Culturally Colored English – 'Japanese Flavored' as a Variety of English

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Abstract: The Ministry of Education, Culture, Sports, Science and Technology of Japan (MEXT) promotes the "Project for Global Human Resources" in order to support universities in cultivating global human resources. This global education policy also promotes the reinforcement of English courses in primary education, while at the same time promoting Japanese language and traditional culture to strengthen the younger generation's Japanese identity. However, the policy has not clearly indicated what kind of English Japanese students should target. ‑This paper, based on concepts of World Englishes and English as an International Language, explains the previous attitudes towards 'nativism', describes a type of English that the Japanese use, and illustrates the movement of *Gurobaru* (Global) English towards Japanese-style English. A survey study was conducted among Japanese students to investigate such a style and observed a movement of Japanese flavored or culturally colored English. As Chinese and Singaporeans create new English that they are more comfortable to use within their culture or identify their values in English, Japanese must be aware that the Japanese are allowed to do the same in intercultural communication. This paper indicates a possible establishment, usage, and explanation of Japanese-style English.

Keywords: Japanese-style English, World Englishes, English as an international language, plain English, flavors of English

1. Introduction

In September 2013, the Ministry of Education, Culture, Sports, Science and Technology of Japan (MEXT) announced the "Promotion Project for Global Human Resources" in order that the government could provide financial support to universities with programs that promote the cultivation of global human resources. In order to cultivate the next generation of the Japanese who will play a more dynamic role on the world stage, this global education policy also promotes the reinforcement of English courses in primary education, while at the same time promoting Japanese language, traditional culture and art, history, as well as Japanese literature to strengthen the younger generation's Japanese identity. More non-Japanese ALTs (Assistant Language Teacher) have been assigned to each elementary, junior high, and high schools to promote the internationalization and globalization of students, schools, and regions. MEXT also states that Tokyo Olympics and Paralympics in 2020 are clearly targeted to the demand of global human resources to properly introduce Japanese people and culture.

    Some universities such as Bunkyo Gakuin University, Chiba University, Sophia University, Ochanomizu Women's University, Kyorin University, and others have established the curricula

for and have launched programs regarding to global human resources since 2013. They have study abroad programs, student and faculty exchange programs, international internships, and so on, with a strong focus on English. However, the aim of acquiring English ability is still unclear, and it seems that each university is struggling to discover which kind of English should be taught, as well as what kind of English should be the target for Japanese students in a global human resources program. MEXT has not provided schools with a practical guideline to follow in terms of which English to adopt in pursuit of the goal of creating viable global human resources. As F. Morizumi (2013) says, "there is no concrete explanation on what kinds of English language proficiencies the students are expected to acquire, and for what purposes" (p.139).

Unfortunately, MEXT's policy fails to state anything about World Englishes and does not include a target variety of English. It mentions 'Global English' but provides no definition of that term. Many schools tend to interpret 'Global English' to mean 'English by native English speakers.' Some university programs and researchers, however, have been contributing toward the spread of the concept of World Englishes as a counter to the prevailing notion that 'English nativism' is the best road to take towards fluency. The movement of globalism or globalization helps other schools and teachers to focus on and be aware of what is 'global English' or 'World Englishes'. This paper will provide information on the Japanese movement surrounding English as an International Language in the past, and introduce aspects of the Japanese version of culturally colored English.

For many years (and even now for many English instructors), native English has been the target for Japanese students. The mentality behind this has been, "…called the 'native speaker' syndrome by Braj Kachru (2005), has been in existence over 120 years and seems to be the deep-rooted mindset of the Japanese" (Yano, 2013, p. 84). As a result, many Japanese failed to speak like native English speakers, which left them with a feeling of inferiority. They refuse to call themselves 'English speakers', instead preferring to speak 'Japanese English'. The English spoken by Japanese, sometimes called "Japanese English", often has negative meaning associated with it, and is seen as inferior to American English or British English. Moreover, Japanese English is seen as difficult to understand by native English speakers (Miyake, 2012). And as Yano (2013) continues, "while the 'native speakerism' still prevails in Japan, English has spread globally in the paralleled speed and scale and has penetrated into social strata and domains of use, helped by the unprecedented development of transportation and communication systems" (p.85). Understanding concept of World Englishes is important for Japanese students and helps them because then students know that they don't have to speak English like native English speakers.

The global movement led by global human resources programs in Japan is pushing people forward to use English as a mode of expression, and thus by extension a means of expressing Japanese identity. For example, a survey conducted among university students had shown that students are more comfortable with the term "grandpa or grandfather" and "grandma or grandmother" to indicate an old man and an old woman. Those terms include cultural and social means of respect to the elderly and the seniority system. The survey result will be discussed later in section 3 in this paper. Also, culturally colored English expressions such as the proverb "Silence is gold", "-ne" particle at the end of sentence, "older sister" instead of "a sister", or "I

can do it before breakfast" instead of "It's easy" are used and well accepted by Japanese.

This paper will first introduce some of the previous works on Japanese English as an instance of World Englishes, and the movement of recent style of English used by Japanese students and university global programs. Then, it will suggest the possibility of establishment of culturally colored, Japanese flavored English.

2. The Concept of Varieties of English: World Englishes

Kachru's (1985) contribution to the concept of varieties of English, called World Englishes (WE), categorizes them into three concentric circles: the inner circle; the outer circle; and the expanding circle. English as a Native Language (ENL) is categorized as the Inner Circle, English as a Second Language (ESL) due to a colonial history is categorized as the Outer Circle, and English as a Foreign Language (EFL) is categorized as the Expanding Circle. Kachru's model of circles of World Englishes specifies that Englishes in the Outer Circle, such as the Englishes in India, Singapore, and Ghana, are of the institutionalized variety, whereas Englishes in the Expanding Circle, such as those Englishes in China, Russia, and Japan, are of the performance variety. Hino (2013), however, reads into Kachru's concept of World Englishes that the Expanding Circle has not been recognized as an established variety of English, and therefore speakers of the other varieties are largely indifferent towards them as a variety.

Jenkins's (2000) concept of English as a Lingua Franca (ELF) focuses more on Englishes in the Expanding Circle, and attempts to extract universal characteristics among varieties of Englishes to suggest a so-called Lingua Franca Core (LFC). However, as L. Smith (2013) points out, concepts which seek to unify a single, standard or simplified variety of English, while attractive, are unlikely to be adopted. Creating a standard form of English is perhaps not the target of studies on English varieties. In the concept of English as an International Language (EIL), L. Smith repeatedly emphasized that EIL indicates the function of the language, not the form (Hino, 2013).

This leads the discussion of what is the standard and norm of English. Among the discussion of what is standard English (Pennycook 2000, et.al), Trudgill and Hannah (1994, p.1) define standard English as "the variety of the English language which is normally employed in writing and normally spoken by 'educated' speakers of the language." This definition concerns educated speakers, but perhaps does not include non-native speakers of English. Usually, English is written and spoken by educated people in the Expanding Circle. Many English speakers of the Expanding Circle are educated speakers, but not necessarily of the standard variety.

Wang (2013) states the standard or norm of the English language as follows. "Traditionally, the English language is considered to be 'owned' by the native speakers, that is, people in the inner circle. The native speakers have the sole right to decide the 'norm' of the language: they are the 'norm providers'. However, with the rise of globalization, scholars begin to consider the right of nonnative speakers to contribute to the 'norm' of the language (Wang, 2013, p. 27)." The standards and norms of English change, as any natural languages do, due to the movement of society. English is changing on a global scale because it is an international language.

In previous studies, the concepts and functions of English varieties have been discussed and clarified, and, through this process, some forms of English in the Inner and Outer Circles

have been discovered and studied. However, forms in the Expanding Circle have been far less studied and are, as of yet, mostly not established. According to Kachru's World Englishes theory, a localized English model is preferred in a multilingual environment such as English in the Outer Circle. On the other hand, Morizumi's (2013) interpretation excludes the normative models of English in the Expanding circle. Kachru's model is mentioned as below:

"The functional polymodel position entails the use of theoretical and methodological frameworks which relate the formal and functional characteristics of English in the Outer Circle to appropriate sociolinguistic and inter-actional context (Kachru, 1992, p. 183)."

The idea of a Japanese English has long been discussed among a few academics, though it has not been accepted by the mainstream of English education system in Japan. In 1928, Saito stated "the English of the Japanese must, in a certain sense, be Japanized" (Saito 1928, preface). However, many official English textbooks[1] used in Japanese schools don't recognize or accept the concept of English varieties, except one kind of textbook, called *New Crown*. The statement below was excerpted from an English textbook for junior high school students in 1980.

"At one time English was the language of one particular nation. It was the language of England, but it is no longer so. Many peoples in the world have used English as a common language for a long time, and you can call it an international language" (*New Crown 3 English ver. 955*, Nakamura & Wakabayashi, 1980, p. 89)

In 1992, Morizumi used the term 'Englishes' for the first time in a textbook.

"Now English is not merely the language of Britain. It is not only that of the United States either. It is the language of a variety of people throughout the world. Australians speak Australian English, Indians speak Indian English, and so on. This is the age of 'different Englishes'" (*New Crown 3 English ver. 904*, Morizumi, 1992, p. 69)

Then later, Shimozaki introduced a statement by Larry Smith in an English textbook for high school students in 2006.

" 'Now it's not native speakers that are moving English forward,' said Larry Smith, a professor of international English (World Enlaces). 'It's the non-native speakers, the people in Singapore, the people in Malaysia' " (*Crown II*, Shimozaki, 2006, p. 87).

Morizumi, who suggests EIAL (English as an International Auxiliary) writes in an English textbook, "Values are different from nation. When we put into our values into English, we may need to change some English logic. For example, consider the following utterances which some Japanese are likely to say: *There is nothing, but please help yourself. This isn't delicious, but please help yourself.* These expressions are based on the Japanese sense of modesty. If we could not express our traditional Japanese way of thinking or feeling in English, we would lose our sense of self-identity. In order to have English really internationalized, we may have to put our local identities in the English we use" (*Exceed English Reading*, Morizumi, 2008).

Each year *New Crown* is used by approximately one third of all junior high-school students in Japan. Based on these numbers alone, the concept of different English varieties is one that

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[1] The Ministry of Education, Culture, Sports, Science and Technology of Japan inspects textbooks published by some major publishers and provide official "inspected" marker to them. Most schools, especially public schools, use inspected textbooks.

might have been spreading out to students gradually, but the form or the target of English used by Japanese is still unclear. Many scholars agree that while the English model should be one of the Inner Circle Englishes, the outcome should be that of Japanese.

"Japanese English" has been studied and proposed as an option by Suzuki (1975), Watanabe (1983), Oda (1989), as well as some others in the past, however, Morizumi (2013) argues that there were basic principles, such as forms and practical usage of Japanese English as an English variety, which were not fully discussed. Therefore, investigating and introducing English that has been used by Japanese people would help Japanese-style English to be recognized.

3. Survey among Japanese University Students

In order to investigate some tendencies and collect some samples of Japanese-style English, the author conducted a survey among university students. According to Gao (2002), when speaking English, Chinese children address men and women who are about the same age as their grandparents as "Grandpa" and "Grandma". The Japanese share a similar sense of respect for the elderly with the Chinese, therefore the author tested Japanese students on how they address old men and women.

From October to December of 2013, a simple survey was taken in the classrooms of university students in foreign language departments at Bunkyo Gakuin University. The author showed the students some illustrations: a man, a woman, an old man, and an old woman. The students were asked to answer who they are in English. The total of 121 effective responses was collected. The result showed, 65.3% addressed the old man as "grandpa or grandfather", and 61.2% addressed old woman as "grandma or grandmother".

Illustration of a Man			Illustration of a Woman		
man or male	99	81.8%	woman or female	70	57.9%
father	13	10.7%	mother	39	32.2%
uncle	4	3.3%	aunt	5	4.1%
other	5	4.1%	other	7	5.8%

Illustration of an Old Man			Illustration of an Old Woman		
old man	31	25.6%	old woman	28	23.1%
grandpa or grandfather	79	65.3%	grandma or grandmother	74	61.2%
other	11	9.1%	other	19	15.7%

Figure 1. Illustration of Man, Woman, Old Man, Old Woman – Who Are They?

In Japanese society and its language, people usually refer to old men as 'Grandpa' and old women 'Grandma' even without any kind of family relations. Similarly, people call any middle-aged man 'Uncle' and middle-aged woman 'Aunt' in Japanese language. In the Western area of Japan, for example, in Osaka, people refer to them as 'Father' and 'Mother'. One might say, "there was a Grandmother (or a mother) standing in the subway train, so I gave her my seat". For many Japanese with a sense of respect to seniors, it seems rude and inappropriate to call someone who is older than he/she "a man" or "an old man". This sense of seniority and politeness doesn't change when they speak in English. This type of English use can be called culturally colored English or Japanese flavored English.

Gao's (2002) study indicates a similar result with Chinese English. "… for a Chinese child and even adult to address someone 'Uncle' or 'Aunt' who is about his/her parents' age; 'Grandma' or 'Grandpa' who is about his/her grandparents' age is the standard mode of addressing someone politely" (Gao, 2002, p.111). Gao explains that foreign language speakers of English with Chinese cultural background find it difficult to avoid the obligatory politeness when they interact with people. In Chinese culture, it is important to address someone with the appropriate title according to social status, relationship, gender, and age. In this sense, Chinese and Japanese share the same sense of seniority/hierarchy in their culture and this is, in turn, expressed in their Englishes.

Also, Japanese prefer to indicate whether 'a sister' or 'a brother' is older or younger, because seniority is an important factor to take into consideration when deciding on the level of politeness in one's speech. Therefore, Japanese tend to say, "This is my younger sister. She is two years younger than I am," instead of "This is my sister," which is an expression American would usually use (Haida, 2013). There is not an equivalent word for simply stating 'sister' or 'brother' in Japanese language. It is either "imo-to (younger sister)", "ane (older sister)", "oto-to (younger brother)", or "ani (older brother)". Such features of the mother-tongue language also draw possible Japanese-style English.

Japanese society, which is in the Expanding Circle, does not require the use of English within the country. English is not required to communicate between Japanese. Japanese use English only when encountering a non-Japanese, which is in a low-context[2] situation. In a low-context situation, one must explain more about the background of cultural and social contexts. This invariably requires extra words and phrases. In Japanese-style English therefore, it is necessary to employ more words to indicate what they need to say and deliver a message effectively. The author translates stories from the traditional Japanese performing art of Rakugo[3] into English,

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[2] According to Hall (1976), low context refers to societies where people tend to have many connections but of shorter duration or for some specific reason. In these societies, cultural behavior and beliefs may need to be spelled out explicitly so that those coming into the cultural environment know how to behave. And high context refers to societies or groups where people have close connections over a long period of time. Many aspects of cultural behavior are not made explicit because most members know what to do and what to think from years of interaction with each other. People have strong boundaries, less verbal, more internalized communication. Japan is considered as one of high context societies.

[3] Rakugo is Japanese comic story telling with a history of over 400 years. Stories consist mostly of conversation, which is performed by a single performer acting out different characters in the story.

and has performed at different locations around the world since 1997. During the course of hundreds of shows, the author has translated over 40 stories. In order to get the messages in English over to the different cultures, the scripts have become much longer than the original Japanese scripts because extra scenes with new lines must be added to explain some of the cultural values, customs, even language that is peculiar to Japanese (Oshima, 2011b).

In a low-context society people use more words, and thus spend more time talking to understand each other. In a high-context society like Japan, people tend to talk less because common sense and non-verbal communication skills cover what has been left unsaid. According to Furuta (2008), the average time American adults have conversation per day is 6 hours and 43 minutes, and the average of Japanese adults is 3 hours and 31 minutes. These numbers indicate many things, but one of them is certainly that it takes more communication to understand one another in a low-context society. Japanese English learners need to understand that it takes more than one word of English to translate a word of Japanese.

It might be necessary in a Japanese-style English conversation to dedicate much more time than is necessary in Japanese alone to explain the background and reasons of the culture. Speakers of Japanese-style English might require more words during the course of conversation because the speaker is in a low-context environment.

There is a sense in Japan, as evinced by proverbs such as; "Silence is gold", "Mouth is a cause of misfortune", or "The unsaid is flower" that speaking less is seen in a positive light. When one speaks more than is necessary, this is seen as undesirable and can leave one open to criticism. However, being able to explain one's own identity is a necessary communication skill in a low-context society. Because of this, Japanese speakers of English are being required to speak more, which could possibly lead to the establishment of a Japanese-style English.

4. Concept of *Gurobaru* English (Global English) in Japan

The term *Gurobaru* English (Global English) is popularly used in Japanese society. With the global human resources project led by MEXT, the academics and instructors in English education are being forced to define what is *Gurobaru* English for Japanese English learners, including children in primary education, university students, and business persons. *Gurobaru* English is a concept involving varieties of English. I suggest that the variety includes 'plain English', which is a simple style English based on native-like English, without cultural or social background required.

For example, the expression "It is easy," would be plain English, or the simplest expression with neither cultural nor social colors within. Whereas, "It's a piece of cake," is an American or British expression meaning "it is easy," that has been culturally colored. In Japanese-style English, sometimes "I can do it before breakfast," is used (Honna, 2013). It is a direct translation of a Japanese proverb meaning that something is so easy that I could even get it done between the time that I wake up and have breakfast.

Figure 2 below shows the difference between simple plain English and culturally colored English in the concept of Global English (Bunkyo Global Career Institute brochure, 2013). The figure can be explained as flavors of yoghurt. Plain yoghurt doesn't have any flavor other than the simple taste of yoghurt, which is widely and easily accepted by many. Plain English is

also very simple, with no colors of culture, country, or ethnicity. Whereas flavored yoghurt has different colors, smells and flavor, and people have a preference. Similarly, culturally-flavored English is different by region and each one is influenced by the identity of the people of the area in which it is spoken. This explanation of the concept of Global English has been very well received by high school and university students, and, in 2013, Bunkyo Gakuin University was successful in getting students to enter their new program called the Global Career Institute.
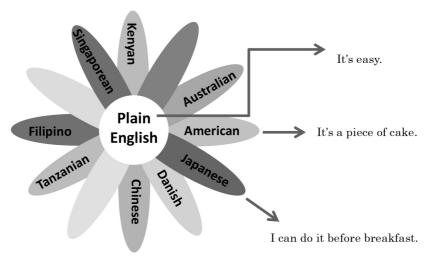
Figure 2. Different Expressions in Plain English and culturally colored English
*Figure created and arranged by author in *Bunkyo Global Career Institute* (2013, p.12)

Not all non-Japanese English speakers can immediately understand "I can do it before breakfast". It may take some explanation to deliver the message, and indeed it should come with extra explanation because any Japanese saying it would be speaking English in low-context situation. In traditional English education, students learned "it is easy," and "It's a piece of cake," as standard English, not "I can do it before breakfast." Learning plain English is essential, but learning other varieties of English is desirable. Students of English can be taught a model English, but the outcome of English by Japanese learners should be different. Honna (2013) has been suggesting a process of English learning for Japanese as follows. He adds the output of this equation cannot be American English, which is something English educators used to target.

$$\text{Input} + \text{Program} = \text{Output}$$
$$\text{(e.g. American English)} \quad \text{(Japanese learner)} \quad \text{(Japanese English)}$$
$$\text{(Honna 2013, p.143)}$$

What should be done in English education for Japanese learners is: 1) understand that there are a number of Englishes to identify for the speakers, 2) acquire the ability to apply a model

English so that speakers might express Japanese values, and 3) understand that it requires more than words and sentences to translate Japanese into English.

Many Japanese speakers are not used to explaining Japanese values and concepts even or especially in Japanese language, because they are usually speaking in a high-context environment—it does not take any explanation among Japanese people. This is something learners need to work on in an English speaking environment.

Miyake (2012) examined levels of understanding of Japanese metaphors among non-Japanese English speakers when they are directly translated into English. According to Miyake's studies, expressions such as "cut off someone's neck (fire someone at work)", "to have another stomach (extra space for sweets)", and "to pull one's body back (to back off)" are highly understood by non-Japanese English speakers. I would argue, that even if not understood at once, one should have the ability to explain the meaning and background of those metaphors. As Larry E. Smith (1983) who is the founder of 'English as an International Language' and Andy Kirkpatrick (2010) who is a representative of 'English as Lingua Franca' strongly suggest, concepts of EIL and/or ELF indicate functions of the language rather than the forms of language. In order to have an ability to explain one's own culture in English, and for such English to function as EIL or ELF, one needs to have a good understanding of one's own culture to begin with.

Wang (2013) says, one needs to be confident in one's own culture and accent in order to communicate with acceptable linguistic forms over proper linguistic forms of English. These examples of metaphor expressions are a good example of a form of EIL and/or ELF. It is also an example of the English found in the Expanding Circle in World Englishes.

 Another example of global concepts in English might be the issue of names. In English speaking regions, mostly in Europe and the United States, people's names are addressed as first name and last name. However, in most Asian regions the family name comes first and the given name comes last. Therefore, using "Family name" then "Given name" is more suitable to most names in an international setting.

First Name + Last Name vs. Family Name + Given Name

Also, '-ne' '-desho' affiliation are commonly used by many Japanese English speakers. These help to moderate expressions. For example, they are used as; "Oh, your garden is so pretty ne" or "We also had a meeting yesterday, desho?" They have the same function as the '-lah' particle in Singaporean English. It is an interesting fact that many Asian Englishes or New Englishes share similar features (Sharma, 2009; Suenobu, 2013; Oshima, 2011a; Kawasaki-Tull, 2012). Japanese-originated expressions such as 'Hai, hai' (meaning, "yes I am listening to you" or, "yes I understand you, but do not necessarily agree with you") and 'Sou sou' (meaning, "yes I know," or, "yes I know what you mean") are also commonly used by Japanese in their English. Even people who work closely with Japanese businessmen, particularly in Singapore, use these expressions in their international communication, perhaps to show their understanding of Japanese culture and language.

Again, as Kachru (1985) mentions, the course of these developments of English is less and less determined by the mother-tongue (Inner Circle) users, and more by users in the Outer

and Expanding Circles. Japanese may be able to make more contributions to that development.

5. Conclusion

Language is identity. As I spent the time from the age of 17 to 23 in the United States, my English has a strong, native-like American accent. When I spoke to an audience in Singapore, Pakistan, Malaysia, and other Asian regions, I was ashamed to be asked the question, "why do you speak like an American?" I felt that I had lost part of my identity as a Japanese in the English that I speak. I may not be able to fully remove the American expressions from my English, but I do consciously use a Japanese-style English. Such a style is one that includes Japanese expressions directly translated into English, or one that does not even translate them, but rather explains what they mean. It is the only way to express my Japanese identity in English. According to Okumura (2006), Singaporean elites who speak 'good English', called acrolith, tend to lose their identity as Singaporeans. They become 'rootless' with no ethnicity and nationality.

Chinua Achebe[4], a Nigerian novelist and poet who has published many poems and essays in English, as well as fiction/belle-lettres, said, "My answer to the question, can an African ever learn English well enough to be able to use it effectively in creative writing?, is certainly yes. If on the other hand you ask: Can he ever learn to use it like a native speaker? I should say: I hope not. It is neither necessary nor desirable for him to be able to do so." (Jenkins, 2003, p. 171). His comment may be understood to mean that African identity cannot be fully expressed in native English. Rather, it should be in African English, which is effective and creative enough to deliver the intended message.

In this paper, the argument of English varieties focused on expressions and lexicons, but often pronunciation of Japanese English is also seen as a problem in international communication. But is it really true? According to Ufomata (1990), the accent and stress of English are also part of the identity of Nigerians when they speak English: "…one who speaks English with a native speaker accent gets reactions ranging from derision for a brain-washed 'been-to' to one of disgust for someone who lacks national pride and a sense of identity. He sounds foreign and affected. " (p.212) Also, Bansal (1990) states, "Indian speakers should conform to the lexical and grammatical patterns of native English but should be free to retain their own pronunciation, which is very strongly influenced by their mother tongue" (p. 229).

It seems that pronunciation of English varieties is part of identity. A study by Smith and Rafiqzad (1979) finds that, among nine speakers from Hong Kong, India, Japan, Korea, Malaysia, Nepal, Philippines, Sri Lanka, and the United States, the American English speaker was the least intelligible to listeners from eleven Asian countries. The Sri Lankan English speaker was the most intelligible, the Indian English speaker was the second, and the Japanese English speaker was the third in that order of the listeners. The researchers, however, concede

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4 Chinua Achebe (1930-2013) is the author of *Things Fall Apart* (1958) which was translated into over 50 languages and sold more than 12 million copies. Later, he served as an educator at David and Marianna Fisher University and Brown University in Providence, Rhode Island.

that there was no control for the content or relative difficulty of the lectures delivered in each of the speakers' samples, and so the validity of these results is questionable. Some studies, however, indicate that "Inner Circle variety English speakers are often not the most intelligible to fluent Outer/Expanding Circle English users, and Inner Circle English speakers are not better than Outer/Expanding Circle users in understanding varieties of English different from their own" (Smith 2013, p. 12).

The pronunciation of English varieties is not a problem in international or intercultural communication. Wang (2013) gives an example as follows: 'loanword' can be misheard as 'long word', but one can choose to use 'borrowed word' instead. What is important is that one is aware of one's own features of English, so that he/she can rephrase it or explain it. This is the ability one will need for intercultural communication in Global English. The important thing is that the students are not prevented from saying 'sink' for 'think', knowing that the accented pronunciation is off the target but is still respectable. Wang also says, "Successful communication involves, besides linguistic forms, respect for and understanding of each other's culture, mutual negotiations in the interaction, and the ability to interpret the intentions of the interlocutor" (Wang 2013, p. 29). It takes the ability to interpret the intentions of each culture and value, instead of native-like pronunciation, to understand each other in intercultural communication.

The understanding of English varieties is gradually spreading out to Japanese schools and teachers. In 2002, Lafaye and Tsuda suggested including more non-native models for teachers in AET program. Having different varieties of English allows students to become aware of them and "become reassured that they do not have to aspire to one particular unrealistic native-speaker's model" (Lafaye & Tsuda, 2002, p.162). Now there are more non-English native speakers as English teachers. In 2012, Yamashita (2013) reported that five out of twenty ALT teachers of English at elementary schools in Urayasu city were from English speaking countries, which are the United States, Australia, Canada (two of them), and England. Others were from the Philippines (eleven), Mexico, Bangladesh, France, and Japan. Yamashita reports that there are still parents of children calling the city of Urayasu claiming that English teachers in the school should be native English speakers from England or America. Then she explains that there are 3,050 foreign nationals residing in the city of Urayasu, and 12.9% of them are native-English speakers (as of January, 2012), meaning that children have a greater chance of meeting and talking with non-native English speakers in English, than native speakers.

The expectation of changing attitude towards English in Japan is the greatest at the moment. Global human resources project by MEXT is prioritizing English education and Japanese culture and identity, especially aiming at the Tokyo Olympics/Paralympics in 2020. It is an opportunity to present Japan and the Japanese, perhaps in English, to the world. My future research will be an exciting one with varieties of Japanese expressions seen in Japanese-style English used and created by English learners in the next few years.

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