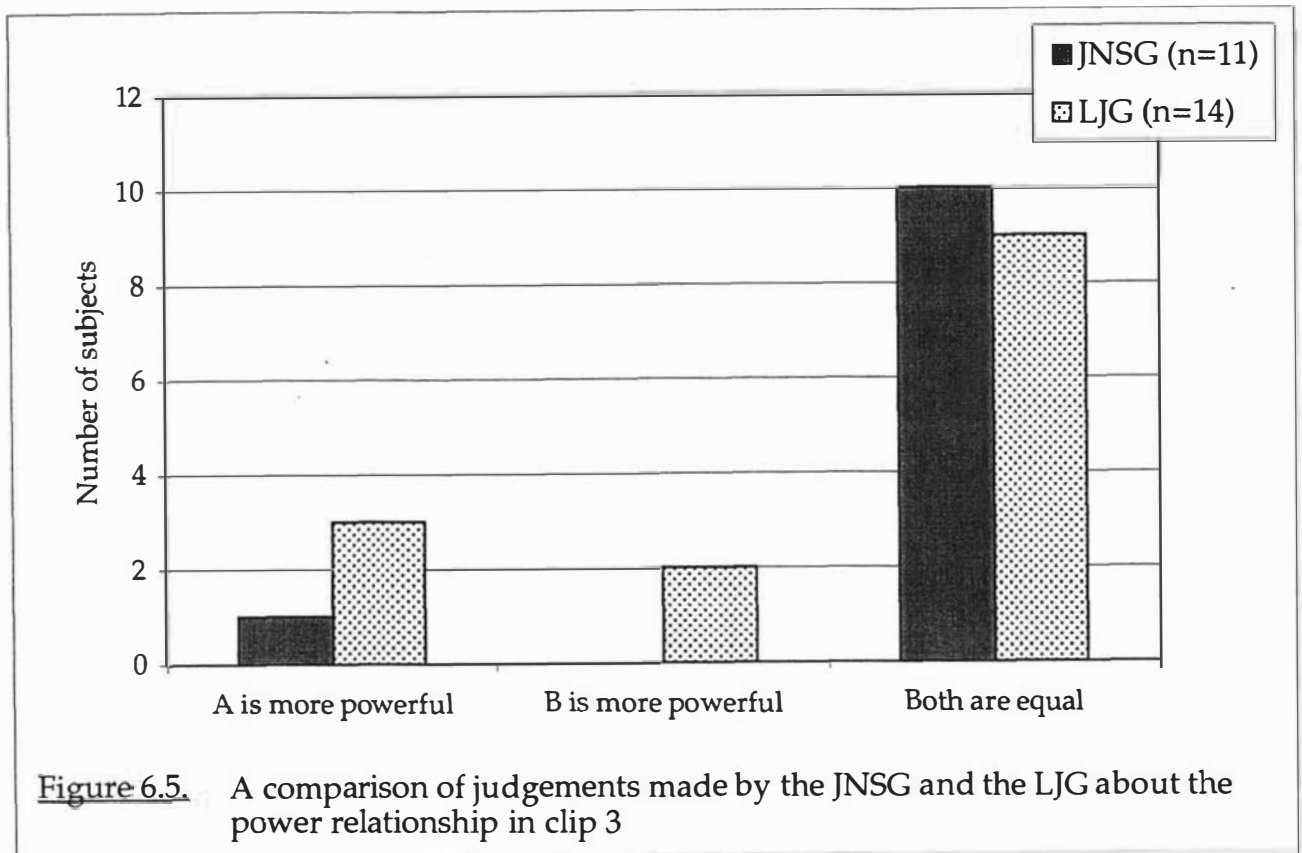
The results showed some difference between the JNSG and the LJG in the pattern of their responses. Almost every Japanese subject judged that both participants had equal power, whereas the responses of the LJG were slightly varied: although subjects within the LJG had a tendency to select 'both are equal', five learners chose either 'A is more powerful' or 'B is more powerful'.

Some shifts in interpretation were found in both groups. Although two Japanese subjects judged that the male participant (A) had more power in the SD stimulated recall task, they chose 'both are equal' in this task. For the LJG, as well, four Japanese learners judged that the male participant had more power in the SD stimulated recall task, but only three did in the MC task. In addition, no learners judged that the female participant had more power in the SD stimulated recall task, but two learners made this judgement in the MC task. These shifts in interpretation will be explored further in Chapter 9.

6.5 Task 4: Rating Task

The rating task asked subjects to rate the importance of verbal and non-verbal features of BC cues on a 5-point scale (5 is extremely important and 1 is not important at all). In Clip 3 they rated the important of the verbal expression *ee*, the voice quality, and the participant's head nod and eye contact. After completing the task they were asked for reasons for their responses.

6.5.1 Findings

In the following subsections, the findings of the voice quality and eye contact are presented. The results of the verbal expression and the head nod are not reported. For the verbal expression, no marked difference was found between the JNSG and the LJG. For the head nod, the responses were varied for both groups.

6.5.1.1 Voice quality of ee

The results did not show any marked difference between the two groups in the rating responses. However, although both groups did not provide many comments in relation to the voice quality, there was a qualitative difference in their interpretations, as the following extracts show:

Learner 4	The voice quality *ee* was . . . it didn't seem as if she vocalized it very strongly so that's why I thought it was not very important.
Learner 12	*Ee* is not as effective as the other ones I think. Maybe I think so because she said it in a quiet voice. (Task 4)
Japanese 3	*Seeshitsu ni yotte teenee sa da toka chikara kankee da to ka aratamatte-iru tte iu no ga deru to omou n desu yo*. ((I) think the voice quality indicates politeness, power relationships, and formality, you know.)

The above extracts of the Japanese learners contrast sharply with the extract of the Japanese subject. The Japanese subject judges the voice quality as very important because it indicates the level of politeness and formality, and signals power relationships. In fact, the same subject judged in the MC task that the listener was polite and formal because of the soft tone of her voice (see also sections 6.2.3.2 and 6.2.3.3). By contrast, the Japanese learners above judge it as not very important since it was not strongly vocalized. Although the same interpretation was made by other Japanese learners, no Japanese subjects made any such interpretation.

6.5.1.2 Eye contact

A marked difference was found between the JNSG and the LJG in the judgement on the importance of eye contact (see Figure 6.6).
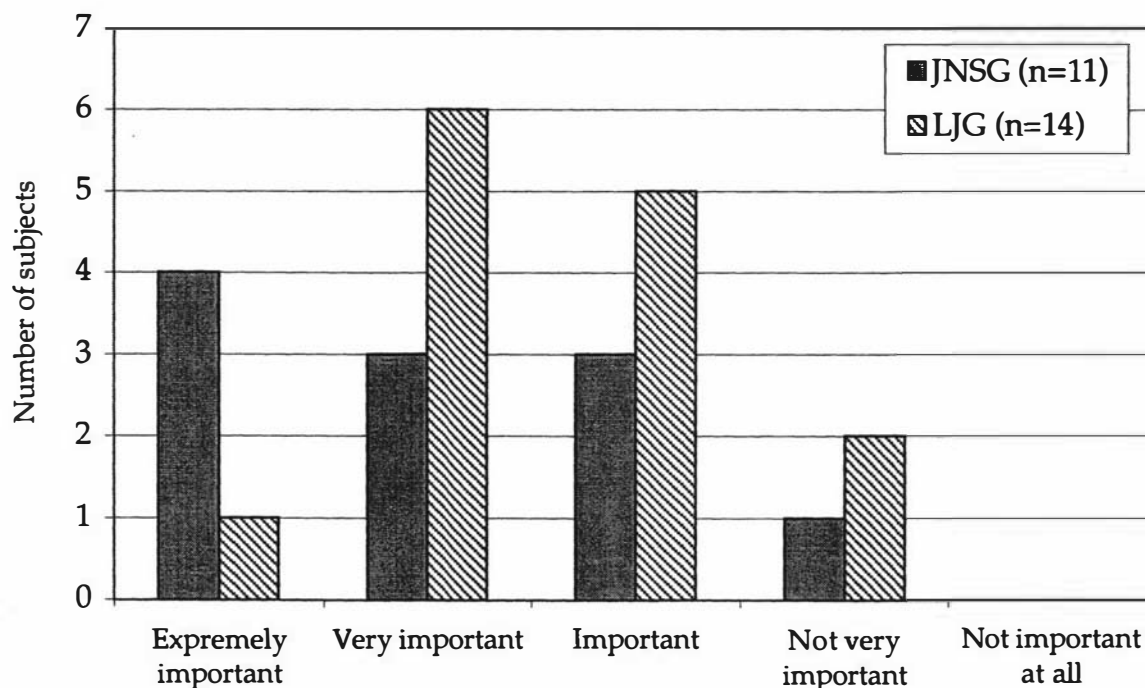
Figure 6.6. A comparison of judgements made by the JNSG and the LJG on the importance of Eye contact in clip 3

As Figure 6.6 shows, subjects within the JNSG tended to judge eye contact as more important than did the LJG. This is an interesting result since it is often said

that Japanese people tend to avoid eye contact in conversation (see for example, Ishii, 1987). This result may imply that Japanese people tend to avoid eye contact when speaking but not when listening. In other words, it may be very important to keep eye contact when listening or when saying a BC cue, as the following extract indicates:

Japanese 9   *"Ee" tte iwaretemo aite no koto o mite-inai to kiitenasasoo tte ki ga shimasu.* ((I) think (she) would look like (she) is not listening if (she) is not looking at the other even if (she) says "*ee*.")

6.6 Task 5: Ranking Task

The ranking task asked subjects to judge the main functions of conversation, and rank them by assigning numbers (1- most important and 6 - least important).

6.6.1 Findings

Some difference emerged between the JNSG and the LJG in the judgement of the main functions of conversation, as displayed in Table 6.5.

Table 6.5

Means and Standard Deviations of Ranking in Clip 3

	JNSG		LJG	
	M	SD	M	SD
Exchange information	2.00	1.18	3.21	1.80
Establish/maintain social relationships	2.91	1.65	3.21	1.72
Exchange/share feelings	3.27	1.19	2.64	1.65

The 'exchange information' was the most important function of the conversation for the JNSG, whereas the 'exchange/share feelings' was the most important one for the LJG. Although both groups tended to pay attention to the speaker talking about his past experience, the difference in the focus seemed to result in the difference in their judgements. Subjects within the JNSG tended to judge the main function from the fact that the male participant was talking about himself, whereas subjects within the LJG had a tendency to judge it from the content of his talk, that is, the fact that he was talking about some problem when he went back to Japan, as for example in:

Japanese 7   *Jibun no koto o hanashite-irasshatta node, 'joohoo-kookan' o eranda n desu kedo.* (I chose 'exchange information' because (he) was talking about himself.)

Learner 4   I thought the main function of the conversation was to 'exchange and share feelings'. Because he seemed to be informing you of how he enrolled in a university. . . it wasn't just informing you of he was saying. It seemed like he was more trying to express how he felt about the situation.

The Japanese subject above paid attention to the speaker talking about himself, but not to the content, whereas the Japanese learner above judges that the male speaker not only wanted to convey the information but also wanted the other to understand how he felt about it. Although this type of comment was frequently seen in the reports of the LJG, only one Japanese subject made such a comment.

6.7 Summary

This chapter has presented the findings from the SD stimulated recall task, the SR task, the MC task, and the rating task, and the ranking task in Clip 3 which includes the BC cue *ee*. Important differences emerged between the JNSG and the LJG with regard to the interpretation of the BC cue, the procedure for the interpretation, and the judgement on the importance of contextualization cues and the main functions of the conversation. A summary of the main findings from Clip 3 is listed below:

1) Marked differences were found between the two groups in the interpretations of the formality of the conversation and the social distance of the participants;

2) Differences were found between the two groups in the procedure for the inference of two key meaning features 'polite' and 'social distance';

3) The interpretations of 'listening' and 'polite' were more important to the JNSG than to the LJG, whereas the interpretations of 'agreeing' and 'interested' were more important to the LJG than to the JNSG;

4) Shifts in interpretation were found for both the JNSG and the LJG;

5) Japanese subjects judged the soft tone of voice as indicating the level of politeness or formality, whereas Japanese learners judged it as not important;

6) The JNSG judged the participant's eye contact as much more important than did the LJG;

8) Differences were found between the two groups in the judgement of the main functions of the conversation.

The following table represents the types of knowledge used by Japanese subjects and learners of Japanese to interpret the BC cue *ee* in the conversation clip:

Table 6.6

Representation of Knowledge of the BC Cue *Ee*

	JNSG	LJG
Kiite-iru/ Listening	+	+
Douishite-iru / Agreeing	-	#
Naiyou no rikai/ Understanding of content	+	+
Chuuibukai/ Attentive	-	-
Kyoumi ga aru / Interested	-	-
Hanashi o tsuzukete-hoshii/ Wanting the other to continue talking	-	-
Teinei de aru / Polite	+	#
Formality of conversation	+	#
Social distance	+	#
Power relationships	-	-

Note. A + sign in the column for Japanese native speakers indicates the types of knowledge that are required to interpret the BC cue, and a + sign in the column for learners of Japanese indicates the types of knowledge that they have acquired, and a # sign the elements of knowledge that are misunderstood by learners of Japanese.

CHAPTER 7

TURN-TAKING 1:

INITIATING SPEECH

7.0 Introduction

In the previous three chapters, we examined and compared the knowledge of native speakers and learners of Japanese in relation to BC cues. This and the following chapters examine and compare their knowledge of turn-taking cues. In this chapter I will present the findings from data analysis in Clip 4 including a verbal cue *hu-uun* signalling that a participant is going to start talking. First, a brief background to the conversation clip is provided, and then the findings from SD stimulated recall task, SR task, and MC task are presented. The results from Rating task and Ranking task are not reported since the responses were varied in both tasks for both groups. A summary of results is given in the final section.

7.1 Background to the Conversation Clip 4

The conversation clip 4 is taken from the same 30-minute conversation as the one used for Clip 2, and includes a verbal cue *hu-uun* and a head nod. The participants are a 29-year-old female Japanese (B - sitting on the left in the screen) and a 30-old female Japanese (A - sitting on the right in the screen) (see section 5.1). The extract begins after A told B that people who could speak two dialects had an advantage in learning a foreign language. B is replying to A by saying if it was true she should be able to speak better English. Then, A laughs and sips coffee. The following is a transcript of the conversational segment (see pp. 61-63 for the transcription conventions):

Transcript 4: Turn-taking 1 *Hu-uun*

```
        ----------++++++++++++++++++++++++++++++++++++++++++++++
1  B:   Sore ga hontoo dattara motto shaberete-iru <@hazu [desu kedo@>]
        that S  true   BE-if   more can speak          should BE  but

        'If it's true I should be able to speak better English.'

        +++++++++++++++++++++++++++++++++++++++++++++++++++++++++
2  A:                                                  [@@] @@@@


                                                          ----------
3  B:



        ((A IS DRINKING COFFEE))
        ((BOTH ARE NOT LOOKING AT EACH OTHER))



        ---------------
        H   H
4  A:     Hu-uun. ((WHILE PUTTING THE CUP DOWN))
           I see

          'I see.'

        --------------
5  B:


        --------------------
6  A:   Anoo otsutome--
        well   work

        'Well, your work--'

        --+++++++++++
7  B:   ((RAISING THE COFFEE CUP AND DRINKING COFFEE))


        -------------------------------------------
8  A:   Otsutome shtie-irassharu toki ni, ((WHILE STIRRING HER COFFEE))
        were working              when at

        'When you were working,'

        ++++++++++++++++++++++++
9  B:   ((PUTTING THE CUP DOWN))
```

```
                    -----------------+++++++++
10 A:     shiriawareta [ n    desu ka]?
          got acquainted NOM  BE Q

          'did you get acquainted with him?'


                    +++++++++++---------------------------
11 B:                      [A    watashi ] anoo,
                           ah    I             er

                           'I er'


                                              ++++
12 A:
```

In the shorter extract the bold letters in the transcript) which was used to elicit subjects' responses in Task 1, Task 2, and Task 3, after A drinks coffee, she says "*hu-uun*" with a head nod and starts talking with "*anoo otsutome.*"

7.2 Task 1: Semantic Differential Stimulated Recall Task

This section presents the findings of three key meaning features which were found particularly important in terms of the frequency of initial SD responses. They are *'hanashi-hajimeru aizu o shite-iru*/indicating one begins to talk', 'formality of conversation, and 'social distance'.

7.2.1 Findings

7.2.1.1 Hanashi hajimeru aizu o shite-iru/Indicating one begins to talk

The key meaning feature '*hanashi hajimeru aizu o shite-iru*/indicating one begins to talk' was important for the JNSG in terms of the frequency of initial SD responses, whereas it was not very important to the LJG. Most of the JNSG marked this scale, however, only about half of the LJG did. The pattern of the initial SD

responses in both groups indicated that a single participant signalled that she was going to start talking, as shown on the following scales:

JNSG

Hanashi-hajimeru aizu o --------------------X-- *Hanashi-hajimeru*
shite-iru *aizu o shite-inai*
Indicating one begins Not indicating one
to talk begins to talk

LJG

Hanashi-hajimeru aizu o ————X—————————————————————————— *Hanashi-hajimeru*
shite-iru *aizu o shite-inai*
Indicating one begins Not indicating one
to talk begins to talk

The results of their verbal responses are represented in Table 7.1.

Table 7.1

Display Matrix for *Hanashi-hajimeru aizu o shite-iru*/Indicating one begins to talk

	JNSG	LJG
	Interpretation of key meaning feature	
INDICATING ONE BEGINS TO TALK	++ Indicating R starts to talk (J 2,4) + R is trying to talk about next topic (J 3) + Wonder if she was indicating she starts to talk (J 6) + Signals that she starts to talk (J 7) + Understood that she was going to talk s.t. else (J 8) + Thought it was a signal that she would start to talk next topic (J 10) - Not indicating one starts to talk (J 9)	++++ R indicates she's going to start talking (L2,4,13,14)

Interpretation of contextual elements

ATTITUDES/ FEELINGS	+ Seems like R feels she has to talk (J 2) + L seemed to be waiting for R to talk (J 3) + R indicated understanding of the previous talk (J 8) + They are recalling about what has been said (J 8)	+ R is pondering about what has been said (L14)

Contextualization cues (verbal)

WORDS/ PHRASES	+++ Said "*hu-uun*" (J 3,4,10) +++ Said *anoo*" (J 3,5,7)	+ Says "*uun anoo*" (L13)
PAUSES	++ There was a pause after L's speech (J 2,8)	

Contextualization cues (non-verbal)

HEAD NODS	+ R is nodding (J 3)	++ By nodding her head (L2,4)
EYE CONTACT	+ When L was looking up (J 8)	+ L looked up a bit (L12)
POSTURE	+++ Put the cup down (J 5,6,10)	+ R puts the cup down (L3)

Almost every subject in both groups who marked the initial SD scale judged that the participant on the right was indicating that she was going to start talking. This result was consistent with the result of their initial SD responses.

A difference was found between the two groups in the judgement of contextualization cues. Subjects within the JNSG tended to use WORDS/PHRASES (i.e. *hu-uun* and *anoo*) and POSTURE (i.e. putting the cup down) to judge that the participant indicated she was going to start talking, as for example in: .

215

Japanese 10	*Ocha oite "hu-uun" tte itte tsugi no hanashi o hajimeru aizu ka na tte omoimashita.* ((I) thought it was a signal to start to talk another topic because (she) put the cup down and said "*hu-uun*".)

However, only one Japanese learner made this judgement on the basis of the participant's *hu-uun anoo* and of her putting the cup down, as in:

Learner 13	She says "*uun, anoo*" . . . I thought she indicated that she's gonna start talk again or talk about something else.
Learner 3	She puts the cup . . she plays something with her hand, and she is bringing this new topic of the conversation.

It seems that such a difference in the judgement of the cues caused the difference within the LJG in the interpretation of the key meaning feature.

7.2.1.2 Formality of conversation

The key meaning feature 'formality of conversation' was important for both groups in terms of the frequency of initial SD responses. Eight out of 11 Japanese subjects and ten out of 14 Japanese learners marked this scale. However, a marked difference was found in the pattern of the initial SD responses. The responses of the JNSG tended to indicate that the conversation was slightly formal, whereas those of the LJG tended to show that it was informal, as in:

JNSG

Totemo aratamatte-iru————————————X————————————————— *Totemo kudakete-iru*
Very formal   Very informal

LJG

Totemo aratamatte-iru————————————————————————X———————— *Totemo kudakete-iru*
Very formal   Very informal

This result was consistent with the result of their verbal responses (see Table 7.2).

Table 7.2

Display Matrix for Formality of Conversation in Clip 4

	JNSG	LJG
	Interpretation of key meaning feature	
FORMALITY OF CONVERSATION	+ Formal (J 8) + Seems to be formal (J 9) + A little formal (J 5) + Not informal but not so formal (J 4) - Informal if anything (J 6) - Informal (J 11)	+ Very formal (L9) + Formal than informal (L13) - Not very formal (L11) - - Seems pretty informal (L5,6) - - Informal (L8,10)
	Interpretation of contextual elements	
ATTITUDES/ FEELINGS	+ They watch what they have to say (J 2) + They are formal (J 8) + They felt uneasy (J 9) - They're not formal and not nervous (J 10) - Seems they are friendly (J 11)	+ R is very formal (L3) - Seems pretty relaxed (L5) - - They seemed quite comfortable (L6,11) - Friendly and enjoying each other's company (L10) - They're joking (L11)
BACKGROUND KNOWLEDGE	+ They don't know each other (J 11)	
ROLE RELATIONS		- - They are friends (L1,10) - They seem to be quite good friends (L8)
SETTING		- Informal thing, over a cup of tea, at the table (L1) - The setting they were in (L8)

Contextualization cues (verbal)		

WORDS/ PHRASES	+ Polite lang. e.g., *Otsutome* (J 1) + *Irasshatta n desu ka* is polite (J 4) + R's use of lang. e.g., *desu ka* (J 5) - *Hu-uun* is not so polite (J 4) - Saying "*hu-uun*" while drinking (J 11)	+ R uses *irassharu* (L3) ++ Because of the lang. they use (L9,13)
PROSODIC CUES	+ The way R speaks (J 4) - Laughing (J 10)	- - - - They're both laughing (L5,6,10,11)
SPEAKING TURNS		- Both are talking (L10)
PAUSES	+++ The way they put pauses (J 2,8,9)	- They can have a silence so they can have coffee together (L11)

Contextualization cues (non-verbal)		

EYE CONTACT	+ R diverts gaze direction (J 2) - R is not looking at the other after putting the cup down (J 3) - R is looking at the other while drinking (J 11)	
FACIAL EXPRESSIONS		- Both are smiling (L10)
POSTURE	+ R is touching things (J 2) + R leaned the head to one side a little (J 2) - If R puts the cup and then look at the other and talk, it would be more formal (J 3) - Because they are drinking tea (J 6) - Look at the other and says 'huun' while drinking coffee (J 11)	- They were using their hands to express (L6) - Drinking coffee (L10)

The analysis of verbal responses showed a difference between the two groups in the perception of contextualization cues (see Table 7.2). Japanese subjects had some tendency to judge it on the basis of WORDS/PHRASES (i.e. the participant's use of polite language), and PAUSES, as the following extracts show:

Japanese 9
Aratamatte-ru kanji ga suru n desu. Ma no tori-kata ga shitashii aida no ja nai tte iu ka, chotto ma ni komatte-shimatta yoo-na, hanashi ni togirete komatte-iru yoo-na ki ga shita node foomaru ka na to. ((I) have an impression that it's formal. (I thought) the way (they) put pauses was not used among people of a close relationship, like (they) had a trouble with dealing with the pause or with filling the gap, so (I) thought it's formal.)

Japanese 1
Shaberikata. Teenee na no to issho na n desu kedo, otsutome tte iu no to ka, keego. Teenee na kotoba o tsukatte-iru kara. (The way (she) speak. It's the same as polite, for example, *otsutome* is polite language. Because (she) is using polite language.)

Japanese learners also judged from the participant's use of polite language that the conversation was formal, for example:

Learner 13
Just by their languages, not really really formal but it's not informal, like formal than informal.

However, no Japanese learners made this judgement on the basis of the pause in the conversation. On the contrary, one Japanese learner linked the silence in the conversation to the judgement that it was informal, as in:

Learner 11
Not very formal. They are joking and laughing, and they're comfortable enough they can .. have a silence so they can have coffee together.

Further, as in the above extract, there was some tendency for subjects within the LJG to focus on the participants' laughter, which led them to judge that the conversation was informal. Here is an another example:

> Learner 6 I thought it's pretty informal. They were laughing and using their hands to express. They seemed quite comfortable together.

Thus, the difference in the perception and interpretation of contextualization cues led to different interpretations of the formality of the conversation.

7.2.1.3 Social distance

The key meaning feature for 'social distance' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. All the Japanese subjects and almost every Japanese learner marked this scale. However, the results of their initial SD responses showed some difference, as in:

JNSG

Totemo shitashii kankei ――――――――――――――――X――――――――――― *Totemo tooi kankei*
Very close relationships   Very distant relationships

LJG

Totemo shitashii kankei ――――――――――X――――――――――― *Totemo tooi kankei*
Very close relationships   Very distant relationships

As shown in the above scales for the initial SD responses, the response of the JNSG tended to indicate that the relationship was slightly distant, whereas those of the LJG tended to show that it was slightly close.

Table 7.3

Display Matrix for Social Distance in Clip 4

	JNSG	LJG
	Interpretation of key meaning feature	
SOCIAL DISTANCE	+ Close rela.ship (J 11) + Not so close but maybe close (J 6) - Doesn't seem like they have a close rela.ship (J 1) - Not close (J 9) - - - Not so close (J 3,4,7) - Distant rela.ship (J 2) - Quite distant rela.ship (J 8)	+ They are quite close rela.ship (L1) +++ Close rela.ship (L4,8,10) + Little more to the close (L5) + A lot closer than what I thought last time (L6) + Slightly closer (L12) - Distant rather than close rela.ship (L7) - Close rela.ship, not really (L9) - Don't think they have an overly close rela.ship (L11) - More towards distant (L13)
ATTITUDES/ FEELINGS	+ Doesn't look like they were formal or nervous (J 10) + Trying to know each other (J 11) + Looks like they are on good terms with each other (J 11) - They watched what they had to say (J 2) - They are formal (J 8) - Felt that they felt awkward about the silence (J 9)	+ They were ease with each other (L5) + They seem quite comfortable together (L6) + Basically they are comfortable with each other (L11) + Friendly, enjoys each other's company (L10) + They are informal (L10) - R is very formal (L3) - R is being formal (L9) - R has been nice to her (L3) - They seem to be polite to each other (L11) - They have to pay the right amount of attention (L11) - Not quite comfortable (L13)
BACKGROUND KNOWLEDGE	- They just met each other (J 4)	- Ease with each other but not as they know each other very well (L5)

ROLE RELATIONS		++ They are friends (L1,10) + They seem to be quite good friends (L8) - R is not good friends with L (L3) - By being formal you're actually the one who is more powerful (L9)

Interpretation of contextual elements

FORMALITY OF CONVERSATION	- Formal (J 9)	+ Pretty informal (L6) + Informal (L8) + Seemed to have con. like good friends would have (L8) - It's quite polite (L13)
SETTING	+ Drinking tea (J 6) + Looking at the other saying "*huun*" while drinking coffee (J 11)	+ Informal setting, over a cup of tea, at the table (L1) + The setting they were in (L8) + Drinking coffee (L10)

Contextualization cues (verbal)

WORDS/ PHRASES	- The use of polite lang. (J 1) - *Anoo* is indirect (J 3)	- She uses words like *irassharu* (L3) - Just by the way they were talking (L13)
PROSODIC CUES	++ Laughing (J 6,10) - The way they talk (J 7)	++++ They were laughing together (L4,6,10,12) - L was laughing but it didn't seem genuine (L11)
SPEAKING TURNS		+ They don't seem to be dominating the other (L1) + They were listening to each other. Both of them are talking (L10)
PAUSES	- - - The way they put pauses (J 2,8,9) + Tempo of the con. (J 5)	

Contextualization cues (non-verbal)		
HAND MOVEMENT		+ Using hands to express (L6)
FACIAL EXPRESSIONS	+ Both had a smile face (J 5)	'
POSTURE		- Body lang. seems to be a bit awkward (L7) - Just the way they're sitting (L13)

The results presented in Table 7.3 show that subjects within the JNSG tended to judge the relationship as distant while subjects within the LJG had a tendency to judge it as close. This result was consistent with the result of their initial SD responses for both groups.

A difference was found between the two groups in the procedure for their inferences. Although the JNSG did not provide many comments, they had some tendency to focus on PAUSES to judge that the relationship was distant, as for example in:

Japanese 2   *Shitashii kankee ja nai desu ne. Sugoku ma ga aru shi, kotoba o erande hanashite-iru kanji ga shita shi.* (The relationship is not close. Because there were long pauses, and (I) had an impression that (they) watched what (they) had to say.)

However, no Japanese learner made any comments on the pause in the conversation.

Subjects within the LJG, on the other hand, tended to rely on the participants' laughter, and judged that the relationship was close, as in:

Learner 4   I thought it was a close relationship in this one. Because they were laughing together.

Such a difference in the judgement of contextualization cues seemed to cause the difference in the interpretation of 'social distance'.

Furthermore, the results showed a difference within the LJG in the interpretation of the participants' laughter. Although some learners judged from the laughter that it was a close relationship one learner interpreted it in a quite different way, as in the following extract:

Learner 11   I don't think they have an overly close relationship because the girl (L), she was laughing but it didn't really seem genuine. It's just sort of cut off a half way through. They seemed to be polite to each other.

It seems that the above learner observes the laughter more carefully than the other learners who reported on the cue. Such a difference in the interpretation also caused different interpretations of 'social distance'.

7.3 Task 2: Stimulated Recall Task

The SR task asked subjects to make comments on a very short excerpt in the video clip to which the researcher pointed.

7.3.1 Findings

The results presented in Figure 7.1 show some differences between the JNSG and the LJG in the interpretation of the very short excerpt.

<u>Figure 7.1.</u> A comparison of interpretations made by the JNSG and the LJG in the SR task in clip 4
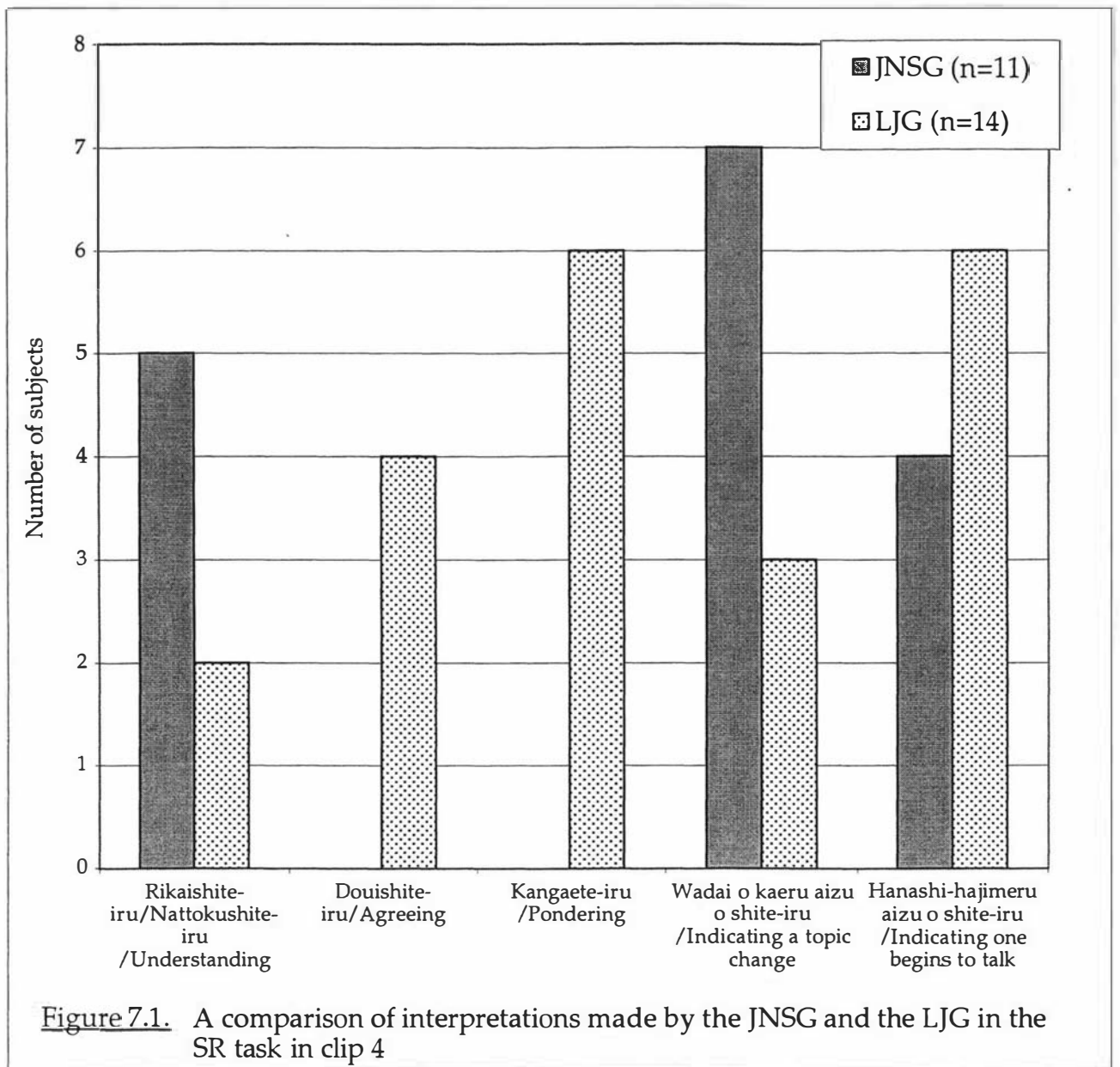
The interpretations of 'understanding' and 'topic change' were more important to the JNSG than to the LJG, whereas the interpretations of 'agreeing' and 'pondering' were more important to the LJG than to the JNSG. About half of the JNSG made the interpretation of 'understanding', while only two learners did. For example, a Japanese subject reports:

| Japanese 11 | "*Honto ni rikai shite-ru n da yo.*" "*Uun wakaru wakaru.*" *Honto ni shizen ni dete-kita yatsu no yoona ki ga shimasu ne.* ("(I) really understand." "Yeah, I see." (I) feel that it really came out naturally.) |

For the interpretation of 'topic change', although only three Japanese learners provided this interpretation, more than half of the JNSG did, as in:

| Japanese 10 | *Ba o tsunagu tame ni "hu-uun" tte iinagara tsugi no wadai o sagashite-irassharu kanji ga shimashita.* ((I) had an impression that (she) was looking for a new topic while (she) was saying "*hu-uun*" to maintain the conversation |

A marked difference was found in the interpretation of 'agreeing'. Some Japanese learners made the judgement of 'agreeing', as in:

| Learner 10 | She is maybe agreeing with what the other person says. |

However, no Japanese subject made any such interpretation.

Another marked difference was found in the interpretation of 'pondering'. About half of the LJG judged that the participant was pondering, as for example in:

| Learner 2 | That point she's just pondering on the idea. |
| Learner 14 | Yeah, that's pondering thing. |

These subjects were confident in the 'pondering' interpretation as the above extracts indicate. However, no Japanese subject made any such interpretation.

7.4 Task 3: Multiple-Choice Task

The MC task in Clip 4 consisted of four questions: 1) interpretations of the meaning of the cue; 2) formality of conversation; 3) social distance; and 4) power relationships.

7.4.1 Findings

The following small sections present the findings from Questions 1 and 3. The results from Questions 2 and 4 are not reported since both groups showed a similar pattern in their responses.

7.4.1.1 Question 1: Selecting interpretations

Question 1 asked subjects to select interpretations of the meaning of the cue. The results of the responses are displayed in Figure 7.2.
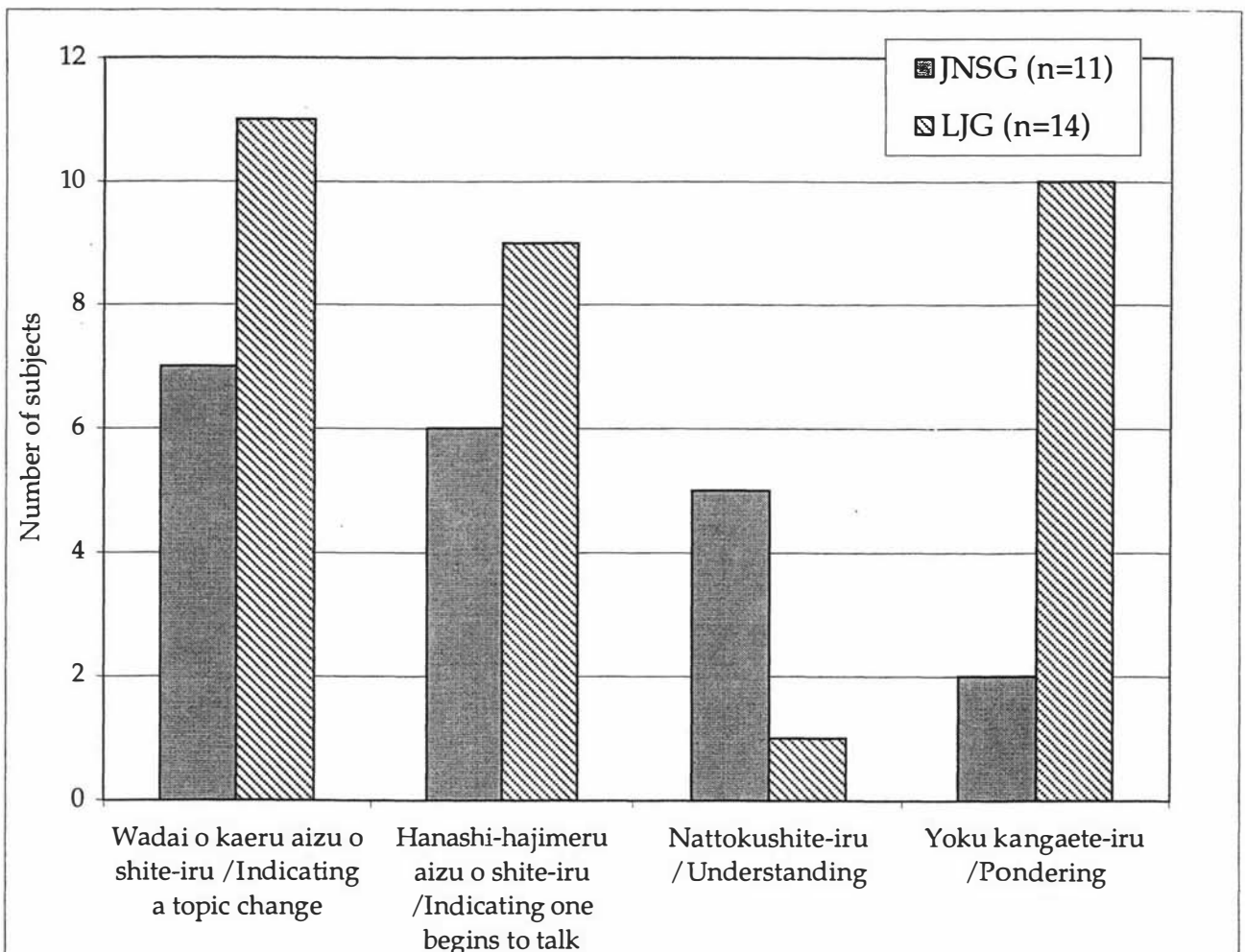
Figure 7.2. A comparison of interpretations selected by the JNSG and the LJG in the MC task in clip 4

Table 7.4

Mean Rankings in the MC Task in Clip 4

	JNSG	LJG
Wadai o kaeru aizu/ Topic change	1.7	1.9
Hanashi-hajimeru aizu / Beginning to talk	1.7	1.9
Nattoku/ Understanding	1.6	1.2
Yoku kangaete-iru/ Pondering	2.0	1.5

The interpretations of 'topic change' and 'beginning to talk' were relatively important for both groups. However, some differences were found in the interpretations of 'understanding' and 'pondering'. About half of the JNSG judged that the participant was indicating 'understanding', whereas only one learner did. For the interpretation of 'pondering' 10 out of 14 learners made this interpretation, while only two Japanese subjects did. Table 7.4 also indicates that the interpretations of 'understanding' and 'pondering' were important to the JNSG and the LJG respectively.

This result was consistent with the result from the SR task, namely that the interpretation of 'understanding' was more important to the JNSG than to the LJG, while the interpretation of 'pondering' was more important to the LJG than to the JNSG.

7.4.1.2 *Question 3: Social distance*

Question 3 asked subjects to make judgements about the social distance of the participants. Figure 7.3 presents the results of the responses.
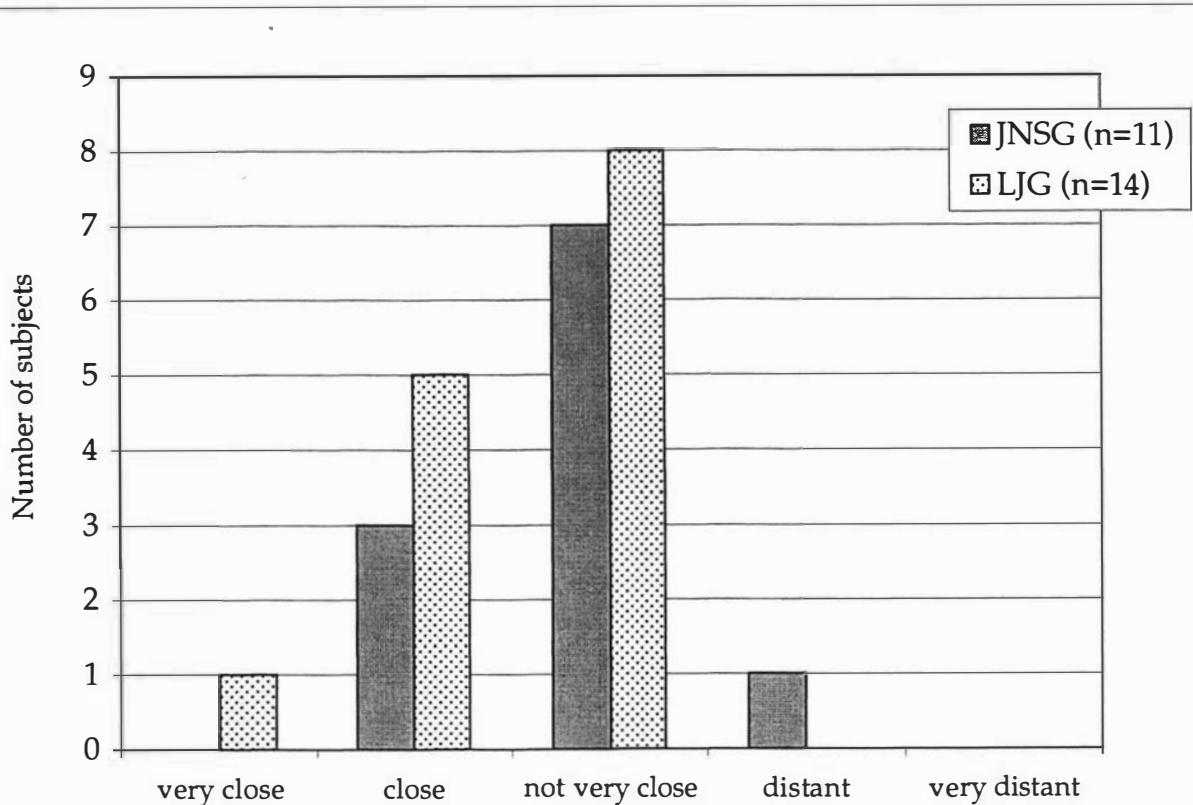
Figure 7.3. A comparison of judgements made by the JNSG and the LJG about the social distance in clip 4

There was some difference between the two groups in the judgement of the social distance. The responses of the JNSG indicated that the relationship was slightly more distant than those of the LJG did. This result was consistent with the result from the SD stimulated recall task (see section 7.2.1.3).

7.5 Summary

This chapter has presented the findings from the SD stimulated recall task, the SR task, and the MC task in Clip 4 including the verbal cue *hu-uun*. The study has revealed that there were marked differences between the JNSG and the LJG in the judgement and interpretation of the cue *hu-uun*. The following is a summary of the main findings from Clip 4:

1) Differences were found between the two groups in the interpretations of the formality of the conversation and the social distance of the participants;

2) Differences were found between the two groups in the procedure for the inference of three key meaning features 'indicating one begins to talk', 'formality of conversation', and 'social distance';

3) The interpretations of 'understanding' and 'topic change' were much more important to the JNSG than to the LJG;

4) The interpretations of 'agreeing' and 'pondering' were important to the LJG but not to the JNSG in the SR task;

5) The interpretation of 'understanding' was much more important to the JNSG than to the LJG, whereas the interpretation of 'pondering' was much more important to the LJG than to the JNSG;

6) Shifts in interpretation were found for both the JNSG and the LJG;

The following table represents the types of knowledge used by Japanese subjects and learners of Japanese to interpret the verbal cue *hu-uun* in the conversation clip:

Table 7.5

Representation of Knowledge of the Cue *Hu-uun*

	JNSG	LJG
Yoku kangaete-iru/ Pondering	-	#
Omoidashite-iru / Recalling	-	-
Nattokushite-iru/ Understanding	+	#
Wadai o kaeru aizu o shite-iru/ Topic change	+	+
Hanashi-hajimeru aizu o shite-iru/ Indicating one begins to talk	+	+
Teinei de aru/ Polite	-	-
Kansetsuteki / Indirect	-	-
Formality of conversation	+	#
Social distance	+	#
Power relationships	-	-

Note. A + sign in the column for Japanese native speakers indicates the types of knowledge that are required to interpret the cue *hu-uun*, and a + sign in the column for learners of Japanese indicates the types of knowledge that they have acquired, and a # sign the elements of knowledge that are misunderstood by learners of Japanese.

CHAPTER 8

TURN-TAKING 2:

YIELDING A TURN TO SPEAK

8.0 Introduction

This chapter presents the findings from data analysis in Clip 5 including head nods signalling that a participant is yielding a turn to speak. First, a brief background to the conversation clip is provided, and then the findings from SD stimulated recall task, SR task, MC task and Ranking task are presented. The results from Rating task are not reported since the responses of the JNSG were varied. The main findings are summarized in the final section.

8.1 Background to the Conversation Clip 5

The conversation clip 5 is taken from the same 30-minute conversation as the one used for Clips 2 and 4, and includes head nods indicating the interpretation of 'yielding a turn to speak'. The participants are a 30-old female Japanese (A - sitting on the right in the screen) and a 29-year-old female Japanese (B - sitting on the left in the screen); they had not met before this conversation (see section 6.1 for more details of the participants). The extract begins with A telling B about students learning Japanese. The following is a transcript of the clip (see pp. 61-63 for the transcription conventions):

Transcript 5: Turn-taking 2 *Head nods*

```
           +++++++++++
1  A:      [Chuugokugo to],= ((USING HAND GESTURES))
           Chinese      and


           +++++++++++++++++
           [H    H     H]H  H
2  B:                    =A hai.
                          ah  yeah

                          'Oh I see.'

                          ++++
3  A:


           ----------------------------------
                          H
4          nihongo  to  shite-iru  toka,
           Japanese and is doing   or

           'They are studying Chinese and Japanese.'

           +++++++++++++++++++
5  B:


           ++++++++++++++++++++++++++++++++++++
                                            H
6  A:      demo sorezore nihongo ga  yappari  suki de ne,
           but  each     Japanese S as expected like  BE FP

           'But everyone seems to like Japanese and,'

           ++++++++++++++++++++++++++++++++++++
7  B:


           +++++++++++++++++
                          H
8  A:      tsuzukete-ru mitai ne.
           continue      seem FP
           'continue studying it.'

           +++++++++++++++++
                          H
9  B:
```

```
                                        ++++
                                         H
10 A:


                                     ++++
                                      H
11 B:


                                    +++++
                                     H
12 A:                               Uun.


                                  +++
13 B:


        - - - - - - - -
14      Nihon de,
        Japan  in

        'In Japan,'

        +++++++
14 A:


        -----------------------------------------------
15 B:   yonen-kan benkyoshite-iru hitotachi,
        four years  are studying      people


        +++++++++++++++++++++++++++++++
16 A:


        ++++++++++++++++++
17 B:   takusan  imasu   yo ne.
        many    there is FP  FP

        'we have many people studying for four years, right?'

        ++++++++++++++++++
18 A:
```

In the shorter extract (the bold letters in the transcript) which was used to elicit subjects' responses in Task 1, Task 2 and Task 3, after A has said that students seem to continue their study in Japanese because they like it (lines 6-8), both participants nod to each other (lines 9-12) until B starts talking (line 14).

8.2 Task 1: Semantic Differential Stimulated Recall Task

This section presents the findings of four key meaning features *'douishite-iru* / agreeing', *'kugiri o tsukete-iru* / punctuating', *'hanasu ban o yuzutte-iru* / yielding a turn to speak', and 'social distance' which were found particularly important in terms of the frequency of initial SD responses.

8.2.1 Findings

8.2.1.1 Douishite-iru/Agreeing

The key meaning feature *'douishite-iru*/ agreeing' was relatively important both for the JNSG and the LJG in terms of the frequency of initial SD responses. Eight out of 11 Japanese subjects and more than half of the LJG marked this scale. The subjects in both groups tended to indicate it positively, as shown on the following scales for the initial SD responses:

JNSG

Douishite-iru --------------------X-- *Douishite-inai*
Agreeing   Not agreeing

LJG

Douishite-iru -------X-- *Douishite-inai*
Agreeing   Not agreeing

This result was consistent with the results of their verbal responses, which are represented in Table 8.1.

Table 8.1

Display Matrix for *Douishite-iru* / Agreeing

	JNSG	LJG
	Interpretation of key meaning feature	
AGREEMENT	+ Both agree (J 11) ++++ L agrees (J 4,5,6,10) + Looks like L agrees a little (J 7) + R is seeking agreement (J 2) - L might not agree (J 3)	+++ Both agree (L1,2,7) + They did seem to agree but not strong agreement (L8) +++ L was agreeing (L4,6,13) + L sort of agrees (L9)
	Interpretation of contextual elements	

ATTITUDES/
FEELINGS
	+ Not sure if L is responding (J 3)
	+ L is responding like 'hai hai' (J 4)
		+ L doesn't respond very strongly
		  (L9)
		+ L is thinking about what R is
		  thinking (L9)
		+ L's responding to what R's saying
		  (L13)

	Contextualization cues (verbal)	
WORDS/ PHRASES	- L would've said "*soo yo ne*" (J 3)	+ L says "*uun*" twice (L9)
TOPIC	- The topic was changed quickly (J 8)	
SPEAKING TURNS	+ L responds soon after R's speech (J 1)	+ L said s.t. right after R (L13)

Contextualization cues (non-verbal)

HEAD NODS	+++++ L is nodding like *uun* (J 1,7,8,10,11) + R is nodding several times (J 2) + Both making *aizuchi* (J 11)	+++ Both are nodding (L1,2,7) + Both are nodding their head but not as strong as on the other clips (L8) + When L nods her head(L4) + L's sort of nodding her head while R was talking (L13)
EYE CONTACT	+ Both spend more time looking at each other (J 11)	

The analysis of verbal responses revealed that all the subjects in both groups except one Japanese subject judged that a single participant or both participants were agreeing.

A difference was found between the two groups in the judgement of the participant who indicated 'agreement'. Most of the Japanese subjects made the judgement that the participant on the left agreed, as in:

Japanese 7   *Hidari no kata wa "uun" (nodding) tte chotto dooishite-iru yoosu da to omoimashita.* (The person on the left looked like agreeing by nodding.)

For the LJG, on the other hand, half of the learners indicated that both participants agreed. That is, they judged that the participant on the right also agreed, for example:

Learner 7   They're both nodding. It seems like the conversation is going well. And also they're agreeing. They agree with how they feel about this topic. It seems to indicate it by the nodding.

However, only one Japanese subject made such a judgement.

8.2.1.2 *Kugiri o tsukete-iru/Punctuating*

The key meaning feature *'kugiri o tsukete-iru/*punctuating' was relatively important for the JNSG, however, it was not important for the LJG. More than half of the JNSG marked this scale, whereas only three Japanese learners did.

JNSG

Kugiri o tsukete-iru ------------------------X------————————----------------- • *Kugiri o tsukete-inai*
Punctuating   Not punctuating

LJG

Kugiri o tsukete-iru ------—X-- *Kugiri o tsukete-inai*
Punctuating   Not punctuating

As the above scales for the initial SD responses show, the subjects in both groups tended to indicate the meaning positively. This result was consistent with the result of their verbal responses, as represented in Table 8.2:

Table 8.2

Display Matrix for *Kugiri o tsukete-iru* / Punctuating

	JNSG	LJG
	Interpretation of key meaning feature	
PUNCTUATION	+++ R is punctuating the con. (J 2,7,11) + Seems like both punctuated the con. (J 3) + Feel like a punctuation(L) (J 5)	+++ L is punctuating the con. (L1,9,12)
	Contextualization cues (verbal)	
WORDS/ PHRASES	++++ R said *"desu ne"* (J 2,3,7,11) ++ Saying *"uun"* (J 3,7)	+ L says *"uun"* twice (L9)

238

SPEAKING TURNS	+ L started making her comment (J 5) - L started talking right after R (J 8)	
PAUSES	- No pause, L started talking right after R (J 8)	+ After L starts a new sentence, and she has a pause allowing R to have a turn to speak (L1) + They were pausing a little bit (L12)

Contextualization cues (non-verbal)

HEAD NODS	+ Both are nodding the head (J 2) + R is nodding the head (J 7) ++ L is nodding the head (J 5,8)
EYE CONTACT	+ L's eye movement (J 5)

A marked difference was found between the two groups in the judgement of the participant indicating 'punctuation'. Subjects within the JNSG had a tendency to judge that the participant on the right was indicating this, whereas the Japanese learners judged that the participant on the left did.

The results showed some tendency for Japanese subjects to judge from the particle *ne* that the participant on the right punctuated the conversation, as for example in:

Japanese 2 | *Kaiwa ni kugiri o tsukete-iru tte iu no wa sono "desu ne" toka, kono nani ka kubi o hutte kugiri o tsukete-iru.* (As for punctuating the conversation, (she) is punctuating with "*desu ne*" and by nodding the head.)

In addition, some Japanese subjects perceived head nodding as important, and judged from the head nods that a single participant or both participants

punctuated the conversation. However, none of the three learners made any comments on the particle *ne* and the head nods.

8.2.2.3 Hanasu ban o yuzutte-iru/Yielding a turn to speak

The key meaning feature *'hanasu ban o yuzutte-iru*/yielding a turn to speak' was important for both the JNSG and the LJG in terms of the frequency of initial SD responses. More than half of the JNSG and most of the LJG marked this scale. Although the subjects in both groups indicated it positively, the initial SD responses of the LJG tended to indicate it more positively than those of the JNSG, as shown on the following scales:

JNSG

Hanasu ban o -----————————------------------------X———-------------------------------————————---- *Hanasu ban o*
yuzutte-iru   *yuzutte-inai*
Yielding a turn to speak   Not yielding a
turn to speak

LJG

Hanasu ban o ----------—X———-----------------— --------—————————-----------------— ---------- *Hanasu ban o*
yuzutte-iru   *yuzutte-inai*
Yielding a turn to speak   Not yielding a
turn to speak

The results of their verbal responses are displayed in Table 8.3.

Table 8.3

Display Matrix for *Hanasu ban o yuzutte-iru*/Yielding a turn to speak

	JNSG	LJG
	Interpretation of key meaning feature	
YIELDING A TURN TO SPEAK	+++ R is yielding a turn (J 2,3,11) + R might've gave a turn (J 8) + R had a feeling that she wanted to give a turn (J 5) + R makes a sit. where L can talk (J 7)	+ Both are yielding a turn (L6) + L is yielding a turn (L2) ++++ R is yielding a turn (L1,4,5,13) + Seems to give L the opportunity to speak (L7) + R is sort of yielding a turn (L11) + R was hoping that L talks (L3) + R was expecting L to talk (L12)
	Interpretation of contextual elements	
ATTITUDES/ FEELINGS		+ R is just encouraging her to talk (L7) + L was holding back slightly (L12) + R was wondering waiting for L to speak (L12) + L is not prepared to say yet (L12)
	Contextualization cues (verbal)	
WORDS/ PHRASES	+++ Use of *nee* or *desu ne* (J 5,7,11) + Saying "*uun*" "*uun*" (J 7)	+ R says "*uun*" (L14)
SPEAKING TURNS	+ L started talking right after R (J 8)	+ L goes on to the speak (L2) +++ R stops talking (L4,12,14) + R talks, both are nodding, and L starts talk (L7) + When R finishes saying L soon starts speaking (L13)

PAUSES	+ No pause, L started talking right after R (J 8)	+ L has a pause allowing R to have a turn (L1) + There's a little pause after R finished (L3) + When R finishes saying L soon starts speaking (L13)

Contextualization cues (non-verbal)

HEAD NODS	+++ By nodding the head(R)(J 2,3,7)	+ Both were nodding (L2) ++ R keeps nodding (L4,12) + Nodding seems to give L the opportunity to speak (L7) + R nods her head and says 'off you go' (L14)
FACIAL EXPRESSIONS		+ R smiles (L7)

The analysis of verbal responses revealed that all the subjects in both groups judged that a single participant or both participants were indicating 'yielding a turn to speak'. This result was consistent with the result of their initial SD responses in that all the responses indicated it positively, although the verbal responses did not show any difference in the intensity of their interpretations of the key meaning feature.

A marked difference was found between the two groups in the judgement of contextualization cues. Subjects within the JNSG had a tendency to judge from the particle *ne* and the head nods of the participant on the right that she yielded a turn to speak, as for example in:

Japanese 11	*Kaiwa ni kugiri o tsukeru koto ni yotte, hanasu ban o yuzutte-iru tte iu. "Desu ne" tte, soko de kitte-ru tte iu ka, "Itte-kuremasen ka" mitai na. "Watashi no ii-tai koto wa kore dake yo" de, "kondo wa anata no ban yo" tte kanji de.* (By punctuating the conversation (she) was yielding a turn to speak. With "*desu ne*" (she) punctuated it, like "Will (you) say something?" It's like "That's all I want to say" and "It's your turn.")
Japanese 2	*Migi gawa no hito ga koo unazukinagara, chotto matte, hanashi no ban o mukoo ni yuzutte, hentoo o matte-iru.* (While the person on the right is nodding, (she) waits for a moment, yields a turn to speak to the other, and is waiting for a response.)

The head nods of the participant on the right were also important for Japanese learners to make the judgement that she was yielding a turn to speak, as in:

Learner 4	The person (R) is yielding a turn to speak when she stops talking and keeps nodding. It's almost as if she's indicating that she's finished talking.

However, no Japanese learners made any comment on the particle *ne*.

8.2.2.4 Social distance

The key meaning feature for 'social distance' was important for both groups in terms of the frequency of initial SD responses. Most of the JNSG and 11 out of 14 Japanese learners marked this scale. The following scales show the pattern of the initial SD responses for each group:

JNSG

Totemo shitashii kankei ------------------------------------X-- *Totemo tooi kankei*
Very close relationships   Very distant relationships

LJG

Totemo shitashii kankei ------------------------------X-- *Totemo tooi kankei*
Very close relationships   Very distant relationships

The responses of the LJG tended to indicate somewhat 'closer' than those of the JNSG. This result was consistent with the result of their verbal responses (see Table 8.4).

Table 8.4

Display Matrix for Social Distance in Clip 5

	JNSG	LJG
	Interpretation of key meaning feature	
SOCIAL DISTANCE	++ Becoming closer (J 4,5) + Closer to a close rela.ship (J 10) + Close rela.ship (J 11) - Feel like not very close (J 1) - They might be close actually but... (J 2) - If they were close, . . (J 3) - A little distant (J 6) - Distant rela.ship (J 8) - Not close, feel like they are distant (J 9)	+ Close rela.ship (L4) + Seems quite close (L6) + Fairly a close rela.ship (L8) + It's like relaxed rela.ship (L14) - Wasn't that close (L2) - Sort of a little bit more of distant side (L11) - They aren't close (L13)
ATTITUDES/ FEELINGS	- L is listening carefully (J 1) - R doesn't speak in a pushy way (J 3) - They don't feel at ease (J 8) - Both pay respect to each other (J 9)	+ Seemed quite relaxed and more easy going (L4) + They are quite happy (L6) + They just feel at ease to each other (L8) + They seemed a bit more relaxed now than before (L14) - They just seem uncomfortable (L3)

BACKGROUND KNOWLEDGE		+ They seemed to know each other (L12)
ROLE RELATIONS	+ Two females are talking (J 4)	+ Not best friends (L4) + They are good friends (L8) + They are friends (L10) + Slightly closer but not really friends as such (L14) - They aren't not really good friends (L3)
GENDER	+ Two females are talking (J 4)	
PERSONALITY	- R may be a person who speaks in a soft tone (J 3)	

Interpretation of contextual elements

FORMALITY OF CONVERSATION	- Formal (J 2)	+ A little bit informal (L4) + Informal (L6) + Not formal (L12) - Fairly formal (L3) - More formal (L10)
SETTING	- There is nothing on the table (J 2)	

Contextualization cues (verbal)

WORDS/ PHRASES	+ Not using formal lang. (J 10) - Using honorifics (J 9)	
PROSODIC CUES	- The tone of R's voice is soft (J 3)	+ Just the way they are talking (L8)
TOPIC	+ Talking about their own things (J 4)	+ They are quite happy to talk about anything (L6)

SPEAKING TURNS	+ Give each other opinions (L6) + More interaction (L12) - Need to keep the con. going somehow (L3)

Contextualization cues (non-verbal)

POSTURE	+ Their posture, the directions of their faces and bodies (J 11)	

FACIAL EXPRESSIONS		+ The way they were smiling (L4)

A marked difference was found between the two groups in the interpretation of ATTITUDES/FEELINGS. Japanese subjects judged that the participants did not feel at ease or both paid respect to each other, whereas Japanese learners judged that they seemed relaxed or they felt at ease, as in the following extracts:

Japanese 8   *Otagai gikushakushite-iru to iu ka, chotto kinchoo no naka de yararete-iru kaiwa da to omou node, aratamatte-iru to, tooi kankee da to omoi masu.* ((I) think (they) feel at unease to each other, or are having the conversation under tension, so (I) think it's formal and the relationship is distant.)

Learner 8   I think they've got fairly a close relationship. They are good friends. They just feel at ease to each other. I find it quite hard to pin point what it is. Just the way they are talking.

The interpretations of Japanese subjects in the component of ATTITUDES/ FEELINGS were associated with the judgement that the relationship was not close, whereas most of the responses of Japanese learners were associated with the judgement that it was close.

8.3 Task 2: Stimulated Recall Task

The SR task asked subjects to make comments on a very short excerpt in the video clip to which the researcher pointed.

8.3.1 Findings

Some differences were found between the JNSG and the LJG in the interpretation of the very short excerpt (see Figure 8.1).

Figure 8.1. A comparison of interpretations made by the JNSG and the LJG in the SR task in clip 5
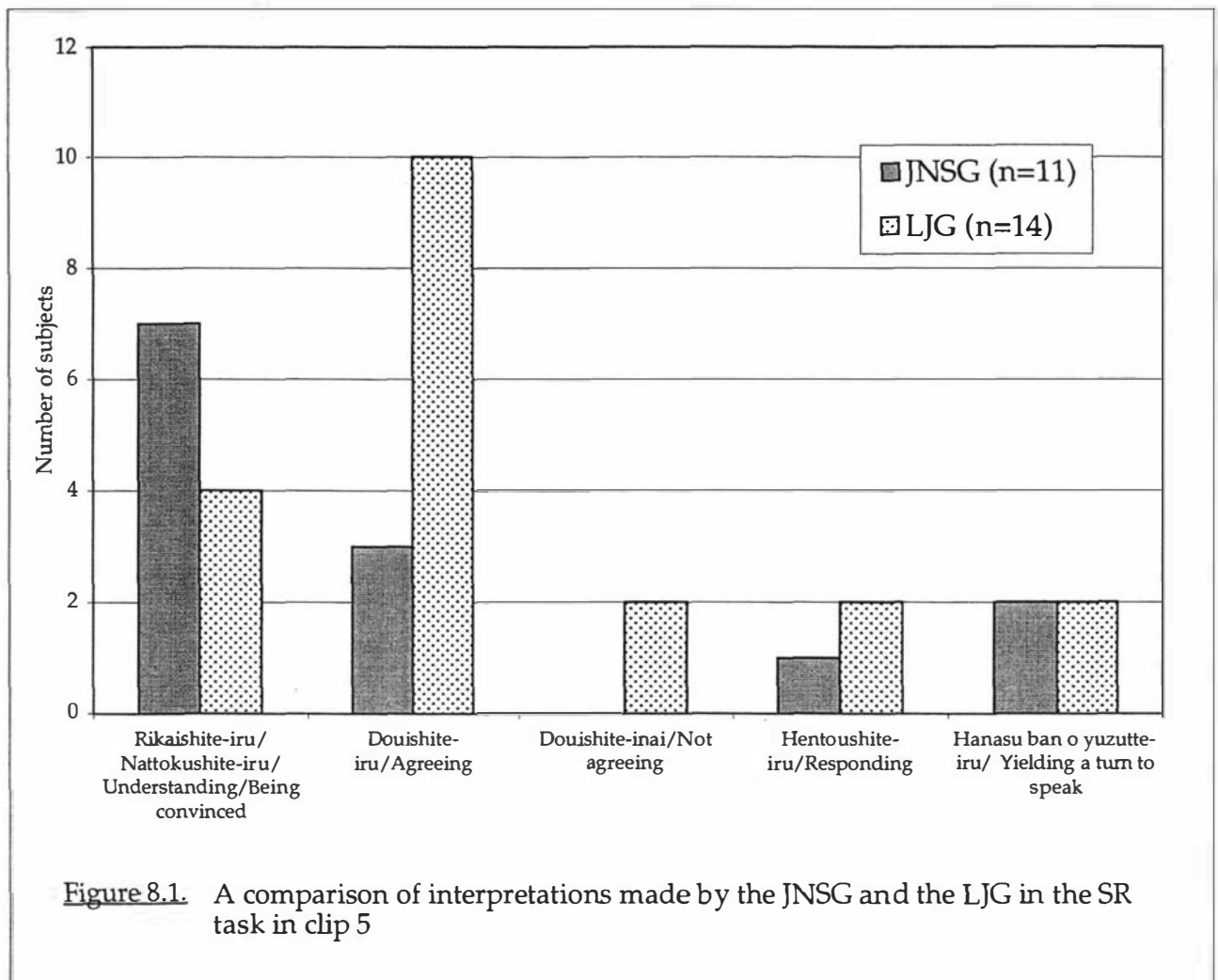
As Figure 8.1 displays, a difference was found in the interpretation of 'understanding/being convinced'. Although only four Japanese learners made this interpretation, more than half of the JNSG did, as in:

Japanese 8   *Hidari no kata wa migi-gawa no hanashi o kiite-ite,*
nattokushite-iru to iu no o tsutaeru tame ni shite-iru to
omoimasu. Migi no kata wa hanasarete-iru naiyoo ni taishite
nattokushite-iru no de wa nai ka to omoimasu. ((I) think the
person on the left is listening to the person on the right
and is doing (head nodding) to indicate that (she) was
understanding. (I) think the person on the right is
convinced of what (she herself) is talking about.)

The interpretation of 'understanding/being convinced' was most important to the JNSG in this task although it was not used in the SD stimulated recall task.

Subjects within the LJG, on the other hand, tended to judge that a single participant or the participants were indicating 'agreement'. More than half of the LJG made this interpretation, although only three Japanese subjects did. Here is an example from a learner's report:

Learner 10   The girl (L) was agreeing with what she said. Showing her acknowledging what the other lady said, and she moved on to compare her story. She (R) agrees with what she says. She thinks what she says is correct so she is nodding.

This result was consistent with the result from the SD stimulated recall task in terms of the interpretation but not in terms of the frequency of the responses: more learners made the interpretation of 'agreement' in this task than in the SD stimulated recall task.

A shift in interpretation was found in the report of a Japanese learner. In the SD stimulated recall task, the learner reports:

Learner 5   She (R) is just explaining. So it wasn't really agreement.

However, the same learner reports in the SR task:

Learner 5   She (R) is agreeing with what she said herself. I think
                      she's agreeing.

Shifts in interpretation will be explored further in Chapter 9.

8.4 Task 3: Multiple-Choice Task

The MC task in Clip 5 consisted of four questions: 1) interpretations of the
meaning of the cue; 2) formality of conversation; 3) social distance; 4) power
relationships.

8.4.1 Findings

The following small sections present the findings from Questions 1 and 4. The
results from Questions 2 and 3 are not reported because no marked difference was
found between the JNSG and the LJG in the overall tendency of their responses.

8.4.1.1 Question 1: Selecting interpretations

The results of the responses are presented in Figure 8.2 and Table 8.5.

Figure 8.2.   A comparison of interpretations selected by the JNSG and the LJG in
              the MC task in clip 5
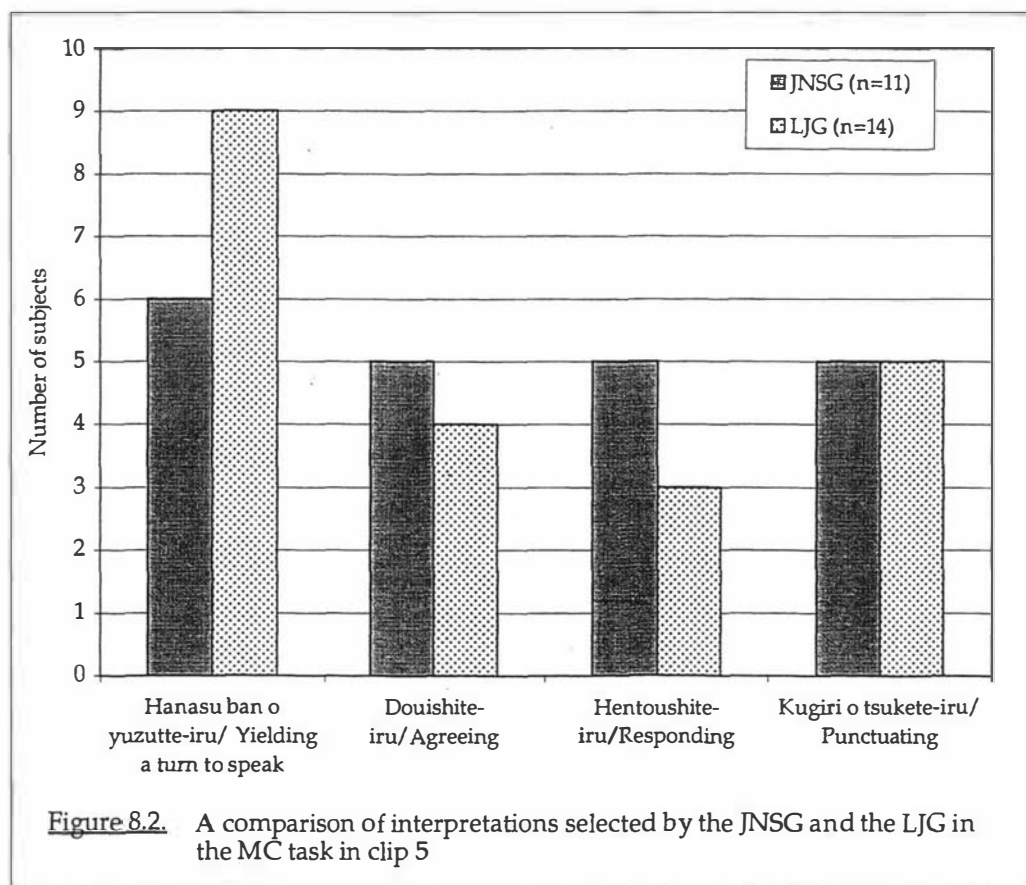
Table 8.5

<u>Mean Rankings in the MC Task in Clip 5</u>

	JNSG	LJG
Hanasu ban o yuzutte-iru/Yielding a turn to speak	2.0	1.2
Douishite-iru/Agreeing	1.0	1.5
Hentooshite-iru/Responding	1.0	1.6
Kugiri o tsukete-iru/Punctuating	1.8	1.6

Some difference was found between the two groups in the interpretation of the participant A's head nodding. As Figure 8.2 shows, the four interpretations were almost equally important to the JNSG, whereas the interpretation of 'yielding a turn to speak' was far more important to the LJG than the other interpretations. The result of mean rankings presented in Table 8.5 also indicates that the LJG considered the interpretation of 'yielding a turn to speak' as most important among the four interpretations.

It should be noted, however, that the 'agreement' interpretation included not only "she was agreeing with what she was saying", but also "*dooi o motomete-iru*" ((she) was seeking agreement).

8.4.1.2 Question 4: Power relationships

The results of the responses are displayed in Figure 8.3.

Figure 8.3. A comparison of judgements made by the JNSG and the LJG about the power relationship in clip 5
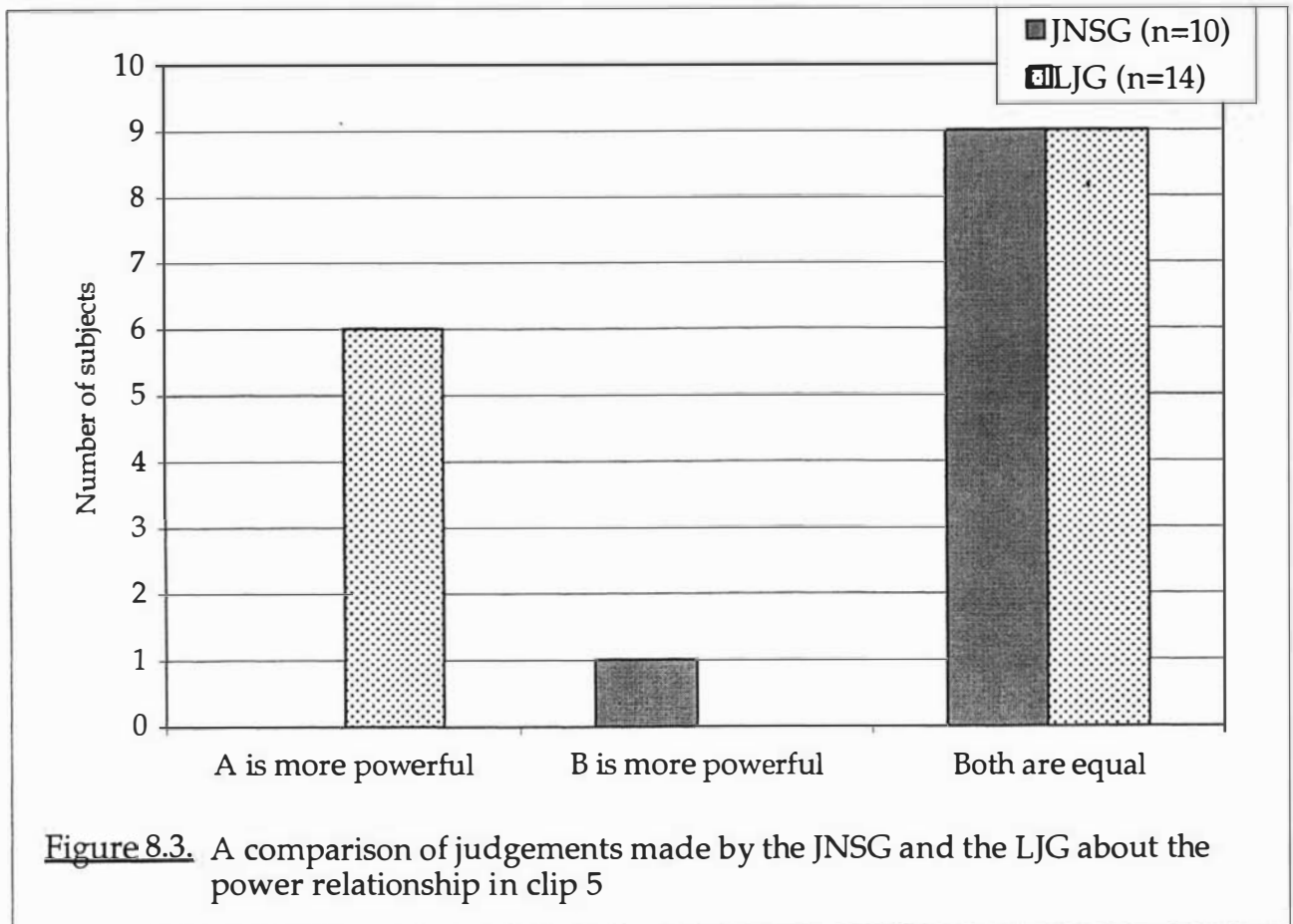
Note. One Japanese subject did not mark any of them, and one Japanese learner marked both *a* and *c*.

A marked difference was found between the JNSG and the LJG in the judgement of power relationships. As Figure 8.3 shows, most of the Japanese subjects judged that both participants had the same power, whereas the responses of the LJG were varied: although nine learners judged that both had the same power, six learners judged that the participant A had more power.

8.5 Task 5: Ranking Task

The ranking task asked subjects to judge the main functions of the conversation, and rank them by assigning numbers (1- most important and 6 - least important).

8.5.1 Findings

Some differences were found between the JNSG and the LJG in the judgement of the main functions of the conversation, as Table 8.6 shows:

Table 8.6

Means and Standard Deviations of Ranking in Clip 5

	JNSG		LJG	
	M	SD	M	SD
Enjoy the conversation itself	2.36	1.21	3.64	1.69
Establish/maintain social relationships	3.00	1.84	3.64	1.91
Enjoy the mood of being together with people	3.00	1.00	3.86	1.63
Exchange information	3.73	1.42	3.28	2.09
Explore each other's ideas	4.00	1.41	3.07	1.64
Exchange/share feelings	4.18	1.80	3.36	1.28

The JNSG judged the 'enjoy the conversation itself', the 'establish/maintain social relationships', and the 'enjoy the mood of being together with people' as more important than the other three functions, however, the LJG judged the six functions almost as equally important (see Table 8.6).

Further, the analysis of verbal responses has revealed some qualitative difference in the judgement of the main functions of the conversation, as the following extracts indicate:

Japanese 3

Ningenkankee o toriaezu tsukutte-ikoo tte iu, amari kaiwa no naiyoo ni shuuchuu wa shite-inai. Tada sooyuu yoo na hanashi ni natta kara chotto hanashi o shite-iru tte kanji. Motto joohoo ga hoshikere-ba sono wadai ni shuuchuushusu. Ikura shitashiku nakute-mo, hanashi ni motto tsukkonde-iku. Tada unazuki dake tte kaiwa ni naranai to omou n desu yo. ((They) are trying to establish social relationships for the present, and aren't concentrating on the content of the conversation. (I) get an impression that it's just such a topic has come up, and so (they) are just talking. If (they) wanted more information (they) would concentrate on the topic. Even if (they) are not close, (they) would talk much further. (I) don't think it wouldn't become a talk just with head nods, you know.)

Learner 4

I thought that the conversation was more to do with talking about a particular topic. Therefore, I thought that they were exploring each other's ideas and exchanging feelings and exchanging information more than they were just talking to enjoy the conversation or enjoy the mood or maintain social relationship.

The difference in the judgement of the main functions of the conversation may have caused by the difference in the judgement or interpretation of the participants' head nods and the topic of the conversation, as the above extracts indicate.

8.6 Summary

This chapter has presented the findings from the SD stimulated recall task, the SR task, the MC task, and the ranking task in Clip 5 containing head nods. The analysis has revealed important findings concerning the difference in the perception and interpretation of contextualization cues, and the judgement of the main functions of the conversation. The following is a summary of the main findings from Clip 5:

1) Differences were found between the two groups in the interpretations of the social distance and power relationship of the participants;

2) The procedure for the interpretation of the key meaning feature 'yielding a turn to speak' differed between the two groups;

3) The most important interpretation to the JNSG was 'understanding/being convinced' in the SR task, whereas it was 'agreeing' to the LJG;

4) Shifts in interpretation were found for both the JNSG and the LJG;

5) Differences were found between the two groups in the judgement of the main functions of the conversation.

The following table represents the types of knowledge used by Japanese subjects and learners of Japanese to interpret the head nods in the conversation clip:

Table 8.7

Representation of Knowledge of the Head Nods

	JNSG	LJG
Douishite-iru/ Agreeing	+	+
Rikaishite-iru/Nattokushite-iru/ Understanding/Being convinced	+	#
Hentoushite-iru/ Responding	-	-
Kugiri o tsukete-iru/ Punctuating the conversation	+	#
Hanasu ban o yuzutte-iru/ Yielding a turn to speak	+	+
Formality of conversation	-	-
Social distance	+	#
Power relationships	-	#

Note. A + sign in the column for Japanese native speakers indicates the types of knowledge that are required to interpret the head nods, and a + sign in the column for learners of Japanese indicates the types of knowledge that they have acquired, and a # sign the elements of knowledge that are misunderstood by learners of Japanese.

CHAPTER 9

DISCUSSION

9.0 Introduction

In Chapters 4, 5, 6, 7, and 8, I presented the findings from the study in relation to differences between the JNSG and the LJG in the perception and interpretation of contextualization cues, and to the effects of tasks on their responses to the cues. This chapter presents a discussion of the main findings from the study with regard to the difference in the judgement of the three meanings of BC cues, 'agreement', 'interest', and 'sympathy' (*shinmi-sa*); the difference in the interpretation of social contexts; and the difference in the judgement and interpretation of prosodic features and non-verbal cues. Interpretations which were typical of Japanese subjects and learners of Japanese are further discussed in terms of the difference in the cultural values between two different societies. Then, the importance of listening in Japanese communication is addressed. The following section is devoted to a discussion about the effects of tasks on subjects' responses. Special attention is paid to causes of shifts in interpretation. The final section addresses methodological issues with regard to data collection and instruments.

9.1 Differences in the Knowledge of Contextualization Cues

The present study has revealed that Japanese learners' interpretations and judgements of contextualization cues differ from those of Japanese native speakers. In the following subsections I will discuss some of the important differences which may lead to misunderstanding in interaction between native speakers of Japanese and English.

9.1.1 Back-channel cues as an indicator of agreement

It is frequently pointed out by researchers (e.g., Kawate-Mierzejewska, 1999; Mizutani, 1979; Mizutani, 1988, 1993; Szatrowski, 2001b; Yamada, 1992, 1997) that Japanese BC cues (BC utterances and/or head nods) are often misinterpreted by English speakers as an agreement in the context where it simply signals one's listening or understanding (see also LoCastro, 1987 for an illustration of misunderstanding) or where the speaker in fact disagrees. Mizutani (1979) notes that *aizuchi* (BC utterance) and *unazuki* (nodding) do not always mean *yes, agreement* in English (see also Nishihara, 1995). Yamada (1992, 1997) further reports, in her discussion of a cause of misunderstanding in a business meeting between Americans and Japanese speakers, that misunderstanding occurs because the American fails to notice a double-track meaning in Japanese BC cues: "I am following you" and "I am agreeing with what the speaker is saying".

The present study has revealed that some elements of meanings of BC cues were misunderstood by learners of Japanese. One significant difference related to the interpretation of 'agreement'. The 'agreement' was not important to the JNSG in clips 1 and 3 conversations including the BC cues *uun* and *ee* respectively since the conversational contexts did not require any response of agreement or disagreement. However, Japanese learners tended to interpret the BC cues (BC utterances and head nods) as indicating 'agreement' (see Chapters 4 and 6). This

was particularly evident in the SR task for the two clips. Although the 'listening' was most important to the JNSG, the 'agreement' was most important to the LJG (see sections 4.3.1 and 6.3.1 for the results).

One possible explanation for this result is that those learners transferred their first language rules into the Japanese conversational contexts. In other words, they may have translated the BC cues *uun* and *ee* as "yes" or "yeah" which is frequently used to indicate agreement in English conversational contexts. For example, Houck and Gass (1997) report that native speakers of British and American English tend to use "yeah" or "yes" to signal agreement although it may not necessarily apply to the speakers of other varieties of English. In fact, this was reflected in a report of a Japanese learner in the present study:

> Learner 6   "Oh yes" maybe in English. It sounds like he's agreeing. "Oh yes, yeah, I see what you did." (Task 2 in clip 1)

The same reason may be applied to the head nods. Head nodding may be mainly used to signal agreement in English conversational contexts, although the meaning of head nodding may be more varied in Japanese conversational contexts (see e.g., Maynard, 1989 for the functions of head nod). It may be that the meaning of the BC utterances and the head nods was too salient for them to consider the content of talk. In other words, the meaning of the BC cues may have overridden their perceptions of the content of talk, as the following extract indicates:

> Learner 6   He just goes "*uun*," agreeing . . . I mean showing he is listening. (Task 1)

Although this learner was saying in the beginning of her report that the meaning 'agreement' was not relevant for the conversation because of the content of talk, she unconsciously associated the BC cue *uun* with 'agreement' as in the above

extract. The same thing happened to other Japanese learners too. This result implies that it is difficult for Japanese learners to apply the Japanese rule even if they have the knowledge. The following quotation supports this view:

> In fact, I was warned before I came to Japan to be cautious of *hai*, that it didn't necessarily mean "yes, I will do that." It meant "yes, I understand that." And even with knowing that, I still found difficulties at first in understanding between the people in my company that speak very good English. (JETRO, 1980 cited from Miller, 1991, p. 125)

Maynard further makes a useful comment on the difficulty adopting the target language rules:

> Different values attached to specific behaviour in a given context often become the source of misevaluation and misunderstanding in intercultural communication. The more the behaviour resembles one's own mannerism, as in the case of back-channel and head movement, the more difficult it is to appreciate fully its functional differences defined in each society.
> (Maynard, 1989, p. 222)

Thus, the finding indicates two things: 1) Japanese learners transferred their first language rules into the Japanese conversational contexts because they were not aware of the double-track meaning in Japanese BC cues (utterances and head nod); 2) they transferred it although they had some knowledge of Japanese BC cues. While the interpretation 'agreement' will not cause a misunderstanding in these conversational contexts, it may do so in another conversational context which requires a response of agreement or disagreement (see Houck and Gass, 1997). In other words, the interpretation of 'agreement' will cause a misunderstanding in communication between Japanese speakers and English speakers when a Japanese listener is disagreeing but is using BC cues such as *uun* and *ee*. Furthermore, even Japanese learners who had stayed in Japan for one or two years still had this problem with interpreting the BC cues as indicating 'agreement', which has an important implication for Japanese language teaching.

9.1.2 Back-channel cue as an indicator of interest

This study has indicated another possible cause of misunderstanding in communication between Japanese speakers and English speakers. Japanese learners had a stronger tendency to interpret BC cues as indicating 'interest' than Japanese subjects. Particularly in clip 2 conversation containing the BC cue *a soo na n desu ka*, Japanese learners tended to interpret the BC cue as indicating interest far more positively than Japanese subjects. This was particularly evident in the SR task, the MC task and the rating task (see sections 5.3.1, 5.4.1.1, 5.5.1.2 for the results). The BC cue *a soo na n desu ka* may give Japanese native speakers an impression that the participant is interested in the talk since she says the BC cue with a head nod and keeps looking at the other. However, the way that she said it gave Japanese subjects an impression that she was not very interested or led them to judge the meaning as irrelevant to the conversation.

There are four possible reasons as to why Japanese learners tended to interpret the BC cue as indicating 'interest' far more positively than Japanese subjects did. One possible reason is that Japanese learners did not notice prosodic features of the BC cue (e.g., intonation) or noticed them but did not judge them as significant, particularly in the SD stimulated recall task. It may be that Japanese learners paid more attention to the BC utterance and head nod which may have been more salient to them than the prosodic features (see section 5.2.1.1), although Japanese subjects were able to judge from the intonation that the participant was not very interested. Another possible reason is that they were more conscious of the key function of English BC cues and transferred the English rules into the Japanese conversational context, whether or not they were able to pay attention to the prosodic features of the BC cue. It is also possible to consider that Japanese learners noticed the prosodic features but interpreted them differently from Japanese subjects. The result from the rating task supports this view: half of the

LJG judged from the voice quality of the BC cue that the participant was indicating 'interest' although only one Japanese subject did. The other possible reason is that Japanese learners lacked a knowledge of the communication styles and the cultural values of Japanese. Back-channel cues in Japanese conversation, as Yamada (1992, 1997) points out, are used for the purpose of nonconfrontational interaction. Japanese speakers use BC cues more freely and frequently than English speakers in order to satisfy interactional needs. This implies that Japanese speakers may use BC cues even when they are not interested in the speaker's talk, which makes it difficult to tell whether the listener is really interested in the speaker's talk or not, as in the following extract from a Japanese subject:

Japanese 3 *Chotto "ee, ee" tte unazukikata ga, sasou yoo na unazuki-kata tte kanji ga shita. Dakara kyoomi ga aru n daroo na tte. Demo sore tte honto ni doo ka wa wakaranai. Yoku nihonjin ga yaru poraito na henji no shikata kamo shirenai shi, sono kanjoo made wa yomenai.* ((I) had an impression from the way she nodded with *"ee, ee"* that (she) was like inviting. So (I thought) she was interested. But (I) don't know if it's true. Because it might be a polite response that Japanese people often do. (I) can't read the emotions.)

On this point Gudykunst and Matsumoto (1996) also note:

> People using low-context communication are expected to communicate in ways that are consistent with their feelings. People using high context communication, in contrast, are expected to communicate in ways that maintain social harmony in their ingroups. This may involve people transmitting messages that are inconsistent with their true feelings.
>
> (Gudykunst and Matsumoto, 1996, p. 31)

This might be a reason why Japanese subjects considered the meaning 'interest' as not important and did not judge that the participants were interested in the speaker's talk like Japanese learners did.

In intercultural communication between a Japanese speaker and an English speaker, the misinterpretation of 'interest' may cause misunderstanding or frustration on the part of the Japanese speaker since the English speaker may keep talking about the same topic when the Japanese speaker is in fact not very interested.

9.1 3 Back-channel cue as an indicator of *shinmi-sa*/sympathy

The study has found another difference between the JNSG and the LJG in the interpretation of the key meaning feature '*shinmi*/sympathetic'. In clip 1 conversation, after the younger male has said "*rirekisho o motte*" (carrying (my) curriculum vitae), the older one says "*uun*" emphatically with a distinct head nod looking at the younger male. This BC cue gave Japanese subjects an impression that he was '*shinmi*' (sympathetic, attentive, kind) and/or *kiite-agete-iru* (listening for the benefit of the other), however, these interpretations were not very important to the LJG (see sections 4.2.1.1, 4.2.1.5, and 4.3.1 for the results).

This result may be explained by the difference between Japanese speakers and English speakers in the strategies to express sympathy. That is, English speakers may express it more by verbal means than Japanese speakers. For example, Hayashi (1990), in her study of Japanese and American face-to-face conversations, reports that American English speakers tended to make comments to show their attentiveness to the speaker's floor, whereas Japanese speakers had a tendency to use BC cues. As for the types of BC cues, she further reports that BC expressions used by Japanese speakers were often brief utterances such as *un* (yeah/yes) and *soo* (yes, yes), however, those of American English speakers tended to be more specific verbal comments such as *interesting* and *exactly* . This view was reflected in the comments of Japanese learners in the present study. Japanese learners frequently made comments such as "he just said *uun* or just nodded," "he didn't

say 'oh that's not good' or . . . he was just nodding," and "he like sort of nodding and stuff. But he didn't seem to be saying a lot." Although the same type of comment was found in the reports of the JNSG, it was more evident in the LJG.

In Japanese society, however, they may prefer to express 'sympathy' more implicitly, although they also do express it overtly depending on the context or the person whom they are talking to. In fact, at funerals in Japan, Japanese people seem to prefer expressing their sympathy implicitly rather than explicitly. They may try to convey their feelings with as few words as possible. The following statement about a characteristic of the Japanese attitude toward language seems to support this view:

> To the Japanese, language is *a* means of communication, whereas to the people of many other cultures it is *the* means. Japanese tend to be taciturn, considering it a virtue to say little and rely on nonlinguistic means to convey the rest.   (Kunihiro, 1976, p. 56, original emphasis)

Thus, this difference in the strategy to express feelings or in the communication style may have caused the difference in the interpretation of *'shinmi'* (sympathy, attentive, kind) and *'kiite-agete-iru'* (listening for him). In intercultural communication between Japanese speakers and English speakers this difference in the strategy is likely to lead to misunderstanding.

9.1.4 *Hu-uun* and *anoo* as indicators of initiating speech

The results from clip 4 conversation have revealed that *'hanashi hajimeru aizu o shite-iru*/indicating one begins to talk' was important in the conversation for the JNSG in the SD stimulated recall task, whereas it was not so important for the LJG, as presented in section 7.2.1.1.

In the conversation after she says "*motto shaberete-iru hazu desu kedo*" (I should be able to speak English better), the other one just laughed, which could be

interpreted as a BC cue. Presumably she felt that she was in a little awkward situation since she could not agree or disagree with what the other one said. Then she sipped coffee, put the cup down, and says *hu-uun* while nodding her head. Soon after she says "*hu-uun*" she says "*anoo*" and starts talking. Her *hu-uun, anoo,* and head nods in this conversational context seem to indicate that she is filling the silence (see Maynard, 1989 for the function of fillers) and also that she is going to start talking. In Japanese conversation *anoo* is frequently used to attract attention and/or to indicate that one is going to initiate speech (Maynard, 1990; see also Nagura, 1997 for a discussion of hesitations in Japanese). In addition, the *hu-uun* gives the other person an impression that she is recalling or referring to what the other one has said. The *hu-uun* and *anoo* further gives an impression that she is being polite, since fillers such as *anoo* are used to signal the speaker's hesitancy (Maynard, 1989; 1990). Since the participant was going to ask about the other's husband which is a little personal matter in the first meeting, she might have indicated her hesitancy with *anoo* (Ikuta, 1983). Nagura (1997) mentions with regard to a function of fillers as follows:

> in claiming the turn or changing the topic, prefacing the utterance with a marker will considerably soften the sense of abruptness or imposition as this provides the recipient with a monitor space. And as a result saves the "face" of the addressee. (Nagura, 1997, p. 212)

Although subjects within the LJG tended to consider the interpretation 'indicating one begins to talk' as relevant for the conversation in the SR task and the MC task (see sections 7.3.1 and 7.4.1.1 for the results), it seemed difficult for them to judge so in a more naturalistic task, that is, in the SD stimulated recall task. In the SD stimulated recall task, only six learners, which was less than half of the LJG, judged that a single participant was indicating that she was going to start talking, although 8 out of 11 Japanese subjects did. A further difference was found in the judgement of the contextualization cues between the two groups. Although three Japanese subjects reported on *hu-uun* , and another two reported

on *anoo* when making their judgements on '*hanashi hajimeru aizu o shite-iru* / indicating one begins to talk', only one learner judged from '*hu-uun anoo* ' that she was going to start talking. In other words, five Japanese perceived either *hu-uun* or *anoo* as an indicator of initiating speech while only one Japanese learner did.

One possible reason for the results is that Japanese learners were not familiar with the features, that is, *hu-uun* (I see or Is that right?) and *anoo* (well or erm). The following extract from the reports of a Japanese learner supports this view:

Learner 10   The verbal expression *hu-uun* is not important to my opinion. Because I've never heard it before. I don't know exactly what it means. (Task 4)

Although the above learner had stayed in Japan for two years he reported that he had never heard it. This may suggest that these features are difficult to pick up without conscious attention. Another learner reports:

Learner 13   She says "*uun, anoo*" . . . I thought she indicated that she's gonna start talk again or talk about something else. (Task 1)

As in the above extract, Japanese learners often misheard *hu-uun*. This may be caused by their unfamiliarity with the expression. Further, although two learners who judged that the speaker who said "*hu-uun*" indicated she was going to start talking based their interpretation on her head nodding, they did not report on *hu-uun*. This might also be related to their unfamiliarity with the expression. It should be noted, however, that the head nods were also important in this context as an indication that she was going to start talking. One possible reason for Japanese subjects not reporting on the head nods may be because the head nods were so natural, and thus they were not salient to them. In fact, the Japanese subjects who reported on *hu-uun* nodded their head while saying it.

As discussed above, most of the Japanese learners may not have been familiar with *hu-uun* and *anoo* as indicators of initiating speech in the SD stimulated recall task. This lack of awareness of these contextualization cues may lead to a cause of misunderstanding in interaction between Japanese speakers and English speakers since English speakers may interrupt a Japanese speaker who is indicating by *hu-uun* or/and *anoo* that s/he is going to start talking. Nagura (1997) also points out the importance of hesitation markers:

> Markers are not included as a formal grammatical item to measure language acquisition. But my impression is that the use of markers reflects the overall communication skills. . . . . . *ano ne* is meant to achieve interpersonal relationship with them and also to make sure to catch their attention before producing any substantial information.
>
> (Nagura, 1997, p. 207)

Maynard (1990) further notes that the hesitation marker *anoo* shows "a respect for and consideration toward others" (p. 193). As this study has also indicated, *hu-uun* and *anoo* in this conversational context are important cues that learners of Japanese need to be aware of.

9.1.5 Different interpretations of social contexts

Culture influences our perceptions or judgements of contextualization cues. In other words, people from different cultural backgrounds may perceive cues differently. Differences emerged in the present study between the JNSG and the LJG in the judgement of contextualization cues, which led them to different interpretations of the level of formality in conversation and the social relationship of participants (see sections 4.2.1.3, 5.2.1.3, 5.2.1.4, and 6.2.1.3 for the results). For example, a marked difference was found in the interpretation of the formality of clip 2 conversation containing the BC cue *a soo na n desu ka*: most of the JNSG judged it as formal, whereas most of the LJG judged it as informal. This difference

was caused by different judgements of contextualization cues (see section 5.2.1.3 for this result).

First, let us look closely at subjects' verbal responses from each group to see how their procedures for the inference differed. The following is an extract from a Japanese subject's report:

Japanese 3   *Migi no hito wa kekkoo ochitsuite-iru shi, yutori o motta henji no shikata. Dakara teenee da shi, chotto koo aratamatte-iru. Shisee toka shisen toka itteeshite-iru shi.* (The person on the right is calm, and her way of response is free of pressure. So she is polite and a little formal. Besides, her gaze direction and posture are stable.) (Task 1)

In this extract, the subject judges that the listener is polite and formal from the way she responds, and her stable gaze direction and posture. Japanese subjects tended to focus on language forms (including the form of BC cue) and the way the participant said the BC cue when making comments on the level of formality. In the conversational context, these cues are salient in terms of the interpretation of the level of formality. In addition, she sits straight and nods her head slowly rather than quickly, which also gives an impression that she is formal, although no Japanese subjects reported on these features in interpreting the formality in the conversation. It may be that her posture and nodding were so natural that they did not perceive them as salient. Or it may be that the BC utterance was more salient than these features and they did not report on them.

With the LJG, on the other hand, the procedure was quite different. Most of the LJG did not focus on the BC cue, and instead, made their judgements on the basis of their interpretation of the setting and the participants' relationships, as for example in:

| Learner 5 | I think it's informal. They seem to be about the same age. They were having a cup of coffee, and seem like they are friends. It seems as though they were having quite a conversation that they did have among close friends. (Task 1) |

This learner, who had been studying Japanese for 7 years and 10 months but never lived in Japan at the time of data collection, focuses on the object in the setting (i.e. a cup of coffee) and the participants but not on the BC cue. She judges that the participants are about the same age and friends, which together with the fact that they are having a cup of coffee, leads her to make the judgement that it is informal. This was a typical procedure for Japanese learners in making the judgement about the level of formality in the conversation.

Although the learner above is less proficient than other learners in terms of the experience of living in Japan, even an advanced learner, who had stayed in Japan for two years, and had studied Japanese for 13 years, focused on the setting and judged that the conversation was informal, as in the following extract:

| Learner 14 | It's not informal or formal. It's between just er . . . informal side, and it's a coffee shop, sort of having a drink . . . I think it's still not like a couple of friends meeting informal. Because what they're talking about, they don't know each other very well so . . . must be slightly formal but the setting is informal. (Task 1) |

This learner judges that the conversation is informal on the basis of her interpretation of the setting not of the BC cue, although she judges from the content of talk that the participants do not know each other very well and thus it must be slightly formal. The above report seems to suggest that the setting was salient to the learner, and her interpretation of the setting overwhelmed the

interpretation of the relationship resulting from her interpretation of the content of talk.

It is interesting to note that these Japanese learners focused on the setting and did not report on the form of the BC cue *a soo na n desu ka* in interpreting the level of formality in the conversation. The function of *desu* form and plain form as an indicator of the level of formality of conversation are always clearly explained in Japanese textbooks (e.g., Nagara, 1990), and presumably they are explicitly taught by instructors (Janes, 2000). So it was assumed that Japanese learners would notice and report on the form of the BC cue, that is the *desu* signals that the conversation is formal rather than informal. Of course, the use of *desu* form does not always indicate that the participant or the conversation is formal: it may have other functions such as keeping social distance from the other speaker (see Janes, 2000; Ikuta, 1983), or indicate different levels of formality depending on the conversational context (i.e. the *desu* form may be formal in one context but less formal in another) (see Niyekawa, 1991). However, the participant's use of *desu* form in this conversational context signalled that the participant was formal and the conversation was formal. Why did the Japanese learners not report on the form of the BC cue, then?

One possible reason is that the learners did not notice the form of the BC cue since the setting (i.e. having a cup of coffee) and the information about the participants (i.e. same age and friends) were far more salient to them than the BC cue. This is understandable in that the visual information is far more salient than non-visual information such as verbal cues, particularly to Japanese learners whose linguistic competence is limited. It may be possible too that the setting contributed to the learners' view that the participants were friends, that is it led them to a view of the nature of the relationship, and then to the level of formality. Another possible explanation is that it was the form of the BC cue used by the

listener, not the language form used by the speaker. In other words, learners may have focused on the speaker rather than the listener. In fact, some Japanese learners reported on language forms in interpreting the level of formality in conversation, but most of the comments were related to the language that the speaker used (see for example, section 4.2.1.3).

Furthermore, although the function of *polite* and *casual* forms are taught in Japanese language teaching as mentioned above, those learners were not able to notice the social meaning of the BC cue used in spontaneous conversation, particularly in the SD stimulated recall task. This may imply that the way those forms are introduced or practiced is not suitable for developing their skills to notice them in naturally occurring conversation (cf. Cohen, 1997). It may also suggest that it is difficult to develop such on-line knowledge through classroom instruction although they can acquire off-line knowledge of them (see Cook, 2001; Gumperz, 1996; Marriott, 1995; see also section 2.4.1 for on-line knowledge and off-line knowledge). In fact, the study has shown that some Japanese learners noticed social meanings of the BC cue in the MC task which focused their attention on the cue, although they did not notice it in the SD stimulated recall task (see for example, section 5.4.1.2). Cook (2001) also reports that learners of Japanese recognized social meanings of polite and casual forms only when they were told to pay attention to them.

Moreover, it was difficult even for a Japanese learner who had lived in Japan for 2 years to notice the form of the BC cue. This result seems to suggest that it is difficult to acquire contextualization cues naturally through interaction with native speakers (see Mukai, 1999 for an acquisition of functional aspects of BC cues). In fact, Wong (1996), in her study on the acquisition of sociolinguistic rules by learners of Japanese, reports on the difficulty in the acquisition of formal and informal forms, and that students after their experience of study in Japan used

those forms inappropriately (see also Marriott, 1993, 1995). Then, why is it difficult? Two explanations may be possible. One is that they are hard to notice in naturally occurring conversations because interactants usually focus on formal features of language to understand what is said (Cook, 2001), and contextualization cues are rarely consciously noted (Gumperz, 1982a), although polite forms such as *desu* and *masu* in Japanese conversation may be noticeable to native speakers. The other is that the cues are noticed but are not judged as significant. Contextualization cues are culture specific, and the significance of the value are culturally varied (Gumperz, 1982a). Thus it may be understandable if learners do not judge them as significant.

The difference in the judgement of BC cues (including the form and the voice quality), the setting, and the participants which were found in this study can become a cause of misunderstanding in interaction between English speakers and Japanese speakers. In order to communicate successfully with native speakers, Japanese learners need to develop not only off-line knowledge but also on-line knowledge of contextualization cues.

9.1.6 Different judgements of non-verbal cues

The present study has revealed marked differences between the JNSG and the LJG in the judgement of voice quality and non-verbal cues (i.e. head nod and eye contact).

In clip 2 conversation containing the BC cue *a soo na n desu ka*, the JNSG judged the listener's head nod as much more important than did the LJG (see section 5.5.1.3 for this result). In addition, the JNSG judged the head nod as slightly more important than the verbal cue, whereas the LJG judged the latter as much more important than the former. Furthermore, the detailed analysis of verbal responses indicated that the head nod was essential to the JNSG while it

was optional to the LJG. Some Japanese subjects made the interpretations that the verbal expression would not function without head nodding, and that head nodding would function as making 'the speaker feel comfortable with talking', although no Japanese learners made any such interpretation. On this point Maynard (1989) notes:

> Face-to-face conversational interaction in Japanese without head movement, although semantically interpretable, would most likely carry marked significance in that the participants would feel awkward and that something was missing. This sense of awkwardness is found not in language per se, but in strategies of conversation management.
>
> (Maynard, 1989, p. 189)

Subjects within the LJG, by contrast, had a tendency to judge that the head nod simply functioned as emphasizing the meaning of the verbal expression. In Maynard's (1989) study, it was found that English speakers tended to use head movements for emphasis when playing the role of the speaker, although they had a tendency to use them as continuers when playing the role of the listener. This pattern that English speakers frequently use them for emphasis may explain this result that Japanese learners in this study tended to make such interpretation.

As for eye contact or gaze direction, the study has indicated an interesting finding. In clip 3 conversation containing the BC cue *ee*, the JNSG judged the participant's eye contact as more important than did the LJG (see section 6.5.1.2 for this result). In addition, it was more important than the other features (i.e. verbal expression, voice quality, and head nod) for the JNSG. It is often said that Japanese people do not have eye contact as much as English speakers do (Ishii, 1987, see also Jorden, 1993; Szatrowski, 2001a), and some comments on this view were found in the reports of both Japanese subjects and Japanese learners. However, Japanese subjects' responses showed that it was very important for the listener to look at the speaker when making BC cues. Some of their comments indicated that verbal BC cues did not function without eye contact. Of course

272

verbal and non-verbal BC cues such as *yeah* and head nods can indicate the listener's participation in the conversation, however, these cues will not have the same function without eye contact (cf. Thomlinson, 1991; Wardhaugh, 1985).

Voice quality or prosodic features such as intonation and tone of voice are important since they determine the meaning and illocutionary force of verbal messages (Angles et al., 2000; see also Gardner, 1998 for the effect of intonation on the core meaning of BC utterances), and they usually become an indicator of the speaker's attitude (Kramsch, 1998, p. 38). The present study has indicated that voice quality was important for the interpretation of BC utterances, and revealed that there was a qualitative difference in the interpretation of voice quality between the JNSG and the LJG. In clip 3 conversation including the BC cue *ee*, some Japanese subjects judged from the voice quality (i.e. a soft tone of voice) that the participant was formal, which led them to judge that the relationship was distant (see sections 6.2.1.3). Mizutani (1979) notes that "Japanese people consider each other's feelings by using polite language and saying things in a quiet voice" (p. 90, my translation). Komiya (1986) further points out that when a BC cue is made in a soft tone of voice it gives the impression that the listener is thinking in his/her own way, which may give an impression that the listener is considering what the speaker has said and thus listening politely (see also Cook, 2001; Tateyama, 2001 for differences in the interpretation of voice quality). By contrast, subjects within the LJG tended to make a quite different judgement from the Japanese subjects': some learners judged the BC cue *ee* as not important since it was said in a weak tone of voice (see section 6.5.1.1 for this result). This difference in the interpretation of voice quality seems to suggest that there is a difference in the use of voice quality by English speakers and Japanese speakers. In communication between Japanese speakers and English speakers, such a difference will almost certainly lead to misunderstanding. An English speaker

may not judge the BC cue uttered in a weak tone of voice as significant when an Japanese speaker is showing politeness or formality to the English speaker.

The study has indicated that: 1) head nods, eye contact, and voice quality are important features for maintaining successful communication in Japanese; 2) these features can be a possible cause of misunderstanding in communication between Japanese speakers and English speakers; 3) these features are interrelated with BC utterances.

9.2 Cultural Values in Discourse

In order to successfully communicate in the target language, language learners need to be aware of the differences between their own and the target language societies not only in the ways of speaking but also in the cultural values which are reflected in the patterns of speaking. In other words, they need to understand why Japanese people interact in the way they do as well as how they interact. The present study has demonstrated that cultural values are reflected in the interpretation of BC cues, and suggests that learners should be aware of cultural values of the target language society to correctly interpret contextualization cues.

The study has revealed that Japanese subjects judged BC cues (including utterances, head nodding, and eye contact) as important in Japanese conversation and had a strong tendency to interpret them as indicating 'listening' and 'understanding of content', although the interpretations of 'interest' and 'agreement' were more important to the LJG (see for example, sections 4.3.1, 5.3.1, and 6.3.1). Then why is it important to Japanese speakers to simply indicate 'listening' or 'understanding'? People in collectivistic cultures, such as the Japanese, tend to place a value on the group over the self, which motivates them to communicate in ways that maintain social harmony with others in the group (see section 2.1.2.1 for a discussion of differences in cultural norms and values).

By contrast, people in individualistic cultures, such as the learners of Japanese in this study, tend to value the self over the group, which leads them to express their own opinions or feelings more explicitly than people in collectivistic cultures do. In other words, generally, in Japanese communication people tend to place primary emphasis on maintaining social harmony with others rather than on expressing their own feelings or opinions. This characteristic of Japanese communication is frequently pointed to by researchers (e.g., Lebra, 1976; Mizutani, 1979; Maynard, 1989, 1993; Nagura, 1997). Maynard (1989) discusses the characteristic of Japanese communication in relation to social orientation, and notes:

> there is sufficient evidence to conclude that, in general, the Japanese people are more preoccupied with using words in ways that contribute to empathy building in conversation than they are with propositional meaning the words themselves provide.   (Maynard, 1989, p. 219)

Nagura (1997) also points out that "being accepted in the group or the community becomes of primary importance. Interactions center around how to achieve interpersonal relationships with others" (p. 217).

Japanese BC cues are one of the important conversational features employed for the purpose of maintaining social relationships. It is frequently noted by researchers that Japanese BC cues are mainly used for the purpose of maintaining harmonious relationships rather than as responses to the content of a talk (Hayashi, 1990; White, 1989; Yamada, 1992, 1997), for showing interactional support (Clancy et al., 1996), and are essential for conversing in Japanese effectively (Mizutani, 1987). Interpretations made by the JNSG in the study appear to support this view that BC cues function as maintaining harmonious relationships. The interpretations of 'listening' and 'understanding of content' tended to be related to the interpretation of making 'the speaker feel comfortable', which was frequently found in the reports of the JNSG (see for example, sections

4.5.1.1 and 4.5.1.2). Thus it is important for Japanese speakers to indicate 'listening' or 'understanding' in order to make the speaker feel comfortable with speaking and to maintain social harmony with him/her, even if the listener does not indicate stronger intentions such as 'interest' or 'agreement'.

English BC cues, on the other hand, seems to be mainly used in relation to the talk content, which reflects the main function of low-context communication, that is, to express feelings and attitudes towards the talk content. Although most of the LJG judged, particularly in the SD stimulated recall task, that the listener indicated 'listening' or 'understanding of content', these interpretations led to 'interest' or 'agreement' but not to the 'making the speaker feel comfortable'. Of course, indicating 'interest' and 'agreeing' can function as maintaining harmonious relationships, however, these interpretations seem to be more related to expressing opinions or feelings than to maintaining harmonious relationships. This function of English BC cues is pointed to by researchers. For example, White's (1997) study has demonstrated that the Japanese tend to use BCs as (non-judgemental) prompters, whereas the Americans have a tendency to use them as (judgemental) reinforcers. Hayashi (1990) further reports that English BC cues tend to be used as responses to the specific topical content (see also Yamada, 1992).

Thus, the study has not only revealed the difference in the interpretation of BC cues (including non-verbal cues) between Japanese native speakers and learners of Japanese but also indicated the difference in the cultural values which are reflected in the interpretation of BC cues. As Goddard (1997) notes, "cultural norms are always in the background as an interpretive framework against which people make sense of and access other people's behaviours" (p. 199).

9.3 Importance of Listening in Japanese Communication

Japanese people tend to place emphasis primarily on maintaining social harmony with others, which leads them to predominantly use high-context communication where the context surrounding the message plays a more major role than the message itself (see section 2.1.2.1 for a discussion of high- and low-context communication). This indirect mode of communication develops listeners' abilities to infer speakers' intentions, and places a great importance on listening in communication (Gudykunst and Matsumoto, 1996; Hall, 1989; see also Purdy, 1991; Thomlinson, 1991 for a comparison of the emphasis of listening between Western and non-Western cultures). The results of the present study have indicated the importance of contextualization cues and listening in Japanese communication.

In order to maintain social harmony with others it is crucial for participants to correctly interpret, for example, their attitudes and feelings towards each other and their social relationships. As this study has revealed, these contexts are indexed by contextualization cues such as BC cues, turn-initiating and turn-yielding signals, pauses, speech styles, head nods, posture, and physical distance. Back-channel cues including both verbal and non-verbal cues do not simply indicate interpretations such as 'listening' and 'understanding', but also signal the level of 'politeness' and 'formality', and social contexts with regard to the 'social distance' and 'power relationship' of participants. For example, the forms of BC cues *a soo na n desu ka* and *ee* signalled the speaker's 'politeness' (see sections 5.2.1.2 and 6.2.1.1). The voice quality of BC cue *ee* signalled the level of formality in the conversation, and indicated the interpretation that the participants were not very close (see sections 6.2.1.2, 6.2.1.3, and 6.5.1.1). In Clip 2, although Japanese subjects judged from the intonation of the BC cue *a soo na n desu ka* that the listener was not very interested in the other's talk, learners of Japanese tended to judge

from the BC cue that she was interested (see section 5.3.1). Further, the study revealed the importance of speech styles (e.g., the use of polite form or casual form of verbs) in interpreting the social relationship of participants (see for example, sections 5.2.1.4 and 6.2.1.3). In Clip 4, pauses in conversation signalled the social relationship of participants (see section 7.2.1.3). These findings clearly indicate the importance of contextualization cues and listening in Japanese communication.

Although these surface features of messages and non-verbal features do not have substantial meanings, they are significant in terms of interpretation of the speaker's attitudes and feelings, and social relationships of participants. Given that the main purpose of Japanese communication is to maintain social harmony with others, it is essential to notice those contextualization cues. Participants in conversation need to listen and react to, for example, what form of BC cue a speaker uses and how s/he says it, how often s/he puts pauses and how long they are, and what form of verbs s/he uses, in order to interpret social contexts correctly and to maintain social relationships. As Cook (1999) also notes, listening is an important part of communicative competence in Japanese society. This characteristic of Japanese communication needs to be considered in Japanese language teaching.

9.4 Tasks and the Shifts in Interpretation

The present study has revealed that subjects' responses to contextualization cues varied according to the tasks.

One important finding is that the number of interpretations that subjects made in the stimulated recall (SR) task was much less than in the semantic differential (SD) stimulated recall task and the multiple-choice (MC) task for both the JNSG and the LJG. For example, although a Japanese learner (L2) made five

interpretations for the BC cue *uun* in the SD stimulated recall task and three in the MC task, the same subject made only one interpretation in the SR task. This tendency was seen throughout the five clips for both groups.

There was a great tendency within the SR task for subjects to provide one or two interpretations and to complete the task in a very short time. This result may suggest that the SR task does not impose resource demands as much as the SD stimulated recall task and the MC task do, and is the simplest task among the three (see Robinson, 2001). The SD stimulated recall task and the MC task require subjects to carefully consider the meanings of the cue provided in the task sheet, whereas the SR task may not, since no interpretation is provided. In fact, verbal responses in the SD stimulated recall task and the SR task were quite different in terms of the quality: the responses in the SD stimulated recall task were more elaborate than those in the SR task. Further, the result also seems to suggest that the interpretations that subjects made in the SD stimulated recall task and the MC task but did not make in the SR task are difficult to retrieve. This may be because such interpretations are at a more subconscious level. The interpretations may be retrieved only when subjects' attention is turned to them as in the SD stimulated recall task and the MC task. Open-ended tasks such as the SR task in the study may only lead them to make one or two interpretations that are most salient to subjects. In other words, these interpretations in the SR task may be the most casual interpretations.

Another factor that affected the number of interpretations in the SR task may be that they avoided providing interpretations which they thought carried similar meanings or which overlapped in terms of the meaning. This means that even if a subject judges two interpretations 'listening' and 'interest' as important in the SD stimulated recall task, s/he may only provide one interpretation 'interest' instead of two in the SR task, because s/he considers that indicating 'interest' also implies

indicating 'listening'. Thus subjects may have considered it unnecessary to provide interpretations which they thought were covered by other interpretations.

Further, the study has revealed that subjects shifted interpretations as they moved from one task to the next (i.e. the SD stimulated recall task, the SR task, and the MC task). This happened to both the JNSG and the LJG, although it was more evident for the LJG than for the JNSG. These shifts in interpretation may be explained by the development in subjects' understanding. There were several indications in the verbal responses that subjects increased their understanding, for example,

Learner 8   Surprised, it made me think that now. Because I think *soo na n desu ka* has a few different meanings, but one of them sort of . . . the fact that she's . . . not much but looked a little bit surprised at what she was talking about, being married you know married in a hurry, sort of "Oh is that right?" see what I mean? Showing a bit of surprised. And listening again, yeah, it showed me that she was a very good listener in the conversation.

(Task 3)

This Japanese learner did not consider the 'surprised' interpretation as important in clip 2 conversation in the SD stimulated recall task, however, she judged in the MC task that the listener was surprised. Her comment "it made me think that now" clearly indicates that she understood more in the MC task. Shifts in interpretation happened to the JNSG as well, for example,

Japanese 7   *Hanashite-iru to kaiwa o kontoroorushite-iru yoo ni omoeru node. Katahoo no hito ga hanashite-irasshatta node.*
(Because if (one) is speaking it makes (me) think (s/he) is controlling the conversation. Because one person was speaking.) (Task 1)

Japanese 7   *Hajime wa A no hito ga hanashite-iru kara kaiwa o*
kontoroorushite-iru no ka to omotta n desu kedo, ima
kangaete-miru-to B no kata ga "uun" to iu koto ni yotte,
koo kaiwa no nagare o yoku shite-iru yoo na ki ga suru node,
nan to naku B no yoona, nani ka sono A no hito dake ja nai
yoo na ki ga shita node, dochira demo nai. (At first, (I)
thought the person A was controlling the conversation
because he was speaking, but considering it now (I)
think the person B is making the flow of conversation
smooth by saying "*uun*", so it looks like B (was
controlling it). (I) had an impression that it's not just
the person A, so it's neither of them.) (Task 3)

This Japanese subject judges in the SD stimulated recall task that the speaker
controlled the conversation, however, her interpretation shifts in the MC task.

The above extracts of the Japanese subject and the Japanese learner seem to
indicate their increased understanding. Then what caused them to increase
understanding? There are two possible explanations for this. One possible
explanation is that they were asked to consider the same conversational segments
repeatedly, that is, task *repetition*. The other one is subjects *considered* the cue
further or *reassessed* the cue. The above extract of the Japanese subject appears to
support this explanation, as her comment "but considering it now" shows. Then
what made subjects consider the cue further or reassess it? Although the answer
may be explained by the task repetition, we can think of another possible
explanation in relation to the nature of task. That is, subjects may have considered
the cue further or reassessed it since more attention was paid to the cue. Verbal
responses have supported this explanation, as for example in:

Japanese 2   *Soko dake shitekisaretara, nani ka tomodachi toka ja nai desu*
              ne. Koko dake shitekisareruto, ma, kaiwa jitai wa nagoyaka
              na kanji desu kedo, ma, kanari atte-nakute, hisashiburi ni
              atta mitai na. Chotto amari shitashiku nai desu ne. (If only
              that part is pointed, it's not friends. If only this part
              is pointed, though (I) think the conversation itself is
              soft, it seems like (they) have not met for a long time,
              and have met for the first time in a long time. (They)
              are not very close, are they?) (Task 2)

It is also possible that written descriptions of the context and the dialogue in the
MC task may have contributed to subjects' considering the cue further.

In addition, these findings seem to suggest that subjects drew on on-line
knowledge in the SD stimulated recall task and the SR task, whereas they relied
on some off-line as well as on-line knowledge in the MC task. The above extract
of the learner 8 seems to reflect stable and declarative memory structures that is
independent of ongoing interaction rather than cognitive processes that is
dependent on ongoing interaction (see section 2.4.1 for on-line knowledge and off-
line knowledge).

Furthermore, although shifts in interpretation were caused by the
development of subjects' understanding, as discussed above, some shifts in
interpretation were caused by the noticing of cues. That is, the more the task
focused subjects' attention on the cue the more conversational features they
noticed, which led them to change interpretations, as for example in:

Learner 1   Interested, yeah looks like he was interested. (Task 1)

Learner 1   He might not be interested at all. He looked like he's
             interested but that nod and the noise. (Task 2)

This subject did not notice or pay attention to the participant's head nod and the
noise of the BC cue in the SD stimulated recall task, whereas he noticed them and

shifted interpretations in the SR task. This pattern was frequently found in the study, particularly in the LJG.

9.5 Methodological Issues

Methods of collecting data and methods of processing data from SD stimulated recall task, SR task, MC task, Rating task, and Ranking task were outlined in Chapter 3. In this section I will discuss methodological issues concerning data collection and instruments that have emerged from the study.

Generally, the amount of comments made by the JNSG was much less than that of the LJG. This was consistent throughout the five clips except when the JNSG provided interpretations of head nod in the rating task. Three explanations are possible for this result. One possible reason is that although conversational clips were selected on the basis of the saliency of the cues, the Japanese subjects may not have been conscious of them because they are native speakers. For the LJG, they could make more comments since the conversations were not normal to them in that they were Japanese, not their first language, and so the cues were more salient to the LJG. It would be interesting to see how many comments Japanese and English speakers make when they watch English conversations. In addition, Japanese subjects would have made more comments if those conversational clips had included something that was going wrong, since those segments were always salient at least to native speakers (see Kellerman, 1992). One of the reasons I did not choose segments including misunderstanding was because I was interested in investigating learners' knowledge of how Japanese native speakers interact with each other rather than their ability to identify the misunderstanding spot. Another possible reason for the difference in the amount of comments is that the conversational clips were natural to the JNSG, which might not have motivated them to make comments. Again, Japanese subjects may

show more interest in English conversations. The other possible reason is that Japanese subjects may not have been good at doing the task, that is, making comments. However, these points certainly need further investigation.

There was another problem in the SD stimulated recall task for both groups, which is related to the order of subjects' verbal responses to their initial SD responses. Although they gave reasons for their initial SD responses they frequently did not follow the order of the SD scales in the task sheet, that is, from top to bottom. This happened particularly when there were many SD items. During the task, subjects sometimes just reported their interpretations verbally without giving any reason for the initial SD responses, or they spontaneously made their comments whatever came to their mind regardless of the order of SD items or not waiting for me to ask. This sometimes made it difficult for me to make sure that they provided reasons for every scale that they marked although I was always very careful about what they said. It was also difficult since I did not want to stop them spontaneously making comments, and did not want them to repeat the same thing.

Another area of difficulty that I faced is that subjects often talked about elements in longer segments of conversation while conducting the SD stimulated recall task although they were asked to make comments on shorter segments. This happened to both the JNSG and the LJG. This seems to imply that there were other elements that were more salient to them in the longer segments than in the shorter segments. This may be understandable since there were few elements such as a listener's response in the shorter segments whereas longer segments contained the speaker's utterances which were more salient than the listener's response. For example, many subjects reported on verb forms that a speaker used in longer segments.

The MC task was useful in that it made clear which interpretations were more important than others, something which was not very clear in the SD stimulated recall task and the SR task. However, the MC task also involved some problems. One problem with the MC task is that some subjects found it difficult to choose one response, and sometimes ended up choosing two answers with regard to 'the formality of conversation' and 'social distance'. This might have been influenced by the SD stimulated recall task. Although subjects could mark wherever they thought it appropriate since there was no boundaries on the SD scales, they had to choose one of five answers for the judgement on the level of formality of conversation and on the social distance in the MC task. Each response in the MC task seemed to involve some different levels of interpretation. For example, the response 'c' (not very close) included such interpretations as "they are close but not very", "they are not very close" and "it is not that they are distant". This finding may suggest that the MC task is not suitable for investigating accurate interpretation of the formality of conversation and the social distance. However, although there were some limitations in the use of MC task, it will be useful to collect data easily in a short period of time, as Yamashita (1996) points out. Further, Bardovi-Harlig (1999) notes that when lower-level learners are involved some modifications to standard elicitation practices will be necessary to make them more accessible. Thus the MC task will be a useful task in interlanguage pragmatics studies particularly when lower-level learners participate.

The rating task was useful in investigating subjects' judgements on the degree of importance of contextualization cues. This task uncovered other areas such as relative importance of the cues, which none of the other tasks did. Subjects, for example, reported a verbal BC cue and a head nod indicated that the participant was listening in the SD stimulated recall task and the SR task, however, these tasks did not reveal whether the verbal cue was more important than the head

nod and how important those cues were in the conversation. In addition, the rating task provided some interpretations that subjects did not make in the other tasks, for example, the Japanese subjects' interpretation 'making the speaker feel comfortable talking'. One problem with the rating task is that some subjects, particularly Japanese subjects, marked 'not very important' or 'not important' in Clip 4 including the verbal cue *hu-uun* since they judged the cue as not indicating any particular illocutionary meaning although important for maintaining relationships. For this problem to be avoided, subjects may need to be given more specific verbal instructions in future research.

The ranking task was useful in investigating subjects' judgements of the main purposes of conversation. However, subjects in both groups found this task the most difficult among the five tasks. This may be partly because some functions were irrelevant to the conversation, and a list of six functions may have confused them about deciding on the main functions. The number of functions will need to be considered in future research.

Furthermore, the change in the direction of the rating scales in the rating task and the ranking task may have caused some confusion among respondents (i.e. from 5 = extremely important to 1 = not important in the rating task, and from 6 = least important to 1 = most important in the ranking task), although there was no evidence that they were confused about responding to those tasks. Presumably, the rating task employed ordinal categorical measurement and subjects paid more attention to the categories than to the numbers in the rating task, which may have avoided leading them to confusion. In future research, the direction of the rating scales should be consistent to avoid potential confusion among respondents.

9.6 Summary

This chapter has presented a discussion of the main findings from the present study. The difference between the JNSG and the LJG in the judgement of the three meanings of BC cues, 'agreement', 'interest', and 'sympathy' (*shinmi-sa*) were discussed. Five possible explanations were considered for the results: 1) transfer of their first language rules into the Japanese conversational context; 2) not noticing important cues; 3) not judging cues as significant; 4) different interpretations of prosodic features; 5) a lack of knowledge of Japanese cultural norms and values. Learners' unfamiliarity with the cues, *hu-uun* and *anoo* was also discussed. Then causes of different interpretations of social contexts was considered. The difference was mainly caused by different judgements of contextualization cues, setting and participants' appearances, which indicated, particularly a lack of on-knowledge of contextualization cues on the part of learners. Further, a discussion of different judgements of prosodic features, and non-verbal cues of head nod and eye contact was presented. The findings of the study suggest that verbal BC cues need to be studied together with prosodic features and non-verbal cues such as head nod and eye contact. Then, Japanese subjects' interpretations of 'listening' and 'understanding', and Japanese learners' interpretations of 'interest' and 'agreement' were discussed in terms of cultural values of each society. In addition, the importance of listening in Japanese communication was addressed in the following section.

Moreover, the effects of tasks on subjects' responses to contextualization cues were discussed. Two possible explanations for the shifts in interpretation were considered: 1) subjects' increased understanding; and 2) subjects noticed more cues. The increased understanding was explained by task repetition and their further consideration or reassessment of the cue. Finally, methodological issues were addressed with regard to data collection and instruments. Some problems

with data collection, and advantages and disadvantages of each task were discussed.

CHAPTER 10

CONCLUSION

10.0 Introduction

In this final chapter, a summary of the main findings from the present study are first presented, and then the conclusions are drawn with reference to theoretical, methodological and pedagogical implications of the study. Further, limitations with regard to generalization of the findings are pointed out. Finally, implications for future research are outlined.

10.1 Summary of the Main Findings

This study examined and compared receptive strategies used by a group of learners of Japanese (LJG) and a group of Japanese native speakers (JNSG). It focused on their knowledge of two kinds of contextualization cues, BC cues and turn-taking cues, as they occurred in spontaneous conversation between native speakers of Japanese. In addition, the study employed a range of tasks with varying degrees of complexity in order to explore different levels of the receptive competence of learners: Semantic differential (SD) stimulated recall task, Stimulated recall (SR) task, Multiple-choice (MC) task, Rating task, and Ranking task.

The study has revealed differences between the JNSG and the LJG in the knowledge of the two kinds of contextualization cues. The LJG interpreted those cues, particularly BC cues, quite differently from the JNSG, and also their judgements of the cues differed from those of the JNSG. The latter type of difference was the main cause of misunderstanding of the level of formality in

conversation and the interpersonal relationship of participants. The following is a summary of the main findings from the study:

1) Japanese subjects tended to interpret BC cues as indicating 'listening' or 'understanding of content', whereas Japanese learners had a tendency to interpret them as indicators of 'interest' or 'agreement'.

2) Japanese subjects tended to interpret the BC cue *uun* as an indicator of '*shinmi-sa*/ sympathy', whereas Japanese learners did not show such a tendency;

3) The verbal cues *hu-uun* and *anoo* were important for Japanese subjects to judge that the participant was going to start talking in the SD stimulated recall task, whereas Japanese learners did not judge it as such;

4) Japanese learners had a strong tendency to rely on participants' appearances and setting (e.g., where the conversation takes place and objects in the scene) to judge the level of formality in conversation, and the interpersonal relationship of participants. Japanese subjects, on the other hand, tended to judge them on the basis of their interpretation of contextualization cues such as the form of BC cues. This difference in the perception of participants' appearances, setting, and contextualization cues was the main source of different interpretations of the formality of conversation and interpersonal relationships;

5) The JNSG judged the participant's head nod as much more important than did the LJG, and judged it as slightly more important than the verbal cue while the LJG judged the latter as more important than the former;

6) The JNSG judged a listener's eye contact as more important than did the LJG;

7) A participant's voice quality (i.e. a soft tone of voice) was important for Japanese subjects to judge the relationship of participants, whereas Japanese learners tended to judge it as not important;

8) The age difference between participants was an important factor for Japanese subjects to judge the power relationship of the participants, however, Japanese learners did not judge it as important;

9) Shifts in interpretation were found for both the JNSG and the LJG;

10) Responses to contextualization cues in both groups differed according to tasks in terms of the quality and amount.

These differences in the judgement and interpretation of contextualization cues between the JNSG and the LJG have important implications for intercultural communication. For instance, head nodding was important for both the JNSG and the LJG, however, the function differed between the two groups: it functioned as making 'the speaker feel comfortable with speaking' for Japanese subjects, while it functioned as emphasizing the meaning of the verbal BC cue for learners of Japanese. When an English speaker communicates with a Japanese speaker, a lack of head nods will make the Japanese speaker feel uncomfortable, and the Japanese speaker's use of head nods may be interpreted as emphasis when s/he has no intention of emphasizing the meaning of BC utterances.

10.2 Theoretical Implications

This section presents the theoretical implications of the findings from the present study, with regard to pragmatics research including studies of BC cues .

1) Although a number of studies of BC cues have been carried out, prosodic features and non-verbal cues such as head nod and eye contact have received little attention in those studies. This study has revealed that these features are interrelated with verbal BC cues and necessary to interpret them correctly. Thus prosodic features and non-verbal cues should be studied together with verbal cues in future studies.

2) Studies in the fields of interlanguage and cross-cultural pragmatics have tended to be based on the investigation of production strategies (i.e. what one might say to whom in certain situations). However, since different judgements and interpretations of contextualization cues can be a possible cause of misunderstanding in intercultural communication, studies which investigate receptive strategies should be undertaken more in the future.

3) Pragmatics research has tended to investigate subjects' off-knowledge of contextual factors (e.g., Bergman and Kasper, 1993) rather than their on-line knowledge. In empirical pragmatics studies which examine the effects of contextual factors (e.g., social distance and power) on language use, a written description of social contexts is usually provided, and subjects carry out tasks (e.g., DCTs, rating tasks, MC tasks, and role plays) according to their interpretation of the social contexts in the description. Social contexts have been treated as static and the role of contextualization cues have received little attention in those pragmatics studies. However, as this study has demonstrated, such social contexts emerge and change in the process of interaction, and contextualization cues play an important role in retrieving such contextual knowledge. In addition, the study has revealed that the judgement and interpretation of contextualization cues differ between the LJG and the JNSG, which leads them to different interpretations of social

contexts. More studies which investigate subjects' on-line knowledge of social contexts should be carried out in the future.

4) Another implication relates to the conception of social distance and power. As Kasper (1999) and Spencer-Oatey (1996) point out, researchers frequently use terms such as power and distance without explicitly defining the concepts, and the same terms used differently between researchers. This study has revealed that the concepts of social distance and power involve different components, for example, attitudes/feelings, background knowledge, role relations, age difference, and gender difference. This implies that the interpretation of *close relationship* or *distant relationship* may differ according to subjects, as the following extracts indicate:

Learner 1   They appeared to be quite friendly. Looks like two friends, about the same age. They are sitting in the kitchen. They seemed to know each other quite well.

Learner 11   They've got a reasonably close relationship. They know each other quite well.

Both learners judged the relationship of the participants in Clip 2 as close, however, the interpretation of the social distance differed between the two. To the learner 1 it refers to attitudes/feelings (i.e. friendly), role relations (i.e. two friends), and background knowledge (i.e. they seemed to know each other quite well), whereas to the learner 11 it refers only to background knowledge (i.e. they know each other quite well). Although they both judged the relationship as close, we are not sure if the learner 11 judged attitudes/feelings and role relations in the same way as did the learner 1. In addition, the findings of the study suggest that rating tasks or MC tasks asking questions such as "How close are the two?" may elicit different interpretations of the social distance. The study clearly suggests

that researchers should be careful about the use of the terminology of social distance and power, and that studies which investigate the perception of the contextual factors need to be carefully designed.

5) The other implication is that the age difference of participants should be considered as an important contextual factor in empirical pragmatics research. The study has revealed that the difference in the age between participants is an important factor in the judgement of power relationships for the JNSG while it was not so important for the LJG. In the Japanese society, the age of the speaker is always an important factor in determining the level of speech (see Maynard, 1990; Niyekawa, 1991). However, researchers tend not to include the description of age differences as one of the contextual factors. They frequently use role relations such as colleagues, teacher and student, and boss and employee to illustrate different levels of power to investigate the influence of contextual factors on speakers' pragmatic choices (e.g., Takahashi and Beebe, 1993). However, as Spencer-Oatey's (1993) study has demonstrated, the conception of typical power and distance relations of a particular relationship may differ across cultures. Further, this study has revealed that the difference in the age between participants has a great influence on Japanese speakers' interpretation of power relationships. Simply using role relations such as colleagues, and boss and employ may not be sufficient to indicate the interpretation of the power relationship. Even among colleagues a status difference may exist if they are not the same age (Niyekawa, 1991). In addition, although rank and position may be more influential than other factors in the workplace, the age factor has a great effect on the speakers' use of language, as Niyekawa (1991) also notes, "The young boss may speak slightly more politely to an older employee than he

would to other younger employees" (p. 22). On some occasions, if the boss is much younger than the employee, then the latter might have more power than the former. Thus, pragmatics research employing tasks such as DCTs and rating tasks, and particularly using Japanese native speakers as subjects, needs to pay more attention to how the contextual factor of age difference affects speakers' use and understanding of language.

10.3 Methodological Implications

This study investigated learners' knowledge of contextualization cues in spontaneous conversation between native speakers of Japanese by making use of five types tasks. The methodological implications of the study are presented below.

1) This study revealed that non-verbal cues played an important role in the interpretive process, and that the interpretation of verbal cues could be affected by non-verbal cues. Thus, using audio-visual material is essential for the investigation of contextualization cues.

2) The perception of setting had a great influence on learners' interpretation of social contexts. More studies are needed using conversations in various naturalistic settings, rather than conversations in a studio or laboratory setting, to explore their perceptions of setting and contextualization cues.

3) SD scales used in this study were developed on the basis of native and non-native informants' comments on contextualization cues under study, and of interpretations made by other researchers in the relevant literature. However, Japanese subjects' interpretations did not always concur with the native speakers' informants, for example, the listener was controlling the conversation in Clip 1. One of the causes for this result may be related to

the length of conversational segments. The informants watched and listened to much longer segments than the longer segments used in the main study, which may have caused different perceptions of contextualization cues. In future studies careful consideration needs to be taken as to the length of conversational segments as well as the SD items.

4) The SD stimulated recall task was found to be a useful method for investigating subjects' on-line knowledge of contextualization cues. It can provide more fine-grained responses, and elicit interpretations of contextualization cues and the procedure for the interpretation. The SD stimulated recall task is a promising method for the investigation of knowledge of contextualization cues.

5) A multimethod approach was found to be useful for investigating learners' knowledge of contextualization cues. The effects of different tasks on their responses to contextualization cues were found in terms of the amount and quality of comments, and of shifts in interpretation. Their responses elicited by a range of tasks with varying degrees of complexity indicated different levels of receptive competence. Further, verbal protocols proved to be useful for validating other elicitation techniques, for example, verbal responses validated initial SD responses. Different methods can not only provide substantial data to answer research issues but also have great potential for construct validation.

10.4 Pedagogical Implications

This study has revealed differences between the JNSG and the LJG in the judgement and interpretation of contextualization cues, and that subjects' responses to the cues varied according to the tasks. These findings of the study have important implications for Japanese language teaching.

From the point of view of Japanese language teaching or second language teaching the SD stimulated recall task may be most useful among three tasks (SR task and MC task) for three main reasons. First, the task can elicit much richer responses to contextualization cues than the SR task and the MC task in terms of both the quality and the quantity. The SR task only elicits most casual interpretations, and interpretations at a more subconscious level cannot be explored. Although the MC task could elicit more interpretations than the SR task, it did not provide much information about how they achieved their interpretations. Second, the SD stimulated recall task may be more stimulating in terms of learners' interest. The SR task and the MC task may not motivate learners as much as the SD stimulated recall task because the SR task is a simple task, and the MC task is the most commonly used task in second language teaching. The quality and quantity of verbal responses collected by the SD stimulated recall task supports this. Third, the SD stimulated recall task can be used to teach not only interpretations of contextualization cues but also perceptions of the cues. The task can be used to develop their skills to identify salient features in conversation. Neither the SR task nor the MC task can elicit responses concerning perceptions of contextualization cues.

Learners often study pragmatic features in isolation, but fail to recognize them when they occur in naturally occurring conversation because of other various linguistic features and they are not skillful at identifying features as they occur naturally (Judd, 1999). SD scales in the SD stimulated recall task have an important function to help learners to focus their attention on the relevant verbal and non-verbal features in conversation. It is possible for the teacher to point to those features directly, as in the SR task and the MC task in the study, however, it will be more beneficial to learners if the task can make them analyze discourse for themselves (Clennel, 1999; Tomlinson, 1998). Tomlinson (1994) further notes:

> pragmatic awareness can be achieved by exposing learners to language in use in such a way that they are guided to invest energy and attention in order to make discoveries for themselves.   (Tomlinson, 1994, p. 119)

The SD stimulated recall task appears to be a productive way to develop learners' skills to identify salient cues in spontaneous conversation.

The findings of the study with regard to differences in the perception and interpretation of contextualization cues suggest that Japanese language programs which aim to develop learners' communicative competence could include the following components:

- recognize when language is being used for interactional purposes;
- recognize verbal and/or non-verbal cues indicating the interpretation of the speaker's communicative intent including attitudes and feelings;
- recognize verbal and/or non-verbal cues signalling social contexts with regard to the formality of conversation, the social distance and power relationship of participants;
- respond appropriately as listeners;
- use appropriate verbal and/or non-verbal cues in relation to turn-taking.

As for the teaching of BC cues, the study has indicated four concrete areas which need to be focused on: 1) verbal cues; 2) prosodic features; 3) non-verbal features; 4) cultural values.

First, verbal BC cues play an important role in conversation to signal the speaker's intent such as 'listening', 'understanding', and 'interest', and the form of BC cues indicate the interpretation of the level of 'politeness' and 'formality', and interpersonal relationships of participants. The interpretations of 'the formality of conversation' and 'politeness' of the LJG differed from those of the JNSG because of a lack of knowledge of the form of BC cues on the part of the learners (see

sections 5.2.1.3 and 6.2.1.1). Marriott (1993) also reports on secondary students' problems related to the expression of politeness in Japanese including the use of informal back-channelling expressions. Thus it is necessary for learners to be able to understand the social meanings of verbal BC cues, and to use them appropriately according to the social contexts.

Secondly, learners need to study not only the form of BC cues but also how they are uttered, that is, the prosodic features of BC cues such as loudness and intonation (Gardner, 1998; Jones and Evans, 1995). The prosodic features not only indicate the interpretation of how well the listener is listening but also signal social meanings with regard to interpersonal relationships (see sections 6.2.1.3 and 6.5.1.1). Learners need to be aware of how the meaning of a BC cue can be influenced by their choice of voice quality, as Gardner (1998) also points out. In addition, the study has revealed a marked difference between the JNSG and the LJG in the judgement of voice quality (see section 9.1.6 for a discussion of voice quality). Learners need to develop their abilities to identify prosodic features that are salient in a particular conversational context, and to interpret them correctly. This is an important component of language teaching programs, as Graham et al. (2001) note:

> the ability to recognize emotional state of the speaker, is an important aspect of communicative competence, and one worth considering when one is designing language programs. (Graham et al., 2001, p. 35)

Furthermore, it will be necessary to give learners opportunities to develop productive skills as well as receptive skills (Jones and Evans, 1995), for example, through communicative practices such as role-plays. However, language teachers need to be careful about teaching productive skills. Learners may not wish to accommodate sociopragmatic aspects of the target culture because of the conflict with their own beliefs and values, and thus should not be forced to conform to native speaker expectations (Kasper, 1997a; Thomas, 1983). As Kasper (1997a)

points out, it is the learner's choice whether and to what extent s/he behaves according to native speakers' norms and values.

Thirdly, learners need to study non-verbal features such as head nod and eye contact together with verbal cues. The study has indicated that the listener's head nod and eye contact are very important when making a verbal BC, that is, verbal BC cues do not function without head nodding and eye contact. However, little attention has been paid to the teaching of head nods and eye contact in Japanese language teaching. Although Japanese language texts may provide some descriptions of how Japanese people behave in interaction (e.g., they nod the head a lot even in a telephone conversation), the nature and function of the nodding have received little attention, for example, which nods are salient or important in a particular conversational context in terms of signalling communicative intent, and how the nodding should be interpreted in that context. For eye contact as well, the teaching of eye contact seems to be limited to the description, and little attention has been paid to how it actually functions in actual conversational contexts. As this study has revealed, these non-verbal features have important communicative functions, and the judgements of the features differ between Japanese speakers and English speakers (see sections 5.5.1.3 and 6.5.1.2). Thus, in order to develop learners' communicative competence they should be taught alongside verbal cues (see also Battestini and Rolin-Ianziti, 2000). In addition, we certainly need video-taped conversational materials of spontaneous conversation to teach those non-verbal cues.

Fourthly, learners need to study BC cues in conjunction with the Japanese cultural values which underlie them (see also Mukai, 1999). The study has revealed an important function of Japanese BC cues: the JNSG judged BC cues as important not only because they indicated the interpretation of 'listening' or 'understanding', but also because they functioned as making 'the speaker feel

comfortable with talking' by indicating it. As discussed in section 9.2, this finding reflects Japanese cultural values which place emphasis on maintaining harmonious relationships with others. Learners of Japanese need to be aware of not only how Japanese speakers interact but also why they interact that way, as Kleifgen (1989) also suggests:

> A complete theory of second language communication . . . should take into account the non-linguistic factors that interact with linguistic forms and functions, recognizing the variation in interpretive frames across cultures and contexts. (Kleifgen, 1989, p. 101)

Although Japanese language learners study grammar rules, vocabulary, pronunciation and speech act strategies so that they can produce and understand the formal features of language, it is not sufficient for developing their communicative competence, as the study indicates. If the purpose of Japanese language teaching is to prepare learners to be able to communicate successfully in the target language in real-life situations, they need to learn what native speakers hear and how they interpret what they hear in addition to or alongside those formal features of language. Insofar as learners are unaware of how particular cues are used and interpreted in a non-native language environment, they will encounter communicative difficulties with native speakers.

10.5 Limitations of the Present Study

The present study has some limitations relating to generalization of the findings, and these should be acknowledged. The study employed a small number of subjects for the purpose of the fine-grained analysis of their responses to contextualization cues. Thus, it should be acknowledged that the findings from the study cannot be generalized to a larger population. In addition, the results may only apply to native speakers of New Zealand English.

10.6 Implications for Future Research

The present study examined receptive strategies used by learners of Japanese, that is, their knowledge of BC cues and turn-taking cues as they occurred in spontaneous conversation between native speakers of Japanese, and their strategies were compared with those of native speakers. The study has a number of implications for future research, which I will outline in this final section.

1. In order to generalize the findings of the study it is necessary to collect data from a larger sample. Although it is difficult to collect similar data from a larger sample by making use of the same number of tasks used in this study, it is quite possible to collect data from a larger sample by using one of the tasks as an initial step. It would be interesting to collect data of initial SD responses from a larger sample by making use of SD stimulated recall task to validate the findings of the difference in the pattern.

2. One further avenue for future research is to investigate the effects of instruction on the development of knowledge of contextualization cues. As a first step, it may be useful to investigate learners' perspectives about the learning of contextualization cues by teaching them using tasks employed in this study. By collecting and examining learners' responses through a questionnaire, their interest in and attitudes towards learning the cues in Japanese language classrooms, and the usefulness of the tasks will be revealed. Then, a longitudinal study which investigates the effects of instruction on the development of knowledge of contextualization cues may be carried out.

3. The study focused on learners of Japanese in a foreign language environment (i.e. where Japanese is not spoken outside of classroom). Future research may focus on learners of Japanese in the second language environment (i.e. where Japanese is used in daily life). It would be interesting to investigate the effects of the length of stay in Japan on the development of knowledge of contextualization cues. Longitudinal research would be necessary for such investigation.

4. Graham et al. (2001) report that there was no systematic pattern of differences between advanced and beginning learners in the recognition of emotion of English voices. Rintell (1984), on the other hand, reports on the effect of language proficiency on learners' perception of emotional states expressed in English. In addition, Kerekes (1992 cited in Kasper and Schmidt, 1996) demonstrates a distinct gender difference in NNSs' perception of sympathy and support. Although subjects' ages, gender, and proficiency levels were not controlled in this study, it showed that the judgement and interpretation of contextualization cues by less proficient learners, in terms of the length of stay in Japan, were sometimes more accurate than those of proficient learners, or closer to those of native speakers of Japanese. A promising area for further investigation is to examine the effects of these variables on the judgement and interpretation of contextualization cues.

5. This study examined English speakers' responses to contextualization cues. It would be worthwhile to focus on responses of other speakers such as Chinese and Koreans in future research.

6. This study focused on two kinds of contextualization cues, BC cues and turn-taking. This, however, does not mean that these are the only cues that are important in Japanese conversation. Other verbal and non-verbal cues need to be investigated in future research, for example, pauses in relation to turn-taking, final particles (e.g. *ne* and *yo*), and speech style shifts (i.e. from casual form to polite form or vice versa).

7. This study focused on one contextualization cue at a time. It would be also important to consider how different contextualization cues together contribute to the overall meaning of an utterance.

8. This study examined subjects' responses to contextualization cues in dyadic conversations. However, conversation takes place not only between two parties but also multiple parties, and it will be more difficult to notice contextualization cues in a multiple-party conversation. Thus, in future research it would be interesting to investigate their responses to contextualization cues, particularly in relation to turn-taking, used in conversation involved multiple parties. Two promising contexts for further research into contextualization cues are classroom settings and business meetings.

Future research on these issues will enable us to better understand the nature and function of contextualization cues, and the possible cause of misunderstanding in intercultural communication, and contribute to the development of language courses which can improve learners' communicative competence.

Appendix A:

Task Sheets for Japanese Subjects

練習

このタスクは今見た会話のビデオに基づいています。

a) あなたがこの会話に関して重要だと考える尺度を下から選び、

b) 下の例のように印を付け、その尺度を評価してください。

例：

very close ————————————┼——————————————— very distant
relationships   relationships
とても親しい関係   とても遠い関係

間違って印を付けた場合は、下の例のように訂正し、新たに印を付けてください。

very close ————┼————✳————————————————— very distant
relationships   relationships
とても親しい関係   とても遠い関係

controlling ——————————————————————————————— not controlling
the conversation   the conversation
会話をコントロール   会話をコントロール
している   していない

very close ——————————————————————————————— very distant
relationships   relationships
とても親しい関係   とても遠い関係

equal power ——————————————————————————————— unequal power
relationships   relationships
等しい力関係   不均衡な力関係

会話 1

タスク 1

あなたは下のどの尺度がこの会話に関して重要だと思いますか。重要だと思う尺度に印を付け、評価をしてください。<u>すべての尺度に印を付ける必要はありません。あなたがこの会話に関係していると思う尺度にだけ印を付けてください。</u>

indicating listening 聞いていることを 示している	not indicating listening 聞いていることを 示していない
indicating understanding of content 内容の理解を 示している	not indicating understanding of content 内容の理解を 示していない
agreeing 同意している	not agreeing 同意していない
indicating understanding なっとくしている	not indicating understanding なっとくしていない
interested 興味がある	not interested 興味がない
sympathetic 親身である	not sympathetic 親身ではない
wanting the other to continue talking 相手に話を 続けてほしい	not wanting the other to continue talking 相手に話を続けて ほしくない
controlling the conversation 会話をコントロール している	not controlling the conversation 会話をコントロール していない
very formal とても改まっている	very informal とてもくだけている
very close relationships とても親しい関係	very distant relationships とても遠い関係
equal power relationships 等しい力関係	unequal power relationships 不均衡な力関係

会話 1

タスク 2

ビデオの中の指摘された部分についてコメントしてください。

会話1

タスク3

下の会話に関する記述と会話を読み、後の質問に答えてください。

二人の男の人(AとB)が部屋で話をしています。Aはニュージーランドで仕事を探していたときのことについて話していて、今Bに、いつもりれきしょを持っていたと言っています。そしてBが「ううん」と言っています。

A: それで,

いつも、

りれきしょを持って,

B: ううん.

A: でいろんなホテルとかにい--

1. Bの人は何を伝えようとしていますか。下のどの意味が「ううん」に
   よって示されていますか。（意味は二つ以上選んでもかまいません。
   例：内容の理解と同意）

    a. listening／聞いている

    b. understanding of content／内容の理解

    c. agreement／同意

    d. understanding／なっとく

    e. interest／興味

    f. sympathy／親身さ

    g. wanting the other to continue talking／話を続けてほしい

2. この場面ではどちらの人が会話をコントロールしていると思いますか。

    a. A

    b. B

    c. AでもBでもない

3. この会話はどの程度改まっていると思いますか。

    a. とても改まっている

    b. 改まっている

    c. あまり改まっていない

    d. くだけている

    e. とてもくだけている

4. この場面の二人の親しさの程度についてどう思いますか。

    a. とても親しい

    b. 親しい

    c. あまり親しくない

    d. 遠い関係

    e. とても遠い関係

5. この場面の二人の力関係についてどう思いますか。

    a. Aの方が上

    b. Bの方が上

    c. 等しい力関係

会話1

タスク4

あなたが今ビデオの中で見た下の言語／非言語的特徴について、その重要度を評価してください。与えられた尺度を使い、あなたの考えに一番近い番号に丸を付けてください。

この場面では、あなたにとって...

... 言語表現「ううん」は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

... 「ううん」 の声質は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

...うなずきは?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

...視線は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

会話 1

タスク 5

この会話の主な目的は何だと思いますか。下の会話の目的を読み、[ ]内に番号を
つけ順位づけをしてください。（1 が一番重要度が高く、6 が一番重要度が低い）

[   ]   相手との関係を保つ、又は関係を築くこと

[   ]   会話自体を楽しむこと

[   ]   人と一緒にいるという雰囲気を楽しむこと

[   ]   情報を交換すること

[   ]   お互いの考えを追究し合うこと

[   ]   感情を分かち合うこと

会話 2
タスク 1

あなたは下のどの尺度がこの会話に関して重要だと思いますか。重要だと思う尺度に印を付け、評価
をしてください。すべての尺度に印を付ける必要はありません。あなたがこの会話に関係していると
思うものにだけ印を付けてください。

indicating listening 聞いていることを 示している	not indicating listening 聞いていることを 示していない
indicating understanding of content 内容の理解を 示している	not indicating understanding of content 内容の理解を 示していない
interested 興味がある	not interested 興味がない
surprised 驚いている	not surprised 驚いていない
punctuating the conversation 会話に区切りを 付けている	not punctuating the conversation 会話に区切りを 付けていない
wanting the other to continue talking 相手に話を 続けてほしい	not wanting the other to continue talking 相手に話を続けて ほしくない
wanting to take a turn to speak 話す番を取りたい	not wanting to take a turn to speak 話す番を取りたくない
calm 落ち着いている	not calm 落ち着いていない
kind やさしい	not kind やさしくない
polite ていねいである	not polite ていねいではない
very formal とても改まっている	very informal とてもくだけている
very close relationships とても親しい関係	very distant relationships とても遠い関係
equal power relationships 等しい力関係	unequal power relationships 不均衡な力関係

会話 2

タスク 2

ビデオの中の指摘された部分についてコメントしてください。

会話 2

タスク 3

下の会話に関する記述と会話を読み、後の質問に答えてください。

'

二人の女性(AとB)が喫茶店で話をしています。AはBに、勤めを5年ぐらいしていて、ニュージーランドに来るのであわてて結婚したと言っています。そしてBが「あそうなんですか」と言っています。

A: バタバタと.

B: あそうなんですか.

A: だけど出身というかあ,

1. Bの人は何を伝えようとしていますか。下のどの意味が「あそうなんですか」によって示されていますか。（意味は二つ以上選んでもかまいません。例：内容の理解と興味）

    a. listening／聞いている

    b. understanding of content／内容の理解

    c. interest／きょうみ

    d. surprise／おどろき

    e. punctuating the conversation／会話に区切りを付けている

    f. wanting the other to continue talking／話を続けてほしい

    g. wanting to take a turn to speak/話す番を取りたい

    h. kindness／やさしさ

    i. calmness／落ち着き

    j. politeness／ていねいさ

2. この会話はどの程度改まっていると思いますか。

    a. とても改まっている/very formal

    b. 改まっている/formal

    c. あまり改まっていない/not very formal

    d. くだけている/informal

    e. とてもくだけている/very informal

3. この場面の二人の親しさの程度についてどう思いますか。

    a. とても親しい

    b. 親しい

    c. あまり親しくない

    d. 遠い関係

    e. とても遠い関係

4. この場面の二人の力関係についてどう思いますか。

    a. Aの方が上

    b. Bの方が上

    c. 等しい力関係

会話2

タスク4

あなたが今ビデオの中で見た下の言語／非言語的特徴について、その重要度を評価してください。与えられた尺度を使い、あなたの考えに一番近い番号に丸を付けてください。

この場面では、あなたにとって...

... 言語表現「あそうなんですか」は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

... 「あそうなんですか」の声質は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

...うなずきは?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

会話 2

タスク 5

この会話の主な目的は何だと思いますか。下の会話の目的を読み、[ ]内に番号を
つけ順位づけをしてください。（１が一番重要度が高く、６が一番重要度が低い）

[   ]   相手との関係を保つ、又は関係を築くこと

[   ]   会話自体を楽しむこと

[   ]   人と一緒にいるという雰囲気を楽しむこと

[   ]   情報を交換すること

[   ]   お互いの考えを追究し合うこと

[   ]   感情を分かち合うこと

会話 3

タスク 1

あなたは下のどの尺度がこの会話に関して重要だと思いますか。重要だと思う尺度に印を付け、評価をしてください。すべての尺度に印を付ける必要はありません。あなたがこの会話に関係していると思うものにだけ印を付けてください。

indicating listening 聞いていることを示している	_____	not indicating listening 聞いていることを示していない
agreeing 同意している	_____	not agreeing 同意していない
indicating understanding of content 内容の理解を示している	_____	not indicating understanding of content 内容の理解を示していない
attentive 注意深い	_____	not attentive 注意深くない
interested 興味がある	_____	not interested 興味がない
wanting the other to continue talking 相手に話を続けてほしい	_____	not wanting the other to continue talking 相手に話を続けてほしくない
polite ていねいである	_____	not polite ていねいではない
very formal とても改まっている	_____	very informal とてもくだけている
very close relationships とても親しい関係	_____	very distant relationships とても遠い関係
equal power relationships 等しい力関係	_____	unequal power relationships 不均衡な力関係

会話 3

タスク 2

ビデオの中の指摘された部分についてコメントしてください。

会話 3

タスク 3

下の会話に関する記述と会話を読み、後の質問に答えてください。

ある男性(A)と女性(B)が喫茶室で話をしています。AはBに自分の経験について話
していて、今Bに、外国から日本に戻ってきた時は日本の大学にまだ籍があっ
たので、またそこで勉強できると思ったけど…と言っています。そしてBが「ええ」
と言っています。

A:　　まだ,

　　　籍がありましたから,

B:　　　　　　　　　　　ええ.

A:　　もし戻ったら‐‐

　　　戻ってきて,

　　　昔のように勉強できると思ったんですけど,

1. Bの人は何を伝えようとしていますか。下のどの意味が「ええ」によって
   示されていますか。（意味は二つ以上選んでもかまいません。例：同意と
   内容の理解）

 a. listening／聞いている

 b. agreement／同意

 c. understanding of content／内容の理解

 d. interest／興味

 e. attentiveness／注意深さ

 f. wanting the other to continue talking／話を続けてほしい

 g. politeness／ていねいさ

2. この会話はどの程度改まっていると思いますか。

 a. とても改まっている

 b. 改まっている

 c. あまり改まっていない

 d. くだけている

 e. とてもくだけている

3. この場面の二人の親しさの程度についてどう思いますか。

 a. とても親しい

 b. 親しい

 c. あまり親しくない

 d. 遠い関係

 e. とても遠い関係

4. この場面の二人の力関係についてどう思いますか。

 a. Aの方が上

 b. Bの方が上

 c. 等しい力関係

会話 3

タスク 4

あなたが今ビデオの中で見た下の言語／非言語的特徴について、その重要度を評価
してください。与えられた尺度を使い、あなたの考えに一番近い番号に丸を付けて
ください。

この場面では、あなたにとって...

... 言語表現「ええ」は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

... 「ええ」の声質は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

...うなずきは?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

...視線は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

会話 3

タスク 5

この会話の主な目的は何だと思いますか。下の会話の目的を読み、[　]内に番号をつけ順位づけをしてください。（1が一番重要度が高く、6が一番重要度が低い）

[　　]　　相手との関係を保つ、又は関係を築くこと

[　　]　　会話自体を楽しむこと

[　　]　　人と一緒にいるという雰囲気を楽しむこと

[　　]　　情報を交換すること

[　　]　　お互いの考えを追究し合うこと

[　　]　　感情を分かち合うこと

会話 4

タスク1

あなたは下のどの尺度がこの会話に関して重要だと思いますか。重要だと思う尺度に■を付け、評価をしてください。すべての尺度に印を付ける必要はありません。あなたがこの会話に関係していると思うものにだけ印を付けてください。

pondering よく考えている	_____	not pondering よく考えていない

recalling 思い出している	_____	not recalling 思い出していない

indicating understanding なっとくしている	_____	not indicating understanding なっとくしていない

indicating a topic change 話題を変える合図をしている	_____	not indicating a topic change 話題を変える合図をしていない

indicating one begins to talk 話し始める合図をしている	_____	not indicating one begins to talk 話し始める合図をしていない

polite ていねいである	_____	not polite ていねいではない

indirect 間接的である	_____	not indirect 間接的ではない

very formal とても改まっている	_____	very informal とてもくだけている

very close relationships とても親しい関係	_____	very distant relationships とても遠い関係

equal power relationships 等しい力関係	_____	unequal power relationships 不均衡な力関係

会話 4

タスク 2

ビデオの中の指摘された部分についてコメントしてください。

会話 4

タスク 3

下の会話に関する記述と会話を読み、後の質問に答えてください。

二人の女性(AとB)が喫茶店で話をしています。AはBに二つの方言を話せる人は外国語を勉強する時に有利だということを話していて、それに対してBはそれが本当だったらもっとしゃべれているはずだと言っています。その後Aはコーヒーを飲み、「ふううん」と言っています。

((Aはコーヒーを飲んでいる))

A: ふううん．

　あのおつとめ--

1. Aの人は何を伝えようとしていますか。下のどの意味が「ふううん」によって示されていますか。（意味は二つ以上選んでもかまいません。 例：「よく考えている」と「思い出している」）

    a. pondering／よく考えている

    b. recalling／思い出している

    c. understanding／なっとく

    d. topic change／話題を変えること

    d. beginning to talk／話し始めること

    e. politeness／ていねいさ

    f. indirectness／間接さ

2. この会話はどの程度改まっていると思いますか。

    a. とても改まっている

    b. 改まっている

    c. あまり改まっていない

    d. くだけている

    e. とてもくだけている

3. この場面の二人の親しさの程度についてどう思いますか。

    a. とても親しい

    b. 親しい

    c. あまり親しくない

    d. 遠い関係

    e. とても遠い関係

4. この場面の二人の力関係についてどう思いますか。

    a. Aの方が上

    b. Bの方が上

    c. 等しい力関係

会話 4

タスク 4

あなたが今ビデオの中で見た下の言語／非言語的特徴について、その重要度を評価
してください。与えられた尺度を使い、あなたの考えに一番近い番号に丸を付けて
ください。

この場面では、あなたにとって...

... 「ふううん」は?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

...うなずきは?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

会話 4

タスク 5

この会話の主な目的は何だと思いますか。下の会話の目的を読み、[ ]内に番号を
つけ順位づけをしてください。（1が一番重要度が高く、6が一番重要度が低い）

[   ]   相手との関係を保つ、又は関係を築くこと

[   ]   会話自体を楽しむこと

[   ]   人と一緒にいるという雰囲気を楽しむこと

[   ]   情報を交換すること

[   ]   お互いの考えを追究し合うこと

[   ]   感情を分かち合うこと

会話 5

タスク 1

あなたは下のどの尺度がこの会話に関して重要だと思いますか。重要だと思う尺度に印を付け、評価をしてください。<u>すべての尺度に印を付ける必要はありません。あなたがこの会話に関係していると思うものにだけ印を付けてください。</u>

agreeing 同意している	_____	not agreeing 同意していない
responding 返答している	_____	not responding 返答していない
punctuating the conversation 会話に区切りを 付けている	_____	not punctuating the conversation 会話に区切りを 付けていない
yielding a turn to speak 話す番をゆずって いる	_____	not yielding a turn to speak 話す番をゆずって いない
very formal とても改まっている	_____	very informal とてもくだけている
very close relationships とても親しい関係	_____	very distant relationships とても遠い関係
equal power relationships 等しい力関係	_____	unequal power relationships 不均衡な力関係

会話 5

タスク 2

ビデオの中の指摘された部分についてコメントしてください。

会話 5

タスク 3

下の会話に関する記述と会話を読み、後の質問に答えてください。

二人の女性(AとB)が喫茶店で話をしています。AがBに日本語を勉強している学生について話していて、二人はお互いうなずき合っています。

A:　　でもそれぞれ日本語がやっぱり好きでね,

　　　続けてるみたいね.

　　　　　　　　　　H
B:

　　　　　　　　　　　H
A:

　　　　　　　　　　　　H
B:

　　　　　　　　　　　　　H
A:　　　　　　　　　　ううん.

B:　　日本で,

1. Aの人は何を伝えようとしていますか。下のどの意味が「うなずき」によって示されていますか。（意味は二つ以上選んでもかまいません。 例：同意と返答）

    a. agreement／同意

    b. response／返答

    c. punctuation of the conversation／会話の区切り

    d. yielding a turn at speaking／話す番をゆずっている

2. この会話はどの程度改まっていると思いますか。

    a. とても改まっている

    b. 改まっている

    c. あまり改まっていない

    d. くだけている

    e. とてもくだけている

3. この場面の二人の親しさの程度についてどう思いますか。

    a. とても親しい

    b. 親しい

    c. あまり親しくない

    d. 遠い関係

    e. とても遠い関係

4. この場面の二人の力関係についてどう思いますか。

    a. Aの方が上

    b. Bの方が上

    c. 等しい力関係

会話 5

タスク 4

あなたが今ビデオの中で見た下の言語／非言語的特徴について、その重要度を評価してください。与えられた尺度を使い、あなたの考えに一番近い番号に丸を付けてください。

この場面では、あなたにとって...

...うなずきは?

非常に重要	とても重要	重要	あまり重要ではない	重要ではない
5	4	3	2	1

会話 5

タスク 5

この会話の主な目的は何だと思いますか。下の会話の目的を読み、[　]内に番号を
つけ順位づけをしてください。（1が一番重要度が高く、6が一番重要度が低い）

[　　　]　　　相手との関係を保つ、又は関係を築くこと

[　　　]　　　会話自体を楽しむこと

[　　　]　　　人と一緒にいるという雰囲気を楽しむこと

[　　　]　　　情報を交換すること

[　　　]　　　お互いの考えを追究し合うこと

[　　　]　　　感情を分かち合うこと

Appendix B:

Task Sheets for Learners of Japanese

PRACTICE EXERCISE

Instructions: This task is based on the video clip that you just saw. I would like you:
  a) to identify the scale(s) which you consider to be important in the conversation;
  b) to rate the scale(s) by marking as in the example below.

This is the example of how to mark the scale.

| very close relationships とても親しい関係 | ———————————————————\|————————————————— | very distant relationships とても遠い関係 |

If you make a mistake, cross it out, then make a new mark, for example,

| very close relationships とても親しい関係 | ————————\|——————✕———————————————— | very distant relationships とても遠い関係 |

PRACTICE

| controlling the conversation 会話をコントロール している | ———————————————————————————————— | not controlling the conversation 会話をコントロール していない |

| very close relationships とても親しい関係 | ———————————————————————————————— | very distant relationships とても遠い関係 |

| equal power relationships 等しい力関係 | ———————————————————————————————— | unequal power relationships 不均衡な力関係 |

CLIP 1

TASK 1

Instructions: Which of the following scales do you consider to be important in this conversation? Rate them by marking the scales. <u>You do not have to mark every scale, only the ones which you think are relevant</u>.

indicating
listening
聞いていることを
示している
_____
not indicating
listening
聞いていることを
示していない

indicating
understanding
of content
内容の理解を
示している
_____
not indicating
understanding
of content
内容の理解を
示していない

agreeing
どういしている
_____
not agreeing
どういしていない

indicating
understanding
なっとくしている
_____
not indicating
understanding
なっとくしていない

interested
きょうみがある
_____
not interested
きょうみがない

sympathetic
しんみである
_____
not sympathetic
しんみではない

wanting
the other to
continue talking
相手に話を
続けてほしい
_____
not wanting
the other to
continue talking
相手に話を続けて
ほしくない

controlling
the conversation
会話をコントロール
している
_____
not controlling
the conversation
会話をコントロール
していない

very formal
とてもあらたまっている
_____
very informal
とてもくだけている

very close
relationships
とても親しい関係
_____
very distant
relationships
とても遠い関係

equal power
relationships
等しい力関係
_____
unequal power
relationships
不均衡な力関係

CLIP 1

TASK 2

Think about the very short excerpt in the video clip to which the researcher pointed.

CLIP 1

TASK 3

Instructions: Please read the following description of situation and dialogue, and answer the following questions.

Two men (A and B) are talking in a room. A is talking about the time when he was looking for a job in New Zealand, and now telling B that he always carried his C.V. with him. And B is saying "*uun*."

A: sorede,

       itsumo,

       rirekisho o motte,

B: Uun.

A: de ironna hoteru toka ni <i->--

1. **What does person B mean? Which of the following meanings are signalled by**
   ***uun*? (You can indicate more than one category. For example, understanding of**
   content and agreement .)

    a. listening／聞いている

    b. understanding of content／内容の理解

    c. agreement／どうい

    d. understanding／なっとく

    e. interest／きょうみ

    f. sympathy／しんみさ

    g. wanting the other to continue talking／話を続けてほしい

2. **Which person is controlling the conversation in this conversational context?**

    a. person A

    b. person B

    c. neither A nor B

3. **How formal is this conversation?**

    a. very fromal

    b. formal

    c. not very formal

    d. informal

    e. very informal

4. **How close are the two in this conversational context?**

    a. very close

    b. close

    c. not very close

    d. distant

    e. very distant

5. **What is the power relationship between the two in this conversational context?**

    a. A is more powerful than B.

    b. B is more powerful than A.

    c. Both are equally powerful.

CLIP 1

TASK 4

Instructions: Please rate the importance of the following verbal/non-verbal
features that you have just seen in the video clip. Use the scale
provided and circle the number closest to your idea.

In this conversational context, how important to you is . . .

. . . the verbal expression *uun* ?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the voice quality of *uun* ?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the head nod?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the eye contact?

extremely important	very important	important	not very important	not important
5	4	3	2	1

CLIP 1

TASK 5

Instructions: What is the main function of this conversation? Please rank the following functions of conversation by putting a number in brackets. (1 is the most important, and 6 is the least important)

[   ]   to maintain/establish social relationship

[   ]   to enjoy the conversation itself

[   ]   to enjoy the mood of being together with people

[   ]   to exchange information

[   ]   to explore each other's ideas

[   ]   to exchange/share feelings

CLIP 2
TASK 1

Instructions: Which of the following scales do you consider to be important in this conversation? Rate them by marking the scales. <u>You do not have to mark every scale, only the ones which you think are relevant</u>.

indicating listening 聞いていることを示している	_____	not indicating listening 聞いていることを示していない
indicating understanding of content 内容の理解を示している	_____	not indicating understanding of content 内容の理解を示していない
interested きょうみがある	_____	not interested きょうみがない
surprised おどろいている	_____	not surprised おどろいていない
punctuating the conversation 会話に区切りを付けている	_____	not punctuating the conversation 会話に区切りを付けていない
wanting the other to continue talking 相手に話を続けてほしい	_____	not wanting the other to continue talking 相手に話を続けてほしくない
wanting to take a turn to speak 話す番を取りたい	_____	not wanting to take a turn to speak 話す番を取りたくない
calm おちついている	_____	not calm おちついていない
kind やさしい	_____	not kind やさしくない
polite ていねいである	_____	not polite ていねいではない
very formal とてもあらたまっている	_____	very informal とてもくだけている
very close relationships とても親しい関係	_____	very distant relationships とても遠い関係
equal power relationships 等しい力関係	_____	unequal power relationships 不均衡な力関係

CLIP 2

TASK 2

Think about the very short excerpt in the video clip to which the researcher pointed.

CLIP 2

TASK 3

Instructions: Please read the following description of situation and dialogue, and answer the following questions.

Two females (A and B) are talking at a coffee shop. A is telling B that she was working for 5 years, and that she got married in a hurry because she was coming to New Zealand. And B is saying "*a soo na n desu ka*".

A: Batabata to.

B: A soo na n desu ka.

A: Dakedo shusshin to iu kaa,

1. **What does person B mean? Which of the following meanings are signalled by** *a soo na n desu ka* **? (You can indicate more than one category. For example, understanding and interest.)**

    a. listening／聞いている

    b. understanding of content／内容の理解

    c. interest／きょうみ

    d. surprise／おどろき

    e. punctuating the conversation／会話に区切りをつけている

    f. wanting the other to continue talking／話をつづけてほしい

    g. wanting to take a turn to speak／話す番を取りたい

    h. kindness／やさしさ

    i. calmness／おちつき

    j. politeness／ていねいさ

2. **How formal is this conversation?**

    a. very fromal

    b. formal

    c. not very formal

    d. informal

    e. very informal

3. **How close are the two in this conversational context?**

    a. very close

    b. close

    c. not very close

    d. distant

    e. very distant

4. **What is the power relationship between the two in this conversational context?**

    a. A is more powerful than B.

    b. B is more powerful than A.

    c. Both are equally powerful.

CLIP 2

TASK 4

Instructions: Please rate the importance of the following verbal/non-verbal
features that you have just seen in the video clip. Use the scale
provided and circle the number closest to your idea.

In this conversational context, how important to you is . . .

. . . the verbal expression *a soo na n desu ka*?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the voice quality of *a soo na n desu ka*?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the head nod?

extremely important	very important	important	not very important	not important
5	4	3	2	1

CLIP 2

TASK 5

Instructions: What is the main function of this conversation? Please rank the following functions of conversation by putting a number in brackets. (1 is the most important, and 6 is the least important)

[   ]   to maintain/establish social relationship

[   ]   to enjoy the conversation itself

[   ]   to enjoy the mood of being together with people

[   ]   to exchange information

[   ]   to explore each other's ideas

[   ]   to exchange/share feelings

CLIP 3

TASK 1

Instructions: Which of the following scales do you consider to be important in this conversation? Rate them by marking the scales. <u>You do not have to mark every scale, only the ones which you think are relevant</u>.

indicating
listening
聞いていることを
示している
_____
not indicating
listening
聞いていることを
示していない

agreeing
どういしている
_____
not agreeing
どういしていない

indicating
understanding
of content
内容の理解を
示している
_____
not indicating
understanding
of content
内容の理解を
示していない

attentive
ちゅういぶかい
_____
not attentive
ちゅういぶかくない

interested
きょうみがある
_____
not interested
きょうみがない

wanting
the other to
continue talking
相手に話を
続けてほしい
_____
not wanting
the other to
continue talking
相手に話を続けて
ほしくない

polite
ていねいである
_____
not polite
ていねいではない

very formal
とてもあらたまっている
_____
very informal
とてもくだけている

very close
relationships
とても親しい関係
_____
very distant
relationships
とても遠い関係

equal power
relationships
等しい力関係
_____
unequal power
relationships
不均衡な力関係

CLIP 3

TASK 2

Think about the very short excerpt in the video clip to which the researcher pointed.

CLIP 3

TASK 3

Instructions: Please read the following description of situation and dialogue, and answer the following questions.

A male (A) and a female (B) are talking in a tea room. A is talking about his experience to B. Now A is telling B that he thought he could study at a university when he went back to Japan because he was still enrolled in the university but ... And B is saying "*ee*".

A: **Mada,**

           seki ga arimashita kara,

B: **Ee.**

A: **moshi modottara--**

           Modotte-kite,

           mukashi no yoo ni benkyoo dekiru to omottan desu kedo,

1. **What does person B mean? Which of the following meanings are signalled by**
   ee **? (You can indicate more than one category. For example, agreement and**
   understanding of content .)

    a. listening／聞いている

    b. agreement／どうい

    c. understanding／内容の理解

    d. interest／きょうみ

    e. attentiveness／ちゅういぶかさ

    f. wanting the other to continue talking／話を続けてほしい

    g. politeness／ていねいさ

2. **How formal is this conversation?**

    a. very fromal

    b. formal

    c. not very formal

    d. informal

    e. very informal

3. **How close are the two in this conversational context?**

    a. very close

    b. close

    c. not very close

    d. distant

    e. very distant

4. **What is the power relationship between the two in this conversational context?**

    a. A is higher than B.

    b. B is higher than A.

    c. Both are of equal status.

CLIP 3

TASK 4

Instructions: Please rate the importance of the following verbal/non-verbal features that you have just seen in the video clip. Use the scale provided and circle the number closest to your idea.

In this conversational context, how important to you is . . .

. . . the verbal expression *ee* ?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the voice quality of *ee* ?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the head nod?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the eye contact?

extremely important	very important	important	not very important	not important
5	4	3	2	1

CLIP 3

TASK 5

Instructions: What is the main function of this conversation? Please rank the following functions of conversation by putting a number in brackets. (1 is the most important, and 6 is the least important)

[　　] to maintain/establish social relationship

[　　] to enjoy the conversation itself

[　　] to enjoy the mood of being together with people

[　　] to exchange information

[　　] to explore each other's ideas

[　　] to exchange/share feelings

CLIP 4

TASK 1

Instructions: Which of the following scales do you consider to be important in this conversation? Rate them by marking the scales. <u>You do not have to mark every scale, only the ones which you think are relevant</u>.

pondering _____ not pondering
よくかんがえている   よくかんがえていない

recalling _____ not recalling
おもいだしている   おもいだしていない

indicating _____ not indicating
understanding   understanding
なっとくしている   なっとくしていない

indicating a _____ not indicating
topic change   a topic change
話題を変える合図を   話題を変える合図を
している   していない

indicating one _____ not indicating
begins to talk   one begins to talk
話し始める合図を   話し始める合図を
している   していない

polite _____ not polite
ていねいである   ていねいではない

indirect _____ not indirect
かんせつてきである   かんせつてきではない

very formal _____ very informal
とてもあらたまっている   とてもくだけている

very close _____ very distant
relationships   relationships
とても親しい関係   とても遠い関係

equal power _____ unequal power
relationships   relationships
等しい力関係   不均衡な力関係

CLIP 4

TASK 2

Think about the very short excerpt in the video clip to which the researcher pointed.

CLIP 4

TASK 3

Instructions: Please read the following description of situation and dialogue, and answer the following questions.

Two females (A and B) are talking at a coffee shop. A is telling B that people who can speak two dialects have an advantage in learning a foreign language, and B is replying to A saying if it is true she should be able to speak better English. Then A drinks coffee and is saying *"hu-uun"*.

((A IS DRINKING COFFEE))

A: **Hu-uun.**

          Anoo otsutome--

1. **What does person A mean? Which of the following meanings are signalled by** *hu-uun* **? (You can indicate more than one category. For example, remembering and understanding.)**

      a. pondering／よくかんがえている

      b. recalling／おもいだしている

      c. understanding／なっとく

      d. topic change／話題を変えること

      d. beginning to talk／話し始めること

      e. politeness／ていねいさ

      f. indirectness／かんせつさ

2. **How formal is this conversation?**

      a. very fromal

      b. formal

      c. not very formal

      d. informal

      e. very informal

3. **How close are the two in this conversational context?**

      a. very close

      b. close

      c. not very close

      d. distant

      e. very distant

4. **What is the power relationship between the two in this conversational context?**

      a. A is higher than B.

      b. B is higher than A.

      c. Both are of equal status.

CLIP 4

TASK 4

Instructions: Please rate the importance of the following verbal/non-verbal features that you have just seen in the video clip. Use the scale provided and circle the number closest to your idea.

In this conversational context, how important to you is . . .

. . . the verbal expression *hu-uun* ?

extremely important	very important	important	not very important	not important
5	4	3	2	1

. . . the head nod?

extremely important	very important	important	not very important	not important
5	4	3	2	1

CLIP 4

TASK 5

Instructions: What is the main function of this conversation? Please rank the
following functions of conversation by putting a number in brackets.
(1 is the most important, and 6 is the least important)

[   ]   to maintain/establish social relationship

[   ]   to enjoy the conversation itself

[   ]   to enjoy the mood of being together with people

[   ]   to exchange information

[   ]   to explore each other's ideas

[   ]   to exchange/share feelings

CLIP 5

TASK 1

Instructions: Which of the following scales do you consider to be important in this conversation? Rate them by marking the scales. <u>You do not have to mark every scale, only the ones which you think are relevant</u>.

agreeing
どういしている
_____ not agreeing
どういしていない

responding
へんとうしている
_____ not responding
へんとうしていない

punctuating
the conversation
会話に区切りを
付けている
_____ not punctuating
the conversation
会話に区切りを
付けていない

yielding a
turn to speak
話す番をゆずって
いる
_____ not yielding a
turn to speak
話す番をゆずって
いない

very formal
とてもあらたまっている
_____ very informal
とてもくだけている

very close
relationships
とても親しい関係
_____ very distant
relationships
とても遠い関係

equal power
relationships
等しい力関係
_____ unequal power
relationships
不均衡な力関係

CLIP 5

TASK 2

Think about the very short excerpt in the video clip to which the researcher pointed.

CLIP 5

TASK 3

Instructions: Please read the following description of situation and dialogue, and answer the following questions.

Two females (A and B) are talking at a coffee shop. A is telling B about students learning Japanese, and they are nodding to each other.

A: demo sorezore nihongo ga yappari suki de ne,

        tsuzukete-ru-mitai ne.

                                         H
B:
                                             H
A:
                                               H
B:
                                                 H
A: Uun.

B: Nihon de,

1. What does person A mean? Which of the following meanings are signalled by the head nods? (You can indicate more than one category. For example, agreement and response.)

    a. agreement／どうい

    b. response／へんとう

    c. punctuation of the conversation／会話の区切り

    d. yielding a turn to speak／話す番をゆずっている

2. How formal is this conversation?

    a. very fromal

    b. formal

    c. not very formal

    d. informal

    e. very informal

3. How close are the two in this conversational context?

    a. very close

    b. close

    c. not very close

    d. distant

    e. very distant

4. What is the power relationship between the two in this conversational context?

    a. A is more powerful than B.

    b. B is more powerful than A.

    c. Both are equally powerful.

CLIP 5

TASK 4

Instructions: Please rate the importance of the following verbal/non-verbal features that you have just seen in the video clip. Use the scale provided and circle the number closest to your idea.

In this conversational context, how important to you are . . .

. . . the head nods?

extremely important	very important	important	not very important	not important
5	4	3	2	1

CLIP 5

TASK 5

Instructions: What is the main function of this conversation? Please rank the
following functions of conversation by putting a number in brackets.
(1 is the most important, and 6 is the least important)

[   ]   to maintain/establish social relationship

[   ]   to enjoy the conversation itself

[   ]   to enjoy the mood of being together with people

[   ]   to exchange information

[   ]   to explore each other's ideas

[   ]   to exchange/share feelings

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Appendix C:

Information Sheet for Japanese Subjects

School of Language Studies
Private Bag 11 222,
Palmerston North,
New Zealand
Telephone: 64 6 356 9099
Facsimile: 64 6 350 2271
Email: Langs@massey.ac.nz

インフォメーション

研究者：	Hiroji Ishida, Ph.D. student, Massey University
指導教官：	Dr. Cynthia White, School of Language Studies Prof. Kiyoharu Ono, School of Language Studies
連絡先：	(06) 359-1022 (Hiroji), 359- 7711 (Cynthia)

研究目的：

私はマッセー大学の言語学／第二言語教育学科の博士課程の学生として、我々がコミュニケーションの過程において何を聞いてそれをどのように解釈しているかということについて、研究を行っています。

この調査は外国語としての日本語教育／学習に関する博士論文のための研究の一部で、日本人と日本語学習者の間の誤解の原因を調べることを目的としています。又、この調査の結果は日本語学習者のインターアクション能力を伸ばし、日本人と日本語学習者の間の誤解を防ぐことに貢献するだろうと考えています。

この調査では次のようなことをお願いしたいと思っています。

1.五つの短い日本語の会話をビデオで見ること。

2.その会話に基づいたタスクに答えること。

3.与えられた用紙に、出身地、年齢、ニュージーランドでの滞在期間を書くこと。

この調査に要する時間は、短い休憩時間を入れて2時間位かかります。

このタスクでは参加者に口頭で答えて頂くことがあり、その返答は分析のためにテープレコーダーで録音させて頂きます。又、その返答を文字に書き換えることは、この研究をしている研究者によって行われます。参加者から得られたすべての情報は、この研究論文及びこの研究結果に基づいて書かれる出版を目的とした論文のためにのみ使われます。

この研究の参加に関して、あなたには次の権利があります。

— 参加を辞退する
— どの質問に対しても断わる
— いつでも研究から辞退する
— 研究に参加している間、いつでも質問をする
— インタビューに応じている間、いつでも録音の中断を依頼する
— 参加者の許可なしに名前を使わないという了解の基に、情報を提供する
— 研究が終了した段階で、研究結果の要約を入手できる

Te Kunenga ki Pūrehuroa

YEARS
of innovation
and Antioch

Inception to Infinity: Massey University's commitment to learning as a life-long journey

Appendix D:

Consent Form for Japanese Subjects

同意書

私はインフォメーション用紙を読み、研究についての詳細な説明を受けました。私の質問にはすべて満足行くまで答えて頂きましたが、他に質問があった場合にはいつでも聞くことができると了解しています。

私はいつでもこの調査から辞退でき、どの質問に対しても断わる権利があると了解しています。

私の名前が私の許可なしに使われないという了解の基に、研究者に情報を提供することを承諾します。（得られた情報は、この研究論文、又は、この研究結果に基づいて書かれる出版を目的とした論文のためにのみ使われます。）

インタビューが録音されることを承諾します。

私はインタビューを受けている間、いつでも録音の中断を依頼する権利があると了解しています。

私はインフォメーション用紙に述べられた条件の基に、この調査に参加することを承諾します。

署名: ....

氏名: ....

日付: ....

Te Kunenga ki Pūrehuroa

Inception to Infinity: Massey University's commitment to learning as a life-long journey

Information Sheet for Learners of Japanese

INFORMATION SHEET

Researcher: Hiroji Ishida, Ph.D. student, Massey University

Supervisors: Dr. Cynthia White, School of Language Studies
                Prof. Kiyoharu Ono, School of Language Studies

Contact numbers: (06) 359-1022 (Hiroji), 359- 7711 (Cynthia)

The nature and purpose of the study:

As a PhD student in Linguistics and Second Language Teaching at Massey University, I am conducting some research into what we hear and how we interpret it in the process of communication.

This study is part of my PhD research on foreign language teaching and learning in Japanese. The study aims to explore the cause of misunderstanding between native and nonnative speakers of Japanese. The results of the study will contribute to developing interactional skills of learners of Japanese and to minimize misunderstanding between native and nonnative speakers of Japanese.

In this project you will be asked to:

1. watch/listen to five short video clips in Japanese conversation;

2. do video-based tasks;

3. fill out a background information sheet.

Te Kunenga ki Pūrehuroa

Inception to Infinity: Massey University's commitment to learning as a life-long journey

YEARS
seventy five of innovation

Notes:

Participation as a subject in this project will take about two hours of your time with a short break.

Your responses to the task will involve verbal comments. I request permission to record your responses on the tape for further analysis. The verbal responses on the tape will be transcribed by the researcher. All the information including the transcription and your background information will be confidential and only used for the purpose of the study and publications arising from this research project.

If you take part in this study, you have the right:

- to decline to participate;

- to decline to answer any particular answers;

- to withdraw from the study at any time;

- to ask any questions about the study at any time during participation;

- to ask for the audio tape to be turned off at any time during the task;

- to provide information on the understanding that your name will not be used unless you give permission to the researcher;

- to be given access to a summary of the findings of the study when it is concluded.

Te Kunenga ki Pūrehuroa

Massey University
COLLEGE OF HUMANITIES & SOCIAL SCIENCES

Appendix F:

Consent Form for Learners of Japanese

School of Language Studies
Private Bag 11 222,
Palmerston North,
New Zealand
Telephone: 64 6 356 9099
Facsimile: 64 6 350 2271
Email: Langs@massey.ac.nz

CONSENT FORM

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I understand I have the right to withdraw from the study at any time and to decline to answer any particular questions.

I agree to provide information to the researcher on the understanding that my name will not be used without my permission (The information will be used only for this research and publications arising from this research project).

I agree to the interview being audio taped.

I also understand that I have the right to ask for the audio tape to be turned off at any time during the interview.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signed: ....

Name: ....

Date: ....

370

Appendix G:

Letter for Extramural Students

School of Language Studies
Private Bag 11 222,
Palmerston North,
New Zealand
Telephone: 64 6 356 9099
Facsimile: 64 6 350 2271
Email: Langs@massey.ac.nz

Dear Extramural Student of Japanese,

My name is Hiroji Ishida. I was teaching Japanese at Otago University for five years, and this year transferred to Massey University as a full-time PhD student. I am currently conducting some research into how non-native speakers of Japanese perceive Japanese conversational interaction, and writing to ask for your help in participating in the study. Although it takes about two hours of your time, I believe that you can get some benefit from the participation and afterwards we can talk more about Japanese conversation. I am happy to travel your place if it is convenient to you.

I understand that extramural students are busy people, but if you could spend two hours for my study this would be very much appreciated. Could you reply to me in a response sheet and sent it to me with an envelope provided?

This is not part of your course requirements in learning Japanese through Massey University. If you would like to participate it is something extra and quite independent of your work for the Massey language paper.

If you need more information I will send you an information sheet with more details.

Many thanks for your co-operation. I look forward to hearing from you, and hopefully working with you.

Yours sincerely,

Hiroji Ishida
PhD student
Linguistics and Second Language Teaching
Massey University

Te Kunenga ki Pūrehuroa

Inception to Infinity: Massey University's commitment to learning as a life-long journey

Response sheet

I am willing to participate in your work: Yes   No

If yes, could you tell me when you will be available?

Date:

Time:

Name:

Address:

Email address:

Tel.

I want you to send an information sheet: Yes   No

Thank you very much

Appendix H:

Bacground Information Questionnaire for Japanese Subjects

No. ....

下の空欄にあなたの年齢、出身地、ニュージーランドでの滞在期間を書いてください。この情報はデータを分析する際に参考にさせて頂きます。名前は記録致しません。

1　年齢　　　（　　　　　）

2　出身地　　（　　　　　　　）

3　ニュージーランドに来てどのくらいになりますか。（　　　）年（　　　）か月

Appendix I:

Background Information Questionnaire for Learners of Japanese

No. ....

I would be grateful if I could collect some information about yourself and your background. The information in this questionnaire is needed to help with the analysis and interpretation of the data. I won't record your name on the form and the information you give me will be confidential.

You have the right not to complete this if you so wish.

1. What is your first language? _____

2. Have you ever stayed in Japan?   Yes   No

   If yes:

   (a) How long (total, if on different occasions)?

   _____

   (b) Which part of Japan? (Please write ONLY the place(s) where you stayed for more than 3 months.)

   Place name   Length of time there

   _____   _____

   _____   _____

   _____   _____

(c) How much contact did you have with Japanese people while you were
   in Japan? Please describe it briefly (e.g., every day with my host family).

_____

_____

_____

_____

3. Do you have contact with Japanese people in New Zealand apart from
   your Japanese language teachers?

     Yes   No

     If yes, do you speak to her/him in Japanese?   Yes   No

     If yes, please describe how often you use it.

_____

_____

_____

_____

4. How long have you been studying Japanese?

_____ year(s) _____ month(s)

5. Age _____

6. Country of origin _____

Appendix J:

Summary of Procedures for Analyzing Data from the SD Stimulated Recall Task

Step 1	All audio-tapes were labelled and the task sheets collected from the subjects were numbered and kept separately according to the subject's number;

Step 2	All initial responses were transferred from the task sheet to a separate sheet according to the key meaning features;

Step 3	All verbal responses provided by the subjects were transcribed;

Step 4	The verbal responses were sorted according to the key meaning features, and written next to the scales in the separate sheets (at this stage the initial SD responses indicating 'neutral' were eliminated);

Step 5	The verbal responses were coded and a classification was developed (see section 3.7.1 for the classification); and

Step 6	Display matrices, based on the categories developed during the process of Step 5, were constructed by using paraphrases or quotations from the verbal responses.

Appendix K:

Task Sheets for Informants

Tasks for qualitative analysis

Instructions:

Look at the markings on the semantic differential scales, and read the verbal reports for each key meaning feature, and then do Task 1, Task 2 and Task 3 provided.

Clip 1

Task 1: **Is there any pattern for the markings by Japanese native speakers?**
         (Note: answer this question after eliminating marks indicating *neutral* .)

    Yes (   )   No (   )

    If yes, please mark the pattern on the scale below.

とても親しい関係　-- とても遠い関係
very close relationships   very distant relationships

    Is there any pattern for the markings by learners of Japanese?

    Yes (   )   No (   )

    If yes, please mark the pattern on the scale below.

とても親しい関係　-- とても遠い関係
very close relationships   very distant relationships

Task 2: **Categorize the verbal reports according to the classification provided,
         and fill in the tables. In doing this, you can use key words or phrases
         (i.e. you do not have to copy all the sentences). In addition, write a + sign
         for reports related to *close relationships*, and a - sign for *distant
         relationships*. For example:**

"They have a kind of close relationship"   + Kind of close rela.ship

"I didn't think it was very close relationship" - Didn't think it was very close rela.ship

Task 3: Which interpretations would you make for questions 1, 2, 3, 4, and 5 below? Use the information in the table that you have made. (Note: you can mark more than one answer.)

Q 1. a. Japanese native speakers tended to judge that the relationship was distant, whereas learners of Japanese had a tendency to judge that it was close.

b. Japanese native speakers tended to judge that the relationship was close, whereas learners of Japanese had a tendency to judge that it was distant.

c. There was no tendency for the interpretation of the relationship in both groups.

Q 2 Japanese native speakers who judged that the relationship was distant had a tendency to focus on:

a. the participants' attitudes/feelings

b. the gaze direction of the participant on the left

c. the topic

d. the posture of the participant on the left

e. none of the above

Q 3 Learners of Japanese who judged that the relationship was close tended to focus on:

a. the participants' attitudes/feelings

b. prosodic cues

c. the setting

d. none of the above

Q 4 a. Japanese native speakers tended to judge that the participants did not know each other very well.

b. Learners of Japanese tended to judge that the participants knew each other well.

c. There was no tendency for the interpretation of background knowledge in both groups.

Q 5 What else have you found from the information in the Table?

Clip 2

Task 1: **Is there any pattern for the markings by Japanese native speakers?**
         (Note: answer this question after eliminating marks indicating *neutral*.)

      Yes ( )   No ( )

      If yes, please mark the pattern on the scale below.

とても親しい関係 --- とても遠い関係
very close relationships   very distant relationships

      Is there any pattern for the markings by learners of Japanese?

      Yes ( )   No ( )

      If yes, please mark the pattern on the scale below.

とても親しい関係 --- とても遠い関係
very close relationships   very distant relationships

Task 2: **Categorize the verbal reports according to the classification provided, and fill in the tables. In doing this, you can use key words or phrases (i.e. you do not have to copy all the sentences). In addition, write a + sign for reports related to *close relationships*, and a - sign for *distant relationships*.**

Task 3: Which interpretations would you make for questions 1, 2, 3, 4, 5, and 6 below? Use the information in the table that you have made. (Note: you can mark more than one answer.)

Q 1. a. Japanese native speakers tended to judge that the relationship was distant, whereas learners of Japanese had a tendency to judge that it was close.

b. Japanese native speakers tended to judge that the relationship was close, whereas learners of Japanese had a tendency to judge that it was distant.

c. There was no tendency for the interpretation of the relationship in both groups.

Q 2 a. Japanese native speakers tended to judge that the participants did not know each other very well.

b. Learners of Japanese tended to judge that the participants did not know each other very well.

c. There was no tendency for the interpretation of background knowledge in both groups.

Q 3 a. Japanese native speakers tended to judge that the participants were formal or polite.

b. Learners of Japanese had a tendency to judge that the participants were friendly or comfortable with each other.

c. Neither 'a' nor 'b'.

Q 4 a. Japanese native speakers tended to judge that the participant on the right was older than the other participant.

b. Japanese native speakers tended to judge that both participants were the same age.

c. There was no tendency for the interpretation of Japanese native speakers about the age.

Q 5 a. Japanese native speakers who judged that the relationship was distant tended to focus on the language that the participants used.

b. Learners of Japanese who judged that the relationship was distant tended to focus on the language that the participants used.

c. Neither 'a' nor 'b'.

Q 6 What else have you found from the information in the Table?

Clip 3

Task 1: **Is there any pattern for the markings by Japanese native speakers? (Note:** **answer this question after eliminating marks indicating** *neutral***.)**

Yes (   )   No (   )

If yes, please mark the pattern on the scale below.

とても親しい関係   --   とても遠い関係
very close relationships   very distant relationships

Is there any pattern for the markings by learners of Japanese?

Yes (   )   No (   )

If yes, please mark the pattern on the scale below.

とても親しい関係   --   とても遠い関係
very close relationships   very distant relationships

Task 2: **Categorize the verbal reports according to the classification provided,** **and fill in the tables. In doing this, you can use key words or phrases** **(i.e. you do not have to copy all the sentences). In addition, write a + sign** **for reports related to** *close relationships***, and a - sign for** *distant* *relationships***.**

Task 3: Which interpretations would you make for questions 1, 2, 3, 4, and 5 below? Use the information in the table that you have made. (Note: you can mark more than one answer.)

Q 1.   a. Japanese native speakers tended to judge that the relationship was distant.

b. Learners of Japanese tended to judge that the relationship was distant.

c. The interpretations of learners of Japanese did not show any tendency.

Q 2   a. The interpretations of Japanese native speakers about the participants' attitudes/feelings tended to be linked with the interpretation that the relationship was distant.

b. The interpretations of learners of Japanese about the participants' attitudes/feelings tended to be linked with the interpretation that the relationship was close.

c. There was no such a tendency for both groups.

Q 3   Learners of Japanese tended to judge the relationship from:

a. the participant(s)' laughter

b. the participant(s)' posture

c. the physical distance between the participants

d. none of the above

Q 4   Japanese native speakers tended to judge the relationship from:

a. the language form used by the participant(s)

b. prosodic cues

c. the physical distance between the participants

d. none of the above

Q 5   What else have you found from the information in the Table?

Clip 4

Task 1: **Is there any pattern for the markings by Japanese native speakers?**
         (Note: answer this question after eliminating marks indicating *neutral* .)

       Yes (   )   No (   )

       If yes, please mark the pattern on the scale below.

とても改まっている   --   とてもくだけている
very formal   very informal

       Is there any pattern for the markings by learners of Japanese?

       Yes (   )   No (   )

       If yes, please mark the pattern on the scale below.

とても改まっている   --   とてもくだけている
very formal   very informal

Task 2: **Categorize the verbal reports according to the classification provided,**
         and fill in the tables. In doing this, you can use key words or phrases
         (i.e. you do not have to copy all the sentences). In addition, write a + sign
         for reports related to *formal*, and a - sign for *informal*. For example:

       "She is very formal"   + very formal

       "Not very formal"   - not very formal

Task 3: Which interpretations would you make for questions 1, 2, 3, and 4 below?
Use the information in the table that you have made.
(Note: you can mark more than one answer.)

Q 1.   a. Japanese native speakers tended to judge that the conversation was formal.

b. Learners of Japanese tended to judge that the conversation was informal.

c. There was no tendency for the interpretation of the level of formality in conversation in both groups.

Q 2   Japanese native speakers tended to judge the level of formality in conversation from:

a. the participants' attitudes/feelings

b. the language form used by the participant(s)

c. pauses

d. the participant(s)' posture

e. none of the above

Q 3   Learners of Japanese tended to judge the level of formality in conversation from:

a. role relations

b. the participants' attitudes/feelings

c. the language form used by the participant(s)

d. the participant(s)' laughter

e. none of the above

Q 4   What else have you found from the information in the Table?

Clip 5

Task 1: **Is there any pattern for the markings by Japanese native speakers?**
            (Note: answer this question after eliminating marks indicating *neutral.* **)**

    Yes (   )   No (   )

    If yes, please mark the pattern on the scale below.

とても親しい関係   --- とても遠い関係
very close relationships   very distant relationships

        Is there any pattern for the markings by learners of Japanese?

    Yes (   )   No (   )

    If yes, please mark the pattern on the scale below.

とても親しい関係   --- とても遠い関係
very close relationships   very distant relationships

Task 2: **Categorize the verbal reports according to the classification provided,**
            and fill in the tables. In doing this, you can use key words or phrases
            (i.e. you do not have to copy all the sentences). In addition, write a + sign
            for reports related to *close relationships*, **and a - sign for** *distant*
            relationships.

Task 3: Which interpretations would you make for questions 1, 2, 3, and 4 below?
Use the information in the table that you have made.
(Note: you can mark more than one answer.)

Q 1.   a. Japanese native speakers tended to judge that the relationship was distant.

        b. Learners of Japanese has a tendency to judge that the relationship was close.

        c. There was no tendency for the interpretation of the relationship in both groups.

Q 2   Japanese native speakers tended to judge the relationship from:

        a. the participants' attitudes/feelings

        b. the language form used by the participant(s)

        c. neither 'a' nor 'b'

Q 3   Learners of Japanese tended to judge the relationship from:

        a. the participants' attitudes/feelings

        b. the length of turns of each participant

        c. neither 'a' nor 'b'

Q 4   What else have you found from the information in the Table?

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411

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424

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