Conversation Analysis of English Communication in a Multicultural Setting Class:
How Students React and Debate

Yuki BEPPU

School of Education, Tokyo University of Social Welfare (Ikebukuro Campus),
2-47-8 Minami-ikebukuro, Toshima-ku, Tokyo 171-0022, Japan
(Received September 20, Accepted December 8)

Abstract: In this study I compared difference of communication styles of Asian students and East European students in order to guide students to be better communicators in English communication classrooms. It has been a while since we started to hear the waves of globalization in schools in Japan. It is not an exception for our institution, Tokyo University of Social Welfare, that now we recruit students not only from Asian countries, but also East European countries. It is often the case that English becomes the language to communicate among those international students. It has been observed that those international students communicate only in English if they are new comers and not having enough confidence to communicate in Japanese. In those opportunities to interact with students who are from Cambodia, Myanmar, Vietnam, China, Nepal, Poland and Bulgaria, they transfer their own cultural background and knowledge to communicate in English. In other words, there are certain differences in manners and ways to communicate. Drawing on conversation analysis (CA), the current study presents analysis of students’ utterances referring to turn-taking, sequence organization, lexical choice, and story telling. The study sought to find difference in utterances, reactions, and attitudes. For further discussion, the researcher suggests implications for language teaching as well as classroom practice in different English competence levels and culturally diverse students.
(Reprint request should be sent to Yuki Beppu)

Key words: Conversation Analysis, Multi Cultural Communication, Turn-taking

1. Introduction: English as a Communication Tool

It has been sixteen years since our institution, Tokyo University of Social Welfare started to accept international students. In recent years, international students are from all regions of Asia, Middle East and East European countries. In my classes of English communication, students try their best but still struggle to communicate in English. It is often the case that East European students speak fluent English. On the other hand, Japanese and other Asian students are hesitant to speak in English. Also, it is often observed that Chinese students who are new comers seemed much more comfortable speaking in English rather than Japanese. However, studying with East European students, Asian students’ tendency of how they have been studying in classrooms passively, and virtues that are considered to be acceptable in Asian schools still affect their attitude in classrooms. “One of the biggest difficulties for English teachers is getting Japanese students to practice authentic communication in English (Hammond, 2007, p43). It means that students’ obedience, try to be modest and quiet in classes, seemed to be imprinted when they communicate in English. “Traditionally, the Japanese view of good student tended to value those who are quiet, passive, and obedient youths who perform well on tests” (Hammond, 2007, p44; Nozaki, 1993, p28).

In this study, I focused on interactions among two Bulgarian students, two Chinese students and eleven Japanese students. Students are all education major, and most of them are taking the course of English communication I to VI as required classes in order to get teaching license of junior high and high school English.

In this study, target students are in English communication V class, and all of them are junior students. They have already taken English communication I to IV, and they are ready to challenge debate, discussion in English. I compare the differences in communication styles of Chinese, Japanese and Bulgarian students by giving a task.
to find out how those communication styles, reactions and attitudes are different based on conversation analysis (CA). Being aware of the findings, the researcher proposes the skills and attitude that are required to be better communicator in English for all those who engage in English communication classes.

2. Review of Literatures

Conversation analysis (CA) is as Yule (1996, p71) put it, “There are many metaphors to describe conversation structure, and CA is described as an analogy with the working of a market economy”. In this market, there are many interactions, where members take turns to speak. To take a turn to speak is to be given the floor, and it is a commodity we consume. Such forms of social action operate in accordance with a local management system. “Speech is used in different ways among different groups of people. Each group has its own norms of linguistic behavior” (Wardhaugh, 1986, p237), so in order not to have communication breakdown or fail, those who interact follow the rules of speech that are accepted and understood by all the members who get involved with it. As it is often observed in classrooms, students transfer their first language (L1) norms of communication to a communication in second language (L2). If students have different L1 background, it could cause some communication failures. To have a close look into the classroom, and how students cooperate and construct the meaningful conversation or debate, they all have to follow varieties of rules that involve felicity of communication. If so, how they communicate differently is what this paper aims to find out. In so doing, the author utilizes aspects of Conversation Analysis. CA is derived from sociologist Erving Goffman’s concept of interaction order and Harold Garfinkel’s ethnomethodology. Ethnomethodology is the branches of sociology, and “ethnomethodologists are interested in the processes and techniques that people use to interpret the world around them and to interact with that world” (Wardhaugh, p.247). CA was further developed by Sacks, Schegloff, Jefferson and others, investigating conversation as an institution (Heritage, 2005).

Heritage (2005, p105) has described a fundamental theory about how participants orient to interaction as follows:

CA starts from the view that all three of these features – the responsiveness to context by producing a next action that a previous one projected, the creation of context by the production of that next action, and the showing of understanding by these means – are the products of a common set of socially shared and structured procedures.

We understand each other by shared knowledge and background assumptions. The nature of CA is to capture the interactional phenomenon in just the way it occurs, and it should be clear that conversation analysis is not achieving “empirical generalizations,” but rather is concerned with providing analyses that are uniquely adequate for the particular phenomenon (Garfinkel and Sacks, 1970; Psathas, 1995). That fits the purpose of this study just to capture the naturally occurring utterances, to see what sort of differences could reveal.

Adopting a cross-cultural perspective, Gumperz (1982) has done considerable researches on communication failure. Gumperz and Cook-Gumperz (1982) focused their research on multi-cultural communication. “One consequence is that verbal exchanges which involve people from different cultural backgrounds can more easily go wrong than those that involve people who share the same cultural background (p14). In the communication V class, how students convey and express their opinions differently may be addressed and understood by the former studies.

Transcription Conventions

- falling intonation
- rising intonation
- slightly rising intonation
- rising pitch in the following segment
- falling pitch in the following segment
- pitch rises and falls within the next word
- lengthened speech
- latched speech
- cut off word
underline stressed speech CAPITALS : louder volume
(( )) vocal effect accompanying speech or transcriber's notes
[ ] beginning of overlap of speech or nonverbal actions
<> speech faster that surrounding speech
< > slowed down speech (number) : duration of silence in seconds
( . ) a pause of roughly one-tenth of a second
→ line of interest to analysis
3. Methodology

In this section, I introduced the students who got involved in this study briefly, followed by an explanation of data collection and analysis. Students who attended English communication V class were subjects of this study. There were six English communication classes offered in the university, and the target class V was designed for junior and senior students.

For the general description of this class is as follows: Students were required to foster listening skill as well as speaking skill. The class was taught in English, and listening tasks and communication activities were provided. To avoid the miscommunication and scaffold the students’ listening abilities, Japanese was used sometimes to make the directions clear to students. The main purpose of communication class was to build the base to be able to communicate in English smoothly. In the class, to avoid the compulsory manner, students had a choice of “pass,” which means if they did not want to answer, they did not have to answer. Most of the students in this survey had little experience of communicating only in English in and out of the classroom.

There were clear objectives of this class. They are: 1. Students will communicate efficiently and fluently in English, 2. Students will foster their listening comprehension skills, 3. Students will increase their communication competence, 4. Students will be able to gain knowledge of pragmatics, and 5. Students will further develop four skills of English (listening, speaking, reading and writing).

Students in this class were all junior students in the university. Students were assigned alphabet from A to Y randomly to avoid revealing his/her identification. A teacher was indicated as T. The class contained one male Bulgarian student A, and a female Bulgarian student B. Both had high English competencies, and studied English in formal school settings for ten years in both Bulgaria and Japan. Two Chinese students, student S and L were at intermediate level, and they had studied English for 9 years. Eleven Japanese students’ English abilities varied. Approximately half of the eleven students, five students F, I, J, K and Y, still struggled to speak in English. The latter six students, C, D, E, G, H, and M were at about intermediate level. Japanese students had studied English for the past eight years. These levels were according to the past English communication classes’ grades. Except two Chinese students, eleven Japanese students had taken communication class I to IV before taking the target class.

Class duration was ninety minutes long, and three activities were provided on the day of data collection. First activity was a listening task, and the second activity was self-evaluation of the listening task they challenged. Both activities hardly had naturally occurring dialogs. Students’ comments for guided activities were limited, for instance, “I did well,” and so forth. Therefore, even though the first two activities of all interactions in class were audio-taped, the last task of debating on the topic of “What do you think about School Uniforms?” was chosen for the analysis.

All participants had given written consent for those recordings to be used for research purposes only. Participants were informed that audio-taped recordings will be kept as data for next five years in safe, and it will be deleted after five years.

Since my goal was to gather naturally occurring data, I attempted to collect all parts of the data. The debating activity was thirty-minute long, and it was audio-taped, transcribed, and analyzed. The recorded interactions were transcribed based on Jefferson’s notation system (Jefferson, 2004).

In this thirty-minute debate activity, there were ten pro (for) students A, C, D, E, G, H, I, L, M, and S. The remaining five students B, F, J, K and Y were con (against).

4. Findings and Results

While transcribing the thirty-minute class of audio-taped debating activity, unique traits of students’ speech characteristics that were obviously transferred from their first language occurred. Students were strongly encouraged to speak only in English during the class, though in order to keep the flow of the debate, students used Japanese to convey their thoughts and express their opinions. One reason was that the school setting was in Japan, the second reason seemed to be the anxiety of stopping the flow of the conversation, and the third reason was that the students were not familiar with talking in discussions in English. One time, Chinese student S tried to explain in Chinese. They scaffold the flow of the communication by speaking in Japanese and consulting with a Bulgarian student to express their opinions. There were only two Japanese con students who
did not consult the Bulgarian students, and stated their opinions without any help. When the students did not debate back, and were later assigned by the teacher to talk, they simply crossed their arms in front of their faces, or moved their heads left to right to visualize, “no, no, not me. I am not answering.”

Students had hard time when to take a floor, to cut in the talk, or to debate back in proper ways. It was clear that “turn-taking” is something we learn in our daily communication, and those who had limited experiences communicating in English, that is something to be taught in class or learned by getting involved with naturally occurring conversation. Yule (1996) explained turn-taking as “Because it is a form of social action, turn-taking operates in accordance with a local management system that is conventionally known by members of a social group” (p.72). In our classroom, students came from different cultural backgrounds and did not share the same conventions. These results showed that a great example of multi-cultural communication by participants, especially two Bulgarian students getting involved heavily, or not giving up the floor in debating. “The local management system is essentially a set of conventions for getting turns, keeping them, or giving them away” (p72). Paradoxically, they didn’t share the same conventions, the local management system of talking, therefore debating did not seem to flow smoothly, and awkward communication was observed in this target class. Some students were grasping the turns, and keeping them for long minutes, others spoke little words, or put their words together as much as they could by utilized their speaking skills fully by scaffolding in Japanese. The participants’ conversations in this target class showed certain differences in manners and ways to communicate. The researcher found five unique traits by taking a closer look at data. They were as follows.

4.1. Turn-taking: Bulgarian students played major roles

Throughout the exercise, the Bulgarian students were utilized as translators among the students. Since both Bulgarian students speak fluent English and Japanese, they were helping the Chinese students and Japanese students to translate. As a result, the two Bulgarian students talked the most, and got involved with most of the communication that occurred in class. Student A is a Bulgarian male student, and student B is a female Bulgarian student. Student B helped the others by becoming the main speaker of the debate not as a translator. Student S is a Chinese female student. Student A belong to pro (for), and student B belonged to con (against). In terms of taking turns, student A tried to weave the flow of the conversation by translating and speaking up instead of other students, however, student B was helping con students by answering most of the statements pro people made. Below is the first case of student A, a male Bulgarian student helped a Chinese student S by translating Japanese to English.

1 ((S started to consult A, and explained what S wanted to say in English in Japanese.))
2 S: Nyugakusiki toka sotsugyosiki toka;;;((Entrance ceremony and commencements;;;))
3 A: Because::::
4 T: Use your microphone, please. (to A) Uha!
5 A: She said it because there are many formal events such as ceremo-graduation ceremony, entrance ceremony
6 A: which-uh:(. ) require some kind of formal, formality to express your
7 A: um::: uhm::: that you belong to your just school, or just university.

Waiting for 30 seconds after the above conversation, student B, a female Bulgarian con student, tried to debate back to student S.

1 B: Can I ask?
2 T: Question? Sure.
3 B: What if they have only uniforms for those events? But not everyday!
4 B: Wakaru? ((Do you understand? Student B asked student S in Japanese))
5 A: Sono, ano, mainichi no seifuku dewanakute, tokubetsu no hini kiru. Sonohi dake…((It’s, that’s, not everyday but only for the special day, we wear uniforms…))
6 ((Student A started to explain student M what student B said))
7 M: Mainichi? ((Everyday?))

Other example of student A is as follows: a Bulgarian male student helped student C, G, M and S, and at once he translated what he said in English to Japanese to all students.
in class. Student A spoke straight for almost two minutes when he expressed his opinion as pro.

1 ((Student C started to explain what she wants to say to student A in Japanese.))
2 C: Kikazaru yorimo gakusei wa benkyo suru hou ga daiji jyanai? to iitai. ((I want to say that it is more important for students to study than to dress up.))
3 C: Do yatte iyu no? ((How can I say it?))
4 A: She thinks it’s um:::
5 A: more important to study at school than express yourself because that’s why you are there after all.

12 G: A, seifuku tanosiku nakattara dou sun noka kikitai. ((A, what if wearing uniforms is not fun?))
13 A: What if wearing uniforms is not fun? ((translating for student G))
14 A: What would you do if you don’t like to wear uniform.
15 G: Korewa orega iyushika naidesuyone. (I’ve got to say this, right?))
16 T: Hm.
17 G: Did you feel fine when you wear the school uniform?

On the contrast, Student B, a female Bulgarian student, approached to help other Japanese con students differed from student A. Student B was holding onto the microphone most of the time as if she was the only con student. She apologized for doing so twice. Other four con members were all male Japanese students, and they were hesitant to speak up and skipped their turn to talk and passed the microphone to student B.

Teacher wanted student Y to answer, but student B did not pass the microphone to Y. As a result, all students were laughing and student B noticed the situation that she was to give up holding onto the microphone.

1 T: and you say? ((teacher asked con people, and Student B questions.))
2 B: Don’t you think the way you dress express yourself?
3 T: Okay, then. Answer that, Y, go ahead.
4 ((Students were laughing because student Y seemed to have hard time answering, and at the same time student B was holding onto the microphone, and she was the only one answering. Con students were also laughing))
5 B: ((To con people)) GOMENNASAI. ((I’M SORRY.))

4.2. Awkward Turn-Taking: Sudden Change of Topics

While student S and B were debating on a topic of wearing uniforms on special events as being important or not, a Japanese male student M (pro) totally changed the topic, and stated his opinion. Student M looked confused, so teacher cuts in to help student M by translating what he wanted to say in English. What student M wanted say was, it was a lot of work for him to choose and decide what to wear to school, therefore, uniforms were saving time and it was convenient. However, he had hard time to state his opinion in English.

1 ((Student M cuts in. He changed the topic and started talking.))
2 M: Um, I chose the (0.2) my clothes, everyday.
3 M: I…it’s boring. I, I don’t like and chose, to choose my clothes everyday.
4 M: I…don’t like. very I think it’s boring.
5 B: Do you think it’s boring to choose outfit everyday? Or…
6 T: Mainichi kiruto tsumarana? te.
7 ((Teacher translated student B’s opinion towards pro students))
This sudden change of topic without any transition marker or mention was observed when Japanese student H stated her opinion as well. While Japanese student D claimed that wearing uniform may cause a student to become a target of a molester, Japanese student H was asked to debate back to that opinion by the teacher. However, she totally changed the subject and stated her opinion of wearing a uniform may help students to be identified when they had an accident.

In any sort of interactions or conversations, it is necessary to weave the conversations, and if they wanted to change the topic or subject, a native English speaker would mention the change of the topic. For example, “I’m sorry to change the subject, but…,” or “I disagree to your opinion because…” are frequently used lines. This skill to insert the marker of sudden change of topic or mentioning about seems to be a difficult skill for some students. As a teacher being an observer and a mediator, it might be ideal to stop the flow of the conversation and point that out, however, that would completely ruin the flow itself and taking students’ turn to speak away, and it was not realistic and adequate. Teaching communication strategy, especially how to change topics was guided at the following class a week later than the day of data collection.

One Japanese student G, however, noticed this, and asked if he could change the subject by asking the teacher if it was okay for him to change the subject worrying, “Can I tell my opinion even though I may not be answering the question?” in Japanese. Teacher approved his claim, and he stated his opinion afterward in English.

As the data shows, turn-taking for those who learn English as a second language is acquired by students in different ways. This turn-taking knowledge itself has to be guided and explained as students are from different cultural background, and they are at the different English competency levels in one classroom.

4.3. Lexical choices: Discourse markers and overlap

Students A and B showed a variety of lexical choices when they spoke English. They used discourse markers, for example, “Um,” “Okay,” and “Ah…” These were used to connect, organize and managed what they said or wrote or to express attitude and thoughts naturally.

When they stated their opinions, their speeches and teachers comments overlapped seven times. This did not happen to any other students in class. The reason overlapping was not used by Asian students might be because it is considered to be rude to talk over someone in Japanese. In English, overlapping is not considered to be rude, and it happens regularly in daily conversation. Overlap shows the high-involvement style of conversation, and it is sometimes called “cooperative overlap” (Tannen, 1984, p30).

4.4. Japanese speech style transfer

When Japanese students C and D tried to object to the stated opinion, student C started her sentence, “I think so too, but…but…but…but…”
5 C: Nannte ittara inndarou na:::. ((How can I say it:::))
6 T: I can help you.
7 T: A can help you too! Hahaha.

Student D also said, “I think so too, but, but, but, but…” Both students approved the interlocutor’s idea first, and then denial came next.

1 T: B, help translate that… ↓
   ((teacher asked student B to help student D understand what student A said.
   Student B tried translating, though student A started to talk in Japanese.))
2 A: Moshi jyosei no seifuku ga minisukart dattara sansei.
   ((Only if girls’ uniforms wore mini-skirts, I agree.))
3 ((Students are laughing))
4 A: Nazekatte iuto, nihon ha mechakucya atsukunaru jyan
   ⁴ Natsu wa. ((It gets really hot in Japan. Summer time.))
5 A: Jyosei no kotowo kanngaete, yappari kaigai wa
   lady-first toiu bunnka dakara. ((Considering the ladies, of course overseas adapts the culture of lady-first.))
6 A: Jyosei no kimochi wo kanngaete, ano nihon no shiki wo kanngae. ((Considering how ladies feel, and that Japanese seasons as well, ))
7 A: De, soshite jyosei dakedenakute danseimo mini
   sukart kiteru ga kanarazu agaru. ((Not only for ladies but also boys raise motivation to come to school by looking at girls in mini-skirts.))
8 A: Docchi mo katchi. Mosisono jyonen ga mitasarenakattara, ima socchi ni jitteru. ((Girls feel comfortable wearing short-skirt during hot and humid summer, and boys can enjoy the [outfit.] If that condition is not fulfilled, I will be in con side))
9 ((Students sort of looking troubled by hearing his explanation))

Hearing what A said, after a few seconds, D replied back to A.
1 D: [I think so too, but but but:::
2 D: The girl who wears school uniform is usually has the molester.
3 B: Yes. That’s true.

This case can be analyzed as politeness as well as transferred Japanese speech style, avoiding conflict by showing the understanding and respecting the interlocutor’s opinion. In debate, once pro states his/her points, con would not agree. The sentence “I think so too” would not be the choice of first sentence when debating back. It is considered to be awkward in debate if one tries to object to either side. Another reason could be that Japanese students may not be familiar with debating.

4.5. Teacher’s involvement

In this debate activity, the teacher played many roles; the activity provider, a researcher, a translator, a judge, a data collector, and a moderator. During the debate, a teacher was in a class as a moderator and a translator. Students were encouraged to join the debate for sixteen times. Students B, G, and D were asking permission to take turns. The teacher was in an activity as a source of data collection, but standing as a mediator and a translator by belonging to neither side of the debate.

5. Discussion and Conclusion

There are many interesting turn-taking traits and tendencies found by looking closely into the students’ thirty-minute debating activity. Bulgarian students were helping Japanese students, and played the major roles through the whole activity. Student A contributed by translating, and student B did so by speaking out her opinions. The Japanese students and the Chinese students were also contributing and attending the activity trying their best to express their ideas, adding Japanese phrases sometimes to scaffold their opinions. There were a few students who were asked to debate back, but they voluntarily passed their turns to others.

As an observant, a mediator, a data collector and a teacher, there is a limitation as the researcher. Since the teacher/researcher got involved in a debating activity, the author had many roles to play. As a teacher, when students were in trouble stating their opinions, there was no wasting time to guide or help students translating or giving opportunities to speak. It was a dilemma as a researcher, but standing in a class as a teacher, it also had positive effects. Tannen (1984) published a book of conversational style, and the author herself was one of the participants of the conversation,
the researcher, and a data collector. Being in an on-going conversation as a participant and a researcher, she had deeper insight of the data. In this study, the situation was the same with Tannen’s study. The researcher was being able to grasp the dynamics of students, their background information, and traits of each participant. Also, it made clear what skills students need to develop and acquire: how to use discourse markers when changing the topics, when to cut-in the conversations, how to debate back without transferring the speech styles of their mother tongue, how to take a floor and turns of speaking, and most of all, teacher needs to guide students how to debate in English without consulting or scaffolding in Japanese. All these skills cannot be mastered naturally. The researcher suggests that a teacher needs to provide practices to foster above mentioned techniques and skills to enrich students’ speaking competence.

For CA, naturally occurring data of a short length of a conversation were usually analyzed, however, in this study, a whole activity, which was provided by the teacher was collected and analyzed. As data, they were lengthy, and the activity itself was a debate so that only those who were confident enough to speak out had turns to talk. All the students were attentive and joined the debate except students F, I, J, K and L, though the lack of video data for the transactions meant that valuable information on non-verbal actions was not available except for the actions recorded in limited notes. There were times of laughter which occurred when two Bulgarian students were the only two speaking back and forth, and that laughter could be attributed to the other students not being able to understand what students A and B were talking about, and those two were talking too much.

I believe that presenting speech events with authentic communication can help students become more familiar with how language is used authentically. Further, interactional practice can lead students to acquire higher communicative competence. Nguyen and Ishitobi (2012) claim “teachers should be encouraged to provide students with exposure to authentic interactions and opportunities to practice them” (p178). Moreover, by exposed to an authentic activity, students are to become aware of the different speech styles. This research motivated the researcher to study cross-cultural communication further. It is the investigation that “focuses more specifically on the communicative behavior of non-native (English) speakers, attempting to communicate in their second language’ (Yule, 1996, p82).

Lastly, through this study, it became clear that CA can help focus on what is actually going on in class. It reveals how students communicate and how they put their thoughts and ideas together to express themselves. By knowing the needs, a teacher can guide students to be better communicators in English.

References


textbook dialogs. JALT J. 34, 151-185.
Appendix 1
16:34 / 0 minute/Total 30 minutes
1 T: Oki Doki?
2 T: Let’s go onto 2. Please take your side pro (agree in Latin) or con (disagree) and debate the topic.
16:49
3 T: Before you’re debating, I’m sure you need to practice, and you need to be ready to to; back your thought up, yep, back your opinions up.
4 T: So I give you time to write, okay, before you actually start talking, alright?
5 T: Uh,, how do you..the topic’s gonna be.
6 T: “How do you think about the school uniform?”
7 T: “How do you think about the school uniform?”
8 T: Are you pro? (.)
9 T: Or Are you con? (.)
10 T: Please decide which side you are, okay?
11 T: Pro means, “I, I go for uniforms, I agree the students wear uniforms in high schools, junior high schools;;,
12 T: I’m for it.” That’s pro.
13 T: Con means,
14 T: “I am against it.
15 T: I don’t think wearing uniforms in junior high school or high school is a good idea.” (.)
16 T: That’s con, okay?
17 T: That’s, That usually separates you pro and con.
18 T: And you can take either side.
19 T: okay, pro person or con person, alright?
20 T: So put your ideas together, and I give you time to put your ideas together for about six minutes. Okay?
18:12
1 T: Jya, kondo wa nihongo de setsumei shimasuyo. Y? Okay?
(“I’ll explain in Japanese this time.”)
2 A: Nande:::? ((Why:::?))
3 T: Of course, I am joking.
4 T: Hai, debate wo hijimetaito omoimasu. ((I’d like to start the debate.))
5 T: Tada, eigo de debate ha hijimete desunode, e-tto, minas an yarikata ga wakarani to omoimasu.
((This is the first time to do the debate, and I’m sure you don’t know how to do it.))
6 T: Nihongo de debate shitakoto aruhiyo?
((Who have experienced debating in Japanese?))
18:34/ 2 minutes
18:37 (3 students raised their hands.))
7 T: Ah, nihogo wa arimasune. ((Oh, you have experience debating in Japanese.))
8 T: Hai, iidesho. ((Okay.))
9 T: Chotto koreha discussion toha chigaimasu.((This differs from discussion.))
9 T: It’s more like arguing.
10 T: Idesuka? ((Are you all right?))
11 T: Jibun no kanngae wo toosu hou ga yusende, nanto (.)
korewo suruto kachi make wo kimemasu. ((The priority is to get your ideas through, and we decide winner or loser by this.))
12 T: Winner or Loser.
13 T: De, sono kotae ga atteru, machigatteiru toiu nodewa nakute, dochirano houga ronriteki ni aite ni yuttei-ruka, itte iruka ronri datete jibunno iken wo setsumei siteirunokaitou no wo mirunoga debate nanndesu. Hai. ((That is not because your idea is right or wrong. Which is more logically persuasive is what debate aims at. ))
14 T: De, syosya to ano (.) haisya ga demasu. ((We have winners (.) and losers.))
15 T: Sore wo judge surunoha daite sennsei nanndesukedo, class tokademo yoku okonawaremasune. De…((It is judged by a teacher, and it is often done in classes. And…))
16 T: I don’t go that far.
19:34/ 3 minutes
17 T: Sokomadeha sennsei ha shimasen. Kyouwa. ((A teacher won’t do that. Today.))
18 T: It’s your first time to do the debate for you, so what I want you to do is (to see) how do you think about school uniforms?
19 T: Please take your side, pro (agree) or con (disagree) okay, in Latin, and
20 T: De, jibun no iken wo matome de, toriaezu kaku jikan wo sakkido funo to iimashitaga, sennsei gasyabetteru node youfun kurai taccyattemasunode ((“And tentatively, put your ideas together, and I already told you to do so in five minutes, but I have been talking for about four minutes, so”))
21 T: I give you another like:::5 minutes, okay, before you actually starts.
22 T: De, chanto wakarete moraimasu karane, puro to con ni ne. Okay? ((And I ask you decide the side. Pro or con. Okay?))
20:11 ((Teacher gives time to students to put ideas together))
1 T: Chotto kokode sennsei shitsumon, Chu Ko uniform atta hito. ((I have a question. Who wore uniforms in junior and high school?))
2 T: He:::K, nakattano. ((Wow, student K, you didn’t have a uniform, did you?))
3: K:Nakatta. ((No, I didn’t have a uniform.))
4 T: Chugakko mo. ((How about a junior high school?))
5 K: Arimashita. ((I had a uniform that time.))
6 T: Ha, Attα Kouko ga Nakatta ((What? Was there? High school? Wasn’t there?))
20:34/ 4 minutes
7 K: Kore nani, itsuno hanashi sitemasuka. Koukou desuka Chugaku::: ((What is that? When are you talking about? Is that high school? Junior high school?))
8 T: Chukou desune:::, tte iuka ma gakkou no seifuku to iumono desu. ((I’m talking about junior and senior high schools:::, or uniforms in general.))
9 K:Arimashita. ((I had a uniform.))
10 T:Arimashita::: ((Was there?))
11 T: Arimashita, A? No? ((Did you have a uniform, A? No?))
12 A: Never.
13 B: Arimashita. ((I wore a uniform.))
14 T: Attannda::: ((You did::: ))
15 A: [They accepted it a year after I graduated.
16 T: [I see… yeah
17 B: This was from…yeah…
18 T: ((to B))Attandane::: ((You did::: ))
19 T: ((to A))Nakattandane::: ((You didn’t::: ))
21:18
1 T: Igirisu no gakko wa kekkou kiterukede:::Harry Potter::: ((British schools have uniforms a lot:::Harry Potter:::)
21:34/ 5 minutes
2 T: [hahaha
3 A: [hahaha
4 T: [That’s a magical school…but with the gown and wands, magic ones.
5 A: [yeah::: I saw swards, brooms and Snape, and with gadgets and wand
21:40 ((Students started to put their ideas together on a sheep of paper to be ready to debate on the topic. In a mean while, Teacher goes around the desks to help students))
22:34 / 6 minutes
23:07
1 T: Ten more minutes!
23:29
1 T: Shu:::your cover, the electrical dictionary
23:34 / 7 minutes
2 T: Shu:::falling.
23:43 ((Teacher goes around the desks to help and to check))
24:34 / 8 minutes
25:34 / 9 minutes
25:53
1 T: Oki Doki?
2 T: Dewa:::Mada kaiteiru hito wa iidesuyo. ((If you are still writing, it’s okay:::))
3 T: It’s okay to finish right there.
4 T: Um, You can cover it up later. 
5 T: De, Eetto:::minas an pro no katawa desune::: kochira gawa ni narannde kudasai. ((Well, those who are pro:::Line up this way.))
6 T: Con no kataha kochirani ((Con people this side.))
7 T: Pro people, please stand up and line up here.
8 T: and the-Con people please stand up and line up this way, this line. 
9 T: Con ( . )
10 ((pointing at the aisle))
11 T: Pro ( . )
12 ((pointing at the aisle))
26:34 / 10 minutes
13 T: Con
14 ((pointing the aisle))
15 T: Pro
16 ((pointing the aisle))
17 T: Pro on the left, and Con on the::right.
18 T: De (2.3) tattetemo iidesushi, sowattemo iidesuyo. It’s okay. ((Well, (2.3)You can be standing or sitting. It’s okay.))
19 T: Pro
20 T: Con.
21 ((Showing the each side of the class room.))
22 T: This is the interval, ah, breaking line.
23 ((Teacher was asking student S if she belongs to Pro))
24 ((Pointing to the desk. There is one row of desks, about 3 meters between pro and con.))

27:00
1 T: S, PRO? Yeah?
2 T: Oh, pro people here?
3 ((pointing at the right))
4 T: Con people here.
5 ((Pointing to the left))
6 T: Each one has to, has to tell your reasons.

27:23
1 T: Then, Pro people let’s go from S.
2 S: Okay.
3 ((S moved towards teacher))
4 T: You talk to your con people, not me.
5 T: Hahaha
6 T: De, hanron shitaka ttara::: ((Well, if you want to object::: ))
7 T: You can stop and you can talk back. Okay? ((To Con people))

27:34 / 11 minutes
27:39
1 S: I agree in school uniform.
2 ((Teacher stops S to stop talking))
3 ( . )
4 T: Wait, wait, wait
4 S: Okay.
5 T: Thank you.
6 (Changing the direction of the tape recorder to the speaker))
7 T: I need to change the direction of the speaker.
8 T: go ahead.
9 S: I agree down, I agree down to school uniform.
10 S: but it is necessary for formal, I think::But for formal...
11 T: Objection?
12 T: Con people?
13 ((to con people))
14 B: Mou ikkai ↑ ((Can you say that again?))
15 ((B was asking S to say it again))

28:34 / 12 minutes
2 S: I know some, some school is not pretty but it is necessary for formal.
3 B: Why?
4 S: Nihongo de daijyoubu ↑ ((Is it okay in Japanese?))
5 T: No. ↓ = it’s not okay! Hahaha.
6 S: Chugokugo ↑ ((Chinese?))
7 T: Chugokugo ↑ ((Chinese?))
8 M: Chugokugo motto wakaranai. ((I don’t understand Chinese even worse.))
9 T: Motto wakaranai. ((I don’t understand it even worse.))
10 T: I don’t understand! Yeah…-
11 A: Nikai ↑ Bikkurishita::: ((Twice?? I was surprised.))

28:57
1 ((S started to consult A, and explained what S wanted to say in English in Japanese.))
2 S: Nyugakusiki toka sotsugyosiki toka:::;((Entrance ceremony and commencements;:::))

29:11
3 A: Because:::
4 T: Use your microphone, please. (to A) Uha!
5 A: She said it because there are many formal events such as ceremo-graduation ceremony, entrance ceremony
6 A: which uh:::. require some kind of formal, formality to express your
7 A: um::: uhm::: that you belong to your just school, or just university.

29:34 / 13 minutes
29:39
1 ((Student M cuts in. He changed the topic and started talking.))
M: Um, I chose the (0.2) my clothes, everyday.

M: I...it’s boring. I, I don’t like and chose, to choose my
clothes everyday.

M: I...don’t like. very I think it’s boring.

B: Do you think it’s boring to choose outfit everyday? Or…

T: Mainichi kiruto tsumarani to omou? tte.

((Teacher translated student B’s opinion towards pro
students))

T: The pain in the neck, I’m sure you want to say.
((Mendo Kusai, the teacher translated student M’s
opinion instead of him))

T: Don’t you wanna say? ((Teacher asked student M))

T: Yeah, ((Teacher talk to student B)) Pain in the neck.

T: I think he wanted to say it’s pain in the neck.

B: Ah:::

T: and you say? ((teacher asked con people, and Student
B questions.))

B: Don’t you think the way you dress express yourself?

T: Okay, then. Answer that, Y , go ahead.

((Students were laughing because student Y seemed to
have hard time answering, and at the same time student B
was holding onto the microphone, and she was the only
one answering. Con students were also laughing))

B: ((To con people)) GOMENNASAI. ((I'M SORRY.))

((Students were all laughing))

B: I'm the only one to hold the mic.

T: That’s okay. hahahaha Don’t worry.

Y: ° pass.

T: A can help you too! Hahaha

((Student C started to explain what she wants to say to
student A in Japanese.))

C: Kikazaru yorimo gakusei wa benkyou suru hou ga daiji
jyanai? to iitai. ((I want to say that it is more important
for students to study than to dress up.))

C: Do yatte iyu no? ((How can I say it?))

A: She thinks it’s um:::

A: more important to study at school than express your-
self because that’s why you are there after all.

A: The way you dress relate to studying ↑ or what’s in your mind?

A: I am for uniforms only under
one condition.

A: And that is IF girls have to wear short mini-skirts like
in Japan.

A: And this is good for boys and girls…

A: WAIT, I’m gonna tell you why.

A: I am just worried about poor girls having a tough time
dealing with the summer heat.
11 A: I know it’s very very hot here because of the humid weather, 
12 A: And they’d be dying if they don’t wear short mini-skirts. 
13 A: And on the other hand::: 
14 A: Also there would be a big boost in boys’ motivation to go to school. 
15 A: It’s win-win situation::: 
16 A: No matter how I look at it::: 
17 A: If this condition is not present, I will be over there. 
18 ((student A is pointing at Con side, and started to translate what he said in Japanese))
35:14 
1 T: Okay, I see:::, and:::?? D, go! 
((Teacher asked student D to debate back, but student D showed that he did not understand what student A said by moving his head left and right))
35:20 
1 T: B, help translate that… 
((teacher asked student B to help student D understand what student A said. Student B tried translating, though student A started to talk in Japanese.))
35:28 
2 A: Moshi jyosei no seifuku ga minisukart dattara sansei. 
((Only if girls’ uniforms wore mini-skirts, I agree.))
35:34/ 19 minutes 
3 ((Students are laughing))
4 A: Nazekatte iuto, nihon ha mechakucya atsukunaru jyan Natsu wa. ((It gets really hot in Japan. Summer time.))
5 A: Jyosei no kotowo kanngaete, yappari kaigai wa lady-first toiu bunnka dakara. ((Considering the ladies, of course overseas adapts the culture of lady-first.))
6 A: Jyosei no kimochi wo kanngaete, ano nihon no shiki wo kanngaete. ((Considering how ladies feel, and that Japanese seasons as well, ))
7 A: De, soshite jyosei dakedenakute danseimo mini sukart kiteru jyosei wo mite daigaku toka gakko he kuru motivation ga kanarazu agaru. ((Not only for ladies but also boys raise motivation to come to school by looking at girls in mini-skirts.))
8 A: Docchi mo katchi. Mosi sono jyoken ga mitasarenakattara , ima socchi ni [itteru. ((Girls feel comfortable wearing short-skirt during hot and humid summer, and boys can enjoy the outfit.] If that condition is not fulfilled, I will be in con side))
9 ((Students sort of looking troubled by hearing his explanation))
36:00 
1 D: I think so too, but but but::: 
2 D: The girl who wear school uniform is usually have the molester. 
3 B: Yes. That’s true. 
4 D: Yeah. 
5 B: Don’t you think so? ((student B talking to Pro people to back D up))
36:34/ 20 minutes 
6 A: BUT it’s HOT. The weather. 
7 ((Teacher started laughing loud.))
8 T: Okay, pass the microphone to H, how do you think? 
9 C: Chikandatte yo. ((A molester. Student C talks to student H))
10 T: Chikanno:::(Chikanno:: (Molesters::: Molesters:::))
11 A: [KANKEINAI! Imawa. ((It has nothing to do with it! Right now))
12 ((students started to laugh out loud and become a bit caotic))
36:59 
1 T: I have my opinion but I won’t say it. I am a mediator. 
37:10 
((In a mean while, student H was talking with student C how to say her opinion))
1 H: If you will be in accident, school uniform is: :::is? identity. 
2 C: Identify 
3 T: Identify-able. 
4 B: body parts? 
37:34/ 21 minutes 
5 H: Body Type?? 
6 T: It becomes ID. 
7 T: Yeah:::, if you wear a certain what she is saying is that if he or she wears a certain types of uniforms, we can identify the [school. 
8 B: [school 
9 T: Yeah, so that the one got into accidents, it’s easy to identify and contact the police, 
10 T: or contact the school so that we can contact faster. 
11 B: Ah::: 
12 T: For the identification, she says. 
38:09 
1 T: yeah, okay then pass the mic to F, Gomen Masaya tte
itschatta. ((Sorry I called you with wrong name, Masaya.))
((calling student F’s name wrong, and called his first name again.))
T : The reason for disagreeing, go for it, F.
((All students started to laugh again))
38:34/ 22 minutes
1 F: ((student F couldn’t express himself, so he passed the microphone to student B))
2 F: ((student F looked confused what to say))
3 T: Okay! Sure, go ahead. You have to say it ((Teacher pushed to hear student F’s opinion, however, student B was about to speak up))
4 B: Okay::: ;I’M SORRY.
5 T: [That’s okay.
6 B: [Okay, sorry:::-What about the normal people who don’t wear uniform at all and in an accident?
7 B: What about them?
8 B: Are they going to be identified by ID wearing no uniform so ID like card or something else?
9 B: What about them?
10 B: Are they going to be identified by ID wearing no uniform so ID like card or something else?
39:24
6 T: Go ahead, E. ((calling student E’s first name))
7 T: ((Teacher translating student B’s opinion to Pro students))
39:34 / 23 minutes
8 T: Fuku kitenai hito date ippai irujya naidesuka. Jiko ni atte. ((Aren’t there a lot of people in regular clothes, who get into accidents.))
39:40
1 E: So desuka. ((Is that right ↓ ))
((26 seconds silence))
2 T: E, are you gonna get a help from A?
40:21
3 T: Then, H, go ahead, C, whatever, whoever.
40:34/ 24 minutes
4 ((student C moved to student A and asked him how to say what student E wanted to say, and there was 59 seconds long silence))
41:20
5 A: It would be easier for the teachers and the school staff to get a better grip and understanding of the situation,
6 A: if there is an accident, and a student from the school was hurt,
7 A: so they can take actions that way,
41:34/ 25 minutes
8 A: so it doesn’t matter if the general people don’t wear uniforms or not,
9 A: your student.
10 A: This is your case.
11 A: Who cares about everybody else?
12 A: If you have a UNIFORM that will help.
41:50
1 T: S, can you go? ((calling student S’s first name))
2 ((S said nothing. Show the sign of not ready to talk))
3 T: Pro people, will you give us one more opinion about pro?
4 T: Anybody?
5 T: Anybody can go.
6 T: Yes. Pro people go!
7 T: The reason why we need uniforms.
8 T: You can go too!
9 A: How about the mini-skirt.
10 T: Hahahaha! MINISKIRT.
11 T: I will tell you about it.
12 A: Okay.
13 T: After this debate, I’ll talk about that.
42:20
1 T: Okay. Then, M, ((calling student M’s first name, but she already had a turn to talk))
2 T: Oh, you’ve already told us.
3 T: G, go ahead!
4 T: Yeah, tell them!
42:34/ 26 minutes
5 G: Shitsumon ni kotaete naikamo sirenaidesuga iidesuka? ((I may not answering the question, but is it okay to say?))
6 T: Sure.
7 G: I think, I think, Eh?? Eh?I can wear it only for school days.
8 T: It’s only for school days and…it’s okay to wear uniform!
9 G: School days.
10 T: Why?
11 H and C: Seishun dekiru! ((We can enjoy youth!))
12 T: Seishun? ((Youth?)) Ahaaa,
13 T: Okay, because of seishun?((Okay, because of youth?))
14 T: Yeah? High school time? Teenage time?
15 T: Yeah, high school memories, associated with good memories of high schools?
16 T: Yeah? Something like that? Okay?

1 T: Hai, (Okay)), Con people.
2 A: Why is this, the student?
3 ((student A looked confused why the Japanese word seishun ((youth)) could be associated with high school memories and it’s connotation and implication))
4 T: Con people, last opinion.
5 T: Last opinion because we don’t have time.
6 T: Con people, go!

7 ((Con people talked about wearing uniforms is not only limited during high school time))
8 Con students: Hanzi dakara. ((It’s a criminal act.))
((a few students burst into laughter))
43:49

1 B: Do you still wear uniform even though you graduated? And, and?
2 Con students: Hanzai dayone. ((It’s insane to wear a uniform.))
3 ((students says it’s insane and a criminal act to wear high school uniforms after graduated from high schools.))

44:06

4 G: Seifuku tte iunowa, koukou jidai ni kagitta mono jya nain jya naino? ((Uniforms are not limited only for the high school times.))

44:13

6 T: Jya, seifuku tte iu nowa, kouko ni kagitta monjya naito ↓ Toshi totatte imawa kirareru tte iukoto? ↑ ((Well, you are saying uniforms are not just for high school students? Is it okay to wear uniforms when we grow older?))

7 T: Is that what you are saying? Yeah, and then:::?
8 T: Pro people, go!
9 T: G, go! ((teacher called student G’s first name))

44:34 / 28 minutes
10 G: Seifuku ga tanosiku nakattara dousurun desuka wo kikitai. ((I’d like to ask what if wearing uniforms are not fun.))

44:52

11 G: Don’t you like de kikuno? ((Do we ask by Don’t you like question?))
12 G:A, seifuku tanosiku nakattara dou sun noka kikitai. ((A, what if wearing uniforms is not fun?))
45:20

13 A: What if it’s not fun to wear uniforms? ((translating for student G))
14 A: What would you do if you don’t like to wear uniform.
45:34 / 29 minutes
15 G: Korewa orega iyushika naidesuyone. ((I’ve got to say this, right?))

46:30

16 T: Hm.
17 G: Did you feel fine when you wear the school uniform?
18 ((Con students looked puzzled, and silence came for 20 seconds))

46:34 / 30 minutes
19 B: Not at all. Zen zen. ((Not at all.))

20 G: Maji? Jya sorega kono chigai desune. ((Really? That shows this difference.))

46:40

1 T: OKAY::: ↑ ↓ All right! END of the debate. Clap, clap, clap.
2 ((Teacher clapped the hands, and students followed to clap hands))

3 T: Nandaka zen zen owari so ni nai node::: ((The debate doesn’t seem to end:::))
4 T: I really like to see you guys cooperate and talk, try to talk I like that.
5 T: I’m gonna stop right here, the recording.
多文化学生のコミュニケーションクラスにおける会話分析
—どのように対応し討論するのか—

別府結起

東京福祉大学（池袋キャンパス）教育学部
〒171-0022 東京都豊島区南池袋2-47-8

抄録：この研究では、アジア人留学生、日本人学生、欧州留学生がコミュニケーションⅤのクラスの討論活動中に多文化学生のコミュニケーションクラスの会話分析をし、どのように対応し討論するのか、またコミュニケーションを図るかを比較し、より効果的なコミュニケーション活動と英語運用能力向上を探究する。日本の大学においてもグローバリゼーションの波が押し寄せており、本学においてもアジア諸国、東欧からの留学生が増加している。日本語運用能力が乏しい場合、英語でコミュニケーションを図っている場面も時折見られるようになった。このカンボジア、ミャンマー、ベトナム、中国、ポーランド、ブルガリアからの留学生と日本人学生の混在するクラスにおいては、学生の母国の文化や習慣が英語でのコミュニケーションに転用され、コミュニケーションの取り方にも違が見られた。会話分析（CA）の分析方法に基づき、学生の発話を会話の順番、語彙の選択、またどのように意見を伝えるために言わるのかを分析し、発話の違い、反応の態度において違いがあるのか、またその違いを英語運用能力向上の為にどのように生かせるかを提案する。
（別刷請求先：別府結起）

キーワード：会話分析、多文化コミュニケーション、発話の順序交代