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<u>DECLARATION</u>

I declare:

a) that this submission is my own work;

b) that this is written in my own words; and

c) that all quotations from published or unpublished work are acknowledged with quotation marks and references to the work in question.

d) that this dissertation consists of approximately 12,888 (insert no.) words, excluding footnotes, references, figures, tables and appendices.

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The Impact of Media in Education: The Influence of Media in English Language Teachers' Identity and its Implications for Language Education in Japan

By
Staci-Anne Ali

Abstract

Japanese society has often represented foreigners in the media as tall, beautiful, blonde, fun people who speak English. These stereotypes have been ingrained in this society historically and culturally. However, recent attitudes and images portrayed in the media, of English teaching and language tutors are showing a shift towards an acceptance of foreigners who do not necessarily fit that traditional stereotyped image. Thus, this dissertation will explore how the media has influenced students perceptions that English teachers in Japan are entertaining which has fostered an attitude that learning English is to be fun. Data has been collected through the form of questionnaires and results were carefully analyzed. Results produced a slight connection between how the media influences Japanese students' perception of foreign English teachers in Japan. Even though this specific area of media influence in education is scarce, this contribution can help others to understand the role of teacher identity in language education. In addition, the case study might also help English teachers in Japan to build better strategies for customizing their lessons and motivating their students considering the way they are perceived.

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Chapter 1: INTRODUCTION

The media is the main source of information in the world today. It helps us to stay connected, be informed and allows us the opportunity to construct ideas and personal opinions about the world around us. The media has the capacity to affect our attitudes and beliefs, shape our opinions and behavior, and even change and determine some of the most basic human actions we perform everyday (Matsunaga, 2010, p.71). The purpose of this study is to examine the influence of media on education. In particular, this study aims to illustrate the influence of media on English language learning among Japanese students based on an analysis or the students' perception of their English teachers and the impact of such image in their attitude towards learning.

While the impact of media on people's behavior is a topic that has been explored in other disciplines such as business or politics, this type of research has not yet been conducted in the field of education. It is therefore possible to say that this research could constitute an important contribution to the mentioned field by helping shed some light on an important and unexplored phenomenon. On general terms, this study aims to contribute to a better understanding of the role that the teacher's image plays in language education. On a smaller scale, the case study might also be an important contribution to help English teachers in Japan build better strategies for catering their lessons and motivating their students based on a more complete understanding of the way they are perceived.

1.1 Aim

In order to clarify the image of English language teachers in Japan and its changing nature, this study includes in its second section a historical overview of English learning in Japan. The section will explore the Meiji Era and the Second World War and its results on the way that contemporary Japanese society perceives foreigners and foreign language learning in Japan. With such historical exploration, this section has the role of helping understand the significance of some historical events in shaping society's image of foreigners and English language before the time of mass media, providing some general background to the topic in question.

1.2 Section outline

Section three will take a closer look at some of the hurdles of English teaching in Japan, showing how some xenophobic traits in the Japanese society have contributed to

creating a molded image of the supposed appearance of foreign teachers. This will illustrate how events such as the war created a negative image for English that was consequently burdened with biases and stereotypes. Under such circumstances, it was challenging for the English language to thrive and prove itself to be a useful asset in a society like Japan, giving space for a need to reinvent itself in a rather modern way by the means of media.

Section four will attempt to demonstrate how the image of English has changed over the years from a rather negative image to a recognized and accepted skill that is desirable in the society. This section will explore how English has been able to win over the public and establish an almost "celebrity" like status, which affects how foreign teachers are perceived and how student expectations of English have been formed.

Section five will take a deeper look at how this ingrained image of foreign teachers in Japan has had a positive effect on society. It will examine the ways in which English, through the persuasion of media, has shaped language learning in Japan and how it has helped improve the social, educational and economic conditions of society.

The final section of this study will be centered on a questionnaire, which attempts to provide more empirical data about the topic in question.

Chapter 2 HISTORICAL REVIEW

2.1 A brief history of English in Japan

English was not the first foreign language to be introduced to Japan. According to McKenzie (2010) the first contact between Japan and Europeans came in the latter part of the sixteenth century with the arrival of the Spanish and the Portuguese (Mckenzie 2010, p.7). Originally, Portuguese was the vehicular language of the Orient, as a result of the decline of the Portuguese empire; the Portuguese language lost its value as a lingua franca (Keene 1952, p.10). According to Donald Keene (1952) it was during the eighteenth century that language study began in Japan, when the country granted permission to the Dutch merchants to settle in Japanese territory (Keene, 1952, p.1). It was at this historical moment that the Japanese realized that they needed to learn Dutch in order to communicate with the merchants. As a result Dutch studies began in Nagasaki, and by 1670 interpreters in that region became fluent in Dutch (Keene, 1952, p.10). This would lay the foundation for other languages (Mckenzie, 2010, p.7), to be

studied later on. It can be said that Dutch studies paved the way for English making it easier for scholars to learn about the West.

While foreign languages have existed in Japan since the sixteenth century (McKenzie, 2010, p.7); their presence wasn't as prominent as English. In fact, the first major contact with English can be traced back to 1853, (Mckenzie, 2010, p.7) just before the Meiji Era, with the arrival of the American mission to Japan under the leadership of Commodore Perry (McKenzie 2010, p.7). The purpose of this mission was to gain trading concessions for the USA and to bring Japan into the world of 'civilized nations' (McKenzie, 2010, p.7). It is possible to say that it was the dominance of the English language just before the Meiji era combined with the beginning of the Meiji era (1868-1912), that made English the longest lasting impression. This era marks a noteworthy time for Japanese history, as it was the time when Japan rapidly reformed itself in an attempt to gain power, infrastructure, and establish a new identity for Japan as a modern country. "Meiji" is literally translated to mean "enlightened government" or "enlightened rule" (Japan Encyclopedia, p. 332-33).   It was in the course of 1868-1912 that "an influx of English speaking foreigners would occupy Japan, and the study of English in private language school would begin (Mckenzie, 2010, p.7).

During this time Japan wanted to connect with the outside world, develop herself as a country and become internationally recognized. With this objective in mind, the government subsidized trips to Europe and the United states for the Japanese to observe, and collect information on other countries on aspects such as "correctional and educational institutions, the political systems and parties, large corporations, manufacturing facilities and the organization and functioning of their armed forces" (Carpenter, 2009, p.7) in order to bring information back to reform the country. Japan also invited foreign experts into the country for observation, exposing the society to different languages, culture and people, coming into direct contact with languages such as English. This was probably the first instance in which Japan had Westerners in such an intimate interaction with the outside world (Carpenter, 2009, p.7).

2.2 Significant events

Although the Meiji era was the period when Japan became recognized as a modern and industrialized nation, it wasn't until after World War II that English became part of society. Dower (1999) suggests that there were four main events in Japanese history that can be attributed to the popularization of English. These events were the war, Emperor

Hirohito's announcement, the formal signing ceremony to end the war, and the publication of the Japanese-English conversation manual (Dower, 1999, p.43-4).

The outcome of the war brought foreigners to Japan, exposing the country to the language of the occupying American soldiers. This emphasized the need for learning English in order to communicate with the occupants. With Emperor Hirohito's announcement and the formal signing ceremony marking the end of the war, the usefulness of knowing English to promote ties with other countries was reassessed. The efforts made at communicating created a new kind of fusion between English and Japanese, at that time known as "Japanish" or "panpans"-which Dower (1999) mentions in regard to the English skills prostitutes acquired for catering to Americans (Dower, 1999, p.43-4.).

After the war, English went through a phase of popularity marked by the publication of the first post-war book for the use of English language, known as the Japanese-English Conversation Manual written by Ogawa Kikumatsu and his associates. This book was aimed at Japanese who developed a fondness for learning English at a moment in history in which losing the war had created a certain distance from the language. This book sold 3.5 million copies and "held the record as the country's all time best-selling publication until 1981" (Carpenter, 2009, p.19).

2.3 English today and its influence

English has gradually become part of society and is currently accepted, used, and adapted to make sense in the context of Japanese culture. Kay (1995) claims that "the idea of Japanese ethnocentrism and its possible consequences for English language education is closely connected to *kokusaika*" (Kay 1995, p.54), which is literally translated as '*internationalization*'. Ever since the 1980`s "*kokusaika*" has become common in businesses, national and local government offices, schools and communities. Learning English has progressively been associated with Japan becoming internationalized (Kubota, 1998, p.297).

Figure 1 by Strange_skies Stocking advertisement 2006

2.4 Societal influences; media Influences and Native speaker

Although media influences can be highly manipulative and has the power to promote controversial ideas through advertising and can contribute to a conflict of identity, the media has also been known for exposing biases, stereotypes, sexist or racist ideologies in text, illustrations and photos (Van Dijk 1997, p.352) and other forms of advertising. Some images that are being published in magazines depict dominance and inequality between genders, and race, some even fulfilling stereotypical roles, like the images we see of charisma man in the comic (discussed fully in section 3.5). Messages that are sometimes conveyed in media can be powerful and to some extent abusive, it can persuade the reader's thoughts, beliefs and can cause people to change. Not only do they exist in media as images but also in texts, articles and advertising. The choices of words or images have the power to persuade which is one of many patterns used to capture the audience as can been seen in figure 1.

In Japan, the media has been known to exploit the identity of the ideal English teachers, and represent that image as the "professional face of English language". There are a few major chains of commercial eikaiwa's (language schools); some of the big names are Geos, ECC, Aeon, Berlitz, and Nova/C.Communications, with branches in cities and towns across Japan, as well as numerous smaller independent schools like GABA, and interac.

Figure 2 Cameron Diaz, promoting Aeon conversation school classes 2000

Eikaiwa's, or language schools generates around 670 billion yen a year (Sergeant 2009, p.95) and produce extensive and aggressive advertising campaigns in print, television, frequently featuring both major Japanese and international celebrities in their endorsements as shown in figure 2, Cameron Diaz promoting English classes for Aeon conversation school. These companies are known to have a very high profile and strong brand recognition (Sergeant 2009, p.95) amongst the public, and tend to attract students throughout Japan regardless of their social and age groups, including those who are enrolled in other institutions of learning. The popularity and brand image relies heavily on the ability to provide language instruction that differs from the generic grammar-translation, teacher oriented classroom, which is what they are used to. These language schools offer the opportunity for students to engage in genuine conversation using communication skills to interact with foreign teachers. Usually, an "increasing number of assistant language teachers are from the inner circle i.e., USA, UK, Ireland, Canada, Australia, and New Zealand" (Kubota, 1998, p.301). In previous years ads depicted a traditional blonde hair blue eyes type of teacher (charisma man). McVeigh (2002) claims that

> The advertizing tactics of many commercial English schools rely on superficialities to attract customers –images of 'foreign blue eyed and blonde women or smiling, well-dressed and handsome men. Some commercial schools literally hire non-Japanese off the streets on racial appearances alone…such superficialities and images of the English learning business are confused with genuine learning activities in the classroom (Sergeant 2009, p.96).

However, over the past 3-7 years there has been a noticeable change in the advertising of English teachers as being more open to include teachers that don't fit the "charisma man" image and some who are not from the inner circle. The charismatic 19th Century images of the quintessential non-Asian construct of blonde, blue-eyed native English speakers fronting fun conversation classes is still very popular Japanese private institutes, but recent trends prove that a new paradigm is beginning to take hold. In a study done by Kimura, Nakata, and Okumura (2001) about language learning motivation of EFL learners in Japan have noticed that factors such as

> …the appearance of teachers such as blue eyes or fair hair motivates one's English language learning…[were] extremely negatively skewed, meaning that Japanese EFL learners may no longer possess this sort of appearance-related xenophilic motivation for English learning (Kimura, Nakata, and Okumura, 2001, p.61).

Findings likes these support the notion that trends in the type of teacher are changing. The use of various countries are being used to advertise English classes as in figure 3 show that multiple identities of English are being recognized in Japanese society supporting the changing trends.

Figure 3 authors photograph, International school advertisement June 2012

A few years ago, it became a growing trend to be seen at a café such as the local star bucks, studying English with a foreign teacher. The idea was to be in public speaking English and therefore being associated with a certain upper class because the changing trend of English became and is still is considered a luxury. The images and prototypes that are used to 'sell' aspects of the English Language Teaching (ELT) experience within the corporate world of private Japanese language schools is that the classes are fun, enjoyable in spite of language ability, and that students will be able to practice their English with a foreign teacher. According to Prodromou (1992) the development of students' cross-cultural awareness is of vital importance because in this way they will become more sensitive to the world's many cultural systems and will care more about the world they live in (Sárdi, 2002, p.102). Kachuru (1997) suggests that English teachers need to aid students in expanding both their critical awareness and communicative skills which are essential in broadening cultural and linguistic views through acknowledging the fact that English has multiple identities (Kachuru 1997 in Kubota 1998, p.304).

Figure 4 authors photograph, Nagoya University of Foreign Studies advertisement August 2009

Recent trends have proven that cultural sensitivity and multiculturalism are being considered and are taking place in schools across Japan, as shown in the advertisement for a university English program in figure 4, where people of various races are being associated with the English language. Watanabe (1995) has observed that in some

> Junior high school textbooks are promoting multicultural perspectives by including topics and characters associated with languages and cultures other than American and British (Watanabe 1995 in Kubota 1998, p.302). Although it is unknown whether such a trend would actually change student's attitudes towards different languages and cultures it would certainly raise their awareness of the fallacy that English is learned only in order to interact with native speakers of the language (Watanabe (1995) in Kubota 1998,p.302).

This small action can bring awareness and influence change more rapidly. The English curriculum does need to include more variety of English used worldwide, and the different types of literature, and expressions. By using English from the outer and extending circles, teachers and students can develop awareness, respect and appreciation

of non-Western languages and cultures, "this would also help appropriating English in order to create new meanings and identities rather than simply modeling the inner circle" (Kubota 1998, p.304). By being exposed to an entirely different system of teaching and learning, plus being in a multicultural environment , students will only build awareness and develop a non biased view of English and not be bound by ingrained cultural stereotypes.

Chapter 3 ATTITUDES AND IMAGES

3.1 Obstacles in Teaching English

The perception of English as a threat to Japanese culture has not been the only obstacle that the introduction of the language has faced in Japan. Another important aspect, one that is even more central to the present study, is the image of English language educators. After the Second World War and the subsequent occupation by American soldiers in Japan, most foreigners' identities have been associated with these unwanted occupiers (Keene, 1952, p.9). This image has affected the perception of the origins of English language, which Medgyes (1994) explains in the following the three concentric circles diagram. Regardless of recent criticism, Medgyes' model is still very relevant in a society like Japan.
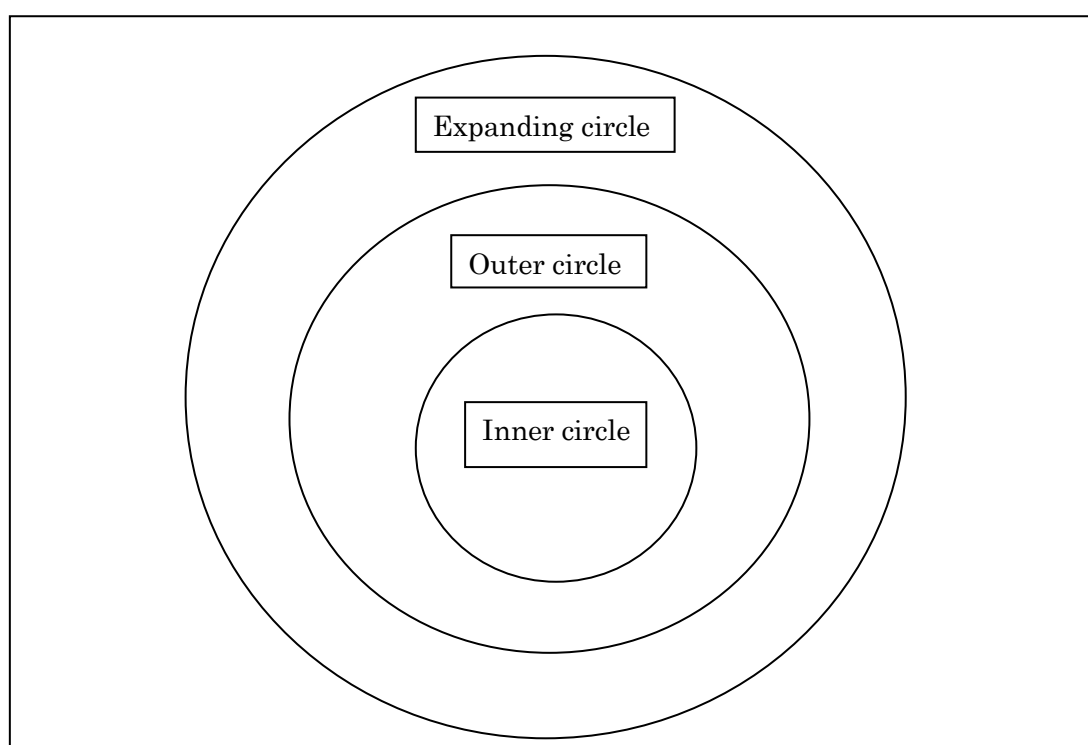

Diagram 1 Medgyes 1994: Three concentric circles

As shown in diagram 1, the inner circle consists of countries like Britain that "colonized half the world, and as a concomitant of their rule, they imposed the English language on indigenous people with whom they came into contact with" (Medgyes, 1994, p.3), English became the second language for a privileged elite. The outer circle includes countries such as India, Pakistan, Singapore, Nigeria Zambia or Kenya. These countries use English as the institutionalized language in many aspects of life; it is considered the major international means of communication (Medgyes, 1994, p.4). The expanding circle includes the rest of the world. This perception influences the formation of people's views of language, culture, race, ethnicity and their identity (Kubota, 1998, p.297) which might cause them to develop preconceived notions about a certain group of people, for example; Only Americans speak English. This could be due to the period where Japan was a closed off from the rest of the world.

3.2 Xenophobia and a new fondness for teaching English

Teaching English in Japan is one of the most successful businesses in Asia. It is a business in which most foreigners who reside here survive. Walter (1997) confirms that "large numbers of native-English speakers living in Japan are employed as teachers of English" (Walter, 1997, p.1) in various types of institutions ranging from kindergarten to university, and in other positions like part-time, corporate or private lessons. However, this wasn't always the case, and Japan was quite opposed to anything foreign, partly due to the fact that Japan was once a closed off society from the rest of the world. Walter (1997) suggests that the Japanese have imagined themselves as being unique and superior based on their accomplishments in military, political, and cultural aspects of life. Their dominance to world power in 1860 to 1920 took place during the peak of science in the Western world (Walter 1997) which only fed their egos. Walter (1997) adds that

> The source of Japan's greatness and ultimate victory, according to novelists, cartoonists, journalists, and government propagandists, was the Emperor, whose origins went back 2,600 years to Emperor Jimmu, a direct descendant of the Sun Goddess. No other people could claim such a lineage. Other races "were filthy and impure," the Orwellian-named Thought Bureau of the Ministry of Education declared in 1937. American liberalism and so-called individualism were especially filthy, some leading Japanese publicists preached, because such terms only disguised the rich exploiting the poor, the destruction of community, and the "ugly plutocracy" of the Jews. One cartoonist

considered the English language so dirty that he portrayed Americans speaking into garbage cans (Walter, 1997, p. 217-218).

Although this attitude toward foreign culture was negative, and based on preserving a historically pure lineage, after the war, attitudes started to change and the acceptance of English began to take place in Japanese society.

The war was the most significant event in Japan's history; it resulted in Japan developing into the world's second largest economy, and English becoming integrated into society, which caused there to be a developing rise for the need of English education (Shishin, 2002). Although the first English teacher to come to Japan was a Dutchman, who probably did not know much English himself, (Omura, 1978, p. 104-114) during the 16th century, it was the implications of the war that placed a new light on English as the wave of the future. Walters (1997) suggests that English became a means to identify with new values and concepts like "peace" and "democracy" (Walter, 1997, p.172-177). English became a light in desperate times and associated with the hope of a new Japan postwar.

3.3 Embedded images

The war not only affected language but the perception of where and what language was associated with. Many stereotypes and biased notions were formed as a result from the war. The effects were lasting and influenced all areas of Japanese society for the good and the bad. One of the negative outcomes was the perception of English and English speakers as fitting into a specific ideal. Douglas Lummis (1998) was employed in Japan in 1961 and was "appalled" by the idea of "cultural superiority of native speaker Americans" (Kubota 1998, p.298). Lummis wrote that

the world of English conversation is racist…the expression 'native speaker' is in effect a code word for 'white' their real role is not language teacher but living example of the American way of life (Kirkpatrick, 2001, p.21).

The perspective held by Lummis does hold some truth to it, even in Japan today. Although a significant amount of the racism is in a sense filtered and watered down through the media and societal influences, a lot exists in other forms of Japanese society, as shown in figure 5 from GABA conversation school advertisement. Lummis recommends that the Japanese should start thinking of English as

The language of Asian and third world solidarity, When English study is transformed from a form of toadying into a tool of liberation; all the famous

special difficulties which the Japanese are supposed to suffer from will probably vanish like the mist. Language schools [eikaiwa's] which employ only Caucasians should be boycotted. Japanese who want to study English should form study groups with Southeast Asians and together work out a new Asian version of English that reflects the style, culture, history, and politics of Asia. And then, if the Americans who come to Asia complain that they can't understand this new variety of English, they should be sent to language school [eikaiwa] (Kirkpatrick, 2001, p.21).

Figure 5 GABA, conversational English school advertisement 2012

While Lummis' recommendation maybe good in theory, there is no guarantee that the follow through in reality would be productive. Again, this recommendation represents a post war mentality. But it is a bias that hasn't completely vanished from Japanese society. The post-war period created this image within Japanese society that English speakers are American. This observation was created due to the American soldiers who occupied Japan during the war. Therefore culture does to an extent shape expectations for both the teacher and the student. If the war was with another country, the perspective would be different. Critics claim that due to learning English, the Japanese have also embraced a native English speakers' perspective of the world. Erikawa (1995) has observed that many textbooks used since the Meiji period reflected a racial bias of English-speaking authors at the time. (Erikawa 1995 in Kubota 1998, p.298). Numerous texts published in 1872 (Meiji 5) called *Mitchells New School Geography*, classified 5 people into the following groups: 'savage', 'barbarous', 'half-civilized', and 'civilized and 'enlightened'.

According to Erikawa (1995), up to the early 1970s, Native Americans and Africans described and illustrated in English textbooks used in Japan were not given an independent ethnic and cultural status. They were often stereotyped as

subject to the white, saved by the white, or attacking the white. Erikawa (1995) cites in a paragraph in a widely used textbook, *Standard Jack and Betty*, which was published in 1956 'some of them (languages) are less important, for there are not many people who speak them. English is one of the most important languages because many people use it (Erikawa 1995 in Kubota 1998, p.298).

Figure 6 English school, advertisement 2009

Kubota (1998) claims that this representation of foreigners in these textbooks [according to Erikawa] are the superiority of English, native speakers of English as well as their culture and society" (Kubota 1998, p.298). This image became the selling point for English lessons and soon, English schools nationwide began promoting these images. This can be seen with the ever popular English schools called eikaiwa's who sell this image and the English language based on a specific image, as shown in figure 6. These businesses are also one of the most popular industries to learn English.

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Figure 7 Japan today, Master Blaster, the image of foreigners in fashion August 2012

Even though foreign teachers were "superficially welcomed", Shishin (2002) claims that they were challenged and had to deal with "popular Japanese racism" (Shishin 2002)as shown in a clothing advertisement in figure 7. Nakamura (1991) claims that over time, English has become a looking glass from where Japanese are able to observe other ethnic groups, mainly minorities (Nakamura 1991 in Kubota 1998, p.298).

> The non-native English speaker, or the *Other*, is viewed as uncivilized and inferior to the Anglo-speaker of English. Learning English, a language of the 'civilized', has been one of the means for the Japanese to identify themselves with Westerners. Here the Japanese identity is split-although the Japanese are Asians, they have wished to identify themselves with Westerners, and their Asian self as well as other Asian peoples have been perceived as inferior other (Oishi, 1990; Tsuda 1990 in Kubota 1998, p.298).

This discrimination or racist attitude described by Shishin (2002) is a reaction based upon a traditional mentality towards English. Yet it is not an uncommon experience or

observation in industries like language schools or English conversation schools, and has been the norm. Braine (1999) in "from the periphery to the center: One teachers journey" details an announcement for a position in Japan,

<div style="text-align:center">English language instructor</div>

> Full-time, 35 hours/week, 25 contact hours/week…native British speaker…TEFL or TESOL diploma and university degree required. "speaker of BRITISH ENGLISH (British, Northern Irish, New Zealand and Australian people only. IF YOU HAVE A NORTH AMERICAN ACCENT YOU ARE NOT ELIGIBLE TO APPLY (emphasis in the original) (Braine 1999, p.26).

This kind of discrimination is specific and is overt in society, especially the Eikaiwa industry, and specific to one group of people.

3.3.1 The Eikaiwa

Learning eikaiwa or `English conversation' was already popular when Douglas Lummis began to teach English in 1961 in Japan. A few years later, he wrote an essay titled, `*Ideorogi to shite no eikaiwa*' (`Eikaiwa as Ideology') (Lummis, 1976), He was concerned with the issues of beliefs behind the practices involved in eikaiwa. Lummis (1976), like Shishin (2002) claims that the world of eikaiwa in Japan is racist in terms of hiring, paying, and advertising practices, as well as in the concept it promoted in textbooks and classes about English (Shishin 2002).

Figure 8 Larry Rodney and Glen Schroder, Stereotyped images of a comical character called charisma man 2012

3.4 Charisma man, reality or myth?

In light of the perceived image of the "perfect" teacher, a comic was created in 1998 called Charisma man, which depicted the image of the "ideal" English teacher. He is tall, handsome, with blonde hair and blue eyes, and popular amongst the ladies. This comic was created by Larry Rodney, and carried on by Neil Garscadden, Wayne Wilson and Glen Schroeder; the comic illustrates Western men in Asia as the "hero". The hero is a skinny, dorky guy from Canada that arrives at the airport in Narita and immediately transforms into a Hulk-like, strapping, capable, gorgeous hunk–from the perspective of the locals (Charisma man, 2012, www.charismaman.com/). This comical character was created to poke fun of the stereotyped image of teachers in Japan and how they are expected to fit into these roles in Japanese society.

These men move to Japan, and encounter instant prosperity, a prestigious position in society and have a flock of gorgeous, subservient women to choose from. It isn't clear where or how this comic came to light, but it seems that this is the long-standing image of English. Does society play up to this image by supporting it and selling this to their customers or are they helping to defeat this image and recognize the English language and professionals associated with teaching to a more professional and respected image? Does this caricature hold any truth for the English teachers in Japan? How has this image been ingrained into society and to what extent, if any, does it affected English teachers? Are teachers in the field simply viewed as funny entertainers for a 90 minute lesson? Or are they viewed as serious professionals in the education field dedicated to

improving the proficiency of English language learners? The line between entertainer and teacher is a fine one.

Figure 9 GEOS, conversational English school advertisement 2007

While it is true that some language schools only hire teachers that "fit in", the non-standard teacher identity has subtlety become accepted and more of a common practice in Japan which is visible through the change of requirements of the hiring process of certain companies, as well as in advertisements that use more of a variety of foreigners to promote English classes, as can be seen in the advertisement from GEOS in figure 9. In the example of job requirements from Braine (1999), to this recent job posting, the requirements are very different in terms of wanting the teacher to fit a more general image and not so much the stereotyped image of the "charisma man or woman".

Company: Berlitz Hamamatsu Language Center (ベルリッツ浜松ランゲージセンター)
Location: 浜松市, Shizuoka
Post date: Aug 10, 2012
Job Category: Teaching / Education
Work Type: Contract / Experienced (Non-Manager)

Salary: ¥250,000 ~ ¥260,000 / Month Negotiable

Requirements

- English: Native level
- teaching qualifications and business experience preferred
- commit for minimum of 1 year or more
- excellent organizational and communication skills required
- Visa sponsorship available

(Gaijinpot classifieds, 2012 www.gaijinpot.com)

Even though, culturally ingrained perception to an extent shaped the image and expected experience of the language, a change and demand for someone against the norm is becoming increasingly popular. McKay (2003) contends that culture influences language teaching linguistically and pedagogically. Linguistically, the semantic, pragmatic, and discourse levels of the language are affected. Pedagogically, the choice of the language materials and the cultural basis of the teaching methodology are taken into consideration while deciding upon the language materials. For example, some textbooks provide examples from the target culture; some others may use source culture materials (Mckay, 2003, p.75http://www.tesol.org/pubs/articles/2003/tm13-4-01.html).

Regardless of the textbook used there is still the issue of racially biased views represented in the English textbooks and classes. Kubota (1998) claims that in learning English, the target language and culture that are to be emulated have been romanticized and simplified and given a stereotype. Lummis (1976) also adds that the images of countries like the United States that are used in some eikaiwa classes are what native teachers hope the country to be, not the reality of what it is (Lummis 1976 in Kubota 1998, p. 296). The negative aspects of the country are not highlighted which adds to the façade of the world of English. Nakamura (1991) suggests that there have been numerous textbooks published portraying 'amusing' illustrations as well as having trivial topic content (Nakamura 1991 in Kubota 1998, p.298). There appears to be next to no critical thinking necessary and contains shallow comprehension of the English language and culture.

In the textbook Expressways A, was developed to be used in an English language program for junior and high school students in Japan during the 1980s. Otlowski (2003) claims that this textbook is racially biased due to the

…lack of representation of minorities throughout the text… out of more than a hundred illustrations and pictures in the textbook, there are only four that depict someone who may not be 'white'…the pictures showing classrooms in both the United Kingdom and the USA, all the students are white (Otlowski 2003).

With texts like the aforementioned containing such superficial images of English language education, it is no wonder that the image associated with foreigners is to have a good time, and stereotyping all of them as being fun and possessing basic knowledge. What seems to be ignored is the fact that English is a very important gateway into the international community, and the language is profound and very emotionally. These images of what English is perceived to be was ingrained culturally, but are they really the same within society and the media or have they changed? This is something that will be explored in the following paragraph.

Chapter 4 CULTURAL REVIEW

4.1 Culture and the Influence of Confucian Thoughts in English Language Education

Figure 10 GABA, conversational English school advertisement 2009

As seen in the previous section, the exposure of a culture to foreigners and foreign languages often results in cultural changes that are reflected in the introduction of loan words, and also in the introduction of new ways of perceiving our environment. As explained by Kroeber & Kluckhohn, "[c]ulture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols constituting the distinctive achievements of human groups […]"(Waters 2009, p.427). The change or introduction of new symbols and to represent a change of culture in itself, a way of innovation that reflects in a number of different levels beyond language.

While the phenomenon of globalization is bringing about cultural changes around the globe, not all cultures and societies are equally receptive to change. Waters (2009) taken from the module essay 5, uses a hierarchy of interconnected subsystems illustrated in the diagram below to explain what he calls the "core of innovation context" (Waters 2009, p.429). There are six curves in this diagram; every curve symbolizes a sub-system with culture being the outer most sub-system, followed in tow by the political, administrative, educational, and institutional with classroom innovation found at the core. Each curve is said to be in a hierarchical relationship connected to the outer curve, which is culture, making it the more powerful and the main influence affecting the inner weaker rings (Waters, 2009, p.429). The cultural sub system is perceived as

> exerting a strong influence on the nature of the political and administrative sub-systems which in turn shape the nature of the educational sub system and thus the characteristics of teaching institutions and what happens in the classroom which they contain, which attempt to analyze operational environments in terms of scientific technological, economic, political, and other trends (Waters, 2009, p.429).

Based on diagram 2 by Waters (2009) it is clear to see how culture is the larger encompassing force to receive or reject change in a given society. Whether or not there is an openness to change depends on the culture, which by its embracing force affects all sectors (Ali, 2010, pp.5-6).
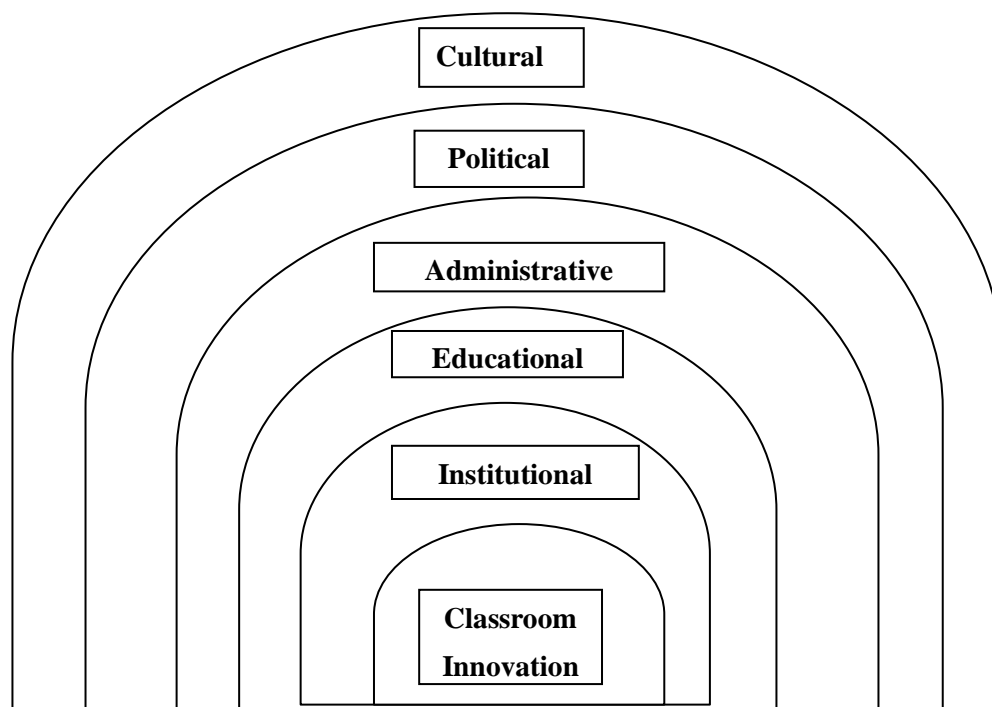
Diagram 2 Waters, 2009, pp.428 the hierarchy of interrelated subsystems in which an innovation has to operate (Kennedy 1988, pp.332 in Waters, 2009, p.428).

Waters (2009) diagram 2 is useful to explain the overall resistance of the English language education in Japan. While Japan's exposure to Western ideologies and languages has been important in Japan's efforts towards modernization, the most basic foundations of Japanese culture have more or less stayed the same. Japanese culture is deeply rooted in Confucian precepts, which are still manifested in various aspects of Japanese society even today. Confucian thought came to Japan around the 4th century. Its ideology rippled down through every aspect of the society, from politics to the education system, impacting the Japanese way of life from the largest sphere of culture to the more trivial interactions among teachers and students in the classroom. One of the teachings of Confucius explains problems in life are a consequence of people abandoning so called "stations" in life and deserting the path of virtue. Confucius highlights, that recognizing

> …ones place, being satisfied with it working hard and studying hard…the key to restoring social and political harmony was through proper outward conduct know as li, having human benevolence by rulers is known as jen. When these elements are in perfect symmetry, harmony would exist on all fronts of society…children loved their parents (hisao), citizens obeyed their rulers (chung), friends and business partners treated each other with mutual trust and

respect known as (yi)" (Chung,__(1995), pp. 31-32 in Hadley 1997 http://www.nuis.ac.jp/~hadley/publication/keiwakokusaika/culturaltefl.htm#_e dnref8).

This harmony stemmed from having educational discipline, which can be seen in figure 10, symbolizes the students' dedication to studying English.

Confucius maintained that if one learned to create balance in all aspects of his life, he might become a superior man. The route to this balance comes from the virtue of being scholarly, being an ethical individual and possessing the moral fiat to teach others the proper way to live (tao) (Muller, in Hadley 1997 p.3). Being balance the most fundamental aspect of Confucius ideas, it is evident that change in any form represents a disruption of balance, which is undesirable. This idea added to the already existing biases on foreign language acquisition, represented a further obstacle for the introduction of English learning. English language seen under these ideas represented and represents still until today a threat to core of Japanese culture.

Regardless of the threat of introducing a foreign language and culture to the traditional Japanese environment, English education has been introduced as a formal subject in public elementary schools. As expected, this policy was meet with some opposition, mostly based on the claim that the introduction of a foreign language would result in the loss of tradition. *The Japan Times* newspaper reported that "Ibuki shares Abe's [view] of placing greater emphasis on reviving traditional values and social norms [and is] reluctant to introduce English education as a formal subject at public elementary schools" (Sergent, 2009, p.16). Sergent (2009) suggests that "if the study of Japanese promotes traditional values, then English (that is, the language which denotes an international outlook) can only impede such values" the idea of English in Japan Sergent, 2009, p.16). The role of the teacher then becomes critical and seen as a mediator in promoting and impeding values.

4.1.1 The role of English Language Teaching Methodology in Japan
The role of the teacher is the main difference between English education in Japan and in other countries. In Asian society and Western society, the expectation of the teacher is significantly different, affecting the students' image of the teachers' role and the expectations of the student as a learner. The clear knowledge of the educational culture becomes important, because it defines the roles of those involved in the process of

learning ensuring the success of the process of education. This could be why the eikaiwa industry is so popular, because it offers something new and exciting.

4.1.2 Rote learning and Japan

However, when different styles of learning come together, sometimes the differences can result in unexpected outcomes from both the teacher and the learner perspectives. It isn't to say that it is the fault of either, but it may be due to the clash of personal beliefs about education or personal cultural background. In Japan, classroom teaching continues to be largely teacher centered which does not foster student interest or motivation for learning or to develop the student's individuality (Tavakol, Dennick 2009, p.373). But for the purpose of learning symbols commonly found in the Japanese language, repetition is needed for symbols to be retained. Students are often learning passively with the main goal of passing examinations (Wedell 2003, p.446). Culturally, however, repetition has been valued by Japanese people as "a route to understanding" (Tavakol, Dennick 2009, p.372). In accordance to Confucius ideas, in Asia it is commonly believed that repetition leads to knowledge.

> Read it one hundred times, and understanding will follow spontaneously…and seeing knowledge without thinking is labor lost; thinking without seeing knowledge is perilous" (Tavakol, Dennick 2009,p.373 Purdie et al. 1996).

This concept in the Confucian tradition portrays how culture can influence the learner and how it connects to the student's cultural background. These thoughts by Confucian have not only affected the mind of the learner, but it also has a strong influence on the minds of educators and impacts what cultural beliefs a teacher equips themselves with as they enter the classroom. This could be part of the reason Japanese teachers tend to use rote learning and native English teachers use communicative language teaching.

4.2 Communicative Language Teaching in Japan

Communicative language teaching is commonly used in most English language classrooms in Japan. CLT started in the late 1970s in Europe and rapidly developed in the early 1980s. Ever since then, it has been established and acquired the status of a new dogma (Hu 2010, p. 94). CLT has drawn extensively on developments in sociolinguistics, discourse theory, psycholinguistics, applied linguistics, and second-language acquisition research that have occurred largely in the West. Consequently, it is based on a broad set of tenets about the nature of language and language learning (Hu 2010, p.94).

CLT unlike traditional language teaching methodologies is the notion of communicative competence, rather than using linguistic competence alone, as the main goal of language teaching and learning (Brown, 2001, in Hu, 2010, p.95). Communicative competence, as Canale and Swain (1980) propose,

> consists of grammatical competence- having knowledge of the linguistic system of the target language, sociolinguistic competence - having an understanding of the dynamics of communication in social contexts, discourse competence -the ability to interpret individual elements of a piece of discourse in terms of their interconnectedness and their relationship to the entire discourse, and strategic competence- the ability to employ various strategies effectively to get communication done (Hu, 2010 p. 94).

CLT is humanistic in nature and very different from the rote learning system used in Japan. Richards and Rodgers (1986) summarize the assumptions of CLT as three main points:

> (1) Activities that involve real communication promote learning;
> (2) Activities in which language is used for carrying out meaningful tasks promote learning; and
> (3) Language that is meaningful to the learner supports the learning process.
> (Richards, 1986, Rodgers 1986, p.72)

Based on these assumptions, learners are expected to communicate in the target language and build on what they know to communicate with the people in their environment. This could be the why so many language school use this method because it promotes communication competence which is something Japanese students are not equipped to do based on the structure of the education system which is rooted in route learning even today.

The method of Communicative competence includes the following aspects of language knowledge:

- Knowing how to use language for a range of different purposes and functions,
- Knowing how to vary our use of language according to the setting and the participants (e.g., knowing when to use formal and informal speech or when to use language appropriately for written as opposed to spoken communication)
- Knowing how to produce and understand different types of texts (e.g., narratives, reports, interviews, conversations)

● Knowing how to maintain communication despite having limitations in one's language knowledge (e.g., through using different kinds of communication strategies) (Richards, 2006, p.3).

From personal experience, this perspective of language learning is considered new to the eikawa industry. It has become a popular objective that most schools have included in their mandate for learning. Even though this perspective seems perfect there are however some limitations.

4.2.1 Benefits and limitations

Teachers using the communicative language teaching method have a few benefits as well as limitations. In communicative classrooms teachers talk less and listening more, they "become active facilitators of their students' learning" (Galloway, 1993, http://www.cal.org/resources/digest/gallow01.html). The teacher transfers roles and becomes a guide for the students when using this method. The teacher must organize exercises and act as an observer, monitoring the usage of language and assist only if necessary (Galloway, 1993, http://www.cal.org/resources/digest/gallow01.html). The limitation to this is that in a society like Japan, it is unlikely that this would work in a Japanese classroom for a few reasons. Since Japan is deeply rooted in Confucius teachings, and holds the teacher as the most important focal point in the classroom, adapting to the CLT method maybe out of the cultural norms. During a communicative activity the classroom is not quiet and can get quite loud at times. Since the students do most of the speaking (Galloway, 1993, http://www.cal.org/resources/digest/gallow01.html). It can be challenging for the teacher to settle the class and get things under control. It has been observed that Japanese classrooms have quite a number of students, the numbers usually range from 30-50 in one class. Using CLT gets the students moving, up and out of their seats interacting with other students and finding information through talking. These kinds of activities from a Western perspective can be useful for getting the energy flowing but in a classroom where that is teacher centered it might be difficult to reverse the roles of control and power to the students. However, due to the increased responsibility to participate, CLT allows students to find and gain confidence in using the target language in general. Students become more responsible managers of their own learning (Galloway, 1993 http://www.cal.org/resources/digest/gallow01.html). Again changing roles and allowing students to explore on their own may not be successful because the students might be lost without the teacher directing them.

4.3 Resistance to English and attitudes to Communicative Language Teaching in the Japanese education system

English is one of the languages that have had the most prominent affect on the Japanese culture (Matsunaga, 2010, pp.71). It wasn't till after the war that it spread across society affecting everything from the culture to the education system. It has in a sense conquered biases, stereotypes and has made its way into schools and has become recognized as an important skill to possess for the future and connecting with other cultures. A majority of elementary, junior high school and high school students are learning English, but almost none of them are given the opportunities to learn other foreign languages (Nakamura 1991 in Kubota 1998, p.303) until post secondary education. It is an asset to be able to use more than one language, but having it as part of the education system in a country like Japan has been challenging. English has been in Japan for centuries, but making it officially part of the education system has be a controversial issue for some time. One of the ministers, was quoted as saying

> "I wonder if [schools] teach children the social rules they should know as Japanese…student's academic abilities have been declining and there are many children who do not write and speak decent Japanese. School should not teach a foreign language before improving the situation" (Sergeant 2009, p.16).

Despite this strong opposition to English and being integrated into the school system, the ministry of education, science and culture finally announced in 1998 that English can be introduced in elementary schools from 2002 (Ikegashira, 2002, Morita, 2002, Matsumoto, 2002, pp.3) as part of the regular curriculum. Not only is this a step towards progression but it also symbolizes the growth of acceptance and appreciation for other cultures. But there was much more that needed to change in order for learning to really show considerable results and that would have to start with a change within the manner in which the language is taught. CLT would be an effective methodology to use, but knowing how to use it would take time, and would require a deeper examination of the structure of the syllabus of the schools.

Minoru Wada, a former member of Mombusho (the Japanese Ministry of Education, Science, and Culture) is proud of the new development and inclusion of the English language education by the Japanese government. The introduction of a communicative syllabus, combined with programs like the Japan Exchange and Teaching (JET) Program, and overseas in-service training for teachers (Savignon, 2002 pp.24-26), all reinforce growth, acceptance and attempts of Japan becoming more *kokusaika*

(international). Savignon (1993) claims that the 'mombusho' was supportive about classrooms becoming more "communicative", and encouraged the use of more "communicative activities" but teachers felt controlled by a structural syllabus that was too rigid, and contained a strict sequence of grammatical features (Savignon 2002, pp.24-26). The notion that learners could only speak about their experiences in the second year of study, even when past tenses were introduced, was considered a limitation in learning that restricted communication(Savignon 2002,pp.24-26). However, with a new national syllabus, the structure became more relaxed and teachers were given more autonomy in shaping the sequence for introducing syntactical features. The theoretical foundation at the core of the curriculum change in Japan includes (Canale and Swain 1980) a model of communicative competence and the theoretical classroom model of communicative competence, or ''inverted pyramid,'' proposed by Savignon (1983).

The current efforts of reform ELT in Japan will continue to be successful if involvement of Japanese educators, native English speakers and the government work together to build an overall awareness of English and the territory that comes along with learning a language. Not only does careful consideration pertaining to the communicative ability of the students need to be considered, but how the approach the language in a respectful and mindful manner. This does not only apply to English, but to all learners of languages. When you learn a language you are learning about a culture and also representing your own culture. This could be a main difference in the approach between native and non native teachers in terms of how they deal with addressing culturally sensitive material and teaching language learners to be mindful about other cultures.

4.4 Native Speakers vs. Non-native speakers
It has been culturally ingrained that a person who speaks English is usually American, Caucasian which was a stereotype that was influence by the war. To break out of this mind set has been a challenge but Japan managed to change some of the stereotypes that were influenced after the war, however, not all post war influences were negative. As a result of the war, English embedded itself in Japan and has become part of Japanese society and gradually accepted as a necessary skill for the future. It became established as a regular class in the Japanese education system and is a requirement for university entrance exams (Seargent, 2009, p.45). However, students don't want to learn English from someone who has as Asian face, the stigma attached to that is that they are Asians, and English is not supposed to be an Asian person's language, or at least that has been

the perception (Kubota, 1998, pp.298). Taking into account the history of English in Japan it can be understood where that logic and influence comes from.

Both foreign and Japanese teachers are portrayed differently by society, the student expectation maybe swayed. Hsu (2009) found that "Japanese students have an expectation of foreign teachers as being overtly friendly "always smiling" and an entertainer in the classroom…one teacher commented that perhaps students might be seeing "these classes [English classes] as a way to have fun" (Hsu 2009,p.39). The media and society has promoted images of the ideal teacher and buying into the stereotype by using these images in advertisements that represent these images of foreign teachers having fun. This could be the main difference between native and non native English teachers. "For example, native speakers are assumed to be superior in linguistic competence as compared to non-native speakers and are considered owners of proper, authentic English" (Widdowson 1994 in Shin 2009,p.3).

It has been observed that Japanese teachers of English rely heavily on Japanese to teach and explain, and the students are spoken too with minimal chance of practice in the foreign language. This is reminiscent of the teacher based approach which is still commonly used in Japanese classrooms today. Native teachers do however tend to use the CLT method in language classrooms because since it promotes the use of language, elicits more from the students and gets them actively involved in the communication process. Using the target language for learners does have its advantages but it can be problematic for lower level students who might lack sufficient enough vocabulary to express themselves clearly.

Braine (1999) suggests that there are vast differences between native and non native speakers of English. He outlines these differences as;
● Language proficiency
● Teaching practice (behavior)
● Differences in teaching practices due to discrepancies in language proficiency
● Both teachers are equally good teachers on their own terms.
(Braine, 1999, p.14).

Non native speakers may lack the creativity to change the lesson plans and might solely stick to the set structure of the textbook without taking into consideration the students' individual learning styles, learning goals and learning needs.   On the other hand, they

are also credited with having a more conscious knowledge of grammar, language learning experience so they can relate with students which makes them good role models, they can also be empathetic towards language learners (Braine, 1999,p.3). They might also lack the ability to teach material that is culturally sensitive and approach social issues that might be considered controversial. This could be culturally ingrained, since it appears to be similar to the Confucius teachings of maintaining a kind of balance within life in order to attain virtue. Kubota (1998) suggests that

> …acquiring the communication skills in the dominant language does not necessarily lead to the rejection of one's linguistic and cultural identity, since meanings are not fixed but multiple (Delpit 1992, p.301 in Kubota 1998, p.304).

Although as a teacher, it is necessary to assist students with the development of their own identities, their cultural ideologies don't need to be compromised, and a healthy balance could be maintained between cultural beliefs and the new manner of teaching. English foreign language teachers are important to education because of their differences from Japanese teachers. Mckenzie (2010) claims that

> "a native speaker of English provides a valuable opportunity for students to learn living English and to familiarize themselves with foreign languages and cultures…In this way the use of a native speaker of English has great meaning…Therefore, for the enhancement of the teaching system, the effective use of native speakers of English…[has been] promoted" (MEXT, 2003:point 2.2 in Mackenzie 2010,p.11).

Hsu (2009) claims that "Japanese culture is notoriously insular and often lacking awareness of other cultures beyond stereotypes" (Hsu 2009,p.395) for this reason, EFL teachers are necessary. A native speaker, being exposed to a different methodology, culture, and belief system might be more willing and at ease to approach themes or topics that might be considered 'taboo'. They tend to be more experimental in terms of using textbook content and drawing connections between that and the students' immediate society, therefore making the context more realistic.

In Japan, students have a strong preference for a person who doesn't have an Asian face. The stigma attached to that is that they are Asian, and English is not and Asian person's language. Native speakers, unlike some non-native speakers, might also tend to take

content out of the text book for an in depth benefit, which might be favorable to students since it might be something they haven't experienced before.

Chapter 5 EMPIRICAL RESEARCH

5.1 Research

In order to complement the above historical and literature review on the topic of the influence of media in English teachers' image and its impact on language education in Japan, this study also includes the present empirical study. Numerous studies have expressed both the strengths and weaknesses of native and non-native teachers by student and/or teacher perceptions through surveys, interviews and journals (see chapters in Braine 1999; Kamhi-Stein 2004). While these methods have been successful, I would argue that using a mixture of methods, for example surveys and interviews can ensure a wider range of results with more detailed answers. Hsu (2009) survey of *EFL teacher values and identity in Tertiary education in Japan* is an important example of how a more extended methodology when conducting qualitative research on the topic of education can be fruitful. The mentioned author used teacher narrative inquiries through interviews as well as the transcription of teacher discussions to support her research. Based on this, I have opted to conduct teacher interviews for more in depth detailed answers that can be used. However, with student perceptions, an anonymous survey might be the best with Japanese students because they might be less inhibited whereas an interview they may feel pressure to produce what they think is expected of them, as opposed to what they really think. Not only does this type of survey protect student privacy but it can also allow the students to feel more relaxed about answering genuinely. The survey aims at answering my research questions which are concerned with how teacher identity is constructed and what role the media plays in this. The first three questions were asking students about their favorite foreign celebrity, *who is your favorite foreign celebrity? What do they look like? (3 words), what do you think their personality is like? (3 words).* The purpose of these questions was to establish the image of the participants' favorite celebrity. Questions, 4, 5, and 6 were asking about their favorite foreign teacher that they have had. *Who is a favorite English teacher you have had? What do they look like? (3 words), and what do you think their personality is like?* These questions were aimed at eliciting the image construction of their foreign English teachers (see appendix 1). The second part of the questionnaire consisted of six questions in the Likert style, regarding perceptions of English and English teachers, the students have to rate to what level they agree to what is stated.

Butler (2009) used a comprehension test, an attitudinal questionnaire where students were asked to listen and compare accents and respond to the pronunciation, and lastly, a background questionnaire where students were asked questions regarding their experiences (Butler 2009,pp.740). Although the purpose of Butler's research slightly differs, her methods for gathering information were quite thorough and produced in depth results. Due to these results, an anonymous survey will be given to students consisting of seven open-ended questions worded so that students can describe in detail their experience with English.

5.2 Methodology

A number of students from a first year university communication English course have been chosen to participate in this questionnaire. The classes total 75 students, aged 18 in first year university. These students were chosen because their level of English was at an intermediate, meaning they possess enough vocabulary to express simple thoughts, they are able to use the past and present tenses correctly, and able to ask as well as answer questions and follow up questions. There were relatively an equal number of males (34) and females (41) as compared to other classes where the male (22) to female (53) ratio is highly unbalance.

The method that best suited this area of research was a questionnaire format which has been inspired by studies from Reves and Medgyes (1994) Native and non natives in opposite trenches (Medgyes 1994, p. 28), Samimy and Brutt-Griffler (1999) perceptions of non-native students in a TESOL program. The survey aims at answering the following questions, how teacher identity is constructed and what role media plays in constructing that image, due to the lack of research in this area, the questionnaires done by Reves and Medgyes (1994), and Samimy and Brutt-Griffler (1999) were used as inspiration as to what kind of format might produce workable results. Research questions examined in the current study are as follows: Are English teachers in Japan viewed as entertainer? Is this image influenced by their favorite celebrities? Do the media have any role in how the construction of teacher image is viewed?

5.3 The Pilot test

A pilot questionnaire was designed as a test to determine if the wording of the questions would produce the desired results that could relate to the research area. Sixty five surveys were distributed to first year Japanese students. After collecting the pilot questionnaires, a majority of the responses for part one were "I don't know", "I don't

understand" or "nothing" for more than half of the surveys.

After re-working the questions in part one, the second questionnaire was distributed in hopes of creating more of a focus and controlled response. Since I was looking for connections between how participants described celebrities and foreign teachers, I thought that the best way was to use adjectives to describe each person. If the same or similar words were used, it could signify that their image of one influenced the other. For example; if one participant described their favorite celebrity as being handsome, tall, and strong, and described their personality as cheerful and kind, and also uses the same vocabulary to describe a foreign teacher they have had, then the connection could be that their image of how they perceive celebrities is connected to how they view their foreign teacher, which might affect their image of English teachers.

Part two, the Likert scale, was included as part of the survey to try and see how the participants beliefs about stereotypes about foreigners are constructed and to see if there are any links between the media, celebrities and foreign teachers. The main goals of these questions were to see if students viewed their English teacher as an entertainer, and whether or not this image was influenced by their favorite celebrities, which is represented by the media.

5.4 Procedure
This survey was distributed to about 60 first year Japanese students who were enrolled for the English communication course. They were asked to complete two sections of the survey, part one consisting of six questions, and part two consisting of eight questions. The students were given 25 to 30 minutes to complete the surveys.

Chapter 6 EVALUATIONS OF FINDINGS

6.1 Results
The surveys were then sorted between which ones had Japanese teachers listed as their English teachers, and which ones had Native English teachers listed as their favorite English teachers. The ones with Japanese teachers for question number four could not be used because the answers did not relate to my research. Also, if the answer for question one was a Japanese celebrity, or left blank, the survey was also discarded based on the fact that the information could was irrelevant.

6.2 Part one of survey results

The survey's results were then categorized and made into the chart in appendix one. The adjectives were divided up between the celebrities look and personalities, and teachers look and personality. The students were asked to used three adjectives for each question, by doing this, the results could be narrowed down and more controlled which produced more focused results. It should be noted that a majority of the students chose a teacher that they felt comfortable with.

Out of the 60 surveys, 46 surveys were used to collect data related to the research. The most frequently used adjectives were then chosen for the chart in appendix 2. The frequency of use was calculated for the celebrities look and personality and the teachers look and personalities. The results show that the most common celebrities chosen were Will Smith, Lady Gaga, Slyvester Stallone, Johnny Depp, Paris Hilton, Avril Laveigne, Brad Pitt, Miley Cyrus, Daniel Radcliffe, Paul McCartney, Tom Cruise, Madonna, Angelina Jolie and Jet Li. The foreign teachers that were frequent were Ariel, Matt, Donald, Kathy, Theo, Jose, Marta, Jay, Ron, Nat, Ken, Junior, O`neil, Alex, Tamia and Karina. *Ariel was a regular choice for the participants because she was a teacher that the participants were most familiar with, and whom they probably felt comfortable around. (*The names of the foreign teachers have been changed to protect the privacy and identity of those individuals). The adjectives that were recurrent were cool, tall, beautiful, smart, kind, tender, friendly, interesting, funny, and honest.

Using the data from appendix 1, the results were charted into a graph in appendix 2 using only the frequently used adjectives. The results were divided into three columns, the celebrity, the teacher, matches and averages. Under the celebrity column, the adjectives were divided into two more columns, look and personality. The teacher column also had the same columns. The adjectives were counted and divided into the related columns.

All the "cool" adjectives that were used for the celebrity look totaled 17, the personality 7, the teachers look 7, the teacher's personality 0, the total matches between the celebrity and teacher totaled 8 and averaged 41. Tall, totaled 15 for celebrity look, the teacher look totaled 13, the number of matches was 6 and the average was 86, this was one of the highest averages amongst the adjectives. Beautiful was used 7 times for the celebrity look and 10 times for the teacher look, there were 4 matches and averaged 7. Smart was used 2 times for celebrity look, 4 times for teacher look, 9 times for teacher

personality, had 4 matches and averaged 5. Kind totaled 1 for celebrity look, 14 for celebrity personality, 16 for teacher look, had 7 matches, and averaged16. Tender totaled 3 for celebrity personality, 3 for teacher personality, had 2 matches and averaged 1. Friendly was used a total of 3 times for celebrity personality, 5 times for teacher personality, had 2 matches, and averaged 6. Interesting was used and overall of 9 times for celebrity personality, 11 times for teacher personality, had 5 matches and averaged 82, the second highest. Funny totaled 6 times for celebrity personality, 13 for teacher personality, 3 times for matches, and averaged 46. Honest was used a total of 2 times for celebrity personality, 1 time for teacher personality, had 1 match and averaged 5. These averages were put into the graph in appendix 3 for visual clarity.

These averages demonstrate that there were 10 adjectives that were most commonly used to describe both the celebrity's and teachers. The most common adjective equated with both the celebrity and the teacher averaging at 86%, the highest, was tall which is represented by number 3 in the chart in appendix 3, followed 82% for interesting (number 20), 46% for funny (number 21), 41% for cool (number 1), 16% for kind number 17, 7% for beautiful (number 6), 6% for friendly number 19, 5% for smart number 11, and 5% for honest number 22, and 1% for tender number 18.

6.2.1 Part one discussion

For part one of the survey, the participants were asked to answer the questions in Appendix 1 using three adjectives. The three adjectives were a way of controlling the responses in hopes of getting a closer match. The results were charted in appendix 2 looking at the specific adjectives used each for the celebrity look and personality and the teachers look and personality to see if there was any match in the way participants describe their favorite celebrities and their favorite English teacher, and if the media has any influence on this.

6.2.2 Matches in appendix 2

The frequency of words used in part one was interesting because it narrowed down what the students' image was. The most commonly used adjectives were tall 86%, interesting 82%, funny 46%, cool 41%, kind 16%, beautiful 7%, smart 5%, honest 5%, and tender 1%. Even though there was an overall match of 33% which shows that there was not much of a match between celebrity appearances and personalities. However, when we look closer at the breakdown of the numbers, it is evident that participants view celebrities as mere images based on the numbers we see in appendix 1 for appearance,

participants seemed to think that foreign teachers have more of a personality that celebrities. Although this doesn't prove or disprove my hypothesis that the media influences the image construction of teacher image in Japan, but there does appear to be some slight connection between how celebrity and foreign teachers are perceived.

The fact that participants were able to use similar or in some cases the same adjectives to describe both celebrities and teachers such as; tall, interesting and funny, show that a foreign teacher in Japan from the perspective of students, does possess some attributes like the aforementioned that participants have associated to their favorite celebrities.

6.3 Part two of survey results
Likert and the literature
Narli (2010) proposed that individuals can form both positive and negative emotions or reactions regarding topics they are familiar with (Narli 2010, p.520). If someone has a good experience, or event Narli (2010) suggests that this can develop into positive attitudes, and can influence some to "like or not like and to enjoy or not to enjoy" (Narli, 2010, pp.520) any event, experience or situation.

When assessing attitudes, numerous methods such as

> …observation, question lists, incomplete sentences and storytelling as well as various techniques such as choosing the wrong one and content analysis have been employed (Anderson, 1988; Arul, 2002). However, the most prominent and widespread method for the assessment of attitude has been attitude scales (Tavsancil, 2006). Several attitude scales are being used such as Bogardus social distance scale, Thurstone scale, Likert type attitude scale, Guttman scales, Osgood emotional meaning scale (Tavsancil, 2006 in (Narli, 2010.pp.520).

The Likert scale (Likert,1932、 pp. 140) gained popularity for its extensive use of the scales which are reasonably easier to develop and manage in contrast to other scales. However, according to Travsancil (2006) "the Likert type scales responses to different statements can generate the same aggregate scores" (Narli, 2010, p.520), which may implicate the results.

Part two of the survey was constructed to form a general idea of attitudes that participants have towards English teachers. Since this section was measuring attitudes,

the likert test seemed to be appropriate because this style has been known as one of the best styles for measuring attitudes. The second part of the survey consisted of eight statements, mostly stereotypes about English teachers, and the media constructed image of English teachers (see appendix 1), using the Likert scale format. The participants were asked to respond to these statements according to strongly disagree, disagree, agree, and strongly agree. These questions were aimed at getting an idea of how the participants viewed these stereotypes and media constructed images, and whether or not they held any truth to the image of English teachers being entertainers.

The questions were, one " My language teacher resembles an actor", question two "My English class should focus on grammar", question three "All foreigners in Japan are English teachers", question four "My teacher should have a good knowledge of the English language", questions five " My English teacher should be entertaining", question six "I started learning English to understand TV shows", question seven " My teacher should be good looking", and question eight "I like to play games and have fun in English class. These questions are represented by the numbers in the far left column in appendix 5. For each question participants had a number of responses to choose from, each answer was awarded a number. For example if the response was left blank it equaled "0", strongly disagree equaled "1", disagree equaled "2", agree equaled "3", and strongly agree equaled "4". There were 46 surveys in total; the responses were given numbers so that the information could be charted in appendix 5. These were results were added together to produce the statistic in the statistic column next to the question number, then divided by the number of surveys which was 46 to get the average which is the number in the far right column.

The results ranked from highest to lowest, question 5 with an average of 3.217391, question 8 averaging 3.086957, question 4 with 3.065217, question 7 with 2.521739, question 2 averaging 2.347826, question one with 2.152174 question 3 with an average of 1.804348 and question 6 with the lowest average 1.478261. The results were shown with the averages rather than percentages because they more accurately represent the true statistics of the data collected. These averages were made into the graph in appendix 6, by using this graph as a visual reference; it is clearer and easier to discuss the results in further detail.

These results illustrate the attitudes of participants towards the English language, celebrities, English teachers and the media. The results show that the participants

strongly agree that having a teacher who is entertaining, playing games and having fun in English class are the two most important images that they have constructed about English, and learning English. This partially proves my hypothesis that the image of English teachers is that of an entertainer. The second highest average shows that participants believe that their teacher should have a good working knowledge of the English language but also their teacher must be good looking. This does prove that there is a superficial maybe celebrity like quality that participants imagine English teachers possess. These attitudes seem to be what the participants feel strong about, but on the other hand, participants expressed that their English class shouldn't focus on grammar which confirms that view that English is something fun and playful and not a serious gateway to making international connections with the business world.

The research hypothesis is refute when looking at how the participants feel that it isn't important for their teachers to be funny, and not all foreigners in Japan teach English. The fact that participants share this attitude could signify their own deeper understanding that foreigners in this country have branched out over the years and are able to handle other jobs other than teaching English. However, the lowest average in the results was question eight, participants disagreed that they started learning English to understand TV shows, which doesn't disprove my hypothesis that media influences students' attitudes about foreign teachers, but rather the students may not be aware that it does have an effect.

6.4 Implications

Translating information from one language to the next there is always a risk of not getting the full meaning. In retrospect, this has been one of the major implications. could have been the level of English used was probably too difficult, another problem was possibly the translation. Since these are Japanese students whose level of English was a mixture of true beginner and those who have lived abroad it was difficult for some students to understand the questions even with the translation into Japanese. Sometimes, taking content from one language to the next changes the meaning and doesn't produce the desired results. However, part two, the Likert scale style questions produced some sound results that could be used. This section was easy to understand.

Chapter 7 CONCLUSION

The history of how the media has influenced the lives of society all over the world is constantly changing. The media has the power to affect perceptions and change preconceived images from negative to positive. In Japan, English has progressed through society from being a motivational aid to the public after the war, to being a catch phrase on TV shows promoted by the media, a fashion trend-being advertised on clothing and being associated with status because of people within a certain class are able to afford the luxury of English lessons.

English has had to undergo many phases and has often been met with resistance. However, over the years English has moved through the ranks of society and established a permanent place in areas like the media, business, social trends and the education system and is associated with positive attitudes of hope.

In this study through the use of the questionnaire format inspired by Medgyes (1994), it has been proven that there is a slim connection between how the media influences Japanese students' perception of foreign English teachers in Japan, although this may be a question of lack of awareness. The results show that the media has influenced how Japanese students view their English teachers and has affected their attitudes towards learning English. In part one of the questionnaire, the results show a slight match in how students perceived celebrities and their foreign English teachers. Adjectives such as tall, interesting, and funny were commonly used to describe both. On the other hand, in part two with the likert scale type questions, the attitudes about foreign teachers revealed that participants strongly agreed that their teacher should be entertaining and English class should be about having fun and playing games. Since these questions ranked the highest the attitudes of students proved that media does influence the perception of the role of foreigners as being "entertaining" and this influences students to have an ingrained expectation that English should about playing games and having fun, which shows that the role of English in Japanese society is one of hope, and light hearted fun. This is in not a bad thing considering the hurdles English had to overcome in order to gain this position in society, shortly after the war, English was considered hope, in this light this image hasn't changed.

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Appendix 1

The survey questionnaire

Part One

Please answer the following in Japanese or English.

こたえはえいご、にほんごのどっちかにしてください。

1. Who is your favorite foreign celebrity? あなたのいちばんすきなげいのうじんはだれですか？

   _____

2. What do they look like? (3 words)そのかたのみためはどんなかんじですか？(3 ことば)

   _____

3. What do you think there personality is like? (3 words) そのかたのせいかくはどんなかんじだとおもいますか？(3 ことば)

   _____

4. Who is a favorite English teacher you have had? あなたのいままでのいちばんすきなえいごせんせいはだれですか？

   _____

5. What do they look like? (3 words)そのかたのみためはどんなかんじですか？(3 ことば)

   _____

6. What do you think there personality is like? (3 words) そのかたのせいかくはどんなかんじだとおもいますか？(3 ことば)

   _____

Questions Read the following statements and indicate whether you strongly agree, agree, disagree or strongly disagree. 次の文を読んで、あなたは強く同意する同意する、同意しないまたは強く同意しないかどうかを示しなさい。	Strongly agree 強く同意する	Agree 同意する	Disagree 同意しない	Strongly disagree 強く同意しない
1. **My language teacher resembles an actor.** 私の語学の先生は俳優に似ています				
2. **My English class should focus on grammar.** 私の英語の授業は、文法に焦点を当てるべきである。				
3. **All foreigners in Japan are English teachers.** 日本のすべての外国人は英語教師です。				
4. **My teacher should have good knowledge of the English language.** 私の先生は十分な英語の知識を持っている必要があります				
5. **My English teacher should be entertaining.** 私の英語の先生は楽しまなければなりません。				
6. **I started learning English to understand TV shows.** 私はテレビ番組を理解するために英語学習を始めた。				
7. **My teacher should be good looking.** 私の先生は"good looking" であるべきだです。				
8. **I like to play games and have fun in English class.** 私はゲームをプレイすること英語の授業を楽しみたい。				

Appendix 2

Sorting of the adjectives

Celebrity	Adjective Look like	Adjective Personality	Teacher	Adjective Look like	Adjective Personality
Will smith	Cool (2), thin, tall (2), seems gentle	Tender, kind, frank, manly	Staci	Buddhist priest, black, tender	Very tender
			Maikel	Fat, tall, pretty	Kind, pretty,frank
	Black skin	Interesting, friendly, loyal	David	Big, perm, loud voice	Funny, sensitive, smart
Lady Gaga	Beautiful, be flamboyant, dressing up	Happy exciting, unique	Kate	Big, beautiful, dressing up	Interesting, kind, wild
	Original, gorgeous,phil antropist	Funny, odd, tender	Staci	Cute, big eyes, small face	Kind, interesting, makes things fun
Sylvester stallone	Handsome, tall	Strong, obstinacy, quiet	Tom	Smile, handsome, gold hair	Funny, big, kind
	Cool, dandy, powerful	Strict, clever, likes movies	John	Cool, smart, short hair	Kind, dressy, wise
Johnny Depp	Acting,cool,s miling face,	Cool,interesti ng, smart	Maria	Smiling face, beautiful, popular	Funny, gentle smart, Friendship,

	Smart, cool, tall	Dandy,gentle man, friendly	Jason	Cute, dandy, white man	gentleman, friendly
	Beard (2), short hair, cool (5), handsome. Brown hair, perm, tall, kind Fashionable, dandy man, Wild, strange	Kind (4), interest(2) Gentle(2) smart responsibility Tender, tolerant	Staci	Long hair (2), big eyes, good figure Short, beautiful (3),smart, kind Pretty, average height, vigor, small	Gentle, strong, healthy, tender, short, interesting(3), funny, kind, bilingual Kind(2) funny, tender, cheerful
	Average height	Kind, funny	Rob	Cool, tall thin,	well informed
Paris Hilton	Cute, tall, beauty	Wild, cool, cute	Nick	Cool, tall, smart	Comedian, smart friendly
Avirl Laveigne	Beautiful, tall, cute	Wild	Jason	Cool, tall, smart	Gentleman, comedian, friendly
Brad Pitt	Tall, cool, brown hair	Gentle, smart amusing	Staci	Beautiful, black hair, short	Gentle, amusing, smart
	Cool, tall, good smile	Kind, manly, good smile	Karl	Tall, dandly, good smile	Kind, gentle, smart
Miley Cyrus	Beauty, slim tough	Kind, aggressive, beauty	Staci	Beautiful, interesting, eager	Kind, eager, intelligence
Daniel Radcliffe	Tall, cool, suitable for glasses	Kind, dedication, interesting	Joe	Tall, kind, cool	Kind, easy to understand, interesting

|					
Paul McCartney	Handsome, long hair, smart	Cool, charismatic, stubborn	Oliver	Filipino, glasses, very short hair	Kind, funny, massive
Tom Cruise	Wild, cool(2), nice guy	Cool(2), nice, gentle	Staci	Beautiful, nice, gentle, cute, black hair,	Gentle, scary, cool, kind, sunny, cute
	Tall, black hair	Gentle, sunny,		foreign	
Madonna	Beautiful, cool, wild	Kind, honest, relaxed	Staci	Beautiful, lovely, cute, sexy	Kind, considerate, reliable
Angelina Jolie	Cute, beautiful(2), nice body,	Honest, calm, cool (2)	Arahyonn	Funny, cool, tall	Honest, interesting, cheerful
	Tall, long hair	Kind, strong	Tolo	Beautiful, average height, brown hair	Strong, cool, ice
Jet li	Strong, cool, short	Kind, funny, friendly	Kat	Afraid, tall, cool	Funny, friendly, kind

Appendix 3

Charting the matches

part one	Celebrity		Teacher		Matches		
Common adjectives	look	personality	look	personality	Look	personality	Averages
1. Cool	17	7	7		4	1	41
2. thin	2		3				
3. tall	15		13		6	6	86
4. gentle	1	5	1	6			
5. skin	2		2				
6. beautiful	7		10		4		7
7. flamboyant	1		1				
8. gorgeous	1						
9. handsome	2		1				
10. dandy	1		2				
11. smart	2		4	9	4	2	5
12. hair	9		12				
13. cute	4		4				
14. body	5		6				
15. wild	2						
16. strong	1	5	2				
17. kind	1	14		16	7		16
18. tender		3		3	2		1
19. friendly		3		5	2		6
20. interesting		9		11	5		82
21. funny		6		13	3		46
22. honest		2		1	1		5
Totals:	73	54	68	64	38		
Average match	33%						

Appendix 4

Part one averages charted
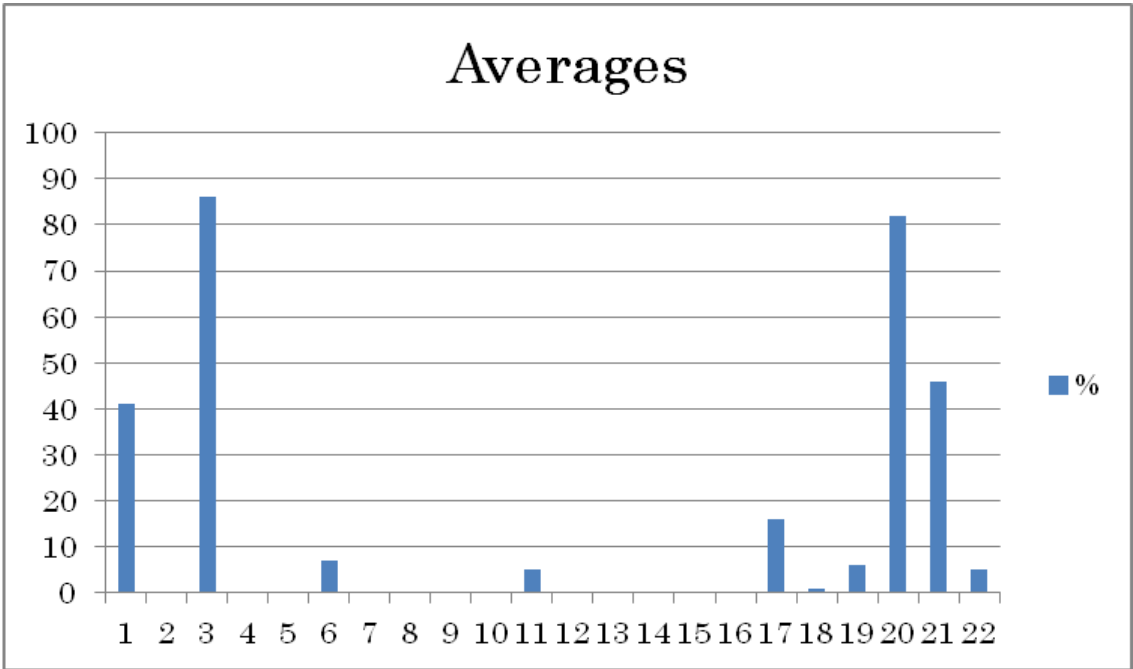
Appendix 5

Part two: The likert scale results

Part two			
question	statistic	Surveys	Average
1	99	46	2.152174
2	108	46	2.347826
3	83	46	1.804348
4	141	46	3.065217
5	148	46	3.217391
6	68	46	1.478261
7	116	46	2.521739
8	142	46	3.086957

Strongly disagree = 1,
Disagree = 2,
Agree = 3,
strongly agree = 4

*46 total number of
Surveys collect

Appendix 6

Part two: The likert scale averages charted