JACET 言語教師認知研究会
研究集録　2012

Language Teacher Cognition Research Bulletin 2012

JACET SIG ON LTC© 2012

はじめに

　大学英語教育学会言語教師認知研究会(JACET SIG on LTC)は、「言語教師
(language teacher)」という概念を再検討し、「教師認知(teacher cognition)」を、
教師の資質向上、教師の成長という観点から、英語教師(English teacher)の認
知過程を中心に調査研究し、言語教師を取り巻く様々な課題を探求することを
目的として、設立された。設立の趣旨については、『研究集録 2011』を参照し
ていただきたい。ゆるやかな連携をしながら研究を進めている研究会であるが、
これまで多くの成果をあげてきている。研究会登録メンバーは約50名であるが、
特に会員規定は設けていない。メンバーとしては登録されていなくても、関心
を示していただいている方もいる。関心のある方は遠慮なく参加していただき
たい。

　研究会立ち上げから5年が過ぎた。中心となるメンバーも推移している。言
語教師認知研究(language teacher cognition)は、当初の関心の高まりからする
と多少停滞しているように思えるが、文献リストに掲載されている論文などの
タイトルだけを見ても研究の広がりを感じる。それとともに、「教師認知(teacher
cognition)」という用語の定義の問題も依然として根強くあり、研究の多様化多
元化が進んでいる。本来は、「教師の〜についての認知（考え、思い込み、信念
など）」としたほうが分かりやすいだろう。あるいは、批判覚悟であえて言えば、
具体的に、「英語教師のこころの研究」とすると馴染むのではないかと考える。

「英語教師のこころの研究」

英語教師（対象）は、

1）〜についてある固定化した考えを持っている（ビリーフ）が、
2）それがうまくいかないとき（問題の所在）に、
3）どのように学び（学習）、
4）持っている思考や知識をどう改善（知識、成長）し、
5）授業（指導）に応用するのか（授業研究）を、
6）学校や学習者を鏡として（反省的実践）、

> ７）具体的な問題（課題）を設定して、
>
> ８）どのような心の働きをしているのか（認知）、
>
> を探求する研究のことを言う。実践的に、臨床的に、協同して（方法）、英語教師の成長のための自己の探求と自律に資する（目的）。

　言語教師認知の研究について、最近思っていることを整理すると、うまく表現できないが、やはり「こころの研究」をしているのだと考えている。直感的に、脳研究では解決には至らないだろうと思う。

　認知(cognition)という用語は、日本語では、「信念、知識、思考、考え、認識、思い、哲学、理解など」、英語では、「beliefs, knowledge, thought, thinking, awareness, conception, perception など」と同じ研究対象であっても微妙に観点が異なる。さらに、人や話題や文脈に応じて様々に使われ、定義が必ずしも明確ではなく、研究分野として括りにくい面がある。言い換えれば、その分「教師が何を考えて教えているのか」という興味の対象は複雑な課題なのであり、避けてしまいがちな研究課題で、より対象を単純化して科学的に解明する方向で研究されてきた。SLA の研究でも、Larsen-Freeman（2011)などが主張する language development という考えが注目されるようになっているように、複雑なものを複雑なことを前提として考える方向性が出ている。言語教師認知の研究にもその考えは応用可能であろう。

　「Teacher cognition」という英語は、Borg(2003)が意図したように、教師の心的内面に関する混沌とした様々な意味を緩やかに包む用語となりつつあり、その効果を示しているように思われる。Borg (2009)は、Introducing language teacher cognition という論考の中で次のように述べている。

> Teacher cognition research is concerned with understanding what teachers think, know and believe. Its primary concern, therefore, lies with the unobservable dimension of teaching - teachers' mental lives (Borg, 2009: 1).

言語教師認知研究の主たる目的は、Borg が述べるとおり、教師の教えることに関する心的側面を探求しようとすることである。その調査方法としていくつかの方法がこれまで提案されており、実際様々な調査方法が実施されている。それとともに、教師の心的側面を教師の文化と絡めて探求する必要性が提言されるようになっている(Johnson & Golombek, 2011)。当然、これまでの言語教師認知の研究がそのまま日本の英語教師に当てはまるわけではない。だからと言って、日本が特殊だとするのも問題であろうが、日本という文脈の中で「教師認知」を考える必要は当然ある。Borg (2009: 4)は、これに関連して、これからの言語教師認知研究について次のように示唆している。

> In terms of the L2 education contexts studied, much of the work available has been conducted with teachers (often native speakers of English) working with adult learners, typically in university or private school settings where classes are small. In contrast, there has been much less work in primary and secondary state school contexts where nonnative speakers of English work with larger classes of learners. The area of young learners has been particularly under-studied from a teacher cognition point of view.

ここ数年、本研究会でもそうであるが、学習目標言語を母語としない教師や授業の研究も相当に増えているように思えるが、研究手法での発展性があまりないように思える。特に長期に渡る研究は多くが必要と認めているが、まだあまり報告されてはいない。

私自身この研究に携わって多くの人から「言語教師認知の研究は何を目指しているのか」と問われることがある。いつもあまりうまく答えることができないが、私はいつも自分自身にとって必要だと思っている。私は、研究者であるよりも、いつも英語教師でありたいと思うからである。やはり「教える」ことに携わっていたいと思う。というよりも、「学ぶ」場に身を置きたいと思う。だから、教師に興味がある。

「教える」ことの最近の興味は、CLIL (Content and Language Integrated

Learning)（内容とことばを統合した学習）である。なぜ興味があるかと言えば、言語教師の考え方に興味があるからである。『CLIL—新しい発想の授業』(2011)（三修社）の中でも触れているが、英語を教えている自分には勝手な思い込みがあったということを CLIL は教えてくれた。いまは自分で授業をしていても楽しいのである。たぶん授業としてはあまり「いい授業」とは言えないだろうが、「おもしろい」のである。

　いずれにしても、多くの教師も多くの学習者も「おもしろい」と感じることが大切だと考えている。本研究会も「おもしろい」と思う活動をしていきたいのであるが、最近は私だけが「おもしろい」と思っているだけなのかと気づくことが多い。そろそろ代表も交代か、あるいは、研究会も店じまいかと思うこともあるが、個人的に「おもしろい」と感じなくなるまでやろうと思う。そこに言語教師認知研究の将来があるようにも勝手に考える。「おもしろい」研究会にしていくためにぜひ参加していただき、勝手なことを提言していただきたい。それらの問題を地道に扱って議論していくことが本研究会の使命であろう。

　以下、私個人の勝手な思い込みで、言語教師認知を取り巻く課題について、最近考えることをこの機会に羅列しておきたい。「なるほど！」あるいは「まったく違う！」と思う人がいたら、ぜひ探求していただきたいと考える。

１．「教師認知」という用語の問題と探求課題
　用語の定義は依然として課題で、整理するのはおそらく困難であろうと思う。教師にかかわるリサーチは、教育、心理、社会、文化などが複雑に絡み合う課題だからである。また、背景には、いわゆる科学的な探求だけで言語教育を解明しても、教師自身が納得しないという現実がある。アンケート調査やインタビュー調査をして発表しても、「だから？そんなことは分かっている。それでどうするの？」となってしまう。たとえば、ここ何十年にわたり、言語習得の研究がなされ、多くの知見が得られてきているにもかかわらず、基本的な授業の枠組みはそれほど大きく変わっていない実態がある。また、教師教育にも多くの知見が導入され、指導法や指導技術だけではなく、省察(reflection)の重要性が指摘され、実施されるようになってきている。また、学習教材や学習機器も大きく改善され、テストや評価に対する観点も相当に変わってきた。教師の知

識や技能も昔からすれば相当に進歩したと言えるだろう。しかし、ふと隣で授業している英語教師の様子を垣間見たとき、果たして何かが変わっているだろうか。相変わらず同じことで悩んでいないだろうか。用語の問題は、研究者の問題であるかもしれないが、やはり、教師の思考の助けとするための重要な課題だと思う。「英語教師のこころの研究」ということを提案してみた。あいまいさは残るが、「teacher cognition」を「teacher kokoro」として探求してみる価値はあるかもしれない。

２．授業研究と教師認知
　授業の営みは複雑であると考えられる。いわゆる「達人」と言われる人はその複雑さをよく理解し、他の教師より効果的な授業ができる。その技能を真似ればよい授業ができるかというとそうはいかないのは、多くの人が経験している。つまり「待ちぼうけ（守株待兎)」である。古くから言われているにもかかわらず、同じことはくり返される。つまり、いわゆる科学的に考えて解決することもあれば、そうではないことも多い。教えることも学ぶことも複雑であり、実際には多くの要因によって変化し、多様性があるということを、あらためて前提として考える必要があるだろう。日本の授業研究は、現実を踏まえた授業実践を題材として、教師の意図が学習にどのように反映しているかを、自己と他者の観察と省察を通して実施されてきた。小学校での授業研究に示されるように日本の教育は評価されてきている。しかし、その知見は、英語教育などでは必ずしも蓄積され発展利用されていないように思う。近年では、理科や数学教育を中心に Lesson Study としてアメリカを中心に注目を浴びるようになり、日本に逆輸入されている。授業研究は、各教育現場では、授業者、助言者などと形式が形骸化した傾向にあるが、教師認知的に考えてみると、もっと分析してみる価値があるだろう。

３．日本の英語教育と教師認知研究
　日本の英語教育は複雑な背景があると考えている。英文学や英語学が歴史的には主流であり、英語教育学という分野が認知されるようになったのはごく最近である。しかし、言語学や文学は広く認知されているが、「言語教育」という概念はどうだろうか。ましてや「言語教師」はどうだろうか。翻って見れば、「言語」という概念自体が教師にも実践的に捉えられていないようにも思える。上

智大学で「言語教師認知論」という授業を実施している。授業の記録は、ブログとして公開してある（http://ltcjapan.blogspot.jp/）ので、興味のある方は参照していただければ幸いである。その授業で学生と考えたことは、言語教師という枠組みで考える様々な言語教育についてである。学生の言語教育に対する考え方も多様であるが、英語教育の伝統は彼らの認知の中にもかなり定着していることがよく分かる。それは社会的認知の考え方からすれば当然と言えるだろうが、教師認知的には、このような歴史的な英語教育に対する考え方や思い込みを、もっと哲学的に探求してみることも重要だと思う。これも「教師のこころの研究」につながると勝手に思う。

４．言語教師認知研究と第二言語習得(SLA)

Simon Borg が language teacher cognition という概念を普及させたことは画期的なことであるが、それでも問題は解決していない。問題の所在は、Borg が指摘しているとおり、やはり第二言語習得(SLA)の課題とどう関連させるかである。つまり、学習者の言語学習に教師がどう介在しているのかということが重要であろう。教師認知の研究は、ともするとそれを見落とす危険性がある。しかし、私個人としては、Borg が考えるよりも、すでに述べたとおり、言語教師認知を別な観点から考えている。英語教師となり、教えることを楽しいと思って仕事をしたいし、教えている自分自身が学びを楽しむということも大切だと思っている。教師の仕事は多様である。英語を教えることはサイドビジネスで、主は「教育」であるとする考え方にも一理あろうが、英語教育に携わる者としては、英語を教えることにもっとかかわりたいと思う。そのような「英語教師のこころ」の問題を SLA と関連させることができるとおもしろいと考えている。

５．教師認知と省察（ふりかえり）

言語教師認知研究は、言語教師である自己の探求と、それにかかわる言語教育に、実践的にかかわる研究である。いわば、臨床（実践）言語教育とも言えるかもしれない。養成課程は、それまでの言語学習や授業経験と授業で知る教育法や言語学の知識を土台に、授業に対するイメージを持つ機会である。そこでの教育者との出会いや教育実習での体験が重要であるが、実際に教師となる場合、採用試験のニーズに応え、採用後の学校教育内容に従う必要がある。そのような教師のライフヒストリーは、教師認知の重要なテーマである。このよ

うな長期に渡る組織的で個人的な調査は、教師教育には実践的な意味で重要であるが、意味のある研究は少ない。それとともに、省察（ふりかえり）ということはどのようなことなのかをもう少ししっかりと考える必要があるだろうと考えている。授業を実施し、観察し、省察するということは、教師の成長にどのようにして貢献するのだろうか、実践にどのようにそれが反映するのだろうか、教師認知の変容が省察によって促進されるのかなど、研究者と教師が互いに同じ立場で探求する方法を開発することが重要となる。本研究会の一つの目標はそこにあると考えているが、これまでの実践の中ではまだ見いだせないままである。

以上、勝手な思いを５つの観点から述べさせてもらった。興味を示す方があればぜひ批判し探求していただきたい。これらの観点は、これまでの懇談会のテーマや研究発表会の話題を総合した思いである。この５年間の懇談会や研究発表などのテーマを羅列するだけでもそのことはよく分かるのではないだろうか。

- 教育実習生を受け入れる立場として、大学の教員養成（課程）に望 むこと
- 初任者教師は教育実習からどのように跳躍せねばならないか？
- 学習者と指導者の学びと自律を促す英語教育
- Perspectives on Language Teacher Development
- Teacher Cognition and Language Education
- 英語教育における言語教師認知研究
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- 言語教師認知の効果的なリサーチ方法
- 英語教師は教室言語をどう考えているか？
- 教師は、授業の計画・実施の際に何を考えているのか？−優れた教師の条件を考える−
- 教員養成としてのリフレクティブ・プラクティス：リフレクションとは？
- Tomorrow's Teachers: Autonomous Development in English Language Teaching

- 熟練高校英語教師の認知
- 教育実習生の成長及び認知
- 戦前の英語中等教員に関する養成・供給ルートと英語教授法の扱いについて
- 期待される英語教師像の変遷―英学からコミュニカティヴまで
- 何が彼らを動機づけ、成長させるのか？―外国語活動に意欲的な小学校教師の経験と学びを探る
- なぜ日本の英語教師は授業をむずかしいと考えるのか？
- 校内研修に役立つ教室内英語評価尺度
- Apprenticeship in Initial Teacher Education in Japan: Emulation and Reflection
- 教職履修者から見た good language teachers の条件

　研究は進んでいる。しかし、当初期待した現場で日々活動している英語教師の実践にどれほどの貢献ができただろうかと反省する。このような研究が結局研究者の自己満足に終っているように思えてならない。

　さいごに、研究発表やフィンランド関連のアンケートなどにご協力いただいた方にこの場を借りて感謝申し上げたい。また、本研究集録に原稿を寄せていただいた方にもお礼を述べたい。投稿にあたっての要件は、本研究会の研究発表会及び懇談会での発表を前提としているので、会員の方には、ぜひ、研究発表会での発表あるいは懇談会の企画をお願いしたい。

2012 年 8 月 31 日
JACET 言語教師認知研究会代表　笹島茂

関連文献

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本研究集録の刊行にあたりお断り

● 各論考は、発表や懇談会の内容にもとづいている。その関係から、原著論文、研究ノートなどの内容を含んでいる点を了承していただきたい。同様の研究内容が別に掲載されることがあるが、著者の判断にゆだねる。
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研究会開催日/内容／場所

2011 年 9 月 24 日　　　　　第 6 回研究発表会　　　　　共立女子大学

- 志村昭暢（旭川実業高校）
  「英語授業における現役教師と学生教師の言語教師信条の比較研究」
- 中村香恵子（北海道工業大学）
  「小学校教師の英語教教育に対する信条に影響を与える要因の探索」

2011 年 11 月 26 日　　　　　第 7 回研究発表会　　　　　共立女子大学

- 千葉克裕（桜の聖母短期大学）
  「授業における教室言語（日本語使用）に対する認知：ニューロイメージング研究の動機として」
- 栗原ゆか（東海大学）
  「現役英語教師の学びの過程：今後の教師研究について」

2012 年 1 月 7 日　　　　　第 8 回研究発表会　　　　　共立女子大学

- 宮原万寿子（国際基督教大学）
  「Identity Research : Using Narratives in Language Learning Research」
- 斎藤早苗（東海大学）
  「振り返り：教育実習授業にみるクラスルーム・インターアクション」

2012 年 5 月 26 日　　　第 9 回研究発表会　　　　　上智大学

> ● テーマ「言語教師認知研究はどのように進めるべきか？このままでよい
>   のか？」
>   1　日本における言語教師認知研究モノグラフ　出版プロジェクト（笹島
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> ● James Hall（岩手大学）
>   「Enabling pre-service teachers to **teach** English in English: A case
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Tatemae as rapport building in interviews in the Japanese context

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Introduction

This paper is a narrative account of a novice researcher who faced challenges in conducting unstructured interviews. Through the findings from the study, I would like to suggest a use of *tatemae* as rapport building in interviews conducted in the Japanese context. The paper is based on a case study of six Japanese high school teachers of English in Japan as participants. The study examined how reflective practice could serve as a professional development tool for English language teachers. Consolidating the definitions by Schulman[1] (1987) and Borg[2] (2003) I would like to define reflective practice as follows: a practice of looking back at teacher knowledge, i.e., subject knowledge, pedagogical knowledge, context knowledge, one's experiences, and thoughts about teaching and learning, to gain new perspectives, such as reinterpretation and awareness. In an attempt to enhance reflection, the participant teachers engaged in journal writing, the focus group discussion, and unstructured interviews for seven months. This paper will first briefly introduce interviews and concept of *tatemae*, then it will discuss my experience of conducting unstructured interviews, followed by the implications in conducting unstructured interviews in Japan. The paper concludes with an insight in terms of an attitude of researchers in conducting interviews.

Interviews

Interviews are employed in numerous studies as an effective way to draw out spontaneous reactions and responses of interviewees, in particular, of their views and feelings (Kvalve 2006; Robson, 2002). Interviews allow interviewers to perceive the world through interviewees' perspectives and to understand how they make sense of the world (Brown & Dowling, 1998; Silverman 1993). The interview method is characterised with its face-to-face communication between an interviewer and an interviewee; the presence of an interviewer and their questions and comments often lead

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[1] Shulman defines reflection as "what a teacher does when he or she looks back at the teaching and learning that has occurred, and reconstructs, re-enacts, and/or recaptures the events, the emotions, and the accomplishments" (1987: 19).
[2] Borg's definition of teacher cognition is "the complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts and beliefs that language teachers draw on in their work" (2006: 272).

to spontaneity and an unexpected course of communication (Robson, 2002). In addition to the verbal exchanges, non-verbal cues observed in its communication mode may also be part of the information that facilitates further understanding of the data (Robson, 2002).

Tatemae (建前) and *Honne* (本音)

Tatemae and *honne* are communication styles that are commonly referred to in Japan. *Tatemae* is defined by Hall and Hall (1987) as "'front face', what is presented. It involves form, the formal principles of polite behaviour accepted by all Japanese to insure harmony and good feelings" (Hall & Hall, 1987, p. 118). *Honne*, on the other hand, is defined as "substance, your real intent, and your personal feelings, which are rarely divulged" (Hall & Hall, 1987, p. 118). *Tatemae* and *honne* are patterns of communication as well as the faces individuals present themselves as in public and private settings.

The dualistic concept of public, formal representation of self (*tatemae*) and private, informal self (*honne*), is universal and is not peculiar only to Japan. Yet, Naito and Gielen (1992) point out the significance of the concept in the communication style of Japanese to be characterised with interlocutors' awareness of, emphasis on, attitude toward, and expectation of *tatemae* and *honne* in various social settings. The understanding of and the adaptation of the patterns of communication is "a sign of maturity in Japanese culture when a person fully understands both sides in other people while being able to communicate *tatemae* or *honne* depending on the felt intricacies of a situation" (Naito & Gielen, 1992, p. 163).

Tatemae is often expected in a discourse during initial phases of encounters. As its orthographic origin, 'roof ridge' indicates, *tatemae* forms the basis of the communication; it is the foundation on which *honne* can be built onto or expressed (Doi, 2005). Miyanaga (1991) illustrates the norms of interaction among new acquaintances found in Japanese society:

> Interaction rituals begin with mutual expressions that are culturally prescribed when two parties meet; they develop from occasional (i.e., formal) to frequent (i.e., intimate) exposure of honest feelings. Their particularities of the moral basis of interaction rituals is socially established and agreed upon. Honest feelings, however, are by definition, personal. Premature expression of honest expectations can incite a strongly negative response from the other person in the relationship (p. 89).

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Tatemae, thus, functions as "a valuable license that secures them (individuals) membership in a coveted group" (Doi, 2005, p.82). Once the membership is established through *tatemae*, more open discourse, or *honne*, can be allowed to develop. *Tatemae*, thus may be described as a prerequisite for *honne* in interpersonal discourses.

The dualistic communication style also influences discourse that takes place in research. Seki (2004) argues that *tatemae* and *honne* are so extremely pervasive in discourse among Japanese that it influences responses in research contexts. In conducting a study with Japanese university students as participants, Seki incorporated individual interviews as a supplementary method to group discussion with the assumption that participants do not always express their 'genuine' views in group settings. Seki's (2004) assertion that, "The form used by Japanese people speaking in public is almost always *tatemae*, which always springs from the perceived attitudes or feelings of the group" (p. 45), may be an overstatement, but it shows the customary practice of *tatemae* in Japan.

Conducting unstructured interviews

In conducting unstructured interviews to draw out spontaneous responses from the participants to lead to reflection, I felt it imperative not to influence the participants' responses. I explained to the participants that I would ask questions but would not respond to their questions to share my views. I attempted to follow "the vessel-of-answers approach" (Holstein & Gubrium, 1997, p.117); that is to say, interviews are primarily regarded to be a source of responses and not necessarily dialogue between an interviewer and an interviewee. The interview process should be carried out 'by the book' and be unbiased, so that the participants will present what they are "presumed to merely retain within them – the unadulterated facts and details of experience" (Holstein & Gubrium, 1997, p. 117). The interview sessions were often initiated with my questions about the participants' journal entries. During an interview, I had a notepad onto which I wrote a list of questions lest I might run out of questions to ask. The duration of the interviews, as was also explained to the participants, was designed to be approximately 45 minutes.

In the early stage of the study, conducting unstructured interviews proved to be quite challenging. The challenges were not uniform but were manifested in two opposite ways. Some participants were quite passive and were not expressive, and the interviews appeared almost as Q&A sessions. On the other hand, one participant in particular, Naomi (pseudonym) was extremely active and verbose that I could not often 'control' the interview session with her.

The passive participants appeared to be playing the interviewee roles in Q&A sessions; they would respond to a question, wait for the next question, respond and then wait for the next question to be asked. After the recording device was turned off, however, they would speak more spontaneously in more relaxed manners. After the interviews, some asked if their responses during the interviews were acceptable as data. The interviews with the passive participants appeared as semi-structured interviews. I asked some "predetermined questions" (Robson, 2002, p. 270) across the participants unlike unstructured interviews. In "Q and A session" interviews, I successfully followed interview procedures abiding by the rules, however, I wondered if these interview sessions would lead the participants to reflect.

In the interviews that developed unto "Q and A sessions," the use of the notebook, the rigid 45-minute time schedule, and the type of discourse that I engaged in might have led the participants to assume 'interviewee roles'. Firstly in terms of the use of the notebook, it has been pointed out that notepads can be identified as "a symbol of the power of the researcher" (Schwalbe & Wolkomir, 2002, p. 209) which could be threatening to participants or suggestive of roles to be followed in an interview, interviewer and interviewee. Since the participant teachers and I were sitting in a close proximity, they were able to look at the question list on the notebook, which might have given an impression that there were a set of questions to be asked and answered in each interview. After interviews, some participants apologised that not all the questions on the list were completed. Secondly, I was conscious of time and making an effort to finish the interviews within 45 minutes. As for the final aspect, my discourse in the interviews might have been crucial in the formation of the participants' concept of interviews. I attempted to adhere to asking questions and did not try to offer my views or comments. When I did, I apologised to them that I was out of the line as an interviewer. The apprehension not to influence the participants' views prompted me to conduct interviews within a traditional scope of research which argues "the objectivity or truth of interview responses might be assessed in terms of reliability, the extent to which questioning yields the same answers whenever and wherever it is carried out, and validity, that is, the extent to which inquiry yields the 'correct' answers" (Holstein & Gubrium, 1997, p. 117). Based on the above observation, it could be assumed that some of the participants might have played interviewee roles because of my persistence in playing the interviewer role. Contrary to my attempt to generate uncontaminated responses from the participants, it appeared that interviews conducted in this style did not yield spontaneous discourse.

Interviews with the verbose participant, Naomi, developed in a very different

way; she was active and spontaneous in expressing her views. In some sessions it appeared as if she had a control of the time and the procedure of the interviews. Unlike the other participants, the duration of the interviews always exceeded 45 minutes with Naomi. Even after 45 minutes had passed, I could not or did not want to halt her from speaking as she appeared to be excited and grateful for the opportunity to express her views. She altered the procedures of some interviews by returning the questions she was asked by me. After Naomi's expression of views on questions that I asked her, refraining from responding to the question appeared to be awkward. The development of Naomi's interviews can be described as non-directive with "the minimal direction or control exhibited by the interviewer and the freedom the respondent has to express her subjective feelings as fully and as spontaneously as she chooses or is able" (Cohen., Manion, & Morrison, 2008, p. 356).

Initially, I attributed the challenges in the interviews to my minimal experience as a novice researcher, but I began to have questions about the interview process. Firstly, the 'Q and A interview sessions' were conducted according by 'the book,' however, I wondered if the type of interviews would lead to reflection. Secondly, Naomi's interviews which diverted from the other participants generated more spontaneous responses, which may have been more likely to lead to reflection. Because of its divergence, however, in particular with the participation of the researcher in the interview, I wondered if Naomi's interviews could be used as data. Thirdly, in my attempt to play the interviewer role in the 'Q&A style' in interviewing participants other than Naomi, I myself often felt uncomfortable and guilty in some instances. The aim of the interview being enhancement of reflection, potential topics could be fundamental questions to their raison de'etre as teachers. It might be possible for me to ask potentially contentious questions about their teaching. If I am returned such a question, then, would I be obliged to avert giving responses for the reason of being a researcher? Even for less personal questions, it would appear rude, aloof or arrogant not to respond or make any comments. This seems that as a researcher, I am entitled to ask questions and to avert giving my responses. Even with the participants who played interviewee roles, there were times when my input appeared to be crucial in building rapport, or to show acknowledgement to the participants, i.e. acknowledgement of their message and acknowledgement of expected discourse from the participants. One of the purposes of the interviews was enhancement of participants' reflection and, building rapport appeared to be a means of doing so.

The Q&A interview style that I initially attempted to engage in did not appear to be conducive to reflection. However, the interview with Naomi generated spontaneous

discourse, what I had expected through unstructured interviews. What I was doing with Naomi was that I was accommodating her expectation in the interviews, that is, I was approaching the interviews with *tatemae*. What I mean by *tatemae* here refers to a basis for the expression of *honne*, what is expected at initial encounters in Japan. Reflection, which involves one to look back at teacher knowledge to gain new perspectives, such as reinterpretation and awareness, may be aligned with the concept of *honne*, an expression of one's real intent and personal feelings. In interviews that are aimed at expressions of *honne*, it might be necessary to be preceded with *tatemae*, as a precursor to *honne*, as rapport-building. For teachers to engage in a discourse about their profession which may encompass discussion of their beliefs and assumptions about their teaching, rapport-building is of crucial importance. Rapport, then, should be created appealing to cultural sensitivity of the context the study takes place. In the context of Japan, rapport can be established through a conventional communication style, through *tatemae*.

With the interviews with Naomi, I was not following so to called the interview protocol, but was going along with *tatemae*, what she expected at the initial encounters between individuals. Accommodating to the expectation of the interviewees, however, can be observed in, thus supported by interview exchanges such as in, showing understanding, responding to questions, and controlling interviews.

Showing understanding

There were instances in the interviews when I felt the desire and necessity to show understanding to the responses of the participants, especially as one who engages in the same profession with the participants, a Japanese teacher of English. For instance, when the teachers were showing insecurity about teaching from their perspective as non-native speakers of English, being a non-native speaker of teacher of English myself, I felt it crucial to echo the views of the participants. As the researcher was an English teacher, this was probably an expected response from the participants. It might have appeared rude and even offensive to the participants if I had continued the interview without showing understanding of the insecurity with statements such as, "What do you mean by insecurity as a non-native speaker of English? Do you want to elaborate on it? Why do you feel that way?"

Some researchers point out the importance of "showing understanding" (Rubin & Rubin, 1995, p. 131), which is to express to participants that the researcher understands "the factual content of what is being said" and also empathizes with "the emotional undertones"(Rubin & Rubin, 1995, p. 131). Rubin and Rubin (1995) note that "showing understanding" is most effective in the early phase of interviews as it often sets the tone

of the discussion in the whole interview process. Schwalbe and Wolkomir (2002) also point out "at the outset of a study, the researcher deems acceptance and rapport to be more important than the information he or she might gain from probing" (Schwalbe & Wolkomir, 2002, p. 214). Showing understanding as rapport building appears to be one common aspect across socially, linguistically different cultures.

Responding to questions

Naomi often returned the same questions that I asked her. Initially, I tried to refrain from answering her questions, but felt that the aversion would not facilitate open discourse; rather, it might have caused her to withdraw herself from sharing views. It seemed more crucial to let Naomi talk and to go along with her expectation (*tatemae*) rather than striving to regain control of the interview to abide by the book. Consequently, Naomi's interviews diverted from the interviews of other participants in the degree of my participation. In the last interview session with Naomi, I shared with her the divergence pertaining to her interviews. Naomi expressed that had I not answered the questions, she might not have felt comfortable with me and might not have been able to discuss her views with me.

In their description of interviewing men, Schwalbe and Wolkomir (2002) describe responding to the questions as "the conventional norm of reciprocity", which is "to offer an equivalent piece of information about yourself, thus obligating the subject to share a bit more about himself" (p. 213). The strategy is described to be rather risky since it may allow participants who are reluctant to disclose their views to avoid responding to questions by being an interviewer. The interview can be turned around and such participants begin interviewing the interviewer. Schwalbe and Wolkomir (2002) suggest the strategy of reciprocity, responding to questions, to be used by "male interviewers in cases where a subject seems likely to benefit from reassurance that it is acceptable for men to express doubts, fears, and vulnerabilities" (p. 213). I do not regard interviewers being asked some questions by interviewees to be necessarily risky. In contrast, if the participants should take advantage of the opportunity of asking questions to avoid responding to questions, the reciprocity may be beneficial especially when the study is longitudinal involving several interview sessions.

Controlling interviews

With Naomi, there were cases when it appeared as if she had the control of the interview sessions; she had the control of the procedure and the time. It is argued that participants' attempt to seize control in interviews may be related to a threat to expose

their private persona (*honne*) pertaining to interviews. Schwalbe and Wolkomir (2002) describe control in interviews:

> The baseline threat is built into any intensive interview. The situation is usually defined as one in which a stronger sets the agenda, asks the questions, controls the flow of talk, and probes for information about internal or backstage realities. To agree to sit for an interview, no matter how friendly and conversational, is to give up some control and to risk having one's public persona stripped away (p. 206).

Schwalbe and Wolkomir (2002) stated that interviews have a risk of "having one's public persona stripped away" (2002, p. 206), which resembles the concept of *tatemae* and *honne*. Participants having the control of interviews may reduce the threat of displaying *honne*, which may prevent participants from sharing their views. However, letting participants feel less vulnerable in the initial phase of the interview may be more conducive to open discussion and reflection in the advanced stage of the study. With the control that she seized, Naomi appeared to have expressed her views without inhibition and was one of the most expressive participants in the study.

Conclusion

In conducting in-depth individual interviews to enhance reflection in the Japanese context, I would like to suggest an engagement in the discourse style of *tatemae* as rapport building. *Tatemae* as a conversational convention is often expected at the initial encounter of individuals, thus is often what is expected in communication. Going straight into asking questions about one's belief or assumptions in teaching may make the participants uncomfortable and also may appear impolite even in interviews. Once rapport is built through tatemae, the discussion of honne would be more spontaneous.

Initially I was anxious to follow and comply with the correct way of conducting research to obtain uncontaminated data. However, as Cohen, Manion, and Morrison declare, "it is crucial to keep uppermost in one's mind the fact that the interview is a social, interpersonal encounter, not merely a data collection exercise" (2008: 361). As Kvalve contends "the effective interviewer is not only knowledgeable about the subject matter but also an expert in interaction and communication" (1996: 147), collection of data, in no doubt, is a very important aim in a study, however, through the engagement in the study I learned that respecting the interviewer's feelings and needs to take priority before a collection of data.

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学習者から見た「良き英語教師」

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　「良き英語教師」とは何だろうか。漠然と思い浮かぶのは、英語力があって、授業がうまく、生徒の面倒見がいい先生、といったところであろうか。文献に当たると、例えば Brown (2001) などは、「良き語学教師の特徴」(characteristics of a good language teacher)として、「専門知識」(technical knowledge)、「授業技法」(pedagogical skills)、「対人技法」(interpersonal skills)、「個人資質」(personal qualities)という 4 つのカテゴリーの下、30 の特徴を列挙している。また、JACET 教育問題研究会(2005)が全国の教育委員会に対して行った「新任英語科教員に求める資質・能力」に関する調査では、上から順に「人物」(問題に対して柔軟に対応できること、など)、「教職としての資質・能力」(教育に対する情熱と熱意があること、など)、「英語授業で必要な資質・能力」（分かりやすい授業を展開できること、など)、「英語力」（英語で授業ができること、など)、「英語教授に関する知識と教養」（英語の語学的知識を持っていること、など)、「国際理解に関する知識と教養」（異文化コミュニケーションに関する知識を持っていること、など）という結果が得られた。

　以上の項目のひとつひとつは「良き英語教師」の条件を具体的に示しており、語学教員の養成や研修のために有用な指標を与えてくれる。では、これらの細目のうち、学習者自身は特にどのような点に注目して「良き英語教師」と認識するのだろうか。また、そのような教員に育つには何が必要なのか。本稿では、この 2 点について考察していきたい。

学習者から見た「良き英語教師」とは？

　イギリスの語学学校での調査によると、教師と生徒では、「良き教師」に求める人間性 (personal qualities) と専門性 (personal skills) に違いが見られるという(Carrion, 2011)。その結果をまとめてみよう。

Personal qualities		Personal skills	
Teachers	**Students**	**Teachers**	**Students**
-enthusiastic	-helpful	-knowledge of subject	-good listener
-patient	-friendly	-well organized	-good speaker
-conscientious	-patient	-speak another language	-speak another language
-confident	-energetic	-flexible	-good classroom management
-sensitive	-enthusiastic	-well prepared	-don't waste time

人物面から見ると、両者に共通のものとして「熱心さ」(enthusiastic)や「忍耐強さ」(patient)

があるものの、教師自らは「良心的」(conscientious)、「自信」(confident)、「感受性」(sensitive)といったプロ意識を評価するのに対し、生徒は「頼りがい」(helpful)、「気さくさ」(friendly)、「元気さ」(energetic)といった人柄を重視している。専門性についても同様の傾向があり、共有されているのは「外国語を話す」(speak another language)だけで、教える側は「科目知識」(knowledge of subject)、「授業構成」(well organized)、「授業準備」(well prepared)、「臨機応変」(flexible)のようなプロとしての知識や技能に目を向けるが、教わる側は「聞き上手」(good listener)、「話し上手」(good speaker)、「授業運営」(good classroom management)、「時間の使い方」(don't waste time)といった生徒として判断しやすい面を取り上げる。ここから分かるのは、指導者と学習者では「良き教師」の判断基準にずれがあるということである。

　翻って、日本の学習者はどのような理想英語教師像を持っているのだろうか。それを知るために、筆者は 2010 年度に英語科教育法Ⅰを履修した上智大学英文学科の学生 60 名を対象に、「今までに出会った良き英語教師」に関する自由記述アンケートを行った。これは本格的な研究調査ではないし、回答者も教職課程を履修する英語専門学生ということで、一般的な英語学習者を代表するものではないかもしれない。だが、寄せられた回答には重複する要素があり、「理想の英語教師像」を考える上での洞察を与えてくれるものなので、ここに報告しておく。

　共通する特徴として浮かび上がってきたのは 3 つの点である。ひとつめは、やはり「良き授業者」であることで、次のようなコメントに代表されるものである。

　　英語の知識だけではなく、授業の進め方やメリハリの付け方は、教育実習生として、改めて先生の授業を見学させていただいた時も、大変参考となるものでした。英語教師にとって、その教科のプロフェッショナルとして、自信を持って生徒に教授すること、また憧れの姿になることも必要な要素であると思いました。

　　常に生徒のためになりそうな授業方法を考え、新しいのを思いついては実践して、生徒である私たちに感想を求めていました。自分が教職課程に進もうかどうか考えた時、自然とこの先生のことが浮かびました。少しでも生徒が英語を楽しく学べるように工夫を凝らす、その姿を見習いたいと思います。

ふたつめは「良き学習者」であること。英語の継続的学習は英語を母語としない教師の宿命であり、その側面を生徒はよく見ている。

　　先生はとにかく英語が好きで、質問に行くたびに彼のパソコンの画面は英語のニュースや、さまざまな記事など、とにかく英語まみれだったことを覚えている。そして質問に来る生徒に面白い記事や勉強になるニュースサイトを教えてくれた。それがとてもカッコよく見えた。

何よりも印象的だったのは、教師になってもなお新しい事を学ぼうとしていた先生の
　　姿勢でした。試験の監督中や私たちに自習をさせている時間に、その先生はよくその
　　時教科書のユニットのテーマになっている話題などについての本を読んでいて、その
　　知識をふまえて授業をしてくれました。私たちの英語の授業までも、自分自身が学ぶ
　　きっかけにしてしまう姿勢を見習いたいと思いました。

そして最後は何と言っても「良き教育者」であること。以下のコメントを読むと、このよ
うな先生方が日本の教育現場を支えているのだと感服する。

　　生徒一人一人のことをよく考え、英語が苦手な生徒にはさりげなくフォローをし、授
　　業外でも生徒のことをよく見ている方でした。その先生よりもテクニックを持った先
　　生には出会ってきましたが、なぜか同じ教師になろうとは思わなかったので不思議で
　　す。生徒に愛され、生徒を愛し、そんな先生の魅力に惹かれたのだろうと思います。

　　先生は生徒のために自分の時間を割いてくれていましたが、そのことを全く苦に思っ
　　ていませんでした。とても印象的だったのが、「今、私もみんなと一緒にいろんなこと
　　を学んでいるのです」と笑顔でおっしゃっていたことです。

こう見てくると、この調査と先に言及したイギリスの調査とでは結果にほとんど差がなく、
学習者から見た「良き語学教師」には普遍的な要素があるようである。では、どうすれば
そのような教師になれるのかを考えてみたい。

何が「良き英語教師」を作るのか?
　前節では、「良き英語教師」の特徴として、「良き授業者」、「良き学習者」、「良き教育者」
の 3 つを指摘した。このうち、教員研修と最も相性がいいのは「良き授業者」の部分であ
り、他の 2 つについては講義やらワークショップやら授業観察やらでどうこうするという
よりも、教師自身の自発的な成長に期待する度合いが強い。そこで考えたのが、次のよう
な教師の成長モデルである。
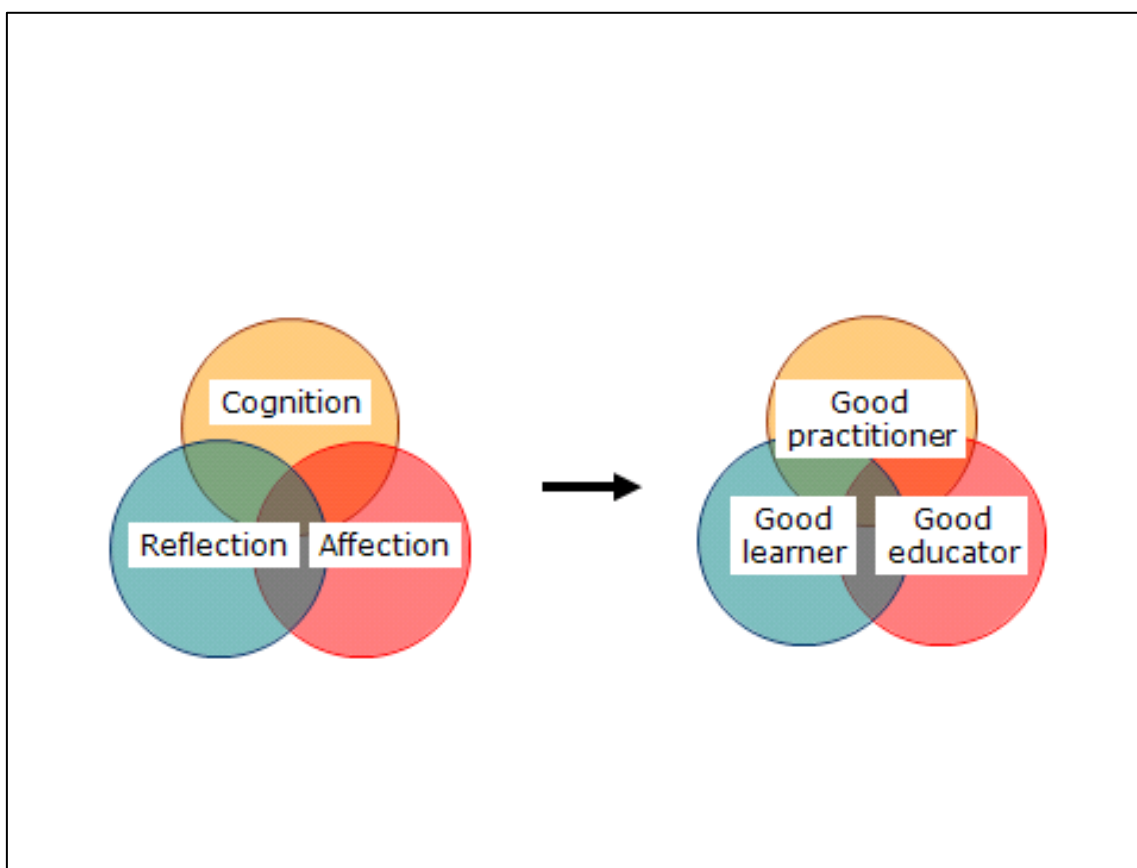
　この図が表しているのは、「良き授業者」(good practitioner)になるには専門知識や実践経験などの「教師認知」(cognition)を高める必要があり、「良き学習者」(good learner)であるには常に自らの英語力をモニターしそれを計画的に向上させていく「省察」(reflection)が重要であり、「良き教育者」(good educator)は教科と生徒に対する無尽蔵の「愛情」(affection)を持ち合わせている、ということである。先にも述べたように、教師認知は経験と研修により高められるだろうし、省察は習慣として意識的に行えば英語力向上という具体的成果に結びつくだろう。問題は愛情である。こればかりは自助努力の問題ではなく、本質的には生得的なものである。だが、教育は人間と人間の感情的触れ合いが基盤である以上、家族や友人あるいは同僚に対する思いと同じように、何らかのきっかけにより、教師の生徒に対する心情の質と量が変わることは十分にありえる。

　イギリス小説の古典的名著に『チップス先生さようなら』がある。長く名門寄宿学校（パブリックスクール）に勤めた老教師の学校生活を扱った作品だが、そこに次のようなくだりがある(Hilton, 1941: 45)。

When he had first come to Brookfield he had aimed to be loved, honoured and obeyed. Obedience he had secured, and honour had been granted him; but only now came love, the sudden love of boys for a man who was kind without being soft, who understood them well

<u>enough, but not too much, and whose private happiness linked him with their own</u>.（下線は現筆者）

ここに書かれているように、チップス先生が生徒からまず得たのは従順で、次に敬意が与えられ、最後にようやく手にしたのが愛情であった。確かに、教師の権威や学校の規則で生徒を従わせることはさほど難しいことではなく、長年教えていれば尊敬に足る知識も貫録もついてくる。では、生徒から心から慕われるには何が必要であろうか。それは、親切だけど甘すぎず、生徒を理解するけれども理解しすぎず、そして自らの幸福と生徒のそれを結び付けられることだという。「良き英語教師」の第一条件とはそのようなものであると思うのだが、いかがだろうか。

本稿はJACET 言語教師認知研究会における議論の材料を提供するために行った発表の記録である。理論の批判的検討や綿密なデータ収集と分析に基づくリサーチペーパーではないことをお断りしておく。

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教員養成課程の大学生と中学校・高等学校英語教師の言語教師認知の比較研究

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１．はじめに

　小学校で外国語活動が正式に導入され（文部科学省，2008a），小学校から大学まで，すべての学校種において英語教育がおこなわれることになった。これにより，日本の小学校・中学校・高等学校・大学すべての学校種で英語教育が行われることになる。小学校外国語活動の導入により，これまで以上に学校間の連携が重要となり，小学校から中学校，そして高等学校に至るまでの英語教育の連続性に注目し，英語教育を行うことが求められる。学習指導要領においても，コミュニケーション能力の育成に関して，小学校段階では外国語の音声や基本的な表現に慣れ親しませながら，コミュニケーション能力の素地を育てる(文部科学省,2008a)，中学校では聞くこと，話すこと，読むこと，書くことなどのコミュニケーション能力の基礎を養う（文部科学省,2008b)，高等学校では情報や考えなどを的確に理解したり適切に伝えたりするコミュニケーション能力を養う（文部科学省 2010)とされており，英語教育の目標が小学校から高等学校まで連続していることがわかる。

　このような英語教育の大きな転換期において，教師やこれから教師を目指している学生はどのような考えで英語を指導していくのであろうか。Borg (2003)において，言語教育をより理解するために，言語教師がどう考え，何を知り，何を信じているのか，そして何をしているのかという認知プロセス，すなわち言語教師認知を知る必要があることを指摘している。また，笹島・ボーグ(2009)では教師認知を明確にすることは教員養成の重要な部分であり，教師認知を認識する機会は教師学習プロセスの重要な部分であると指摘している。効果的な教員養成と，英語教育の大きな転換期に対応するために，英語教師と教員養成課程の学生の言語教師認知を知る必要があるのではないだろうか。

　本稿では英語教師を志望する教員養成課程の大学生と，中学校・高等学校英語教師とを対象とした質問紙調査を用いて，それぞれが持つ言語教師認知について分析し，その特徴や違いを明らかにした。

2．先行研究
2.1.質問紙による言語教師認知研究

　笹島・ボーグ（2009）は言語教師認知の質を特定することを目的とし，Horwitz (1988)による学習者の信条を測定するための質問紙である，Beliefs About Language Learning Inventory（BALLI）を基盤とし，日本の英語教師の実態を背景とした内容を取り入れた質問項目を選定し，日本人の中学校，高等学校の英語教師 62 名，スコットランドの中等教育の外国語教師 81 名を対象とした質問紙調査を行った。結果は日本とスコットランドの教師

では異なる言語教師認知の特徴を示していることとを明らかにした。また，日本人教師の調査結果を用いて因子分析を行ったところ，教員研修，指導内容，生徒との関係という 3 つの因子を抽出したことも明らかにした。スコットランドの教師の調査結果については因子分析の結果が報告されていない。

中村・志村（2010）では日本の小学校教師における言語教師認知の特徴を明らかにするために，笹島・ボーグ（2009）と同様の質問項目を利用し，小学校外国語活動を担当している教師 62 名を対象とした質問紙調査を行った。結果，小学校教師は語彙指導を重視し，理論的な文法知識も有用であると考える一方，文法指導は重視していないということや小学校教師は授業外の学習者とのコミュニケーションを重視していることなどを明らかにした。

志村・鷹嘴（2010）においても，笹島・ボーグ（2009）の質問項目を用いて日本の中学校と高等学校の英語教師 94 名を対象とした質問紙調査を行った。主成分分析を行ったところ，人間関係＋伝統的英語教師観重視，英語指導技能重視，教員養成の影響という 3 つの特性が得られた。その後，主成分得点を比較し，中学校と高等学校の英語教師における言語教師認知の特徴に有意な差がないことを明らかにした。その原因として，中学校・高等学校の英語教師の教員養成の課程がほぼ共通しており，英語教育に関する共通の知識を有していることが影響していると指摘した。

志村・中村（印刷中）では，日本の中学校・高等学校英語教師と小学校教師との言語教師認知を比較するために，笹島・ボーグ（2009）の質問項目を用いて日本の中学校と高等学校の英語教師 94 名，小学校教師 93 名を対象とした質問紙調査を行った。因子分析を行ったところ，「理想的教師像」，「言語形式重視」，「英語指導への自信」という 3 つの因子が得られ，その後，因子得点を比較したところ，小学校教師と中学校・高等学校の英語教師の言語教師信条には統計的に有意な差が見られ，小学校教師は「理想的な教師像」，中学校・高等学校英語教師には「言語形式重視」，「英語指導への自信」という因子が高いことを明らかにした。

2.2. 教員養成段階における言語教師認知研究

志村(2010)は 4 名の日本の教員養成課程の大学生が行った中学校と高等学校授業を想定した模擬授業を Frölich, Spada and Allen(1985) で開発された授業分析手法 Communicative Orientation of Language Teaching Observation Scheme (COLT) を用いて分析し，それぞれの授業のコミュニケーション志向性と特徴を明らかにした。その後，授業者に授業のビデオを見せながら，COLT の結果に基づき，半構造化面接調査を実施した。結果は多くの場面で授業者の考えが授業に反映されており，COLT によって明らかになったコミュニケーション志向性にも影響していることを明らかにした。

古家（2006）は教員養成課程に在籍する大学生が行った模擬授業の感想や反省を分析し，授業計画・実施・評価に関する困難点を調査している。結果は授業対象となる学習者のレベルに合わせること，時間配分などに困難を感じている学生が多いことが明らかになった。

猪井（2003）は教員養成課程の大学生が行った教育実習の実習日誌の分析により，教育実習生が考えている英語教育の技術について，発問の方法や板書の方法などの基本的教科指導技術と指導の難しい学習者への対応などの一般的教科指導技術に分けられることを指摘している。教育実習日誌の分析は他にも Bailey (1990)，深沢・野澤（1995），Numrich (1996) など多くの研究がなされている。

3．研究課題

以上のような先行研究を踏まえ，日本の英語教育を専攻している教員養成課程に在籍している大学生と中学校・高等学校英語教師を対象とした質問紙調査を実施し，以下のような研究課題を設定した。

(1) 英語教師を志望する学生と中学校・高等学校英語との言語教師認知に，どのような特徴が見られるのか。
(2) 英語教師を志望する学生と中学校・高等学校英語との言語教師認知に，どのような違いが見られるのか。

4．研究方法
4.1．調査対象

本研究では英語教員を目指す大学生と中学校・高等学校英語教師における言語教師認知の特徴と違いを測定するために，質問紙調査を行った。大学生についてはある地域の国立大学の中学校教員養成課程在籍中の大学生で，英語教育を専攻し，教育実習を経験した3，4年生を対象とした。質問紙は 2010 年 10 月から 11 月に配布し，演習授業の後に実施し，11 月末までに回収された。有効回答率は 88.37％であった。参加者の人数と学年種別の有効回答率を表 1 にまとめた。

中学校・高等学校英語教師はある地域から有意抽出した中学校・高等学校に質問紙を送付し，中学校・高等学校英語教師からは 94 名（中学校教師 48 名，高等学校教師 46 名）の回答を得た。参加者の人数と学校種別の有効回答率を表 2 にまとめた。質問紙は 2010 年 4 月から 6 月に送付され，7 月末までに回収された。有効回答率は 43.70％であった。中学校と高等学校英語教師の参加者は志村・鷹嘴（2010）で分析したものと共通している。

表 1　調査対象の学年と人数及び有効回答率（大学生）

学年	人数	％	有効回答率
3 年	43	56.58%	93.48%
4 年	33	43.42%	82.50%

表 2　調査対象の学校種と人数及び有効回答率（教師）

学校種	人数	％	有効回答率
中学校	48	51.10%	22.9%
高　校	46	48.90%	18.5%

4.2.　調査方法

　調査方法として，質問紙を用いた。質問項目は笹島・ボーグ（2009）を採用した。質問項目は資料として添付した。回答は 1（全くそう思わない）から 5（非常にそう思う）までの 5 段階の Likert scale を用いた。質問項目は日本語で行い，匿名式とし，プライバシーを特定するような項目は入れず，研究目的以外には一切使用しないことを明記し，すべての参加者から調査結果を研究で使用することへの同意を得た。

4.3.　分析方法

　回答結果について，大学生と中学校・高等学校英語教師の言語教師認知の全体的な特徴を把握するために，探索的因子分析を試みた（研究課題 1 に対応）。その後，言語教師認知の特性の違いを明らかにするために，因子得点について，t 検定を用いて比較し，統計的に差があるかどうかを分析した（研究課題 2 に対応）。志村・鷹嘴（2010）において，中学校と高等学校英語教師の言語教師認知の特徴に統計的な差がないことが明らかにされたので，中学校と高等学校英語教師のデータをまとめて，中学校・高等学校英語教師として分析した。統計分析には IBM SPSS Statistics ver. 18. Advanced Statistics，Exact Statistics を用いた。

5.　結果
5.1.　言語教師認知の全体的特徴

　大学生と中学校・高等学校英語教師との言語教師認知の全体像を把握するために，質問紙の 22 項目について探索的因子分析（最尤法・プロマックス回転）を行ったところ，固有値 1 以上の 5 因子を得た。累積寄与率は 66.48％であった。

　表 3 は第 1 因子の因子負荷量について降順に並べたものである。第 1 因子は「英語授業以外での生徒とのコミュニケーションは重要（.936），生徒とのよい関係はよい授業のカギ（.935），教員や仲間との英語授業参観は重要（.888），英語圏の文化を知ることは重要（.817），教員は生徒のモデル（.761），教員や仲間や学校の雰囲気は自身の教え方に影響する（.741），生徒の人間形成を大切にしている（.734），くり返して練習することは重要（.725），授業で英語を使う（.621），すばらしい発音は重要（.607），教師の主たる仕事は生徒の人間形成（.524），言語学を学ぶことは英語指導に役立つ（.463）」と，生徒や同僚との人間関係を重視する項目と，授業を英語で行うことや言語学的知識が役立つなど英語指導

に関する項目についての因子負荷量が高かった。そのため，人間関係を重視しつつ，指導内容の充実も図るような「理想的教師像」と見ることができる。

表3　大学生と中学校・高等学校英語教師の言語教師信条の因子行列
　　　第1因子：理想の教師像

質問項目	第1因子
英語授業以外での生徒とのコミュニケーションは重要	.936
生徒とのよい関係はよい授業のカギ	.935
教員や仲間との英語授業参観は重要	.888
英語圏の文化を知ることは重要	.817
教員は生徒のモデル	.761
教員や仲間や学校の雰囲気は自身の教え方に影響する	.741
生徒の人間形成を大切にしている	.734
くり返して練習することは重要	.725
授業で英語を使う	.621
すばらしい発音は重要	.607
教師の主たる仕事は生徒の人間形成	.524
言語学を学ぶことは英語指導に役立つ	.463

　表4は第2因子の因子負荷量について降順に並べたものである。第2因子は「大学の授業で自身の教育に対する考えを確立した(.703)，大学の授業は現在の自分の考え方や態度に影響を与えた（.659），生徒理解のしかたを大学の授業で学んだ(.608)，大学の授業の内容は教員の実際の仕事と関連している(.526)」の項目での因子負荷量が高く，大学での教員養成課程での経験についての項目で構成されているため，「教員養成」の因子と見ることができる。

表4　大学生と中学校・高等学校英語教師の言語教師信条の因子行列
　　　（第2因子：教員養成）

質問項目	第2因子
大学の授業で自身の教育に対する考えを確立した	.703
大学の授業は現在の自分の考え方や態度に影響を与えた	.659
生徒理解のしかたを大学の授業で学んだ	.608
大学の授業の内容は教員の実際の仕事と関連している	.526

　表5は第3因子の因子負荷量について降順に並べたものである。第3因子は「教員としての知識と技能を身につける十分な時間がある(1.015)，教員などや仲間との十分な研究

の時間がある（.515）」の項目での因子負荷量が高く，どちらの項目も教師としての研修に関する内容で構成されているため，「研修」の因子と見ることができる。

表5　大学生と中学校・高等学校英語教師の言語教師信条の因子行列（第3因子：研修）

質問項目	第3因子
教員としての知識と技能を身につける十分な時間がある	1.015
教員など仲間との十分な研究の時間がある	.515

　表6は第4因子の因子負荷量について降順に並べたものである。第4因子は「十分な指導の知識と技術がある(.878)，授業で生徒とうまくやりとりができる(.694)」の項目での因子負荷量が高く，どちらの項目も授業運営に関する内容で構成されているため，「研修」の因子と見ることができる。

表6　大学生と中学校・高等学校英語教師の言語教師信条の因子行列
　　　（第4因子：授業運営）

質問項目	第4因子
十分な指導の知識と技術がある	.878
授業で生徒とうまくやりとりができる	.694

　表7は第5因子の因子負荷量について降順に並べたものである。第5因子は「英語学習で大切なのは訳すこと(.637)，英語学習で大切なのは文法(.524)」の項目での因子負荷量が高く，どちらの項目も文法訳読式や文法形式重視という古くからある英語指導法に関する内容で構成されているため，「伝統的英語教授」の因子と見ることができる。

表7　大学生と中学校・高等学校英語教師の言語教師信条の因子行列
　　　（第5因子：伝統的英語教授）

質問項目	第5因子
英語学習で大切なのは訳すこと	.637
英語学習で大切なのは文法	.524

　したがって，大学生と中学校・高等学校英語教師の言語教師信条の全体像として，「理想の教師像」，「教員養成」，「研修」，「英語指導への自信」，「授業運営」，「伝統的英語教授」という5つの特徴が見られることが明らかになった。

5.2 中学校・高等学校英語教師と教師を志望する学生の言語教師信条の比較

　教師を目指す大学生と中学校・高等学校英語教師の言語教師信条の特徴について差があるかを明らかにするために，因子分析によって得られた因子得点を基に，t 検定を用いて分析した。その結果，第１因子（理想の教師像），第２因子（教員養成），第４因子（授業運営）において有意確率１％水準で差が見られたたが，第３因子（研修），第５因子（伝統的英語教授）については有意な差が見られなかった（表８）。したがって，大学生と中学校・高等学校英語教師の言語教師信条の特徴について，「理想の教師像」，「教員養成」，「授業運営」の３項目において差があることが明らかになった。

　有意差が見られたすべての項目について，各因子得点の学校種別の平均値を比較したところ，第１因子（理想の教師像）が「大学生(.42)＞中学校・高等学校英語教師(-.34)」，第２因子（教員養成）が「大学生(.22)＞中学校・高等学校英語教師(-.17)」，第４因子（授業運営）が「大学生(-.27)＜中学校・高等学校英語教師(.22)」，であつた。したがって，大学生の方が「理想の教師像」，「教員養成」を重視する傾向が高く，中学校・高等学校英語教師は「授業運営」を重視する傾向が高いことが明らかになった。

表８　因子得点による大学生と中学校・高等学校英語教師の言語教師信条の比較

因子	種別	M	SD	t	df	p
第１因子 理想の教師像	大学生	.42	.41	5.89	119.76	.000
	中高英語教師	-.34	1.16			
第２因子 教員養成	大学生	.22	.79	2.96	168	.004
	中高英語教師	-.17	.93			
第３因子 研修	大学生	.13	.97	1.52	168	.131
	中高英語教師	-.10	1.03			
第４因子 授業運営	大学生	-.27	.94	-3.62	168	.000
	中高英語教師	.22	.81			
第５因子 伝統的英語教授	大学生	-.05	.85	-.77	168	.445
	中高英語教師	.04	.80			

6. 考察

　前節において，大学生と中学校・高等学校英語教師の言語教師認知の特徴の一部に違いがあることが明らかになった。これらの差が生じた理由を考察するために，本節では５つの因子を構成する質問項目それぞれについて，大学生と中学校・高等学校英語教師のどちらが高いのかを統計的に比較した。その際，結果をより明確に示すために，質問紙の５件法での回答を 3 件法に変換し，クロス集計（フィッシャーの直説法）を用いて分析した。その後，有意差が見られた項目について，残差分析を行い，大学生と中学校・高等学校英

語教師のどちらが有意に高いかを明らかにした。

6.1. 「理想的な教師像」を構成する項目における比較

第１因子は前章の因子得点を用いた t 検定において，有意差が見られ，大学生の方が中学校・高等学校英語教師よりも平均点が高かった。表９は第１因子「理想の教師像」を構成している項目（12 項目）についてクロス集計表で分析した結果である。「生徒の人間形成を大切にしている」（p =.110）と「言語学を学ぶことは英語指導に役立つ」（p =.117）の２項目を除く 10 項目において有意確率１％または５％水準で差が見られたので，それらの項目について残差分析を行った。

表９　第１因子「理想の教師像」のクロス集計表

質問項目	所属	p	そう 思わない	どちらで もない	そう 思う
英語授業以外での生徒との コミュニケーションは重要	大学生 中高英語教師	.000	0 17**	1 3	75** 74
生徒とのよい関係はよい授 業のカギ	大学生 中高英語教師	.000	0 18**	1 5	75** 71
教員や仲間との英語授業参 観は重要	大学生 中高英語教師	.000	2 15**	4 17*	70** 62
英語圏の文化を知ることは 重要	大学生 中高英語教師	.000	1 15**	29 13	46** 68
教員は生徒のモデル	大学生 中高英語教師	.001	5 17*	8 24*	63** 53
教員や仲間や学校の雰囲気 は自身の教え方に影響する	大学生 中高英語教師	.000	2 16**	7 23**	67** 55
生徒の人間形成を大切にし ている	大学生 中高英語教師	.110	4 14	8 7	64 73
くり返して練習することは 重要	大学生 中高英語教師	.000	1 16**	4 2	71** 76
授業で英語を使う	大学生 中高英語教師	.000	2 15**	10 26**	64** 53
すばらしい発音は重要	大学生 中高英語教師	.001	4 21**	8 18	64** 55
教師の主たる仕事は生徒の 人間形成	大学生 中高英語教師	.021	3 14**	25 19	48 61
言語学を学ぶことは英語指 導に役立つ	大学生 中高英語教師	.117	5 16	20 24	51 54

** p < .01, * p < .05

「英語授業以外での生徒とのコミュニケーションは重要」，「生徒とのよい関係はよい授業のカギ」，「英語圏の文化を知ることは重要」，「教員は生徒のモデル」，「くり返して練習することは重要」，「授業で英語を使う」，「すばらしい発音は重要」の７項目において有意確率１％水準で，大学生の「そう思う」と中学校・高等学校英語教師の「そう思わない」が高かった。また，「教員や仲間との英語授業参観は重要」と「教員や仲間や学校の雰囲気は自身の教え方に影響する」の２項目において有意確率１％水準で，大学生の「そう思う」と中学校・高等学校英語教師の「どちらでもない」と「そう思わない」が高かった。

　これらの項目は生徒や教員とのコミュニケーションに関するものと英語指導技術に関する項目である。猪井（2003）によると，教育実習生が考えている英語教育の技術について，発問の方法や板書の方法などの大学の教員養成課程で事前に学ぶことのできる基本的教科指導技術と，指導の難しい学習者への対応などの実際に教師になってからの経験で身に着ける一般的教科指導技術に分けられることを指摘している。これらの項目は大学の教員養成課程や教育実習での経験により，教師になるために不可欠と指導され，実感した項目と考えられる。そのため，大学を卒業してからある程度時間が経っている中学校・高等学校英語教師よりも大学生の方が「理想の教師像」に近づきたいと考え，その傾向が高くなったと考えられる。

6.2.　「教員養成」を構成する項目における比較

　第２因子「教員養成」は前章で行った因子得点の t 検定において，有意差が見られ，大学生の方が因子得点の平均が高かった。大学生の方がまだ大学に在学中なので，教員養成の影響が高いと考えられるが，中学校・高等学校英語教師にはどのような影響をあたえているのだろうか。この因子を構成する項目（４項目）について，クロス集計表で分析した（表10）。「大学の授業は現在の自分の考え方や態度に影響を与えた」（p=.000）のみ有意確率１％水準での差が見られ，それ以外の項目に統計的差は見られなかった。

表10　第２因子「教員養成」のクロス集計表

質問項目	所属	p	そう思わない	どちらでもない	そう思う
大学の授業で自身の教育に対する考えを確立した	大学生	.094	28	29	19
	中高英語教師		46	36	12
大学の授業は現在の自分の考え方や態度に影響を与えた	大学生	.000	13	18	45**
	中高英語教師		34**	33	27
生徒理解のしかたを大学の授業で学んだ	大学生	.175	31	23	22
	中高英語教師		50	27	17
大学の授業の内容は教員の実際の仕事と関連している	大学生	.243	26	25	25
	中高英語教師		40	34	20

** p < .01

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「大学の授業は現在の自分の考え方や態度に影響を与えた」について，残差分析を行ったところ，大学生の「そう思う」と中学校・高等学校英語教師の「そう思わない」が高かった。大学を卒業して時間が経過している中学校・高等学校英語教師の大学生の「そう思う」と中学校・高等学校英語教師の「どちらでもない」と「そう思わない」が高かった。この項目は他の項目と違い，現在自分が行っている授業や教育についてではなく，自分自身の考えや態度について尋ねている項目である。そのため，まだ大学に在籍中の大学生にとって，授業の影響は高いと考えられる。

6.3. 「研修」を構成する項目における比較

第3因子「研修」は前章で行った因子得点の t 検定において，大学生と中学校・高等学校英語教師の特徴について，有意差が見らなかった。大学生は教員になるための準備として，中学校・高等学校英語教師は日々の授業や学校業務などのために，研修の時間を確保することは難しいと考えられる。この因子を構成する2項目についてクロス集計表で分析した（表11）。「教員や仲間との十分な研究の時間がある」（$p=.034$）のみ有意確率5％水準での差が見られ，「教員としての知識と技能を身につける十分な時間がある」に統計的差は見られなかった。

「教員や仲間との十分な研究の時間がある」について，残差分析を行ったところ，中学校・高等学校英語教師の「そう思わない」が有意に高かった。「教員としての知識と技能を身につける十分な時間がある」では有意差が見られなかった。大学生の場合，授業や演習など仲間と一緒に勉強（研修）をする機会がある程度確保されており，中学校・高等学校教師に比べ「そう思わない」と考える傾向が高くなったと考えられる。

表11　第3因子「研修」のクロス集計表

質問項目	所属	p	そう思わない	どちらでもない	そう思う
教員としての知識と技能を身につける十分な時間がある	大学生	.621	43	21	12
	中高英語教師		60	21	13
教員など仲間との十分な研究の時間がある	大学生	.034	32	21	23
	中高英語教師		58**	19	17

** $p < .01$

6.4. 「授業運営」を構成する項目における比較

第4因子「授業運営」は前章で行った因子得点の t 検定において，有意差が見られ，中学校・高等学校英語教師の方が因子得点の平均が高かった。この因子を構成する2項目についてクロス集計表で分析した（表12）。「十分な指導の知識と技術がある」（$p=.000$），「授業で生徒とうまくやりとりができる」（$p=.004$）で有意確率1％水準での差が見られた。

表 12 　第 4 因子「授業運営」のクロス集計表

質問項目	所属	p	そう思わない	どちらでもない	そう思う
十分な指導の知識と技術がある	大学生	.000	55**	10	11
	中高英語教師		22	48**	24
授業で生徒とうまくやりとりができる	大学生	.004	15	36**	25
	中高英語教師		17	24	53**

** $p < .01$

　「十分な指導の知識と技術がある」について，残差分析を行ったところ，大学生の「そう思わない」と中学校・高等学校英語教師の「どちらでもない」が有意に高かった。「授業で生徒とうまくやりとりができる」では大学生の「どちらでもない」，中学校・高等学校英語教師の「そう思う」が有意に高かった。古家（2006）によると，教員養成課程の大学生が模擬授業を行う際に困難と感じる点として，指示や目的，内容量の不適切さなどの英語指導に関する技術的な問題について挙げており，本調査においても同様に大学生が不安を感じていることを示している。また，猪井(2003)は授業での生徒のやりとりや指導が難しい生徒への対応のような技術を一般的教科指導技術とし，大学での教員養成課程での指導よりも，実際の教育現場で経験により身に着けていく技術であるとしている。したがって，どちらの項目においても，教師としての経験を積んでいる中学校・高等学校英語教師の方が高い傾向にあると考えられる。

6.5. 　「伝統的英語教授」を構成する項目における比較

　第 5 因子「伝統的英語教授」は前章で行った因子得点の t 検定において，大学生と中学校・高等学校英語教師の特徴に有意差が見らなかった。この因子を構成する 2 項目についてクロス集計表で分析したところ，どちらも統計的差が見られなかった。（表 13）。

　訳と文法に関して，大学生，中学校・高等学校英語教師共に教員養成の段階から，英語を自分の専門科目として学んでおり，多くの教師が生徒に英語の文法事項など言語知識を身につけさせること目標に授業を行っている。また，自らの学習経験においても，文法や訳読を中心とする指導を受けてきたとも考えられる。そのため，これらの 2 項目について，大学生と中学校・高等学校英語教師に差が見られなかったものと判断する。

表 13 　第 5 因子「伝統的英語教授」のクロス集計表

質問項目	所属	p	そう思わない	どちらでもない	そう思う
英語学習で大切なのは訳すこと	大学生	.224	31	24	21
	中高英語教師		30	42	22
英語学習で大切なのは文法	大学生	.904	10	21	45
	中高英語教師		14	23	57

7. 結論

本研究では教員養成課程に在籍している大学生（英語教育専攻）と中学校・高等学校英語教師を対象とした質問紙調査を実施し，その結果を分析することにより，以下のことを明らかにした。

- ・ 大学生と中学校・高等学校英語教師に共通した言語教師認知として，「理想の教師」「教員養成」，「研修」，「英語指導への自信」，「授業運営」，「伝統的英語教授」という３つの特徴が見られた。

- ・ 大学生と中学校・高等学校英語教師の言語教師認知には統計的に有意な差が見られ，大学生は「理想的な教師像」，「教員養成」が高いという特徴が，中学校・高等学校英語教師には「英語指導への自信」が高いという特徴が見られた。

本研究の結果により，大学生と中学校・高等学校教師の言語教師認知の違いを知ることができ，大学での教員養成，中学校・高等学校での教育実習，初任者研修の際にその特徴を踏まえた指導をすることが可能になる。特に，お互いの言語教師認知の違いを知ることは教育実習生や初任者など教員経験の少ない教師への指導の際，指導教員や先輩教員との英語指導観のギャップを埋める手助けとなるのではないだろうか。

今回の研究の調査対象はある地域の教員養成課程の学生と中学校・高等学校英語教師だけであり，この人数がすべての教員養成課程の大学生と中学校・高等学校英語教師を代表しているとは考えていない。今後，調査対象とする教員数を増やすことや，異なる地域での調査も検討したい。また，今回の 22 の質問項目だけで言語教師認知の全体像を明らかにできるのかを検討する必要もある。

今後の研究では質問紙調査以外の方法，例えば授業分析や面接法などの手法により，教員養成課程の学生と中学校・高等学校英語教師の言語教師認知の違いを明らかにしていきたい。

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資料　質問紙調査の質問項目

 1. すばらしい発音は重要。

 2. 英語圏の文化を知ることは重要。

 3. 英語学習で大切なのは文法。

 4. 英語学習で大切なのは訳すこと。

 5. くり返して練習することは重要。

 6. 授業で英語を使う。

 7. 十分な指導の知識と技術がある。

 8. 授業で生徒とうまくやりとりができる。

 9. 生徒の人間形成を大切にしている。

10. 大学の授業で自身の教育に対する考えを確立した。

11. 教師の主たる仕事は生徒の人間形成。

12. 言語学を学ぶことは英語指導に役立つ。

13. 大学の授業は現在の自分の考え方や態度に影響を与えた。

14. 教員としての知識と技能を身につける十分な時間がある。

15. 教員や仲間との十分な研究の時間がある。

16. 教員や仲間との英語授業参観は重要。

17. 教員や仲間や学校の雰囲気（文化）は自身の教え方に影響する。

18. 教員は生徒のモデル。

19. 大学の授業の内容は教員の実際の仕事と関連している。

20. 生徒とのよい関係はよい授業のカギ。

21. 生徒理解のしかたを大学の授業で学んだ。

22. 英語授業以外での生徒とのコミュニケーションは重要。

小学校教師が抱く理想の外国語教師像：

学習者信条・学習動機の影響

中村香恵子（北海道工業大学）

1．はじめに

　新学習指導要領実施に伴い，2011 年より公立小学校における英語教育として 5・6 年生に対して年間 35 時間の外国語活動が開始されることとなった。その目的は「コミュニケーション能力の素地を養うこと」とされ，音声や基本的な表現への慣れ親しみと言語への興味・関心や態度の高まりにあるとされている。萬谷(2011)はそれを「技能的素地」と「情意的素地」ととらえ，小学校では「情意的素地」がより重要視されているとしている。

　小学校英語教育の主たる指導者は英語専科ではない学級担任であるため，その専門性や学校環境の違いから英語専科の教師とは異なった外国語学習観や指導観をもつことが予想される。子どもたちが外国語学習で初めて出会う教師のそうした多様な内面の特徴が子供たちの外国語や外国語学習に対する情意面に無意識に影響を与えるのではないかと考えられる。

2．先行研究

　理想の教師像について，保坂(2008)は，普通科高校に勤務する英語教員 184 名に対するアンケート調査を行った。理想の教師像に関するアンケート項目を因子分析した結果「授業に全力を尽くし質の高い授業をする」「総合的な英語力がある」「幅広い知識・教養をもち内容の豊かな授業をする」「厳しく指導し確実に英語力をつける」「遅れがちの生徒に配慮した授業をする」という 5 因子が抽出された。高校での英語教育と小学校でのそれとは目的も内容も大きく異なっており，自ずと小学校教師は専任の英語教師とは異なった理想像をもっていることが予測される。

　また，これまでの教師認知研究において，学習者として自分が受けた授業の経験や教師の影響が教師の教育実践に影響を与えていることが報告されている(Ariogul, 2007; Lortie 1975; Numrich, 1996; Olson & Singer, 1994; Wardford & Reeves, 2003)。Warford and Reeves (2003)では，新任の 6 名の母語話者教師と 3 名の非母語話者教師に対してインタビューを行い，メタファー分析を用いた質的研究を行った。その結果，特に非母語話者の教師の場合に学習者としての経験が教師の教育実践に影響を与えていることが明らかになった。彼らはその理由を「第 2 言語環境にいる非母語話者は依然として言語学習経験中ということなのだろう」（P.57）と述べている。

日本における英語教師を対象とした教師認知研究は必ずしも十分ではなく，特に言語教師としての小学校教員に関する研究は非常に少ない。その多くは英語活動に対する意識を調査したものであり（松畑他，2006; 本田・小川・川本,2008;　階戸，2012 など），小学校の担任教師を対象とした教師の信条を明らかにするような研究はあまり見られない。英語専任の教師は比較的成功した学習体験を持っていることが推察されるが，小学校教師の学習者としての体験やそれに伴う信条には多様性があるのではないかと思われる。

　さらに，筆者の知る限りでは言語教師の外国語学習動機に関する研究もあまり見られていない。その理由として，言語教師は自ずと外国語学習に対して高い内発的動機をもっていると予測されるためであることが考えられる。しかしながら，小学校教師を対象に考えた場合,外国語学習動機に関してもその自己決定の度合い（Deci & Ryan, 2003）にも多様性があることが考えられ，そうした違いがどのように教師の実践に影響を与えるのかはまだ明らかにされていない。

3．本研究の方法
3.1　本研究の目的
　本研究の目的は，小学校外国語活動に取り組んでいる小学校教師がどのような外国語教師を理想と考え実践しているのかを知ることである。さらに，教師の学習者としての経験のうち，言語学習者信条と外国語学習動機がそうした理想像にどのように影響を与えているのかを統計的な分析によって明らかにする。

3.2　調査の内容
　中村・志村(2011)で得られた結果をもとに，小学校教師の認知を測定するために作成した質問紙から，言語学習者信条，外国語学習動機，理想の教師像を抽出し分析した。以下は今回の分析に用いた質問紙の内訳である。

表 1: 質問紙の内訳

	質問項目	質問数	出　典
1	学習者信条	40	佐藤, 2006
2	学習動機	33	小篠・深澤・殿重, 2002
3	理想の教師像	73	保坂, 2008

　質問項目は，質問をすべてまとめてランダムに並べ替えた。基本属性項目として以下のことを調査した。

1. 担当学年（管理職、特別支援学級も含む）
2. 性別
3. 教師経験年数（月数は切り捨て，1 年未満は 0 を記入）
4. 現在の外国語活動指導経験のあり／なし
5. 過去に総合的な学習の時間における英語指導経験のあり／なし
6. 自分にとって英語は（「とても得意」から「とても苦手」までの 5 件法）

3.3　対象者

　被験者は 102 名で，地方都市の小学校 4 校（45 名），小学校教師を対象とした英語教育研究会参加者（36 名），同じく初心者用の研究会参加者（15 名）に協力を得た。その他に小学校教師向けのインターネットサイト（CELENET[1]）会員（6 名）から回答を得た。

3.4 調査期間

　調査は 2011 年 8 月 1 日から 12 月 18 日までの間に行われた。

3.5 分析の方法

　小学校教師の理想の外国語教師像，言語学習者信条，外国語学習動機の構造を探る手掛かりとして，それぞれの項目について探索的因子分析を行った。さらに，世代や英語力や外国語活動の指導経験などによってそうした認知に違いがあるのかを知るため，属性によって教師を群化し，その群間の因子得点の平均を比較した。また，教師が抱く理想の教師像に対して，彼らのもつ言語学習者信条や言語学習動機が影響を与えているのかを知るため，学習者信条と学習動機の因子を説明変数，理想の教師像の因子を目的変数とした重回帰分析を行い，その影響を調べた。

4．結果
4.1 被験者の属性

　担当学年は，4 年生担当が 7 名(6.9%)で最少，6 年生担当が 16 名(15.7%)で最多であり，管理職や特別支援学級担当教員も含めてバランスがとれていた。また性別では男性 46 名，女性 56 名と女性がやや多いものの，比較的バランスがとれていた。経験年数では，新卒 3 年目以内の初任者は 27 名（26.7%）であり，25 年以上のベテランは 20 名(19.4%)であった。実際に外国語活動を担当したことのある教師は 65 名(63.1%)であり，必修化以前の総合的な学習の時間に英語指導を経験したことのある教師は 74 名(71.8%)であった。自身の英語力の自己評価から，英語がとても得意 4 名(3.9%)，やや得意 20 名（19.6%），普通 35 名（34.3%），やや苦手 26 名（25.5%），とても苦手 17 名（16.7%）とやや英語を苦手としている教師が多い傾向が見られた。

4.1 理想の教師像

　理想の教師像に関する質問項目 73 のうち，平均が極端に大きいもの（15 項目）を除外した後，因子分析（最尤法，プロマックス回転）を行った。スクリープロットから因子数を 4 とし，因子の抽出を行った。削除した 15 項目は以下である。

1. よく分かるように教える
2. 教え方が丁寧である
3. 基本を教える
4. 教科書通りに教える
5. 受験関係なく教える
6. 興味のある授業をする
7. 生徒がわかるまで待つ
8. 生徒の意見を聞く
9. 質問に答える
10. 英語に関する知識が豊富
11. 英語圏の国の文化を話す
12. 教材に関して深い知識がある
13. 雑談（授業に関係のない話）が多い
14. 生徒と性格が合う
15. 生徒の相談にのる

　児島・佐野（2006）が中学校と比較した小学校教育の特色を「教師と生徒との密着した関係」「ゆったりとした生活や授業展開のリズム」「ひとりひとりへの丁寧な支援」「深い子ども理解」などにあるとしている。ここに挙げられた天井効果の見られた項目も多くはそうした小学校教育において求められる教師の資質に関わっている。

　因子分析の結果 4 因子で累積寄与率は 44.21%であった。第 1 因子(9.75%)は「板書が丁寧」「明るく楽しい」「メリハリのある授業」「人間性が良い」といった人柄にかかわる項目が多く「人間性」と解釈された。第 2 因子(5.84%)は「文法を教える」「苦手な生徒の気もちがわかる」「授業に計画性がある」といった項目に負荷量が高く「授業力」と解釈された。第 3 因子(4.53%)は「退屈させない」「友達のような関係」「ひいきをしない」などといった項目から「生徒との関係」と解釈された。第 4 因子(3.99%)は「文法だけでない授業」「楽しさを教える」「読ませる時間が多い」などと言った項目から「豊かな授業」と解釈された。

　基本属性によって教師をグループ分けし，それぞれの因子の平均点を比較したところ，性別，総合的な学習の時間の指導経験の有無，自己申告による英語力（得意，普通，苦手の 3 群）において，どの因子にも有意差は見られなかった。しかし，外国語

活動指導経験の有無について，*t*検定を用いて比較したところ第1因子「人間性」において有意差が見られた（*t*(98)=. -2.80, *p*=0.06)。95%信頼区間の重なりから群間に平均値の差はないものの，標準偏差からばらつきの差異が認められ，両者において「指導経験あり」と「なし」のグループでは違う特徴があることが示唆された。つまり，外国語活動指導経験のない教師がやや「人間性を重視」する傾向があるのに比べて，指導経験者はそれを重視する人としない人に分かれていくのではないかと推測された。

表2: 第1因子「人間性」における外国語活動指導経験の違いによる*t*検定

外国活動指導経験	度数	平均値	標準偏差	平均値の 95% 信頼区間		*t*	*p*
				下限	上限		
あり	61	-.180	1.135	-.844	-.080	-2.80	.006
なし	39	.282	.488	-.790	-.134		

　また，教師経験年数によって世代を初任，中堅，ベテランの3群に分け一元配置分散分析によって比較したところ第3因子「生徒との関係」において有意差が見られた（*F* (2.97)= 3.61, *p*=.031)。95%信頼区間からは平均値の差が認められなかったが，多重比較から初任ほど生徒との関係を重視する傾向があることが示唆された。

表3：第4因子「生徒との関係」における年代の違いによる一元配置分散分析

年代	度数	平均値	標準偏差	平均値の 95% 信頼区間		*F*
				下限	上限	
初任	25	.30	.79	-.03	.62	3.61
中堅	47	-.26	1.08	-.58	.06	
ベテラン	28	.17	.74	-.12	.46	

4.2 学習者信条

　学習者信条の質問40項目について，平均が極端に大きいものと小さい項目（4つ）を除外した後，因子分析（最尤法，プロマックス回転）を行った。因子負荷が1つの因子について0.40以上で，かつ2因子にまたがって0.40以上の負荷を示さない13項目を選出した。その結果5因子が抽出された（累積寄与率59.39%）。第1因子(18.78%)は「英語はよい仕事のチャンス」「英訳は大切」「正しい発音は大切」といった実際に活用することを想定した項目によって構成され「実用性重視」と解釈された。第2因子(14.09%)は「英語学習で日本の文化を理解する」「自分はうまく話せるようになる」「英語学習は他の学問と異なる」「日本語は使わない方がよい」といった言語学習のあるべき姿にかかわる項目で構成され「英語学習の本質重視」と解釈された。第3因子(10.24%)は「効果的学習法は教師が知っている」「授業の管理は教師」などと

いった項目に高い負荷量が付与され「指導者重視」と解釈された。第４因子(9.11%)は「日本人は英語を学ぶのが上手い」「生徒が学習内容を決めるのは効果がない」といった項目に高い負荷量が付与され「学習法重視」と解釈された。第５因子(7.17%)は「単語や熟語が最も大切」という１項目のみの因子であり「基礎力重視」と解釈されたが，分析からは削除された。

　学習者信条のこれらの因子が理想の教師像に影響を与えているかを調べるため，学習者信条因子を説明変数，理想の教師像因子を目的変数とする重回帰分析を行った。（表４参照のこと）その結果を学習者信条因子ごとに述べる。

4.2.1 実用性重視

　「実用性重視」因子が理想の教師像の「人間性重視」（β =.338，p =.000），「生徒との関係重視」（β =.597，p =.000），「豊かな授業重視」（β =.344，p =.001），に影響力をもつことが明らかになった。

4.2.2 英語学習の本質重視

　「英語学習の本質重視」因子が理想の教師の「人間性重視」（β =-.279，p =.000）にマイナスの影響を，「授業力重視」（β =.493，p =.000）にプラスの影響をもつことが明らかとなった。

4.2.3 指導者重視

　「指導者重視」因子が理想の教師の「人間性重視」（β =.400，p =.000），「豊かな授業重視」（β =.201，p =.049）に影響力をもつことが明らかとなった。

4.2.4 学習法重視

　この因子においては理想の教師のどの因子においても有意差がみられなかった。

表４：理想の教師像を目的変数，学習者信条を説明変数とする重回帰分析
　　　（標準偏回帰係数）

	人間性重視	授業力重視	生徒との関係重視	豊かな授業重視
実用性重視	.338**	.202	.597**	.344**
コミュニケーション重視	-.279**	.493**	.069	-.166
指導者重視	.400**	.097	.154	.201*
学習法重視	.094	-.078	-.005	.072
説明率（R^2）	.593	.212	.433	.285

*p<.05　　**p<.01

4.3 学習動機

　外国語学習動機に関する質問 33 項目から，平均に天井効果が見られたもの（１項目）と床効果の見られたもの（４項目）を除外した。そのさい床効果が見られたものは以下の５項目であった。

1. 難しい文法を理解するのは楽しい。
2. 英語を聞くのは刺激的だ。
3. 英語の勉強は刺激的だ。
4. 英語を話す人と友人になりたい。
5. 雑誌やＴＶで情報を得たい。

　これらの削除された項目から，全体として内発的動機が低いと見ることができる。一方，天井効果があったものは「英語学習は将来よい職業につきたいから」という１項目のみであった。

　言語学習動機に関する質問項目 33 について因子分析（最尤法，プロマックス回転）を行った。因子負荷が１つの因子について 0.40 以上で，かつ２因子にまたがって 0.40 以上の負荷を示さない２２項目を選出した。その結果 4 因子が抽出され（累積寄与率 66.23%）た。第１因子(31.84%)は「英語ができないとうしろめたい」「周囲から期待されている」などの負荷量が高く，さらに「英語学習で能力を超えるのが楽しい」「英語でメールすばらしい」「英語社会知るのは楽しい」などの項目で構成されており「同一視的（自らの価値観）」と解釈された。第２因子(22.59%)は「何を勉強したらよいかわからない」「英語将来就職有利」「英語学習は時間の無駄」から「外的調整（目的・報酬）」，第３因子(6.46%)は「外国文化知りたい」「海外旅行うらやましい」「海外に友人つくりたい」などから「取り入れ調整（あこがれ）」，第４因子(5.35%)は「英語勉強する理由わからない」などという項目から「非動機傾向」と解釈された。

　外国語学習動機のこれらの因子が理想の教師像に影響を与えているかを調べるため，外国語学習動機因子を説明変数，理想の教師像因子を目的変数とする重回帰分析を行った。その結果を外国語学習動機因子ごとに述べる。

4.3.1 同一視的

　「同一視的」因子においては理想の教師像の「人間性重視」（β =-.462，p =.000）においてマイナスの影響力があることが明らかになった。

4.3.2 外的調整

　「外的」因子においては「生徒との関係重視（β =.321，p =.011）」因子に影響力をもつことがあきらかとなった。

4.3.3 取り入れ的調整

「取り入れ的」因子においては「人間性重視」（β =.363，p =.000），と「授業内容重視」（β =.350，p =.012），に影響力をもつことが明らかとなった。

4.4.4 非動機傾向

すべての因子において影響力はみられなかった。

表 5: 理想の教師像を目的変数，学習動機を説明変数とする重回帰分析
（標準偏回帰係数）

	人間性重視	授業力重視	生徒との関係重視	豊かな授業重視
同一視的	-.462**	.090	-.081	-.146
外的	.152	.266	.321*	.083
取り入れ的	.363**	-.236	.147	.350*
無動機	.068	.013	.112	.027
説明率（R^2）	.589	.016	.258	.204

*p<.05　　**p<.01

5. 考察
5.1 理想の教師像

因子分析から抽出された因子から，小学校教師たちの理想の教師像は普通科高校教師と異なる因子によって構成されていることがわかった。特に小学校教師に特徴的な因子として人間性や生徒との関係の重視が示唆された。生徒の発達段階や教育の目的・内容が大きく異なることから教師の理想像に違いがあることは当然であると言える。しかし「教養ある豊かな授業」など共通する因子も見られ，学校種に関係なく言語教師に期待される理想像があることも示唆された，

属性によってグループ化した比較から有意差があまり見られなかったことから，これらの因子は小学校教師全体に共通する特質であると推察される。しかし一方で，初任教師ほど生徒との人間関係を重視することから，教師経験につれて生徒との関係に対する意識が変化すると考えられ，それが実践の変化にも影響するものと考えられる。

5.2 学習者信条

因子分析から4つの因子が抽出された。さらに重回帰分析からそれぞれの因子が彼らのもつ理想の教師像に影響を与えていることが示唆された。

実際に英語を活用することを想定し英語学習に意欲的であると考えられる実用性重視は教師の人間性や生徒との関係，教養ある豊かな授業を重視し，最も教師の理想像

に関わりがあることが示唆された。また，英語学習は他の学問と異なると考え英語学習のあるべき姿を重視する教師は，教師の授業力を重要と考え，また教師の指導を重視する教師は教師の人間性や教養あふれる豊かな授業内容が大切であると考えていることも示唆された。一方，学習法を重視する場合は理想の教師像に影響がないことがうかがわれた。

　「明るく楽しく，板書も丁寧」といった人間性を重視する教師と，「授業に計画性があり，文法も教える」といった授業力を重視する教師では，無意識のうちにその実践に違いが表れるものと思われる。理想の教師像にも学習者信条にも優劣があるわけではない。しかし特に入門期である小学校での英語教育では様々な児童の特性に応じた柔軟性のある授業が求められるであろう。そのためには教師が無意識にもっている自分の学習者としての信条を自覚し，偏った授業にならないよう意識することが必要であろう。

　教師のビリーフ研究のむずかしさについて Borg が(笹島・ボーグ，2009：68)の中で Pajares(1992)を引用して述べているように，教師のビリーフに呈する研究は概念に関する明確な定義の欠落によって妨げられてきた。一方，学習者信条においては様々な文脈での学習者信条を調査した研究が見られている。小学校教師を学習者として見るとき，比較的高い学習能力をもち，少なくとも母語において他者と対話する意思(willingness to communicate; MacIntyre, Clément, Dörnyei & Noels, 1998)も高いことが推察される。この結果は，そうした特徴をもつ学習者を対象とした言語学習者要因の一資料として，英語学習者研究にも参考になるのではないかと考える。

5.3 学習動機

　学習者の個人差要因のひとつであり，学習の成果に影響を与えると考えられている学習動機についての研究が活発に行われている。その中でも現在 Deci and Ryan (1985)による自己決定理論がその分野で際立っている。以下は Hiromori (2006)による自己決定性の連続性を表した図である。

動機のタイプ	無動機	外発的動機			内発的動機
調整のタイプ	非調整	外的調整	取り入れ的調整	同一指的調整	内発的調整
行動の質　非自己決定的				自己決定的	

図 1：　連続体としての動機の各タイプと自己決定性（Hiromori, 2006:4）

　この自己決定性のモデルに，今回の分析結果を当てはめると，図 2 のようまとめることができる。「非動機」の因子には理想の教師像に影響がなく，行動の理由が外部にありややしかたなく学習しているといった段階の「外的調整」因子は教師と生徒と

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の関係を重視することが示唆された。さらに行動の理由は自己の内部にあるがまだあこがれの段階である「取り入れ的」段階になると人間性や教養ある授業を重視するようになり，自らの価値観に基づいて英語を学習したいと思う「同一視的調整」の段階になると教師の人間性に対してマイナスの影響をもつことから，取り入れ調整的と同一視的の層に理想の教師像に対する何らかのギャップがあるのではないかということが示唆された。

動機のタイプ	無動機	外発的動機			内発的動機
調整のタイプ	非調整	外的調整	取り入れ的調整	同一指的調整	内発的調整
理想の教師	なし	生徒関係	人間性 豊かな授業	×人間性	
行動の質　非自己決定的					自己決定的

図 2: 自己決定性と理想の教師像

　さらに Csizér and Dörnyei (2005) は「第二言語を使う理想の自己」という概念を示している。彼らは，内発的動機を内在する「第二言語を使う理想の自己(ideal L2 self)」と外発的動機を内在する「第二言語を使う理想とすべき自己(ought-to L2 self)」という概念を想定し，英語を学ぶ動機は現在の自分とそれらの「理想の自己」あるいは「理想とすべき自己」との相違を埋めようとする要求であると説明している。教師にも，そうした「教師として理想とする自己」と「教師として理想とすべき自己」の存在を想定することができるのではないだろうか。

　ベネッセの「第 2 回小学校英語に関する基本調査（教員調査）」によれば，必修化になる前年 2010 年度において，約 80%の教師がうまくいっている（6.2%），まあうまくいっている（74.9%）と答えている半面，約 20%の教員があまりうまくいっていない（17.2%），まったくうまくいっていない（0.8%）と回答している。そうした教師の意識の違いには，個々の教師をとりまく環境要因や指導技能の問題だけではなく，何らかの教師の内面的な要因も関与しているものと思われる。そうした教師の意識の相違をこうした学習動機で得られた知見から理解することができるのではないかと考えられる。

6.まとめ
　本論では，小学校教師がもつ英語教育に対する内面を理解するための方策として，彼らの理想の教師像，学習者信条や学習動機の構造とそれらの影響関係を探ってきた。それぞれの尺度において，小学校教師に独自であると思われる特徴が示唆された。さ

らに，教師がもつ学習者要因や学習動機が彼らのもつ理想の教師像に影響を与えていることも示唆された。彼らがどのような言語教師を理想として実践をしているのか，そしてその背景にはどのような教師の意識があるのかを知ることは，現在行われている小学校における英語教育の実態を知るための，またその改善に向けての貴重な情報源になるものと考える。

　今回の調査はデータ数も十分ではないことから，結果を一般化することはできない。さらに多数のデータを収集してこれらの結果を検証する必要がある。また，今後はこうした教師の内面の個人差が実践にどう影響を与えているのかを，実際の授業観察によって明らかにしていくつもりである。

[1]CELENET(CELENET(Children's English Language Education network)
　URL: http://celenet.info/

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資料

1. 理想の教師像因子分析結果

	因子			
	1	2	3	4
ポイントをおさえる	**.741**	.085	-.198	.068
板書丁寧	**.730**	.164	.034	-.184
全員１回当てる	**.701**	.012	-.068	-.132
世界的視野	**.660**	-.038	-.013	-.069
明るく楽しいよい教師	**.659**	-.202	-.052	-.200
時事問題よい教師	**.643**	.167	-.104	-.148
勉強熱心よい教師	**.617**	-.195	-.010	.062
メリハリ授業よい教師	**.610**	.179	-.069	.306
前回復習よい教師	**.595**	-.163	-.159	.212
質問に答えられるよい教師	**.555**	.384	-.055	.021
留学経験よい教師	**.544**	.049	.002	-.079
熱心さよい教師	**.537**	.039	.059	.137
人間性よい教師	**.524**	-.019	-.030	-.001
教科書にとらわれない良い教師	**.520**	.253	.030	.155
テスト部分点よい教師	**.511**	-.380	-.048	-.025
暗記でなく根拠教えるよい教師	**.492**	.076	.070	.082
人間性よい教師	**.485**	-.043	.200	.117
授業の目的明確によい教師	**.484**	.094	.019	-.262
全体に気配りよい教師	**.439**	-.137	.304	-.039
世間話面白いよい教師	**.436**	.086	-.035	-.333
外国人良い教師	**.416**	-.095	-.023	.050
英語の必要性教えるよい教師	**.408**	-.363	.094	.090
気軽に話せるよい教師	**.357**	.080	-.154	.260
授業延長しないよい教師	**.331**	-.040	.177	-.080
ゲーム歌よい教師	**.306**	.143	.223	.167
文法教えるよい教師	.171	**.759**	-.075	-.215
苦手生徒気持わかるよい教師	.127	**.675**	.325	-.101
授業に計画性よい教師	-.110	**.643**	.141	.122
生徒の英語力理解よい教師	.118	**.633**	-.107	-.074

１．理想の教師像因子分析結果（続き）

	因子			
	1	2	3	4
やったことをテストによい教師	-.110	**.622**	.068	.134
実体験話すよい教師	.169	**.589**	.029	.060
発音上手よい教師	.028	**.581**	-.054	.071
長文読み書きよい教師	.407	**-.529**	.066	.029
入試対策よい教師	.475	**-.498**	.059	-.013
怒らないよい教師	.224	**.497**	.149	.218
プリント使うよい教師	.399	**.467**	.255	-.141
生徒大切良い教師	.267	**-.452**	.357	-.055
いばらないよい教師	-.166	**.448**	.051	.376
有名大学よい教師	.353	**.391**	.166	.065
授業の速度適切よい教師	.211	**.369**	.021	.082
訳ではなく内容理解よい教師	.201	**-.359**	.189	-.081
厳しい指導よい教師	.077	**-.321**	.257	.149
退屈させないよい教師	-.120	-.098	**.850**	.001
英語が上手いよい教師	-.372	.024	**.744**	.001
友達のような関係よい教師	.084	.206	**.622**	.058
ひいきしないよい教師	.019	.071	**.612**	.109
生徒の理解確認よい教師	.097	.204	**.588**	-.098
宿題だす良い教師	.200	-.227	**.512**	.063
生徒をばかにしないよい教師	.174	-.135	**.452**	.084
質問しやすい良い教師	.222	.406	**.447**	-.073
文法でなく長文内容よい教師	.258	-.276	**.370**	.091
文法だけでないよい教師	-.006	.017	.018	**.891**
楽しさ教えるよい教師	-.015	-.042	-.101	**.885**
読ませる時間多いよい教師	-.268	.081	.201	**.565**
英会話教えるよい教師	.471	.066	-.366	**.488**
人生や生き方語るよい教師	.043	.023	.073	**.480**
和訳教えるよい教師	-.136	.145	.142	**.345**

2. 学習者信条因子分析結果

	因子				
	1	2	3	4	5
英語よい仕事のチャンス	**.836**	.007	.014	.100	-.124
英訳大切	**.648**	-.094	.003	-.179	.136
正しい発音大事	**.613**	.028	.067	-.091	.012
英語学習で日本の文化理解	-.098	**.759**	.223	.092	.058
自分はうまく話せるようになる	-.044	**.618**	-.027	-.124	-.031
英語学習は他の学問と異なる	-.068	**.579**	-.106	-.168	.022
日本語つかわないほうがよい	.262	**.494**	-.143	.208	-.056
効果的学習法教師が知っている	.067	-.045	**.675**	-.007	-.005
話すほうが簡単	.079	-.063	**.662**	.082	.083
授業の管理は教師	-.035	.127	**.589**	-.104	-.117
日本人英語学ぶの上手い	.020	.087	-.038	**.741**	.117
生徒が学習内容決める効果ない	-.177	-.145	.005	**.639**	-.094
単語や熟語最も重要	.004	.008	-.034	.023	**.999**

3. 外国語学習動機因子分析結果

	因子			
	1	2	3	4
英語勉強能力超える楽しい	**.932**	-.042	.102	.159
英語できないとうしろめたい	**.856**	.051	-.040	.110
周囲から期待されている	**.794**	.028	.094	.102
英語海外旅行で役立つ	**.769**	-.100	.024	-.140
英語進学に有利	**.745**	-.106	.120	-.008
英語でメールすばらしい	**.711**	.001	-.037	-.015
難しい練習満足感	**.673**	.308	.136	-.145
１つ以上の言葉話したい	**.631**	.375	-.176	-.148
英語社会知るのが楽しい	**.621**	-.320	-.060	.113
何を勉強わからない	-.021	**.852**	-.212	.234
雑誌テレビ情報得たい	.175	**.707**	.065	.013
英語将来就職有利	-.088	**.586**	.233	-.075
英語学習時間の無駄	.120	**.476**	.131	-.027
外人と話しできないと恥ずかしい	-.115	**.429**	.376	.078

３．外国語学習動機因子分析結果（続き）

	因子			
	1	2	3	4
英語できると知識増える	-.054	.048	**.692**	-.178
海外旅行うらやましい	.198	-.033	**.657**	.113
海外に友人つくりたい	-.306	.027	**.544**	.163
知識増えるの楽しい	-.222	.167	**.497**	.145
英語勉強する理由わからない	.010	.200	-.191	**.823**
将来海外旅行に行きたい	.089	-.016	.163	**.783**

第 2 言語学習者の語彙処理過程に関する研究

—脳機能画像法による検証—

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１．はじめに

　これまでの第 2 言語の語彙処理に関する研究では、２つの言語の語彙はそれぞれ別々に保存されるが、概念は共通なものとして存在するとされる。また、語彙リンクと概念リンクの結びつきについて、Word Association Model（母語連結モデル）と Concept Mediation Model（概念連結モデル）が提案され、習熟度が上がれば、前者から後者へ移行すると考えられてきた（French and Jacquet, 2004）。しかしそれらの研究は、語彙処理のモデルに対して翻訳課題などの反応時間とその正確さを用い、間接的な観察にもとづく推論によるものである。

　近年はバイリンガルの脳内辞書について最新の脳機能計測法を援用し、脳内の活動を直接観察する研究が数多くなされてきている。しかしながら、外国語学習者を対象にその習熟度の変化について検証しているものは極めて限られている。

　本研究では、初級学習者が第 2 言語の語彙を第 1 言語の翻訳を通して理解しているか、上級学習者は翻訳を介さず直接 L2 を理解しているか、日本人英語学習者の語彙処理過程に対する習熟度の影響について MEG(Magnetoencephalography:脳磁図)により検証する。

２．先行研究

(1)fMRI(functional magnetic resonance imaging)による研究

　fMRI による第 2 言語の意味処理プロセスに関する研究において、Chee, Hon, and Lee. (2000)は、初級学習者は左下前頭回(LIFG), 左下頭頂小葉(LIPL) が賦活し、上級学習は LIFG, LIPL が賦活しないことを報告した。Yokoyama et al. (2009)は、同様に初級学習者は下頭頂小葉(LIPL) が賦活し、上級学習は LIFG, LIPL が賦活しないことを確認し、さらに左中側頭回(LMTG)が初級学習者は賦活せず、上級学習者は賦活することを報告した。

(2)EEG(Electroencephalography: 脳波計)による研究

　Alvarez et al. (2003) は、初級バイリンガルの語彙処理を EEG を用い言語内・言語間両方の反復効果をプライミング実験により確かめ、1)N400 は被験者の L2(Spanish)で L1(English)より強く現れること、2)RHM の仮説と同様に順方向(English-Spanish)の翻訳が逆方向(Spanish-English)の翻訳より波形が時間的により遅く、3)言語変換の N400 への影響は順方向(English-Spanish)にのみより大きく現れることを報告した。

Palmer, van Hooff, and Havelka (2010) は、「英語－スペイン語」および「スペイン語－英語」のバイリンガルを対象に、翻訳課題による意味プライミングについて EEG により検証した。N400 による分析の結果として逆方向の翻訳方向においてより大きな N400 を確認したが、反応時間では、日常的に目標言語を使う環境での上級学習者は、翻訳方向による有意差が見られないことを報告した。

　これらの先行研究から、習熟度の違いにより左下前頭回(ブローカ野)、下頭頂小葉、左中側頭回の賦活量の違いがあることと、L2 から L1 への意味プライミング効果が N400 の時間的変化に現れることが確認できる。しかし、上述の研究では時間的情報と空間的情報が同時に計測されていない事に加え、連続した習熟度の被験者を対象にその違いによる影響を検証したものは一例（Chee et al., 2000）しかないため、習熟度の違いにより、どの時間帯にどの部位が賦活しているのかを確かめることができない。本研究ではこれらの課題を解決する観察方法として MEG を使用する。

(3)MEG による研究

　従来の研究で採用されてきた EEG による脳波(ERPs)の測定では、脳の外側から電気的信号を計測するためその信号がどこで発信され、脳内のどこを伝わってきているかを特定することが出来ない、つまり空間分解能に劣り、言語の機能局在を観察できないという短所があった。また、fMRI による研究は高い空間分解能を持つが、血流の変化を捉えるという原理上、時間分解能に大きく欠けるという問題がある。一方、MEG は脳神経細胞群の電気活動により生じる磁場を計測することにより、時間軸情報を保持しつつ、頭蓋など伝達経路の影響を受けずにその信号の発信源を特定することが可能である。つまり MEG によって、EEG の空間分解能と fMRI の時間分解能の二つの問題を同時に解決し、視覚野、運動野、言語野の活動を時間的・空間的に同時に観察することが可能になる。

　Lau, Almedida, Hines, and Popeppel (2009)は MEG を用いて文章における単語提示と word pair における単語提示課題においてコンテキストに沿っている場合とそうでない場合との比較を行った。頭部全体で 160 チャンネルのデータを収集し、被験者の全トライアルの総加算平均をとり限界値分析を行った結果、文章と単語では 300ms から 500ms の間の N400 効果が質的に変わらないことを指摘した。

　Brennan and Pylkanen (2012)は単語処理と比較して文処理における脳活動を MEG により観察し、250ms 前後の前側頭葉の活動が活発化することを報告した。

　Iijima, Fukui, and Sakai (2009)は MEG の機能を生かし、20ms 刻みで脳の細かな区分における詳細な分析を行った。

３．研究の経過

3.1 実験デザインと刺激

　本研究では、語彙判断課題(lexical decision task)と意味判断課題 (semantic decision task)の 2 つの実験における脳活動を MEG（横河電機製）により計測した。実験プログラムは E-Prime

2.0 上で作成し、頭上の画面に提示される課題に対し、正解なら人差し指，不正解なら中指のボタンを押して回答させた。刺激語は 200 語の生物名詞と 200 語の非生物名詞を MRC Psycholinguistic Database (Wilson, 1988)から抽出した。また、Palmer et al. (2010) にならい、文字数、音節数、親密性の各項目について条件間に差が出ないようにデータベースを用いて調整した。pseudo words は ARC Nonword Database (Rastle & Coltheart, 2002)から英単語と同じ条件で抽出した。

　第 1 の実験である語彙判断課題(lexical decision task)は、モニター上にある文字列を提示し、その単語が英単語(word)か非英単語(pseudo word)かをボタン押しにより判断させた。提示する語数は英単語 100 語（生物 50・非生物 50）、非単語 50 語とした。

　第 2 の実験の意味判断課題 (semantic decision task)は、モニター上に提示される語が生物を表す語(animate)か非生物を表す語(inanimate)かを回答するよう指示された。1 ユニットの課題数は生物 50 語、非生物 50 語であった。

3.2 被験者

　被験者は，東北大学の 18 歳から 25 歳（平均 21.3 歳，*SD*=1.66）の学部生および大学院生 29 名（男子 20，女子 9）である．すべての被験者の母語は日本語であり，海外への留学経験はなく，英語力は TOEIC 換算で 415 点から 920 点の範囲である．また利き手は右手である．いずれの被験者も実験開始前にインフォームドコンセントが求められ文書による同意書に署名した上，実験後に謝金が支払われた．

3.3 データ解析前処理

　データ処理のための前処理として、以下の作業を行った。

(1)MEG データの書き出し

(2)刺激提示オンセットから解析対象時間部分の切り出し

(3)対象チャンネルに対するフィルタ回路(band-pass filter)による周波数成分取り出し

(4)実験課題毎の同期加算

(5)実験課題毎の総加算平均

４．今後の作業と課題

4.1 データ解析対象の確定

　先行研究の解析方法（分析対象の部位、タイムウィンドウ、対象周波数など）は表 1 のとおりである。これらを参考に主にどの部位に対して、どのタイムウィンドウ(時間帯枠)に対して分析を行うかを決定する必要がある。

4.2 データの分析

　4.1 の解析対象部位、時間が決定された後、それぞれのデータについて被験者毎の同期加算を行い、(1)それらのデータの潜時（latency）と習熟度（MET スコア）との相関、(2)振幅（amplitude）と習熟度（MET スコア）との相関を確認する。

また、(3)反応時間と潜時の相関、(4)反応時間と幅の相関、を確認することにより習熟度と

脳活動の関係を明らかにする。

表1　解析方法まとめ

先行研究	機器	基線補正	タイムウィンドウ	bandpss filter	解析部位	level rejection
Alvarez	EEG	-100ms	200ms 刻み 1000ms まで	0.01 – 30Hz	O1, O2, F7, F8, Fz, Cz, Pz	
Plamer	EEG	-100ms	1000ms　まで		F3, Fz, F4, C3, Cz, C4, P3, Pz, P4	
Lau 2009	MEG	-100ms	200ms 刻み 900ms まで			
Iijima 2009	MEG	-100ms	20ms刻み　300msまで	2 – 30Ha	left inferior frontal gyrus (F3t) supramaginal gyrus（SMG 二次知覚野）left orbitofrontal cortex(OFC 眼窩前頭皮質） left anterior singulate cortex（ACC 前帯状皮質） left inferior parietal lobule (IPL　下頭頂小葉） left insula（頭葉）	2.5pT
Brenann Pylkanenn 2012	MEG	-100ms	600msまで　200-500 で	0.1Hz – 40Hz	inferior fromtal anterior temporal	2pT

4.3 課題：信号源解析

　現段階では頭表上のデータ解析（センサーレベル）にとどまっており、MEG の利点である信号源（ソースルレベル）の解析には至っていない。しかしながら MEG による第 2 言語処理研究は黎明期にあり、解析方法さえ未確立の状況である。MEG の原理的特性を正しく活用した言語処理の解析方法を構築する必要がある。頭表上のデータ解析終了後は、次の段階として信号源を特定する分析方法を確立し、語彙処理における空間的違いを確認したい。

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Exploring Japanese EFL Teachers' Post-Training Experiences

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Abstract

A number of junior and senior high school Japanese teachers of English have participated in teacher training programs inside and outside Japan for professional development. After the completion of programs, however, we do not know much about their post-training experiences. Therefore, this study examines the effects of one of the MEXT teacher training programs on Japanese teachers of English. In particular, by highlighting 66 Japanese EFL teachers who participated in the overseas in-service teacher training programs, the study explores pedagogical tools (practical techniques and theoretical knowledge) the teachers use in their classroom instructions and concerns they have in applying the tools presented in the programs to their teaching practices. The data obtained from questionnaires suggest that teachers used a variety of pedagogical tools they had learned in the programs. However, the results also indicate some challenges they may encounter in applying the tools. The methodology part of this paper overlaps the study the researcher published in JALT Conference Proceedings (Kurihara, 2006).

Introduction

In order for Japanese teachers of English to incorporate more communicative aspects of language teaching into their classroom practices, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) has promoted teacher training inside and outside Japan. As one of the programs, for example, MEXT has sent teachers overseas since 1988 (Monbusho, 1990 as cited in Lamie, 2001). However, studies examining teachers' post-training experiences are scarce. To better understand EFL teachers' learning to teach after the completion of the programs, this study examines their use of pedagogical tools learned during their training in their classrooms and challenges they face in applying the tools. Drawing on Grossman, Smagorinsky, and Valencia's (1999) categories of pedagogical tools, which are practical and conceptual, the teachers' references to tools were divided into the two. The data were derived from 66 Japanese teachers of English who participated in either 6 month or 12 month Japanese government-sponsored in-service teacher education (MEXT) program in the U.S.

Teachers' Learning across Settings

As Grossman et al. (1999) suggested in L1 teacher education, research on L2 teachers' learning has revealed an incongruity of goals and practices among different settings that comprise their teacher education (e.g., Freeman & Johnson, 1998; Freeman & Richards, 1996). These settings include school course work, teacher training programs, and teaching sites at school. The sources of this disjuncture in the L2 field seem to be various, including a different emphasis of practices and institutional goals between university level teacher education programs and teaching sites at school (e.g., Gebhard, 1998), national policies and experiences in schools (e.g., Cook, 2010; Kurihara & Samimy, 2007; Lamie, 2001), teachers' professional socialization in school contexts and the nationally promoted educational reform (e.g., Sato, 2001), and their personal beliefs about teaching and learning and university teacher education programs (e.g., Almarza, 1996; Richards, 1996).

To conceptually integrate these diverse findings (Grossman et al., 1999), this study draws on sociocultural theory as a theoretical framework. This theory views learning as a social, cultural, and historical activity which is also intricately interrelated with individuals' mental lives (e.g., John-Steiner & Mahn, 1996; Cole, 1985). Because of its emphasis on settings for teachers' learning, this theory helps link their practices with teachers' specific goals and the social and cultural factors that mediate their development in given contexts (Grossman et al., 1999).

In the case of a group of Japanese teachers of English this study examined, their learning to teach is a complex phenomenon since it involves the relationship across the settings, including teaching sites at Japanese schools, university level teacher education course work in the U.S., and national policies proposed by the MEXT. Following sociocultural theory, these settings have unique social, cultural, and historical conditions embedded in each context. To create more comprehensive picture of teachers' learning to teach, this study explores participants' learning across two settings, U.S. MEXT program and teaching sites in Japan, by discussing questionnaire results.

Research Questions

The research questions were identified as follows:

1. What pedagogical tools being exposed in the U.S. MEXT programs do teachers report for use in their own teaching contexts?
2. What are challenges, if any, in appropriating the tools learned in the programs to teachers' home country contexts?

Methodology

This study originally employed a combined quantitative and qualitative methods approach by collecting diverse types of data (Creswell, 2003). The researcher systematically collected questionnaire data during the first phase and then obtained qualitative data using case study methods (e.g., interviews; classroom observations; self-reports) during the second phase. This paper, however, mainly reports the questionnaire results, in particular teachers' reported use of pedagogical tools. The primary purpose of employing questionnaires was to examine general characteristics about Japanese EFL teachers' learning after the MEXT program.

Participants of the Study

The participants for this study were 66 Japanese teachers of English at secondary schools across Japan. Among them, 52 teachers were male and 14 were female. They participated in either six or twelve month MEXT programs at two large North American universities from 1998 through 2003. During the years, approximately 200 public full-time English teachers attended individually U.S. university coordinated programs which satisfied requirements proposed by the MEXT. For example, one of the programs focused on ELT methodology, English language skills, U.S. culture, and research on EFL (Holschuh & Romstedt, 2004).

The questionnaire was distributed to 91 teachers in July 2005. Out of 91 teachers, 66 returned the questionnaire, which yielded a response rate of 72%. Among the respondents, 43 teachers (65.2%) worked at senior high schools and 23 teachers (34.8%) worked at junior high schools. They had EFL experience ranging from 7 to 27 years ($M =$ 16.8). Regarding the program they attended, half the teachers ($n = 33$) participated in a 6-month program and the other half ($n = 33$) attended a 12-month program. Furthermore, to participate the program, 49 teachers (74.2%) were chosen by the Board of Education in the prefecture where they were working and/or by the principle at their schools, whereas 15 teachers (22.7%) applied for it on their own.

The Questionnaires Instrument

The questionnaire was developed by the researcher based on the literature review of teacher education (e.g. Butler, 2004), reports written by the host programs, and the results of a preliminary study the researcher conducted with several Japanese EFL teachers. After constructing the questionnaire, she administered field tests and a pilot test to check content validity and the appropriateness of the questionnaire instrument.

The questionnaire originally consisted of three parts: teacher backgrounds, useful aspects of the programs and aspects teachers desired to see improved, and finally

applications of the pedagogical tools to participants' Japanese teaching contexts. Each part contained closed-ended (4-point Likert scale response and/or multiple choice,) and open-ended questions. In this paper, however, the results of the open-ended questions in the last part, which is applications of the pedagogical tools, will be reported. The specific questions in the part were (1) what pedagogical tools being exposed in the programs teachers report for use in their own teaching contexts and (2) how teachers' assumptions about English language teaching and learning were reshaped during and/or after participating in the program. As discussed earlier, the main objectives of these government-sponsored programs are to develop teachers' communicative abilities and to familiarize them with communicative teaching methodologies (Wada, 2002). Therefore, the pedagogical tools presented in the programs were based on these requirements proposed by the MEXT.

Procedures

The six and twelve month MEXT programs in the U.S. and the Council on International Educational Exchange (CIEE) which were served as mediator between the hosts and the MEXT, helped the researcher distribute the questionnaire. Data were analyzed through descriptive statistics for closed-ended questions. For open-ended questions, recurrent patterns, categories, and themes emerged from the data were analyzed (Merriam, 1998; Patton, 2001). Through this inductive reasoning process, the researcher interpreted the findings.

Results and Discussion

Pedagogical Tools Teachers Use

This section focuses on the two key settings, the MEXT programs and the participants' teaching sites, to explore their transitional experiences from the contexts of the U.S. programs to their teaching sites in Japanese school systems. Table 1 and 2 address the question regarding teachers' application of the pedagogical tools presented in the programs to their daily teaching practices. Due to the nature of open-ended questions, frequencies of tools (how many times teachers mentioned certain tools) rather than percentages are presented in the tables. The conceptual tools presented in the programs teachers most often reported were ideas about communicative abilities ($n = 9$) and English as a tool to communicate ($n = 6$). Regarding the practical tools, they most often reported the use of teaching/learning tools such as authentic materials and visual/auditory aids ($n = 24$), English in classrooms ($n = 16$), group/pair work ($n = 16$), planning such as setting up the goals of lesson and making syllabus ($n = 16$), the knowledge of social, cultural, and educational aspects in the U.S. ($n = 16$), task based activities ($n = 10$), top-

down processing (n = 10), and skimming and scanning (n = 10). Many of the tools described in Table 1 and 2 reflect elements associated with communicative language teaching and learning, which is consistent with the goals of the programs satisfying the requirements proposed by the MEXT.

Table 1 and 2 also present the type of pedagogical tools teachers often used. They reported practical tools more frequently than conceptual ones, with 215 tools coded as practical and 49 as conceptual. Table 3 also illustrates this difference by examining the mean number of practical and conceptual tools used per teacher (practical, M = 3.26; conceptual, M = .74). In general, teachers incorporated more practical skills/techniques into their classroom teaching than theoretical ideas/principles about ELT. This result is consistent with that of other studies in the teacher education field such as Johnson, et al., (2003).

Table 1: Number of conceptual tools presented in the MEXT program teachers often use (N = 66)

Category	Pedagogical Tools	Frequency
Conceptual	Ideas about communication/English abilities (e.g., meaning focus; practical subject; necessity of developing 4 skills)	9
	English as a tool to communicate	6
	Importance of exposure to English (e.g., input/output)	5
	English as an international language/World Englishes	4
	Learning styles (Multiple Intelligences)	4
	Learner autonomy	3
	Learning theories (e.g., constructivism; information processing)	3
	Student-centered teaching/learning	3
	Making learning relevant to students' life	3
	Perspective on mistakes	2
	English user's level of comprehension	2
	Task-based learning	2
	Integrating 4 skills	1
	Peer learning	1
	Teaching through textbooks	1
Total		**49**

**Table 2: Number of practical tools presented in the MEXT program teachers often use (*N* = 66)**

Category	Pedagogical Tools	Frequency
Practical	Teaching/learning tools (e.g., authentic materials; visual aids)	24
	U.S. society/culture/education	16
	Group/pair work	16
	Planning (e.g., setting up goals; teaching plan; making syllabus)	16
	Ts' use of English/Teaching English in English	16
	Tasks based activities (e.g., role play; problem solving learning)	10
	Top-down processing	10
	Skimming/Scanning	10
	Test making (e.g., vocabulary test; criteria for interview test)	8
	Communication oriented teaching & learning (e.g., more focusing on listening & speaking)	8
	Further teacher education/training opportunities	7
	Learning strategies (e.g., Inductive inference; selective attention)	5
	Post-reading activities (e.g., discussion; report; essay)	5
	Process writing (e.g., writing Ss' own opinions/ideas)	4
	Presentation/speech	4
	Pronunciation/Intonation	4
	Evaluation (e.g., writing)	3
	Essay writing, academic writing, logical writing	3
	Debate/discussion	3
	Content based teaching & learning	3
	Ts' evaluation of their performance (e.g., reflection)	3
	Bottom-up processing	2
	Journal writing	2
	Rapid reading	2
	Feedback	2
	To make textbook more authentic/modify	2
	Phrase reading	2
	Picture walk	2
	Discourse organization in writing	2
	Ss' evaluation of their performance (e.g., self-monitoring cards)	2
	Reading aloud	2
	Writing revision	2
	Paragraph writing/reading	2
	Jazz chant	1
	Paraphrasing	1
	Criteria for choosing a textbook	1
	Reader-focused approach in writing	1
	Memo-taking	1
	Extensive reading	1
	Pre-reading activities	1
	Ss' evaluation of Ts' performance	1
	Total physical response (TPR)	1
	Prefix/Suffix	1
	Brain storming	1
	Seat arrangement	1
	Bingo Game	1
Total		**215**

54

Table 3: Summary statistics for number of practical and conceptual tools used per respondent (_N_ = 66)

	Median	Mode	Mean	S.D.	Range
Practical tools	3	1	3.26	2.95	13
Conceptual tools	1	0	.74	.98	6

In addition, Figure 1 and 2 provide a detailed analysis of the number of the pedagogical tools presented in the MEXT programs that individual teachers reported for use. This was examined in both practical and conceptual tools. The number of teachers' reported use of both tools ranges between 0-13 for practical tools and 0-6 for conceptual tools, indicating that use of each pedagogical tool varied greatly from teacher to teacher. In addition, a majority of teachers (approximately 86%) used practical tools somewhere between 0-5 times and conceptual tools somewhere between 0-1 times, indicating again that they incorporated more practical tools than conceptual tools into their classroom instruction.

The relatively high number of teachers (47.0%) who did not report any conceptual tools was interesting, given the results that a majority of teachers (86.3%) reported that they appreciated learning about conceptual tools in the program (Kurihara, 2006). This rather low percentage of use of conceptual tools could be partly due to the difficulties teachers encountered in connecting their learning in the program and their classroom teaching in Japan. In particular, some teachers reported that, when applying the tools to their teaching contexts, they faced some level of concerns regarding "gap between theory presented in university teacher education programs and practice at school sites," "differences of English teaching and learning in ESL and EFL contexts," and "gap between [their] teaching beliefs and students' needs."
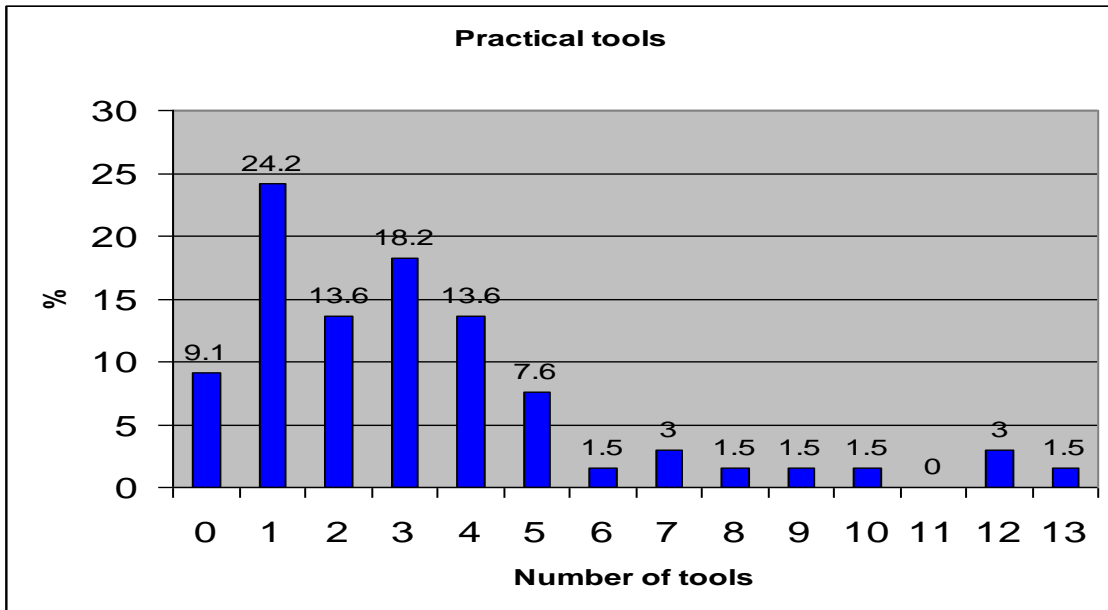
Figure 1: Number of use for program-sponsored practical tools per respondent
     (*N* = 66)
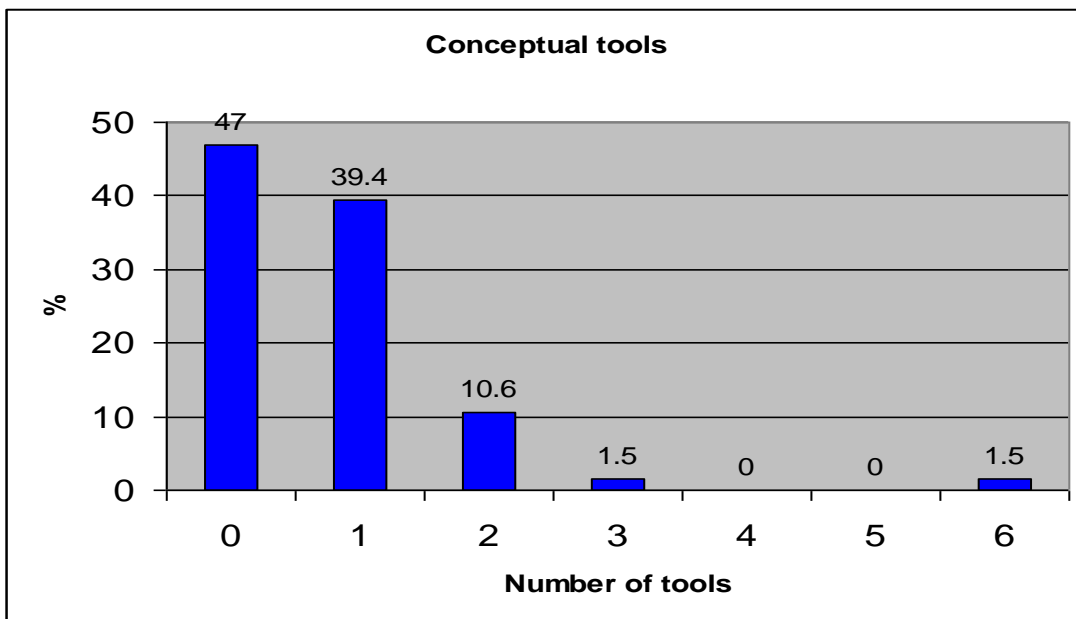
Figure 2: Number of use for program-sponsored conceptual tools per respondent
     (*N* = 66)

Teachers' Concerns about Application

In the open-ended question asking how teachers' assumptions about English language teaching and learning were reshaped during and/or after participating in the program, 20 teachers expressed their concerns regarding transitional experiences. These findings resulted in revealing what difficulties teachers may face in applying the

pedagogical tools to their teaching sites. The participants reported that they found themselves torn between settings which emphasize different values, expectations, goals, and practices. These settings include "ESL and EFL teaching and learning," "theories learned in the teacher education programs [such as MEXT] and realities in practice in their own teaching contexts," and "their beliefs about English teaching practices and culturally established expectations of English education in Japan." These results do not reveal how teachers manage the transition from the learning in the U.S. program to the teaching in their local contexts. However, the findings suggest that, when returning to their Japanese schools and community, they anticipated how the goals and purposes of their schools as settings for teaching may conflict with the goals of the MEXT programs. Teachers' cultural beliefs and newly constructed assumptions about English teaching and learning, and broader historical and cultural conditions of teaching in Japan may make their transitions more complex.

Conclusion

This paper explored issues related to professional experiences of 66 Japanese EFL teachers who participated in the Japanese government-sponsored overseas in-service (MEXT) programs and returned to their own teaching sites in Japan to teach. In particular, the study examined teachers' perceptions of their transitional experiences, including the pedagogical tools learned during their training in their classrooms and challenges they may face in applying the tools presented in the programs to their classroom instructions.

In terms of teachers' regard for the pedagogical tools presented in the MEXT programs, they reported incorporating aspects of communicative-oriented teaching and learning into their classrooms. This result mirrors the findings of Cook's (2010), Lamie's (2001), and Pacek's (1996) studies. Interestingly, the pedagogical tools teachers reported using were mainly practical tools rather than conceptual ones. Given the circumstances in which a majority of teachers (86.3%) reported that they appreciated learning about "conceptual tools" in the U.S. MEXT program (Kurihara, 2006), this lack of conceptual tools they reported suggests that teachers may face difficulties in connecting theory and practice. In other words, the result suggests they may encounter challenges to transfer the pedagogical tools to their teaching contexts in a principled fashion. As been discussed in Teachers' Concerns about Application, the challenges they face may partly stem from conflicting goals, values and practice in the two settings, including ESL and EFL, the MEXT program responding to national reforms of English teaching/learning, teachers' own teaching sites at school, and their teaching beliefs and students' expectations. Issues of disconnection between theory and practice have been a great concern among scholars in the teacher education field (e.g., Clarke, 1994; Grossman et al., 1999; Kinginger, 2002;

Smagorinsky et al., 2004), and some teachers in this present study also expressed similar concerns.

Finally, this study left several questions that need to be explored. For example, what cultural beliefs about teaching do Japanese teachers of English bring to the particular settings? What conceptual tools do they actually employ in their lessons? How do they also actually adopt/adapt practical tools reported in their classroom teaching? In addition, how do they manage the incongruity between values and practices in the different settings? Furthermore, what pedagogical tools are emphasized in settings in which their teaching occurs? These are the questions to be further explored for future research.

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Identity Research: Using Narratives in Language Learning Research

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Abstract

The is a theoretical paper that attempts to reinforce the significance of taking a narrative approach in identity studies in the field of applied linguistics and language learning research. Over the past two decades, there has been an exponential growth in the amount of research on identity, and the issue has been probed from two broad methodological orientations: one that examines learners' identity construction through their interaction with others, and one that pursues it through oral or written auto/biographical accounts of learners' experiences in learning a foreign language. Researchers interested in exploring the matter from the latter approach tend to adopt a narrative oriented perspective both in their methodology and analysis since they understand that narrative informs the concept of self and identity. It is widely understood that we construct ourselves through narratives that we share with each other (Bruner 1986, 1987, 1990). But how can narration actually construct self? This paper attempts to shed light on this issue by 1) following the poststructuralist understanding of identity, and 2) by framing narratives as experience and meaning-making phenomena (Clandinin and Connelly 2000).

The rise of learner centered research

Prioritizing a more social or contextual orientation of the notion of SLA (Second Language Acquisition) was not particularly new even in the 1960s (Lafford 2007; Swain and Deters 2007). However, the approach received prominence with Firth and Wagner's landmark article in 1997 that called for 'an epistemological and methodological broadening and enriching of SLA' (Firth and Wagner 2007: 91) by emphasizing the social and contextual dimensions of SLA and language learning research. What Firth and Wagner argue here holds considerable significance for the purpose of this paper. By framing 'learning' as a social process, Firth and Wagner (2007), drawing on the works of Lave and Wenger (1991), view the process of learning as an 'inseparable part of ongoing activities, situated in social practice and social interaction' (ibid 807). Located in this broader notion of language learning, it is not difficult to understand why identity has come to be seen as a key element in understanding language learning. Framing language learning as a social process inherently implies that learning a second language will often involve a struggle for participation in a new social environment (Pavlenko and Lantolf 2000) where the process takes on board a host of

sociocultural and contextual factors that preclude discussion on subjectivity, agency, and multiple identities. Learning through participation is an emerging process in which constructs such as agency, voice, power, and control intermittently intertwine with societal structure.

Such a call for a more socially informed approach to the understanding of second or foreign language learning (for example, Block 2003; Firth and Wagner 2007; Pavlenko and Lantolf 2000; Zhu Hua et al. 2007), on one hand opened up new avenues of inquiry for language learning studies that enabled researchers to speak to broader issues surrounding an individual's language learning process. The most notable shift here was the rise of learner-focused research, where the learners' perception of their educational experiences was recognized to provide valuable insights in their learning process (for example, Benson and Nunan 2005). The significance this holds for studies that followed thereafter was in its contribution to depicting learners as a multifaceted social being. This more widely formulated understanding of learners not only saw a need for additional theoretical constructs in the studies of SLA and language learning, but also a necessity to re-examine its research methodology and methods, particularly, one that has the scope to include a series of more complex human-centered issues. With the emphasis placed on the learner, we have witnessed the tradition of using narrative accounts in language learning research (Bell 2002; Pavlenko 2007). Here, researchers acknowledge the significance of eliciting stories from the participants themselves, and regard them as legitimate sources of data that could complement the more traditional empirical approaches (for example, Kanno 2003; Pavlenko and Lantolf, 2000; Norton 2000). As many leading narrative researchers have claimed narrative inquiry is a 'tool' that offers alternative ways to examine issues that are otherwise inaccessible (Bruner 1986, 1990; Clandinin and Connelly 2000). Against this backdrop, identity research has relied heavily on narratives as its main methodology and methods of inquiry.

Social constructivist and poststructuralist notion of identity

The social constructionist approach to identity is one of the key elements in applied linguistics and contemporary language learning research. It is based on the understanding that reality is constructed through discourse and discursive interaction. This is in sharp contrast to the traditional line of thinking whereby the mind is presumed to reflect or 'mirror' the world. Social constructionists are skeptical of the long held assumptions of reality, rationality, objectivity and truth (Berger and Luckmann 1966). They challenge the idea that knowledge of the world 'as it really exists' can be attained through scientific empirical methods (Gergen 1999). Instead, they contend that the world is not simply found or discovered, but is constructed through the social interaction between the individual with her surroundings through various semiotic means, mainly language. Knowledge and understanding is thus socially constructed and grounded in its own unique historical and cultural context (Mead

1934). Under the social constructivist paradigm, identity needs to be discussed in terms of the following two key elements: first, identity is the result of social relations (Berger and Luckmann 1966), and, second, that this socially constructed identity is dynamic, fluid, and multifaceted (Blackledge and Pavlenko 2002). Let us examine how this is enacted in our everyday life.

When you meet a person for the first time, what do we do? Very likely we would find ourselves (either consciously or unconsciously) trying to make sense of our experience by grouping these people into 'categories'. We would try to identify them this way as these categories help us to distinguish them from other people. As Woodword (2002) claims, 'identity is essentially about differentiation'. We may have grouped them in terms of, for instance, their sex, race, ethnicity, age, nationality, social class, or profession. In other words, we tend to ascribe 'categories' to our interlocutors often even before a word is uttered. In the current 'developed' consumer societies, people often 'label' others based on the clothes they wear, the music they listen to, the movies they see, and by the books they read since cultural and symbolic artifacts are interpreted as a manifestation of oneself. Furthermore, with technological developments readily available to most people of developed countries, these encounters do not necessary have to happen face-to-face; identity work can also be electronically mediated. A good example that illustrates this point might be Wan Shun Eva Lam's research (2004) that documents a case study of two Hong Kong Chinese immigrants living in California who developed new English mediated Chinese identities through their chat room exchanges with interlocutors of an international Chinese community. In this modern technological world, it is thus not unusual for us to find ourselves labeling our experiences, and hence, our identities, in our attempts to construct meaning and understanding of the world around us including ones in virtual space.

However, from the social constructionists and poststructuralist point of view, these representations that people ascribe to others have often far more reverberating implications than what is usually envisaged by more essentialist notions of identity. The picture is far more complex and dynamic. Rather than ascribing a set of pre-determined categories to people, the social constructionists and the poststructuralists understand identity to be constructed and co-constructed as we engage in different activities. For instance, in my case, in the course of a single day, my identity can shift from being a mother, a wife, a lecturer at a university, and a researcher. Furthermore, I could also be, for example, a mother to my daughters, and simultaneously, a language educator to my colleagues and students, and so forth. In other words, in different situations with different interlocutors we are attributing different facets of identity that could be perceived as essentially the same.

The following excerpt from Alberto Manguel's (2007) *The City of Words* aptly reflects the current poststructuralist view of identity:

We live in a world of fluid borders and identities. The slow movements of migration and conquest that defined the shape of the earth for thousands of years have, in the past few decades, accelerated a hundredfold so that, as in a fast-forwarded film nothing and no one seems to remain fixed in one place for a long time. Attached to a certain site through birth, blood-ties, learned affection or acquired need, we relinquish or are forced to relinquish these attachments and shift into new allegiances and devotions that in turn will shift again, sometimes backward, sometimes forward, away from an imagined center. These movements cause anxiety, individually and socially. Individually, because our identity change with displacement. We leave home forcibly or through choice, as exiles and refugees or immigrants or travelers, threatened or persecuted in our homeland or merely attracted by other landscapes and other civilizations. Socially, because if we stay, the place we call home changes. …….The terrible question that the Caterpillar asks Alice in Wonderland has always been difficult to answer; today in our kaleidoscopic universe, it has become so precarious as to be almost meaningless: Who are You?   (ibid 145)

What figures prominently in Manguel's description here is how it can be linked to 'ambivalence' as some regard themselves as 'displaced' (Kanno 2003; Baynham and De Fina 2005). The increased potential for multiple and hybrid identities (Block 2008; Caldas-Coulthard 2008; Kanno 2003) as a consequence of technological advancement as well as an array of different lifestyle options offered in the current globalized world has complicated divisions such as class, race, and gender, which have in turn, equally contributed to an increasing sense of ambiguity towards one sense of self.

The social constructionists and poststructuralist take on identity is thus understood as being multiple, unstatic, relational, contextually situated, and emerging in interactions within a particular discourse. But then, how do we account for the changeable, multiple character of one's identity? One explanation is that unity and coherence in the diversity of our identities can be observed if we regard that aspects of our identity are interrelated with other dimensions of our identity. Which aspect of our 'identities' becomes salient is very often contingent upon place and time (Block 2007; Omoniyi 2007). Another explanation can yet be given by regarding identity as an ongoing narrative project, or what Giddens (1991) calls 'biographical continuity', in which we tell stories of our selves by weaving events from the past, present, and projected events from the future.

Narrative and the notion of experience
The term 'narrative' is riddled with various interpretations, and in spite of the vast

amount of literature on narratives in recent years, there is a lack of precision in the terminology that surrounds this topic (for example, Andrews, Squire and Tamboukou 2008; Elliot 2005; Riessman 2008). In order to avoid submerging ourselves in murky waters, I would like to suggest that we understand it basically as a discourse or a way of using language to construct stories (Bruner 1990). This holds various implications: firstly, it indicates that narrative is a means by which individuals define and recreate themselves through the discursive construction of identity (Martinez-Roldan 2003); secondly, it suggests that individuals organize their experiences in terms of stories (Burr 2003)[1]. Following the latter, narratives are understood fundamentally as stories of experiences in this paper.

Narrative texts in previous language learning research exists in a variety of forms—diaries, life-history, journals, language learning memoirs, on-line texts, face-to-face interviews, and, more recently, even visual technology (photography, painting, collage, etc.) (Page 2010)—and are subjected to various kinds of analysis. Many studies indicate that the works in this area have become very instrumental in addressing the broader issues connected with language learning as well as in identifying the interplay of the various 'factors' that could influence the language learning process. For instance, examining diaries offers insights into learners' private world on how they conceptualize their language learning experiences (Schumann 1980; Bailey 1983). Autobiographic narratives collected through 'talks' and 'conversations' with the participants have opened pathways for researchers to gain a more comprehensive understanding on new theoretical constructs for studying language learning such as anxiety, emotions, investment, motivation, agency, power, and, of course, identity (Norton 2000; Angelia-Carter 1997; Harklau 1994; Heath 1983; Hunter 1997; Day 2002; Lam 2000; McKay and Wong 1996; Miller 2003; Toohey 2001; Willet 1995). Learner differences such as beliefs and learning strategies that have traditionally followed a more empirical approach have also been explored using narratives as exemplified in the studies by Kalaja and Barcelos (2006) and Oxford and Green (1996). To these researchers, narrative inquiry was attractive instruments that helped to encapsulate the 'human essence' involved in language learning.

Although the list of studies using narrative inquiry here is, of course, not exhaustive, the common thread that runs throughout these works is its focus on narrative as *experience*. In fact, many academics in narrative research have regarded experience as the distinguishing feature that separates narratives from other kinds of qualitative study (for example, Clandinin and Connelly 2000; Riessman 2008; Ricoeur 1984, 1991; Goodson et al. 2010). In the

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[1] Many academics tend to use 'stories' and 'narratives' interchangeably, but a characteristic feature of narrative that distinguishes it from stories lies in its flexibility to encompass narrative structure as well as the manner and circumstances of the telling: in other words, the *what* as well as *how* the story is/was told.

experience–centered approach, narratives are the means of human sense-making: human beings create meaning from their experiences both individually and socially (Bruner 1986, 1990; Polkinghorne 1991). Connelly and Clandinin (1990), for instance, have argued that narrative inquiry stems from an understanding of human experience in which humans, both individually and socially, lead storied lives. It is 'storied' in the way that people make sense of who they are and others are as they interpret their past in terms of these stories to talk about their present selves as well as their future selves. Narrativization is not only about people telling their past experience, but how individuals understand those experiences, and in thereby ascribing meanings to those actions (Clandinin and Connelly 1994). People draw together disconnected experiences (including actions or events), and provide meanings to them. As Cananave (2007) notes, 'it is this power of narrative to ascribe meaning to parts, and to configure them into wholes, that define narrative as a meaning-making phenomenon' (ibid 18).

An example of how narrative provided meaning to one of my participants' language learning experience can be illustrated in the following extract where she talks about her first 'encounter' with English:

> Mieko: My mother used to play a lot of songs from Disney movies – we went to Disneyland, watched Disney movies, and she bought me a lot of things with Mickey and Minnie on it. It stirred up my interest in listening to those Disney songs, and she would play it quite often. *Come to think of it now, I think she was trying to expose me to a different kind of sound and rhythm than the one I was used to: English !! It was fun !* (author's emphasis in italics).

From this short, simple excerpt from the interview transcription, we see my participant trying to make sense of her mother's actions in encouraging my participant to listen to English songs back in her early childhood. By referring to this episode, and narrating it, my participant was connecting or weaving parts of her language learning experience into meaningful larger chunks as a way to construct a sense of coherence from her many fragmented memories of her experiences in learning English. Narratives constitutes past experience at the same time as it suggest ways for individuals to make sense of the past which may set a direction for their future learning.

Social nature of experience

Founded on the understanding of narratives as experience and as means for human meaning-making, narrative inquiry is not only about personal or individual experiences, but it also emphasizes the social, cultural, and historical context in which individuals' experiences

are formed, including how identities are constructed, shaped and expressed. The experience-centered approach to narratives is in fact highly influenced by Deweyan ontology of experience (1938), in particular, his two principles of *continuity and interaction*. Dewey's *continuity* concerns not only the immediate context, but also on how to draw connections among experiences (Johnson and Golombeck 2002) or how past experiences fashion the way individuals interpret new life circumstances, or how new experience changes the way how experiences could be understood. Experience is not just a mental state, but also the interactions of the individuals with the environment (*interaction*). Understanding narratives as experience implies that narratives are not simply individual productions, but includes a social dimension as well. Personal experiences need to be grounded in light of the participants' wider social and historical context (Riessman 1993, 2008). Furthermore, as Pavlenko (2002) states the social aspect not only encompasses the relationship between the story teller and the interlocutor, but also the site of the telling or the interview. Through 'stories' told, 'the interrelationship of time, space and social context surfaces, and the influence which these contexts have on lived experiences and identity formation can thus be explored' (ibid 215). In one of her earlier works back in 1993, Riessman (2008) also highlights this point:

> The story is being told to particular people; it might have taken a different form if someone else were the listener. In this case, I am not simply representing the experience on the beach from some neutral place, but in a specific conversation with a mentor or friend and his partner, who mean something to me. In telling about an experience, I am also creating a self – how I want to be known by them. (ibid 11)

This hint at the multiple layering of narrative research, which lead Clandinin and Connelly (2000) to frame narrative inquiry into the following three dimensions that are grounded in Dewey's principles of interaction and continuity: temporality, sociality and place. The emerging stories of lived experiences of the participants are akin to a rich tapestry of human experience and emotions. As research this is a challenging and complex one to explore. It called for a framework that would enable researchers to present the participants' stories or experiences into analyzable data. For this purpose, I draw on the *Three-Dimensional Space Narrative Structure* (Table 1).

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Table 1:

The Three-Dimensional Space Narrative Structure **(adapted from Clandinin and Connelly 2000)**

Interaction (Sociality)	Temporality (Continuity)	
Personal: Look inward to internal conditions such as desires, feelings, and hopes.	**Past:** Look backward to remembered experiences, feelings, stories form earlier times.	**Situation/Place:** Look at context, time and place situated in a physical landscape or setting with topological and spatial boundaries with characters' intentions, purposes, and different points of view.
Social: Look outward to existential conditions in the environment with other people and their intentions, purposes, assumptions, and points of view.	**Present**: Look at current experiences, feelings, and stories, relating to actions of an event. **Future:** Look forward to implied possible experiences and plot lines.	

The first commonplace, *temporality* refers to Dewey's notion of continuity in that experience can move backwards and forwards; it has a past, a present, and a future reference:

> the idea that experiences grow out of other experiences, and experiences lead to further experiences. Wherever one positions oneself in that continuum—the imaged now, some imagined past, or some imagined future—each point has a past experiential base and leads to an experiential future (Clandinin and Connelly 2000:2).

Whatever is under study, be it events, people or objects, it is in temporal transition. Time here encompasses the co-existence of 'futurity and past in the present, the reconstruction of the past by new presents, and the projection of the present into the future imaginings' (Stanley 1992; Steedman 1987 in Andrews et al. 2008). Every experience takes up something from the past and present, and takes it to the future experiences. As Dewey describes, in this respect, experience is something that 'stretches' both temporally and spatially. The second dimension, *sociality*, overlaps with Dewey's understanding of interaction where individuals are always in interaction with their surroundings. There is a simultaneous concern with both the personal and the social conditions. 'Personal' refers to the desires, hopes, feelings of an individual,

while on the other hand, 'social' points towards the environment, surrounding factors and forces. Finally, *situation/place* put emphasis on the place and context where events and inquiry take hold.

One of the features of narrative research is thus to disassemble how an individual's engagement with the social world impacts social relationship and individual agency in forming identities. It illuminates the interplay of social, historical and spatial contexts in constructing and living and perceiving individual lives. The three-dimensionality of experience would thus serve well in describing the participants' stories in narrative-oriented studies as they talk about their past experiences, both on a personal as well as on a social level; their recollection of the past and how it was re-interpreted in the present situation as well as how they looked into the future, and how it can or will influence them in forging their identities. Narratives thus construct stories of lived experience within the narrative dimensions of time, place, and personal-social relationship. Narratives are thus considered to be an appropriate strategy since it translates the participants' stories in all their complexity and richness into analyzable data.

Narrative studies and identity

The focal purpose of this paper is to discuss why narrative inquiry appears to be particularly suited to explore one's identity construction. In fact, many academics interested in the construct of identity (for example, Bruner 2001; Elliot 2005; Mishler 2006) argue the importance of narrative by explicating that identity is located in narratives told:

- Narratives and life stories are prime settings for identity construction (Schiffrin 2006).
- When telling stories, we convey to others a sense of who we are, of our beliefs and values (Bastos and Oliveria 2006).
- Without recourse to narration, the problem of personal identity would be in fact condemned to antimony with no solution (Ricoeur 1991)

Here, identity is understood to be constructed in the stories we narrate and re-narrate to ourselves as well as to others. It involves the reconstruction of a person's experience in relation both to the other and to a social milieu (Clandinin and Connelly 2000). Identity in poststructuralist discourse no longer regards identity as 'given or innate', individuals must now construct who they are and how they want to be known in a particular discourse. Identity

is seen as something that emerges out of what is said and done: people attempt to create a link to explain events and experiences in their lives. The process of narrating experience is not merely a communication tool, but also one that allows to negotiate and/or make meaning out of it. This is perhaps the reason why narratives is particularly suited for identity studies as suggested by many researchers (Block 2007; Pavlenko and Blackledge 2004; Pavlenko and Lantolf 2000; Riessman 1993, 2008; Ricento 2005). As Kanno (2003) and others have claimed narrative is what connects our fragmented, multiple identities since however fragmented one's identities are, there is a natural desire within us to connect our multiple identities in order to provide a sense of self:

> Tapping into issues of identity, how one views oneself and relates to the world around one, requires an inquiry into people's experiences and mean making, and an inquiry into those areas calls for the use of narrative.(ibid 11)

Dyer and Keller-Cohen echoes Kanno above by explaining that narratives are an instrumental device in bonding these different selves (Dyer and Keller-Cohen 2000; Linde 1993; Ochs & Capps 2001):

> Narrative …. unites the selves of our past with those of the present, and even with the projected selves of the future….. bringing together in a coherent fashion differing versions, each narrative providing the authors with a deep sense of understanding. This characteristic of narrative is an important means of (re) construction of identity, an outward manifestation of the 'reflexive project of the self'… which is sustained through a continuous process of reflection and revision. (Dyer and Keller-Cohen 2000: 285).

Another important feature to the narrative construction of oneself is that narratives are not complete stories. They only provide *opportunities* to unify one's various selves. This is more understandable if narrative inquiry is viewed with respect to what Mishler (2006, 2008) coins as the 'experiential/narrative mode of time'. Mishler (2008:34) makes a distinction by proposing different types of time and temporal order: clock/chronological vs. experiential/narrative modes of time. The former tends to understand experience as a series of events or simply lists (Labov and Waltesky 1967), where the latter views experiences as stories. The experiential/narrative model of time criticizes the conventional representation of clock-time where events are lined-up in sequence one after the other. Mishler 'emphasizes the significance of a plot, as a governing how a sequence of events are made into story. …. a plot establishes human action not only within time, … but within memory' (2008:33). The

'plot' is what people rely on to make sense of their lives, and construct coherent identities through the stories they tell and retell (Clandinin and Connelly 1990; Polkinghore 1984; Ricouer 1980). For example, Jill Bell (1997), following her own trajectory as an adult learner of Chinese, describes the several stages through which she progresses. However, in one version of her story, she presents herself as a failure, but in another, she recasts the same experience in a more positive light. In other words, the 'events' did not change, but there was a shift in the way she constructed herself as a Chinese learner. This exemplifies that the past is, so to speak, not always set in stone: 'The meanings of events and experience is constantly being reframed within the contexts of our current and ongoing lives' (Mishler 2008:37)[2]. Bell's case demonstrates that narrative construction of identity allows narrators to flexibly 'adjust' their narratives depending, perhaps, on who it is told to or the circumstances that the story was narrated in. Meaning of an event or experience is contingent on subsequent occurrences. There is the possibility that future events will change the interpretation of meanings of events in the past. Thus, to put it differently, although narratives act as coherence making devices, they also reflect the complex, never-ending struggle of identity construction.

Conclusion

The main purpose of this paper was to explicate why a narrative oriented approach is suitable in identity research by putting into perspective 1) how narrative study is situated in current language research, 2) how narrative inquiry is understood in this paper, and finally 3) how narrative tradition can be a vehicle for identity research. However, a narrative oriented approaches in identity studies is adopted not only because it informs us of the participants' experiences, but also because it can become powerful 'tools' that uncover the deeply embedded values and assumptions that even the tellers themselves may not sometimes be aware of (Bell 2002). At times, what people leave out in their accounts can bring to surface and offer us important insights into their experiences that otherwise could remain concealed. Furthermore, framed in the three-dimensional space of narratives, they would allow one to interpret an individual's identity construction in broader terms by viewing it not only as the result of an individual activity, but also as a consequence from its interaction with the social milieu. Narrativity is thus a process which encompasses a person, situation of the telling, and the larger socio-cultural meanings, which are vital and crucial elements to consider in researching identity.

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[2] By referring to his idea of *narrative knowledging*, Barkhuzen (2011) furthers the understanding that narrative is a co-construction (or the meaning-making activity) between the researcher and the participant that accompanies the retelling of the story.

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査読規定

1　本研究集録では、査読を行なう。趣旨は次の３点である。
　　・　論考の学問的な価値を高める
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　　審査基準は、
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編集後記

　本紀要に投稿いただいた皆様，お忙しい中，査読をお引き受けいただいた皆様，研究会会員の皆様に心より御礼申します。編集作業を通じ，投稿いただいた論文を拝読させていただき，言語教師認知の奥深さ，幅広さ，そしてこれからの言語教育になくてはならない分野であることを痛感いたしました。今後，学会，研究会，紀要等を通じ，言語教師認知研究が益々発展することを祈念いたします。（志村）