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A sociolinguistic study of the effects of ethnocentrism and cultural traits on proficiency of Japanese speakers of English

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ABSTRACT

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Kimiko Hinenoya

The poor outcome of ESL learning in Japan has been acknowledged by both foreign and Japanese linguists and ESL teachers for nearly a century. Attitudinal and affective factors such as ethnocentrism, Japanese cultural traits, and values and beliefs expressed through modern myths were conjectured by several linguists and researchers as a cause for this phenomenon.

Many attitude studies in the past have investigated the relationships between L2 learning and integrative and instrumental motivation, but there are few studies focusing on L2 learning, ethnocentrism and traits.

This study is a socio-linguistic investigation to determine whether or not ethnocentrism, Japanese cultural/personality traits, values and beliefs influence ESL learning among Japanese living in Montreal. These factors were investigated using a questionnaire that measures the degree to which Japanese subjects agreed with statements expressing ethnocentric views about Japanese culture and language, traits, proverbs and modern myths. The hypothesis is that these factors are negatively correlated with English proficiency.

The conclusion of this study offers some evidence supporting the hypothesis in some groups of subjects, but not in others. Such a study of social factors and L2 learning has limitations, but these results may have implications for teaching ESL to the Japanese.

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Chapter 1

PRESENTATION OF THE PROBLEM

"...it is more difficult for Japanese to learn English than it is for any other people." (Reischauer, 1981, p. 381)

Acquiring English as a second language (ESL) is a difficult task for many people, but it seems to be particularly difficult for the Japanese. The Japanese reputation of being unsuccessful ESL learners, despite the enormous time and money Japan spends on teaching English as a second language, is acknowledged by foreign linguists and researchers, as well as by Japanese researchers and educators alike (Reischauer, Hayes, Miller, Ota, Matsumoto and Ike).

There has been much speculation about the factors affecting the Japanese unsuccessful ESL learning but little direct evidence. One factor often put forward is the quality of English education programmes directed by the Japanese Ministry of Education. (In this thesis, the expression 'English education' will always refer to the teaching of ESL, not the teaching of subjects in English.) The problems here include problems of teaching methodology, particularly those related to the focus on 'examination English' and the resulting use of Japanese as a medium for teaching English. Because English is a subject in the entrance examinations of prestigious high schools and universities, the emphasis is on grammar and translation (Hayes, 1979). Conversational English is not considered to be important. Thus, the language

of English instruction is Japanese and only Japanese English teachers are thought to be qualified to teach English in the public school system.

The quality of English education, though admittedly low, cannot, however, be the only cause of the Japanese unsuccessful ESL learning. Both Japanese and foreign scholars, teachers, and researchers involved in the teaching of English in Japan have now and then speculated that factors related to the Japanese psyche may also be at play. The Japanese are, for example, considered by many to be ethnocentric. Some researchers, such as Miller (1982) and Hayes (1979), believe that this ethnocentrism may in fact affect their low achievement in ESL learning. A low level of ethnocentrism has been identified by a number of authors as a critical variable facilitating effective intercultural communication (Arensberg & Niehoff, 1971; Gardner, 1962). A related study by Wiseman, Hammer & Nishida (1989) investigated the relationships between intercultural communicative competence and host culture and cross-cultural attitudes in a sample of 887 Japanese and American subjects. They showed that more ethnocentric subjects manifested less understanding of the American or Japanese culture, and less culture-general understanding. On the basis of these findings, it is possible to speculate that the same relationships may exist between degree of ethnocentrism and Japanese' attainment of English proficiency.

The ethnocentrism of the Japanese, according to Reischauer (1981, p. 411), is embodied in their beliefs about their "...uniqueness and separateness from the rest of the people in the world." However, this sense of uniqueness or separateness does not necessarily have connotations of superiority. Reischauer (1981, p. 128), states that "When Japan first confronted the superior technology of the Occident, they comforted themselves with the idea that they would adopt 'Western science' but stick to 'Eastern ethics'." This idea of keeping Eastern ethics suggests that Japanese ideological and attitudinal characteristics such as ethnocentrism, cultural/personality traits, values and beliefs were preferred over their Western counterparts. In particular, the Western

style of communication, which is perceived to be exemplified by logical thought, clear statements and individualism, are all regarded as 'foreign' and 'unsuited' to the Japanese mentality. The Japanese style of communication is often exemplified by non-verbal, intuitive, and group oriented behavior. Furthermore, the Japanese hold the view that language determines the way a person thinks, and that culture, thought, and language are interdependent. In other words, the Japanese put great emphasis on their language and culture in order to keep their national identity despite adopting Western technology. Thus, the idea of uniqueness and separateness have may well be masking the fear of losing their identity (Reischauer, 1981, p. 409).

There are two possible ways in which Japanese ethnocentric tendencies may affect English language learning. One way, put forward by Miller (1982, p. 227) and Hayes (1979) is that ethnocentrism may affect it in a global manner through the English education programmes Japan set up for itself. These programmes are characterized by the idea that English can be taught best by Japanese English teachers, not native speakers of English. The reason for this is that English is taught as a subject for entrance examination purposes, not for communication. Hence, in the teaching of ESL, the emphasis is on grammar and translation (Hayes, 1979). As a result teachers in the programme are not required to speak English themselves. In fact, many teachers do not speak the language well. Until recently the Ministry of Education has maintained the same 'grammar and translation' type of programme and has rarely undertaken any innovative changes in the programme. Only recently has Japan allowed native English-speaking teaching assistants into classrooms in the public school system (JET program); however, the English teachers are still Japanese. For this reason, these observers take the critical view that it may well be a deliberate act, motivated by ethnocentrism, that the Japanese Ministry of Education does not want to change its programme. Thus, ethnocentrism may explain the choice of the English education programme, which in turn affects the way the Japanese learn English.

The second way that ethnocentrism may affect English language learning is at a personal level, in that some Japanese individuals might tend to reject foreign influence over their language and culture. Hayes (1979) states that ethnocentrism is one of the main causes, unique to Japan, that prevents the Japanese from learning English. The following passage from his article illustrates the point:

> "The inward nature of the Japanese, the periods of ethnocentricity, ultranationalism and xenophobia all augur against the teaching of English. It may very well be that the Japanese do not want to learn English or, for that matter, any foreign language, as the bilingual and those having spent any time abroad are 'deviant' in the Japanese eye, not to be entirely trusted... [they] are 'contaminated' and no longer 'pure' Japanese. And, too, this ethnocentricity contributes to the implied wish for the others to learn Japanese rather than for the Japanese to learn English. Further, the Japanese believe that they have little ability to learn foreign languages."
> (Hayes, 1979)

Further evidence comes from those Japanese returnee adolescents who acquired English abroad at an early age and who speak fluent English. When they return to Japan, they are made to debase their English to the level of the rest of the group (*Bilingual, bicultural education issues and options: returnee education*, published by the Centre for Education of Children Overseas, Tokyo Gakugei University, 1985, p. 116). An atmosphere is created in schools that encourages them to forget English, and to first become Japanese. Thus, ethnocentrism may prevent learners from achieving a high level of ability in English.

Another possible explanation for the Japanese unsuccessful ESL learning may also have something to do with Japanese socio-cultural and personality traits. The Japanese are known to be shy and inward looking. They also tend toward groupism. Shy and inward people are usually less inclined to enter into casual contacts with strangers, hence they are less likely to be sociable and to converse with people from other cultural groups. Moreover, the groupism tendency of the Japanese, which is characterized by harmonization within the 'in-group,' may also prevent the Japanese

from socializing with 'out-group' members. Thus, Japanese socio-cultural and personality traits may negatively affect ESL learning.

Another explanation for the Japanese unsuccessful ESL learning may be their values and beliefs about the importance of silence. Attitudes towards silence are generally expressed in Japanese proverbs and old sayings. "Feelings always show through" or "Silence is a virtue" are examples of such sayings. The Japanese are exposed to such values and beliefs from childhood. Thus, the teaching of these sayings might encourage the Japanese not to speak. Indeed many Japanese are reticent with people with whom they are not well acquainted. This is so particularly with foreigners. Among the Japanese, verbosity is looked down upon. It is reasonable to think that the Japanese are less likely to communicate with people in English and may thus be inhibited in learning to speak it.

Other factors affecting Japanese ESL learning may be the myths the Japanese hold about their language and language learning abilities (Miller, 1982). These myths are believed to be created by myth-makers to reinforce Japanese identity so that the language, like the culture, gains utmost significance for each member of the society. As an extreme example, one myth teaches the Japanese that they are poor at mastering foreign languages because their brains function neurologically differently from those of other people, and that their brains are specially adapted to Japanese language and emotion (Tsunoda, 1978). The message of these myths is that the Japanese language is always predominant. It is easy to see how such beliefs may negatively affect the attainment of high levels of English proficiency.

Ethnocentrism, traits, and values and beliefs expressed through proverbs and myths are all likely factors affecting the Japanese learning of English. However, there are few, if any, empirical investigations of these factors to see how strongly they relate to the Japanese attainment of English proficiency. The authors quoted above based their hypotheses on their and others' observations and experiences. Reischauer

comments that separateness (Japanese uniqueness) can be easily observed in everyday life in Japan, but it is not easy to measure it (Reischauer, 1981, p. 403). Miller (1982, p. 16) acknowledges the same problem with myths. Despite the difficulty predicted by these authors, these relationships should be sought. Thus, one of the objectives of this thesis is to define and measure ethnocentrism, traits, values and beliefs expressed through proverbs and myths. To do this, a questionnaire was developed to measure the degree to which the Japanese agree with statements about these factors.

To summarize, there are many possible explanations for unsuccessful ESL learning by the Japanese. One of these is the English education programme in Japan and poor ESL teaching methodology, with a concentration on grammar and translation, and instruction in Japanese. Another involves attitudinal and affective factors such as ethnocentrism, socio-cultural and personality traits of the Japanese, and values and beliefs expressed in proverbs and myths about the Japanese language and culture, which all augur against the attainment of English proficiency by the Japanese.

The aim of this thesis is to explore the relationships between English proficiency and attitudinal factors expressed in ethnocentrism, traits, affective factors expressed in proverbs and myths, and English proficiency. This will be accomplished by studying groups of Japanese living in Montreal.

Chapter 2

LITERATURE REVIEW

2.1 Introduction

The purpose of this chapter is to review the literature related to the main problems of this study. The first part gives a brief history of ESL teaching in Japan. This history illustrates how the English language was perceived by the Japanese and how English education has evolved with time. The second part describes the present state of ESL teaching and learning in Japan. The next three parts discuss the concepts of general ethnocentrism, Japanese ethnocentrism, language ethnocentrism, cultural/personality traits, proverbs and myths. The last part states the main hypotheses of this study.

2.2 Brief history of ESL teaching in Japan

Japan went through a series of rapid changes during the last 100 years. Modernization was triggered by the arrival of the American Commodore Perry in 1853, when Japan was still in the midst of a feudal system. Up until then, Japan had isolated itself from all other countries in the world for a period of 300 years. During this time, its only foreign contact was a very restricted trade with the Portuguese and the Dutch, but the influence of this contact was minimal. In fact, the visit of Perry shook the entire nation, and led to the Meiji cultural revolution, known as the Meiji-

Ishin modernization/revolution, which lasted until the turn of the twentieth century. At that time, Japan realized how far behind it was, relative to western civilization, in science, technology, art, literature, law, trade and nearly all other academic areas. Then and there, modernization was viewed as necessary for survival, as a matter of life and death for the nation, particularly at the beginning of the Meiji era. Modernization thus began to have a great impact on the Japanese people, their language, culture, values, and identity.

In the process of modernization, around 1872, language became a central issue. There was concern among a few Japanese intellectuals, such as Mori Arinori, the Minister of Education at the time, that the Japanese language might not be an adequate vehicle for acquiring superior Western knowledge and technology. Thus, a debate arose as to whether Japan should abandon the Japanese language altogether and adopt English or French as a national language (Ota, 1995, p. 165; Miller, 1982, p. 108). However, the majority of those who were involved with the issue did not agree with this proposition, so the suggestion of adopting a foreign language was quickly dismissed. In the end, neither English nor French was adopted. In fact, it was decided that English should be taught only to elite students in upper schools. At the same time, many new Japanese words were created to cover the enormous vocabulary needed to describe Western science, technology, law and religion (Shiba, 1991, p. 237). Instead of adopting a foreign language as a national language, Japan decided to only "...adopt Western science and technology but keep Japanese ethics" (Reischauer, 1981, p. 128; Shiba, 1991, p. 232).

English was first taught to elite students around 1867, about 12 years after the arrival of Perry. The aim was to help these students decipher the books of Western science and literature. From 1870 to 1882, then, the Japanese elite students frantically learned all things Western with great enthusiasm, and the English language was greatly admired. Many elite students were educated by foreign teachers (mainly

British and American) from the early age of nine or ten and some were sent abroad to acquire Western knowledge. Many foreign scholars were also imported to teach this handful of elite students. The language of instruction in schools established for them became mainly English. For a short period of time, all Japanese scholars communicated, even among themselves, in English. "Until the mid-1880s, at the University of Tokyo, Japan's sole university at that time, it was the rule rather than an exception that Japanese professors lectured in English" (Ota, 1994). As a result, the level of English ability of these elite students was extremely high. Their proficiency in reading and writing was similar to that of native speakers (Ota, 1978). According to Nitobe, who became a leading scholar in the Meiji period, some of the elite acquired English so well that they found it easier to read, write and express themselves in English than in Japanese, and they corresponded among themselves in English.

The English language had a distinct prestige in the academic and political milieu in Japan at that time. These years are said to be the 'Golden Age' of English scholarship in Japan. The following quote from Ota illustrates how high the English proficiency of the Japanese elite students was during this period:

> "Foreign professors who arrived in Japan in the early years of the Meiji period (1868-1912) were often impressed by the excellent command of English of their students. After William Smith Clark, then President of the Sapporo Agricultural college, examined candidates for admission, Clark wrote to his sister that many candidates 'can write and read English better than the average of our M.A.C. candidates for admission'." (Ota, 1978, p. 11)

However, for some people, a concern grew that in the process of using English so pervasively in scholarship, the Japanese language was being neglected (Ota, 1978). Some expressed fear that Japan might end up 'colonized' like several Asian countries at that time. By the 1880s, the fascination with all things Western was replaced by a return to all things Japanese. Books began appearing which warned the Japanese

of the danger of colonialism, and put emphasis on national pride (Ike, 1995). So after ten to twelve years of feverish admiration for the English language, the process was gradually reversed. Once the elite students became teachers and professors themselves, the language of instruction gradually shifted back to Japanese. In 1883, the Ministry of Education decided that Japanese was to be used as the medium of instruction (instead of English) at Tokyo University (Ota, 1994; Ike, 1995). Foreign scholars were replaced by Japanese scholars; important foreign works were translated into Japanese; new students were trained solely in Japanese; and English was taught as a subject. This also coincided with the rise of the nationalistic political movement in Japan.

The decline of English proficiency was recorded in the Tokyo University Newsletter at that time: "...by the 1882-83 academic year, students' poor English had become a widespread problem at Tokyo University" (Tokyo University, 1884, quoted by Ota, 1994). A few years later, the decline of proficiency once attained by earlier students in Tokyo University was noted by foreign scholars:

> "Lafcadio Hearn (1850-1904), a popular writer of books on Japan around the turn of the century, did not think very highly of the English competence of his students when he started teaching English literature at Tokyo University in 1886. '...the general standard of English is so low that I am sure not half of my classes understand what I say', wrote Hearn (Bisland, 1906, vol. 2, p. 314)." (Ota, 1994)

The contrast between these two quotes from Ota shows how in the space of ten years, the Golden Age of English scholarship was gradually terminated. Many intellectuals such as Soseki, the father of modern Japanese literature, who also taught at Tokyo University after Hearn, began viewing the decline of English proficiency as a sign of the development of their own language, and, hence, their independence and political power.

Around 1910, the Japanese government decided to retain English only as a subject such as mathematics or chemistry rather than keep it as a second language. After

this, the mastery of English went into a further decline from which it has never recovered. During the early 1900s, the rise of Japanese nationalism triggered anti-American sentiments and this directly influenced the English education programme in Japan (Ike, 1995). Between the two world wars, there were many debates about English education and whether or not English should continue to be taught in schools. However, in general, Japan continued its fascination with the English language and European civilization. Indeed, it was during this period that the British linguist, Harold E. Palmer, was invited by the Japanese Ministry of Education to come to Japan. He founded an English school and taught there for nearly a decade.

After World War Two, English was taught as a compulsory subject in the school system. Ironically, since then, the level of English ability has further declined to the extent that the Japanese now have acquired the reputation of being among the poorest learners of English in the world (Reischauer, 1981). "Furthermore, the Japanese themselves believe that they have little ability to learn foreign languages" (Hayes, 1979). Miller claims that this is a modern myth created in an attempt to justify the low quality of the English education programme in Japan (Miller, 1982, p. 7).

One of the main arguments against this modern myth comes from the so-called Golden Age of foreign scholarship that lasted for ten years from about 1872 to about 1882, mentioned above. The Golden Age shows that, given sufficient incentive and immersion in English, the Japanese can become completely fluent. In other words, there seems to be no inherent barrier to their mastery of a foreign language, if one considers how well the Japanese elite learned English at that time and how rapidly, in the space of ten years excellence in English, once attained by the Japanese, had declined.

It may be argued that the Golden Age scholars were a select group of highly capable students, hence they could attain high levels of proficiency in English. However, about ten years later, negative comments were made about the English ability of

a similar elite group of students at Tokyo University. In 1914, remarks about the low communicative skills of Japanese students were made in a speech given by the chairman of the Japanese English Teachers Conference: "...middle school graduates cannot grasp by ear the general meaning of even simple sentences" (Brownell, 1967). The remedies suggested later in the same speech were not too far from those suggested today, nearly 80 years later. The same types of comments were made by many linguists and educators throughout the intervening period.

2.3   State of ESL teaching and learning in Japan

After World War Two, Japan attempted to teach English to the entire population, so English became a compulsory subject in the school curriculum. ESL teaching in Japan begins in the first year of junior high school, which is equivalent to the 7th grade in the Canadian school system, and continues throughout the following 6 years of high school and 4 years of university. During this time the students are mainly taught grammar and translation. Indeed, these are the only skills that are required for university entrance examinations. Since the medium of instruction is Japanese, English is rarely spoken in class. For example, English grammar (structure) is usually explained by a Japanese English teacher using Japanese grammatical terminology, such as *meishi* (noun) and *doshi* (verb). By the time students graduate from university, they have invested 10 years learning English, yet their attained proficiency level still remains low:

> "...students, even after instruction in the language from 6 to 10 years, still cannot comprehend or compose more than the simplest English sentences and cannot read, write or speak with any kind of fluency... One of the major Japanese newspapers which, in commenting upon language programs and specifically how English is taught in Japan, pointed out that the number of those who after many years of instruction can satisfactorily read, write, or speak is, so to speak, as few as the stars that can be seen in the morning sky." (Hayes, 1979)

Many authors have observed that, despite years spent studying a foreign language, Japanese learners frequently do not become competent speakers or writers of this language. The following quotes, presented in chronological order, illustrate the state of ESL teaching and learning in Japan:

> "We sometimes do not realize that the barriers to efficient learning of English are probably more formidable here [Japan] than almost any other country in the world." (Reischauer, quoted in Brownell, 1967)

> "Charles Haynes, an American professor and linguist, spent two years in Japan teaching English...He says that what is really shocking about the program (English) in Japan is not that 'it has simply failed to produce English speakers but that it has failed so spectacularly, and this in a country that has hardly known the meaning of the word failure since 1945'." (Hayes, 1979)

> "In international meetings, moreover, Japanese ability in the language of the conference, which usually is English, is likely to rank at or near the bottom among the participants." (Reischauer, 1981, p. 385)

> "Where the Japanese run into difficulty is in their linguistic contact with other peoples. It is commonly asserted that Japanese is extremely difficult for others to learn and that the Japanese are very poor at learning other languages. Unfortunately there is much truth to both evaluations, which are of course the two sides of the same coin." (Reischauer, 1981, p. 386)

> "English language competence in Japan is poor despite much schooling in English." (Ota, 1994)

> "The self-image of the Japanese as poor linguists has prevailed in Japan for many years. As late as the 1970s, many books were published in Japan with titles, such as *This is how I have learned English*... There were also titles, such as *The English teacher who can't speak English* (Fukuda, 1979), which reflected the widespread perception that the Japanese, including English teachers, could not learn English. Foreigners corroborated this Japanese self-perception (Reischauer, 1974, pp. 299-300)." (Ota, 1994)

> "English education in Japan is troublesome. It is a source of much criticism, blame, and debate... Although English teachers have been doing their utmost to improve and respond to criticisms, nevertheless, student attitudes and proficiency remain negative and criticism has not diminished" (Matsumoto, 1994)

A study by Otani (1979) provides empirical support for the claims made above. When Otani compared the average scores of different groups of international students who took the qualifying test given by the University of California for admission to the school of graduate studies, he found the proficiency of the Japanese students to be the lowest among the 69 nationalities who took the test. The Japanese students' average score was 56.9, compared to 68.4 for all other international students. A similar study by Otani involving high school students also showed similar results (45.4 for Japanese and 60 for other students). These results appear to confirm that the Japanese tend to have low English proficiency compared to other international students. Furthermore, while the Japanese are usually believed to be better at writing and comprehension of texts, Otani could not find any evidence for this.

A recent study (Benson, 1991), investigating attitudes and motivation of Japanese freshmen towards English, found that their self-rating of English ability was low. When the students were asked "Could you write a reasonably correct letter in English?" only 9.3% answered affirmatively, while the remaining 90% of the students did not think they could.

Many events took place in the world of English education in Japan during the 1960s and 1970s (Koike & Tanaka, 1995). More information on this can be found in the special issue of *World Englishes* (Volume 14, Number 1, 1995) devoted to 'The English language in Japan: History, Attitudes and Functions.' One of the most influential events was a great debate in 1975 between Hiraizumi, a member of the House of Councillors, and Watanabe, a linguistics (English) professor at Sophia University in Tokyo. The subject was how English should be taught in the school system. The event was sparked by the publication by Hiraizumi of a report entitled "Current situation of foreign language education and some directions for improvement – a tentative plan." The report was published in newspapers and magazines, and "...the controversy over English education became a national issue" (Tanaka & Tanaka, 1995). Hiraizumi

openly exposed the ineffectiveness of the English education system in Japan. One of the issues he raised was that "...the majority of students have no motivation to learn English, since proficiency in English is not needed in Japan, except those in a special category of profession" (Ike, 1995). Hiraizumi then questioned whether English should be compulsory for the entire school population and whether English should be a main subject for entrance examinations. He argued that by making English an optional subject, only those students who really want to learn can be taught.

For his part, Watanabe admitted that "...Japanese people are not good at speaking English...[but this] does not necessarily mean that teaching English is useless altogether" (Tanaka & Tanaka, 1995). Watanabe said that "English must not be excluded from entrance examinations" because "...testing English is a good way to measure students' intellectual standard" (Tanaka & Tanaka, 1995). He further added, with overtones of Japanese ethnocentrism, that

> "...the purpose of learning English is to cultivate the learner's mind ... English learning should nurture and develop the potential linguistic faculty to understand English and ... the learning of English should also be regarded as an opportunity to bring out the realization of the value of the learner's mother tongue and culture." (Ike, 1995)

This great debate, which was even reported in *Newsweek* (June 9, 1975, p. 9), resulted in two major revisions by the Ministry of Education, one for high schools in 1989, and the other for universities and colleges in 1991. High schools were instructed to emphasize developing communicative skills by improving the understanding (listening comprehension) and the use of the language (speaking ability). The 'Course of Study' aims

> "...to develop the students' basic ability to understand and use a foreign language, to foster a positive attitude toward communication in the language, to deepen their interest in language and culture, and to cultivate a basis for international understanding." (Tanaka & Tanaka, 1995)

For colleges and universities, the curricula were to be designed by each university, instead of by the Ministry of Education. This means that each institution would now

be more responsible for its own teaching and its outcomes.

There are now more opportunities for learners to have access to spoken English and develop communication skills than there were in the past (Ike, 1995). More Japanese travel overseas, more foreigners come to Japan, and English TV channels (CNN and BBC) are now readily available. However, Ike (1995) states that

> "This new social and linguistic situation has created a double-edged problem in Japan. On the one hand people are anxious to acquire oral-aural proficiency in English. On the other hand there is antipathy towards English created by an inferiority complex about spoken English (Tsuda, 1990, p. 1-4; 1993, p. 14-68). The antipathy is also often rooted in cultural differences which are apparent, for example, in the Cross-Fire Debate [a televised debate on CNN]. Japanese feel quite alienated by this type of interaction. Even if highly proficient in English, intercepting one another's speech as do the Americans in the Cross-Fire debate, is culturally unacceptable to most Japanese." (Ike, 1995)

The English education programme has been revised by the Ministry of Education after the great debate in 1975, and there are now new developments in teaching methodology emerging in different schools and institutions (Oka, 1996). However, there are only a handful of schools in Japan that have benefited from this innovation. Fundamentally, the programme of instruction has not yet changed a great deal in most schools. In fact, many English educators in Japan believe that Japan has now just begun the process of going through the first innovational change in the programme since the Meiji period. It has done so by de-emphasizing the grammar-translation methodology which dictated the entire English education programme for nearly a century, and emphasizing communicative skills, "...learning through more input" (Oka 1996). The JET programme is a trial programme promoted by the Japanese government whose main objective is the introduction of native speakers of English as teaching assistants into the class. These assistants are expected to provide what Japanese teachers cannot offer in the class such as interpersonal communicative opportunities with live native speakers of English and exposure to their international

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attitudes. Tokyo University now offers a new curriculum which is innovative in nature. Its programme is organized in terms of skill orientation. For example, a text and its audio material are programmed simultaneously for listening and comprehension, thus avoiding grammar and translation. According to Oka (1996), who is responsible for this innovation, the effect of the new programme so far has been positive. It has been well received by the students as well as by the public (Oka, 1996). While similar types of new programmes are emerging in several institutions, it might take some years to spread such innovation over the country.

2.4 Ethnocentrism

One purpose of this thesis is to see whether ethnocentrism is related to English proficiency. In this study, ethnocentrism is divided into three types: general ethnocentrism, Japanese ethnocentrism and language ethnocentrism, which will be defined in this section.

2.4.1 General ethnocentrism

The term *ethnocentrism* was first coined by William Graham Sumner (1906) as "...the technical term for the view of things in which one's own is the centre of everything, and all others are scaled and rated with reference to it." Here is Sumner's original explanation of the concept of 'primitive society,' 'we-group' and 'others-group:'

> "The conception of 'primitive society' which ought to be formed is that of small groups scattered over a territory. The size of the group is determined by the conditions of the struggle for existence. The internal organization of each group corresponds to its size. A group of groups may have some relation to each other (kin, neighborhood, alliance, connubium and commercium) which draws them together and differentiates them from others. Thus, a differentiation arises between ourselves, the we-group, or in-group, and everybody else, or the others-groups, out-groups." (from Brewer & Campbell, 1976, pp. 1-2)

According to Forbes (1985) the term first connoted only two key ideas for Sumner. One was the notion of peace, loyalty and approval within the nation (in-group), and the other was the notion of hatred and contempt towards outsiders. Thus, the term *ethnocentrism* referred to a psychological state of mind of individuals. Social scientists primarily used the term to describe collective attitudes and emotions, cultural traits and ideologies that a group of people possesses. However, the definition and concept of the term seems to have evolved with time and depends, to varying degrees, on different schools of thought. LeVine and Campbell explain this by commenting that

> "The conceptual territory of ethnocentrism cuts across the analytic bound-
> aries of the social, cultural, and personality systems; it is thus a natural
> field for clash of diverse social science theories, expressing more general
> opposition in terms of explaining war, ethnic relations and nationalism."
> (LeVine & Campbell, 1972, p. 2)

According to Forbes, by 1950 the term had come to describe "...the ordinary person's unsophisticated reaction to cultural differences – unthinking defense of familiar ways as absolutely right, and unqualified rejection of alien ways as simply wrong" (Forbes, 1985, p. 22), rather than describing the term as a universal process. So for him, "...the ethnocentrist was someone who judged foreign groups by domestic standards" (Forbes, 1985, p. 22). A similar explanation was given by Levinson that "...the term had the general meaning of provincialism or cultural narrowness; it meant a tendency in the individual to be ethnically centred, to be rigid in his acceptance of the culturally 'alike' and in his rejection of the 'unlike'." (quoted in Forbes, 1985, p. 22). Forbes then added "This is essentially the meaning the term still has today." There have been few books or articles on the subject published since 1985, so one would imagine the term still has the same meaning. He goes on further to say that:

> "Thus, in a context of international relations ethnocentrism takes the
> form of pseudopatriotism; 'we' are the best people and the best country
> in the world ... But national 'we' breaks down as soon as attention turns
> to domestic affairs. Then the ethnocentric person identifies himself with
> particular groups within the nation—regional, religious, racial, class, or
> ethnic groups, depending on circumstances .." (Forbes, 1985, p. 24)

LeVine & Campbell (1972) treat ethnocentrism similarly as "...a multidimensional concept with aspects referring to individual cognition and emotion, cultural ideology and shared stereotypes, and collective action – all theoretically interrelated but logically separable."

Gudykunst and Kim see it as the "...tendency to identify with our in-group (e.g. ethnic or racial group, culture) and to evaluate out-groups and their members according to its standards" (Gudykunst & Kim, 1984, p. 92).

The most recent simplified version of the term comes from Kalin & Berry (1994): "Ethnocentrism is the notion that refers to the tendency to make 'we-they' distinctions accompanied by a relatively positive evaluation of 'we' and a negative evaluation of 'they'."

The study of ethnocentrism in North America was initiated mainly by scholars in Berkeley, later to be known as the Berkeley group (Sanford, Levinson, Adorno and others (Forbes, 1985, p. 1)), during the 1940's, resulting in the publication of *The Authoritarian Personality* in 1950 (Adorno *et al.*, 1950). They began their study by constructing scales to measure sociopsychological attitudes such as anti-Semitism, authoritarianism and ethnocentrism: "The idea was to combine scores from these different scales in order to get an overall measure of the tendency to accept ethnocentric ideology and to support ethnocentric political movements" (Forbes, 1985, p. 21).

The difference between ethnocentrism and nationalism may be briefly explained because the two concepts are very close. According to the Berkeley group, nationalism should be treated as a type of ethnocentrism:

> "Nationalism may be seen as a facet of a broader ethnocentric orientation. It is, so to speak, ethnocentric thinking in the sphere of international relations. Like other forms of ethnocentrism, it is based on a rigid and pervasive distinction between in-groups and out-groups." (Levinson, quoted by Forbes, 1985, p. 51)

In this thesis, the terms ethnocentrism and nationalism will be used interchangeably.

General ethnocentrism is defined as follows:

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- Ethnocentrism is the term to describe both collective and individual attitudes and emotions, cultural traits and ideologies that people possess as a group or individually.

- Ethnocentrism is the term to describe the above attitudes, traits, and ideology with "...the tendency to make 'we-they' distinctions accompanied by a relatively positive evaluation of 'we' and a negative evaluation of 'they' " (Gudykunst & Kim, 1984).

- The ethnocentrist is someone who is ethnically centred, who accepts his or her own way, own things and own group more than others' way, others' things and others' group.

- Ethnocentrism is seen as the opposite of pluralism or internationalism. In international relations ethnocentrists have a tendency to manifest patriotic attitudes: 'we' are the best people and the best country in the world.

2.4.2   Japanese ethnocentrism

Japanese ethnocentrism is distinguished from general ethnocentrism in this thesis because the ethnocentric ideas held by the Japanese seem to be slightly different from the general ethnocentrism described above. Japanese ethnocentrism can be defined as distinctions emphasizing a feeling of uniqueness or separateness from the rest of the people in the world. A sense of distinctiveness is usually associated with attitudes reflecting better-worse, positive-negative, or even superior-inferior comparison with others. However, this is not necessarily the case for the Japanese (Reischauer 1981). These features of uniqueness or distinctiveness are manifested in certain behaviors:

- The Japanese tend to identify themselves as Japanese rather than as individuals when asked who they are in an international setting. But in national settings, they identify themselves with a particular group that they belong to.

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- The Japanese tend to reject foreignness in their culture. One example of this is the 'washing-off of foreignness' of Japanese children when they return to Japan from overseas, and re-enter the Japanese school system.

- The Japanese tend to distinguish between things Japanese and foreign. One example of this is the use of language to distinguish Japanese from foreigners and to designate things that are originally Japanese from things that are foreign, such as the suffix *-go* for foreign ships and *-maru* for Japanese ships.

The following quotes and explanations will illustrate this phenomenon of Japanese ethnocentrism in more detail.

> "The barrier I have in mind is the Japanese sense of being somehow a separate people – of being unique. The line between the 'we' of the Japanese as a national group and the 'they' of the rest of mankind seems to be sharper for them than for most people who participate much in international life." (Reischauer, 1981, p. 401)

Reischauer says that most Japanese so strongly identify themselves with their country and their fellow Japanese that they have no need for the word 'patriotism.' In avoiding the word *kokka shugi* (nationalism, literally country-family-ism) they prefer the more neutral sounding English word *nashionarism*, or *kokumin shugi* ('country-people-ism').

> "The strength of the Japanese feeling of separateness becomes more clear-cut when one considers Japanese attitudes toward other peoples. Japanese seem to have a sharp awareness at all times of themselves as Japanese and of others as being first of all 'not Japanese'... the Japanese seem to feel [such attitudes] more strongly than do other peoples – except for persecuted minorities or simple tribal peoples. The first answer of a Japanese to the question 'Who are you?' is likely to be 'A Japanese'." (Reischauer, 1981, p. 403)

Here Reischauer is thinking of the question 'Who are you?' posed by a foreigner in an international setting. Among the Japanese the answer is likely to be e.g. 'Sato of Mitsubishi.' In other words, Japanese are likely to identify themselves internationally

in terms of their nationality; within Japan, in terms of their company; and within the company, in terms of the section that they belong to at work e.g. 'Sato of marketing.' Identifying themselves with their group is very common in Japan. The Japanese do so to prove their loyalty to their own group and at the same time to indicate their position in relation to their own group and others' group. However, this concept of we-group and others-group becomes, on an international scale, ethnocentrism. This seems to fit the observation by Forbes that "...national 'we' breaks down as soon as attention turns to domestic affairs. Then the ethnocentric person identifies himself with particular groups within the nation – regional, religious, racial, class, or ethnic groups" (Forbes, 1985, p. 24).

It must be remembered that not all scholars use the term ethnocentrism to describe the cause of unsuccessful English learning in Japan. However, it is inferred from or expressed by other terms which mean nearly the same thing. Miller, for example, uses the term racism, which is perhaps much more controversial than ethnocentrism. Reischauer, on the other hand, never uses either term but describes it as Japanese 'uniqueness' or 'distinctiveness,' though he indirectly implies there may be underlying racist concepts, as the following quote indicates:

> "The Japanese concept of their difference from other people is not so much of superiority, that is of quality, but a difference in kind. They see themselves as being different not because they are better or worse than others but simply because they are different. In essence it is a deeply racist concept, almost as though Japanese were a different species of animal from the rest of humanity." (Reischauer, 1981, p. 411)

For example Japanese high school children abroad are not easily accepted into the mainstream of Japanese children when they return from overseas. They are given a special name *kikoku shijo* (returnees), or even the pejorative *han-Japa* (half-Japanese) or *hen-Japa* (strange Japanese). They have to attend a specially designated school, *ukeire-ko* (reception school) before they are fully integrated into the mainstream of other students. Lincicome (1993) writes that these schools are "...still prone to func-

tion as incubators." Some foreign observers call this a "washing-off of foreignness," and there is a special word for it in Japanese as well, *somenaoshi* (re-dying), which means the color is dyed back to what it was before. Lincicome (1993) is critical of the Japanese government's attitude of promoting internationalization and recognition of these Japanese returnee children as "a valuable asset to the future Japan" on one hand, and yet de-internationalizing them for re-entry into the Japanese mainstream on the other hand by washing off foreignness acquired during these children's stay in a foreign country.

2.4.3 Language ethnocentrism

Another example of ethnocentrism can be seen in the Japanese people's attitude towards their own and foreign languages. We-they distinctions are clearly shown even in the use of language to distinguish themselves from foreigners. The following remark by Ramsey and Birk illustrates this phenomenon:

> "Japanese do maintain a clear-cut distinction between themselves and foreigners with regard to language, however. They do this by separating the Japanese language conceptually into two types, one belonging to themselves and one belonging to foreigners. The language foreigners learn is called *nihongo* (Japanese language) whereas what Japanese themselves study is always referred to as *kokugo* (national language). Thus as Harumi Befu notes, '*nihongo* denotes a separate psychological and semantic domain from *kokugo*.' (Befu, 1981, p. 25)." (Ramsey & Birk, 1983)

Thus, Ramsey and Birk claim that Japanese make a clear distinction between the parts of the Japanese language that are accessible to foreigners and the parts that are reserved exclusively for Japanese people. A similar observation was made by Moeran:

> "In general, the most striking point about everyday speech in Japanese society is the continual process of differentiation that it exhibits. This differentiation occurs primarily at the micro-level of the family, of an occupational group, or of gender, but it can also be extended to the macro-level where it sets the whole of the Japanese race apart from the rest of the world. Thus we find that some words, like that for 'emperor' differ according to whether they are used to refer to the Japanese emperor (*tenno*), or to the emperor of another country (*kotei*). Similarly Japanese ships have

the suffix -*maru* added to their names, while foreign ships take the suffix -*go* ... This process of separation between 'Japanese' and 'non-Japanese' in the lexicon also extends to the written language, where *hiragana* syllabary is used to write Japanese words, and *katakana* syllabary is used for loan words (imported predominantly from Western languages)." (Moeran, 1988, p. 437)

The way Japanese view their own language reflects the way they view their own culture as well. Befu explains this as follows: "In the Japanese belief, the culture, like the language, is unique and is 'genetically transmitted' " (Befu, 1981, p. 32, quoted in Ramsey & Birk (1983)). Culture is something that can only be acquired, understood, and fully appreciated by those who are born Japanese. Thus, what Miller (1982, p. 40) describes about the way Japanese see their language seems justifiable: "Membership in the group of Japanese-language users is by race and by birth. Only 'insiders,' that is, those who are of the Japanese race, can meaningfully share in the mystical experience of the language." Miller suggests that Japanese have more racist attitudes than ethnocentric ones. However, the issue is not racial. It is rather the ethnocentric view that the Japanese possess over their membership distinction that makes the Japanese language and culture belong to the Japanese. This view reflects the way the Japanese regard foreign languages and cultures. Hence, this view creates different psychological domains: one belongs to us (in-group) and the other belongs to them (out-group).

A few Japanese people interviewed for this study shared the same opinion. One of them who has lived in Montreal for the last 30 years said "I think the native English speakers here are very tolerant and generous, because they put up with listening to such awful English spoken by foreigners. I don't think I can tolerate this if this happens in Japan. This is a blasphemy (sacrilege), and I refuse to listen to any broken Japanese spoken by foreigners. So when I speak English here, I often feel like saying to the native speakers, 'please forgive my poor English, and thank you for being very patient with me.' " Here the English language 'belongs' only to native speakers of

English, not to him, even though he has been speaking the language for nearly 30 years. To the question "What does English mean to you?", his reply was "English is simply a tool to communicate, but nothing more."

So far this discussion shows that there seems to be a distinct manifestation of ethnocentrism among the Japanese; the Japanese tend to show general ethnocentrism, characterized by 'we-they' distinctions; the Japanese tend to make a clear distinction between things Japanese and things foreign; and they also apply these distinctions to language. This attitude towards the English and Japanese languages held by the Japanese is likely to affect the attainment of proficiency levels in ESL learning. One purpose of this study is thus to investigate whether ethnocentrism is related to ESL learning. It can be conjectured that if a learner is highly ethnocentric, he or she may not be as successful in ESL learning as someone who is less ethnocentric.

2.5 Cultural Traits

A number of Japanese cultural and personality traits, such as shyness, inwardness and groupism are believed to affect the Japanese learner's attainment of proficiency levels in ESL. Matsumoto asks whether one of the problems of the Japanese learning English could be that the Japanese are culturally handicapped:

> "The Japanese are often said to be introverted and are shy to express themselves in public. Confucian conformity is sometimes considered one factor in the Japanese reticence to speak out and appear aggressive in learning a foreign language. In Japan, individualization and outspoken behavior have been regarded as vices, rather than virtues." (Matsumoto, 1994, p. 210)

These cultural and personality traits are manifested in the Japanese style of communication. The Japanese tend to emphasize the use of the intuitive sense and non-verbal code. Brownell (1967, p. 20) quotes Schnizinger as saying: "[The Japanese] value not speaking, even to the extent of leaving the most fundamental things unspoken, accessible only by intuition." There is even a special expression *Kotoba*

no iranai aidagara which describes the kind of relationship in which words are not essential for communication. This type of communicative relationship (non-verbal, intuitive) often exists among close kin (Tsuneyoshi, 1992, pp. 42, 86). Another aspect of cultural/personality traits is the tendency of the Japanese to be reticent, perhaps because of shyness, inwardness or cultural belief. This seems to make communicative interaction quite difficult and awkward, even between the Japanese themselves, as Reischauer describes: "It may be easier for two people to continue to pass as strangers than to take on the burdens of a recognized relationship" (Reischauer, 1981, p. 144). Moeran (1988) gives an anthropological explanation to this, stating

> "...the Japanese are extremely sensitive to the use of language in society, it is through language communication that they order their relationships (cf. Nakane (1970:30))...this linguistic sensitivity can give a rise to linguistic chauvinism, for the Japanese frequently use their language as a focal point of cultural identity and thereby as a means of setting themselves apart from all other linguistic and cultural groups." (Moeran, 1988)

Thus, it is likely that communicative interaction becomes even more difficult between a Japanese and a foreigner, whether the language spoken is Japanese or English. This suggests that these traits might have a negative effect on English proficiency.

In this thesis, only those traits which might most affect attainment of proficiency in ESL, namely groupism, shyness, and inwardness, were examined.

2.5.1   Groupism

Reischauer states that "...there can be no doubt that the Japanese are more group-oriented than most Westerners, and have developed great skills in cooperative group living" (Reischauer, 1981, p. 137). The concept of group membership, collectivism, or simply groupism, is related to ethnocentrism. Ethnocentrism emphasizes we-they distinctions, whereas groupism emphasizes cooperation or cohesion among members to achieve a common goal. Triandis *et al.* (1988) say that

> "An essential attribute of collectivist cultures is that individuals may be induced to subordinate their personal goals to the goals of some collective,

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which is usually a stable ingroup..." (Triandis *et al.*, 1988, p. 324)

Triandis (1988, p. 324) cites Japan as an example of a society "...with long traditions [where] the collectivism elements may persist even though the societies have become very complex." Hamaguchi (1980) and Tsuneyoshi (1992, p. 31) also say that Japanese society is often described by foreign scholars as a 'herd society,' and Japanese people demonstrate such groupism tendencies more than other groups. But according to Hamaguchi (1980), Japanese groupism is not quite as simple as that of a herd society. On the surface, the Japanese may act as a 'herd,' but they also have a strong sense of their individual identity, and they always see themselves as individuals in a group. They are inclined to value harmonious relationships with their members rather than their individuality. This group phenomenon has been carefully planned and cultivated throughout the history of the nation. Japanese scholars call this phenomenon *emics*, that is, a facet which is not intended to be easily understood by those who are not members of the group. This view is supported by Inuta (1980):

> "The ideal is that we Japanese have to think, act, and feel like everyone else. It is easier to replace the word 'everyone else' by *sekensama*, which means people in the society in which you live and share common knowledge and conventions. [In this context, the society means a homogeneous, common ancestral society, namely Japan.] Thus, individuals are expected to behave and live harmoniously in that society, without questioning the logical reasons behind it. Though, the point here is that an individual is always there, but only found in a group of one kind or another." (Translated from Inuta, 1980)

The key point is the harmonious relationship within a group, which every member of the group strives to achieve by mutual understanding without expressing one's clear opinions. The goal is consensus and Japanese society is often said to be governed by consensus decisions rather than one person's dictatorial decisions. Some psychologists, for example Weisz *et al.* (1984), describe the difference in group behavior between Americans and Japanese in terms which describe construals of interrelationships: 'standing out' for Americans (a characteristic of an individualistic society and

culture), and 'standing in' for the Japanese (a characteristic of a groupism society and collectivist culture).

Consider the problem that this might pose for learning or speaking English in such a cultural environment. It may well be too individualistic and unconventional to be 'standing out' by speaking and liking a foreign language, and one may even feel slightly disloyal by being exceptionally good in a foreign language. In some cases, children who have been educated abroad and speak excellent English have had to debase their English accent when they return home to Japan by adopting the accented pronunciation of English that most Japanese use. This is because speaking excellent English might be considered by the Japanese as 'standing out,' so that the child may feel safer to conform to the rest of the group, or else it might disturb the harmonious relationship that is required in an English class conducted by a Japanese English teacher who pronounces English with an accent. Markus & Kitayama (1991) describes this contrast as follows: "In America, 'the squeaky wheel gets the grease.' In Japan, 'the nail that sticks out gets banged down'." The question is whether the effect of such traits can be related to the degree to which one acquires a foreign language. In this thesis, the relationship between groupism and the attained level of English proficiency was examined.

2.5.2   Shyness

Shyness seems to be a distinctive feature of the Japanese personality: "The Japanese are often said to be introverted and are shy to express themselves..." (Matsumoto, 1994). The Oxford English Dictionary defines shyness as:

> "...difficult of approach, owing to timidity, caution, or distrust. The shy person is cautiously averse in encountering or having to do with some specified person or thing, wary in speech or action, shrinking from self-assertion, sensitively timid. The shy individual may be retiring or reserved from diffidence, or of questionable character, disreputable, 'shady'." (in Zimbardo, 1977)

The terms reticence, self-consciousness, embarrassment, and blushing all fall under the description of shyness (Zimbardo, 1977, pp. 26-30). According to Zimbardo (1977, p. 29), "...the most characteristic feature of the shy person's makeup is an extreme self-consciousness. Self-awareness, 'getting in touch with yourself,' and self-insight are central to many theories of current therapies...More than 85 percent of all those who report being shy tell us they are excessively preoccupied with themselves." Based on his survey, Zimbardo remarks that

> "The prevalence of shyness varies from culture to culture ... However we have never found a group of people where fewer than a quarter declared themselves presently shy, and, in fact, with some groups of people like junior-high-school girls and students from some Oriental cultures, that statistic jumps to 60 percent. The percentage of true-blue shys is never less than 2 percent of any group ... but may go as high as 10 percent in some groups, like the Japanese." (Zimbardo, 1977, p. 14)

Zimbardo's study thus reports clearly that shyness is more prevalent in Japan than in any other cultural group: 57% of the Japanese reported being 'currently shy,' as opposed to 24-42% of Americans, and over 90% reported having been shy in the past or currently, as opposed to 68-75% of Americans. Zimbardo (1977, p. 213) also says that 'Japanese society is the model of a shyness-generating society' that 'the Japanese child is caught in a net of cultural values that makes shyness inevitable.' Zimbardo's results also show that more Japanese men (60%) reported being shy than Japanese women (43%) (Zimbardo, 1977, p. 233).

Shyness seems to be considered as slightly unfavorable behavior in Western society. However, shyness in Japan is a permissible trait. More Japanese subjects than any other group reported that they liked being shy, though Zimbardo's study generally showed that all groups viewed shyness as problematic, including Japanese. This is echoed by Reischauer's comments about the shyness of the Japanese:

> "Japanese as a whole are less inclined than Westerners to enter into casual contacts and are likely to seem forbiddingly formal in any new encounter. Pauses in conversation can be agonizingly long at least to the Western

participants... Moreover, shyness in Japan is considered to be a desirable behavior, whereas in America it is considered to be a character fault... Self-consciousness, of course, makes Japanese often ill at ease with others and may help to account for why young girls giggle, and why men suck in air while speaking." (Reischauer, 1981, p. 144)

Does shyness affect English language learning? According to Zimbardo (1977, p. 26), "Shy people repeatedly fail to express themselves, they are less effective in shaping their world." Zimbardo (1977, p. 214) quotes Giyoo Hatano (no reference was given) as saying that "In Japanese, the word 'shyness' is closely related to the word 'shame.' This is seen in the tendency for Japanese to be shy for fear of being laughed at." Thus, one may assume that it is possible that Japanese prefer to be shy than to be laughed at. If so, this might cause a considerable problem in an ESL learning context. Thus, it seems reasonable that shyer people are more reluctant to use a foreign language, and so they are less likely to be proficient in foreign languages. One purpose of this study is to see whether shyness is in fact related to English proficiency.

2.5.3   Inwardness

The inward or introverted nature of the Japanese has been remarked on by several authors such as Hayes (1979). Matsumoto (1994) also describes the Japanese as being introverted and relates this trait to inhibition of outward self-expression. Brownell (1967) quotes Schunizinger as describing that the Japanese have "...an inward urge rather than a more outward self expression ... he [Schunizinger] sees the themes of intensification and concentration reflected in simple, typical forms of existence ... Through symbols, such as the bamboo (rather than a sturdy oak), the young learn the value of unpretentiousness, modesty, and elasticity." Thus, the nature of inwardness seems to be cultivated throughout childhood, and the Japanese are always reminded about self-reflection throughout their lives.

Zimbardo (1977, pp. 16-17) views shyness, awkwardness, and inwardness as a psychological continuum: "At one end of the continuum are those who ... are largely

introverts, and association with others holds limited appeal compared to their needs for privacy and solitude..." At the other end of the continuum are those for whom shyness manifests a devastating effect that incapacitates the behavior that non-shy people normally have. Thus, it seems that inwardness is not exactly shyness. Some writers and scientists appear to be inward but not shy. The difference between people who are shy and people who are inward could be that shy people cannot express themselves or behave in the way they would like to, whereas inward people can express themselves, but they prefer not to. Zimbardo says that shy people are inhibited from acting, whereas inward people can control their inner-feelings and express themselves when they think necessary. However, generally, inward people prefer to associate with non-human objects, such as books or nature, avoiding human contact.

Inwardness is strongly related to introversion, the opposite of extroversion. Eysenck and Chan report that:

> "Extroverts are sociable, like parties, have many friends and need excitement; they are sensation-seekers and risk-takers, like practical jokes and are lively and active. Conversely introverts are quiet, prefer reading to meeting people, have few but close friends and usually avoid excitement." (Eysenck & Chan (1982, p. 154)

It has been hypothesized by many authors that extroversion/introversion is related to L2 learning (Ellis, 1994, p. 520). There are actually two such hypotheses. One is that extroverted learners will do better in acquiring basic interpersonal communication skills, known as BICS (Cummins, 1983), which are "...skills required for oral fluency and sociolinguistic appropriateness. They are 'basic' in the sense that they develop naturally as a result of exposure to a language through communication." (Ellis, 1994, p. 198). The other is that introverted learners are thought to do better at developing cognitive academic language proficiency (CALP), which "...consists of the linguistic knowledge and literacy skills required for academic work." According to Ellis (1994, p. 521) "...the evidence linking extroversion to the acquisition of BICS is fairly substantial, but there is no clear support for the claim that introversion benefits

the acquisition of CALP."

Inwardness might influence ESL learning in a similar way as introversion. Inward people may avoid making new friends, meeting people, or socializing at gatherings, all of which might decrease their English proficiency. They seem likely to be poor performers in speaking, but they may be good at reading and writing in English.

2.6 Values and beliefs

There are certain values and beliefs to which people are strongly attached which may affect the attainment of proficiency in ESL. These values and beliefs are sometimes exemplified by Japanese proverbs such as "silence is a virtue" and "the nail that sticks out gets banged down," which teach the value of being silent. Certain values and beliefs are also expressed through modern myths, such as a belief that the Japanese are not good at learning foreign languages. These values and beliefs may have a negative effect on the proficiency level attained in ESL.

2.6.1 Proverbs

Proverbs are often said to express the behavioral attitudes of people through the way that values and wisdom are taught, respected, and practiced in daily life. The idea is that proverbs have the ability to express sentiments and wisdom in a cluster of a few words (Fujii, 1940). Thus, proverbs, despite their simple form, provide profound philosophical and psychological insights:

> "Proverbs are known in Japan as *kotowaza*. *Koto* means speech, and *waza* work or doing... [they were said to have] the portentous power of divinity or of the spirits of dead souls, the mystic power by which the superhuman beings showed what was to come, good or bad... They are a key to the attitude of these early ancestors who regarded those songs as expressions of divine origin and inspiration." (Fujii, 1940, pp. 12-13)

Perhaps the oldest Japanese cultural values regarding silence are expressed in poetical compositions such as *Ashiwarano misuhono kuniwa kami nagara kotoage*

senukuni (In the country where rice grows [Japan], even the gods do not discuss) (*Manyoshu*, circa. 760 A.D.). Historians believe that *kotoage senu* (do not discuss) or *kotoage senu kuni* (the country not of speech but of acts) might have been used as an idiomatic expression in old Japan (Shiba, 1994), implying that language use was discouraged and restricted. There are tales that talk of a deity named "the god who utters one word" and the deity who explained all things, good or evil, by a single word. Thus, many of the proverbs convey the message that speech should be discouraged, and silence should be respected. Some of the common proverbs cherishing silence are:

Chinmoku wa bitoku (Silence is a virtue).

Ishin denshin (Feelings always show through).

Mono ieba kuchibiru samushi aki no kaze (An expressed mind stings the speaker as the autumn wind chills one's lips).

Kuchi wa kore wazawai no mon (The mouth is the entrance of problems).

Me wa kuchi hodo ni mono o yu (The eyes speak as much as the mouth).

Iwanu ga hana (Not speaking is a flower; Silence is better than speech).

Shigen wa gen o saru (Speaking takes away the essence of speech).

Kijimo nakazuba utaremai (If the pheasant did not cry, it would not have been shot).

Taiben wa no naru ga gotoshi (Words that are too big do not carry meaning).

Chi o nasu wa tagen ni arazuya (The real way of politics is not in talk).

The idea of silence may come from Shintoism. The original Shinto religion ('the way of the Gods') seemed to be a primitive one with no particular teaching except worshipping nature and 'silence.' It was only in about 1400-1500 that the first book about the Shinto religion was written; until then Shinto was not to be discussed, orally

or in writing. Japanese became more expressive after Buddhism was introduced to the country (Shiba, 1994), though "silence is a virtue" still lived on. Clancy puts it this way:

> "As Ito (1980) points out, verbosity has traditionally been looked down upon in Japan, especially in men; this is revealed in traditional sayings such as *Iwanu ga hana* (silence is better than speech). The Japanese have little faith in verbal expression or in those who rely upon it. As Nitobe [Japanese philosopher who was one of the few elite scholars that were educated in America at the turn of the century] has written, 'To give in so many articulate words one's innermost thought and feelings is taken as an unmistakable sign that they are neither profound nor very sincere'." (Clancy, 1985, p. 495)

The relevance of these proverbs is that the degree of belief in the values portrayed in them, such as silence, may have a negative effect on the Japanese' attainment of English proficiency in ESL learning.

2.6.2 Myths

Miller, in his book entitled *Japan's Modern Myth: The Language and Beyond* (Miller, 1982), takes a very critical view about why the Japanese fail to learn foreign languages. Miller claims that much of modern Japanese society is dominated and manipulated by certain unproven and unquestioned concepts (*myths*) that are maintained and encouraged by *myth-makers*. These myth-makers are usually leaders of society from whom the population receives information, opinions, and references.

Although a myth is usually irrational and non-scientific, Miller claims that myth-makers have skillfully influenced the Japanese by appealing to the nationalistic and conformist nature of their character. Miller thus implies that overt nationalism (ethnocentrism) is at work and that myth-makers are cultivating nationalistic (ethnocentric) sentiments among Japanese people. He claims that this is supported by the fact that the myths have been overwhelmingly welcomed by all Japanese.

Miller says that there are several myths which influence the way the Japanese look

at their own language, and that this directly reflects on the way they look at foreign languages. Essentially the idea of modern myths about the Japanese language is that 'the language is worthy of honor and love and respect:'

> "For most modern Japanese, and indeed for modern Japanese society and culture in general, the Japanese language is not simply a language. It is rather a way of life, and the enormous amount of speculation, writing and talking about it that goes on at every level of Japanese life constitutes an entirely distinctive and marvelously self-contained way of looking at life. .... The Japanese today approach their own language in a way that is impressively, and importantly, different from the way in which any Western nation approaches its language, even making all due allowance for the sensitivities of the language- and liver-conscious French. To the Japanese today, the Japanese language is not simply the way they talk and write. For them it has assumed the dimension of a national myth of vast proportions." (Miller, 1982, p. 5)

There are three main language-related beliefs expressed through modern Japanese myths:

1. 'Language has a soul'

One example of the myths is the belief that the Japanese language has a 'spirit', or 'soul' known as *Kotodama*, the essence of which is extracted from one of the oldest anthologies of Japanese poetry, called *Manyoshu*. It is this spirit that makes the Japanese language distinct and unique amongst the languages of the world today. This concept of the spirit is very complex and, according to Miller, a simple translated term is inadequate in capturing the implications and significance of *Kotodama*. The closest possible European words to the *Kotodama* spirit might be the German word *geist* and the French word *élan*. The official meaning of *Kotodama* is elaborated in a document published by the Japanese government around the wartime. The following is Miller's translation of what this document says about *Kotodama*:

> "Our nation's ideology of *Kotodama* has its basis in this fact: words that are not liable to be put into practice are shunned and not uttered. This is the sincerity of the human heart. *Kotodama* means language that is

filled with sincerity, and such language possesses mighty movements. In other words, it possesses limitless power and is comprehensible everywhere without limitation... Once anything is verbalized, it must necessarily be carried out; consequently, words having reference to anything that cannot be carried out are not lightly uttered." (Miller, 1982, p. 133)

Thus, the myth attempts to make the Japanese believe that the Japanese language is the most distinctive and sincere language among all the languages existing in the world.

2. 'The Japanese language is one of the most difficult languages in the world'

Naturally, one myth creates another myth; the new myth is that this distinctiveness and sincerity of the Japanese language, largely supported by *Kotodama*, makes the Japanese language exceptionally difficult. It is so complex, intricate and spiritual that no one but the Japanese would understand it. The implication here is that it is difficult for a foreigner to learn Japanese and in return, for the Japanese to learn foreign languages. Miller shows that these are really myths and not facts by postulating two scientific arguments: 1) no language is difficult for its native speakers, and 2) no language is more difficult than any other. He believes one or the other of these two postulates of linguistic science will suffice to refute the difficulty of the Japanese language maintained by the myths (Miller, 1982, p. 167).

3. 'The Japanese are not good at mastering foreign languages'

The belief that the Japanese are not good at learning foreign languages is further enhanced by the myth that Japanese brains function neurologically differently from the brains of other people. This is supported by Tsunoda, a Japanese neurophysiologist, a specialist in auditory perception and the sound of human languages, who claimed to have found the reason why the Japanese have difficulty in learning foreign languages:

"My tests show that the left cerebral hemisphere of the Japanese receives a wide range of sounds...The range of sounds that Westerners receive in the left hemisphere of their brains is conspicuously narrower." (Tsunoda, 1978, quoted in Miller, 1982, p. 71).

"My hypothesis is that the left hemisphere, which handles the sounds signifying reason, emotion, and nature is a basic formative agent in Japan's traditional culture and the mentality of contemporary Japanese people..." (Tsunoda, 1978, quoted in Miller, 1982, p. 75).

Miller's interpretation of Tsunoda's claims is that "...the Japanese brain works the way it does because of the nature of the Japanese language, and the Japanese language is the way it is because of the Japanese brain" (Miller, 1982, p. 77). This myth is often used as an excuse for why the Japanese are unsuccessful in learning foreign languages. The fact that the Japanese are unsuccessful ESL learners in turn reinforces the myth that their brains are different.

Miller points out that Tsunoda's hypothesis was regarded so seriously that the Japan Foundation, an agency of the Japanese government whose responsibility is the promotion of cultural and academic relationships with other countries, took up the matter and published it in a newsletter distributed all over the world. The newsletter contained interview questions such as "Does the physiology of the brain suggest the study of a foreign language diminishes the creative abilities of the Japan [sic] people? If this is really the case, what possibilities exist for the internationalization of Japanese culture?" (Miller, 1982, p. 79).

Although there was some opposition to Tsunoda's view, Miller reports that Japan's mass media enjoyed publicizing it throughout Japan. It seemed that the Japanese public also enjoyed Tsunoda's view, because they all knew how difficult it was to learn English, and it was comforting to learn that it was now possible to put the blame on their brains.

Miller (1982, p. 240) claims that the myth that is most responsible for unsuccessful English learning is the belief that English can only be learnt in the school system

from Japanese English teachers, not from native speakers of English. The reason for this has already been discussed above. English is taught as a subject for the entrance examination to prestigious universities, so that the emphasis is mainly on grammar and translation, not on verbal communication. Hence the majority of Japanese English teachers do not need to, and indeed cannot, speak English themselves.

Miller also claims that this modern myth has managed to direct almost all English-language education in Japan. However, there is another aspect to this issue. Until recently, under Japanese law, foreigners were barred from all jobs in the public sector, including public schools and universities (Miller, 1982, p. 227). Again, the reason for this policy may be ethnocentrism and a fear of foreign influence. The myths may have been created to justify such a law.

On the basis of the prevalence of myths such as those described above, one can hypothesize that the Japanese learners who have a strong belief in myths will do poorly in ESL learning.

2.7 Summary statement

2.7.1 Main hypothesis

The main hypothesis of this thesis is that unsuccessful ESL learning is partly due to attitudinal and affective factors, such as ethnocentrism, cultural/personality traits, and values and beliefs expressed through proverbs and myths which influence the whole sociolinguistic life of the Japanese.

This thesis will attempt to measure these factors in a group of Japanese subjects living in Montreal, and see if they are related to their English proficiency as the authors cited above (Hayes, Miller, Reischauer, Matsumoto) directly or indirectly claim. The main hypothesis is that these factors all have a negative effect on English proficiency.

Measuring these factors may not be easy. Reischauer (1981, p. 403) comments

that the Japanese sense of distinctiveness is not easy to measure, but it can be easily observed in everyday life in Japan. Miller (1982, p. 16) comments on the same problem with myths. Yet none of these above mentioned factors, ethnocentrism, cultural/personality traits, values and beliefs, have been studied empirically by an actual survey of Japanese to see how strongly they might relate to English proficiency.

A preliminary study of 18 subjects was carried out by the author in 1995 (Hinenoya, 1995). In this study, 23 questions from a collection of standardized psychological tests were used to measure ethnocentrism. A self-assessment test with 10 questions was created to measure English proficiency. The subjects were 18 adult Japanese females who mainly associate with other Japanese and largely carry on a Japanese way of life in Montreal. For the statistical analysis, the factor analysis scores from the study by Wiseman, Hammer & Nishida (1989) were used to create measures of ethnocentrism. Significant correlations were found between ethnocentrism and English proficiency. The findings suggested that increased ethnocentrism was related to decreased English proficiency, but the sample size was small, and other factors, such as traits, values and beliefs were not measured in that study. The present study investigates all these factors using a larger sample size.

2.7.2 Specific hypotheses

Hypothesis 1: Effect of ethnocentrism

> If ethnocentrism is related to unsuccessful ESL learning, then the higher the subjects' ethnocentrism, the lower their English proficiency, and vice-versa.

Hypothesis 2: Effect of traits

> If cultural/personality traits are related to unsuccessful ESL learning, then the higher the subjects' agreement with pro-Japanese traits, the lower their English proficiency, and vice-

versa.

Hypothesis 3: Effect of values and beliefs

The stronger the subjects' attachment to values and beliefs expressed through proverbs and myths, the lower their English proficiency, and vice-versa.

Chapter 3

RESEARCH DESIGN

3.1 Introduction

The main aim of this thesis is to examine the hypothesis that there is a relationship between English proficiency on the one hand, and ethnocentrism, including Japanese ethnocentrism and language ethnocentrism, as well as some Japanese cultural/personality traits, values and beliefs on the other. To test this hypothesis, a questionnaire was designed and administered to Japanese subjects in Montreal. The first part of this chapter describes the subjects, the second part describes the materials and the data collection procedure, and the last part describes the data analysis.

3.2 Subjects

The subjects in this study were three groups ($n = 108$) of adult Japanese who were living in Montreal at the time of this study. The first group ($n = 39$) consisted of mothers of children who were attending a Japanese supplementary school in Montreal. There is a small Japanese community made up of the families of businessmen who send their children to this school every Saturday. The main purpose of the school is to maintain the Japanese language while the children are in a foreign country. The school offers almost the entire Japanese elementary and junior high school curriculum using text books sent by the Japanese Ministry of Education, so that children will be

able to get straight back into the Japanese school system when they return home. The school is run entirely in Japanese, and no word of English or French is allowed in class. Only mothers married to Japanese were selected as subjects because the fathers were thought to be exposed to English at work and were assumed to be strongly motivated to learn English. Since the mothers had to learn English on their own initiative, they were considered more suitable for a study of the effect on their English proficiency of ethnocentrism, cultural/personality traits, values, and beliefs expressed through proverbs and myths.

The second group ($n = 52$) were young Japanese students who were in Montreal to study English at the time of this study. The majority of students in this group were taking English lessons at a language institute in Montreal, and at local universities as part of continuing education programmes. It could be argued that these students might not have been ideal subjects since they were already well motivated to learn English. However, most of them were quite new to the country, and their length of stay in Canada was less than two years.

The third group of subjects ($n = 17$) were university students who were currently enrolled at a local English university. Most were graduate students who were studying in English. The difference between this group and the previous group of students is that the former was studying the English language itself, whereas the latter group was studying other subjects in English.

3.3 Materials

The materials in this study were a five-page questionnaire and a three-page cloze test for English proficiency. The questionnaire was translated into Japanese to minimize the respondents' difficulty in answering the questions. The translation was checked by a Japanese teacher. The back-translation method was used to ensure that the translations were accurate. Both the English translation and the original Japanese

questionnaire are included in Appendix A. A cover letter in Japanese was attached to the questionnaire briefly explaining its purpose, assuring confidentiality of the results, and giving instructions on how to respond to the questions and fill in the blanks for the cloze test.

3.3.1 Background variables

The first section of the questionnaire contained 7 questions about the sex, age, education, years of English instruction, length of stay of the subjects in Canada (as well as other English speaking countries), and languages spoken at home. It also contained a question to see if the subjects had ever lived in a foreign country as children.

3.3.2 English proficiency variables

The second section of the questionnaire contained a set of self assessment questions (Part 1) and a cloze test (Part 2). The cloze test was considered to be a direct, objective way of measuring English proficiency (Aitken, 1977; Bachman, 1982, 1985; Jonz, 1990). It was placed at the end of the questionnaire so that the subjects would not be discouraged from answering Part 1.

Part 1: Self-assessment

Part 1 contained 15 self-assessment questions designed to indirectly measure the subjects' perceived ability and performance in English. The questions measuring ability (henceforth ABILITY questions) consisted of statements such as "*I can speak enough English to (a) do my banking; (b) buy a car ...*" to which the respondents had to choose either *Yes* or *No* for an answer. The questions measuring degree of participation in communicative acts (henceforth PERFORMANCE questions) consisted of questions such as "*What proportion of your friends are English speakers?*" to which the respondents had to choose one point on a scale of *0%, 20%, 40%, 60%, 80%* or *100%* for an answer.

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Part 2: Cloze test

As a direct measure of English proficiency, two cloze tests were selected from those that had been used by other researchers (Lightbown & Halter, 1989; Oller, 1977). The first was a beginner level test with 10 blanks, and the other was an intermediate level test with 50 blanks. Some of the words were modified to make the prose more up-to-date, e.g. 'slacks' was replaced by 'trousers'. To make the prose more contextually appropriate, a sentence such as

'I have two friends. Their [   ] are Tom and Mary.'

was replaced by

'My son has two friends. Their [   ] are Tom and Mary.'

for the subjects who were mothers, and replaced by

'My younger brother has two friends. Their [   ] are Tom and Mary.'

for the ESL and university students. This was done so that the subjects could relate more easily to the cloze passage.

3.3.3 Predictor variables

To measure the degree to which the respondents agree to statements about ethnocentrism, cultural/personality traits and beliefs expressed through proverbs and myths, 56 statement questions were developed. All questions asked for a response on a seven-point Lickert scale, ranging from *Do not agree at all* to *Strongly agree*. The questions were counter balanced: half the statements have a pro-Japanese orientation and the other half a pro-international orientation.

The questionnaire was pilot-tested and changes were made to the format on the basis of suggestions made by the subjects. A frequent comment made during the

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pilot-testing was that the questionnaire was long, and that questions would be easier to answer if they were grouped into sections covering similar topics. On the basis of these comments, it was decided only to randomize the order of the questions within the sections and not throughout the whole questionnaire. Thus, there would be no bias with all the positive statements being stated first, followed by all the negative statements.

1. Ethnocentrism questions

Altogether 28 questions on ethnocentrism were created. The first 9 questions were designed to measure general ethnocentrism, the second 10 questions were designed to measure Japanese ethnocentrism, and the third 9 questions, to measure ethnocentric attitudes towards the Japanese language.

- **General ethnocentrism questions.** The first 9 questions were extracted from a collection of standardized psychological tests that were used to measure ethnocentrism in the study of Wiseman, Hammer & Nishida (1989), who in turn derived their questions from Sampson & Smith (1957). These questions were chosen by the authors as best reflecting ethnocentrism, prejudice and general attitude towards the other culture. These questions have also been used with sufficient reliability and validity in past intercultural research (Gudykunst, 1983). An example of the questions is "It is better to be a citizen of the world than of any particular country." These were the same questions used in the preliminary study (Hinenoya, 1995) reported above.

- **Japanese ethnocentrism questions.** 10 other questions were created similar to the ones above to measure specifically Japanese ethnocentrism. An example is "On the whole, the Japanese way of life is the best" and "Foreigners who are born in Japan should automatically become Japanese citizens." The inspiration

for most of the questions came from the comments of the authors mentioned in Chapter 2, mainly Reischauer and Miller.

- **Language ethnocentrism questions.** 9 more questions, such as "Japanese who are fluent in English may have lost a part of Japanese culture" and "The Japanese language is just as expressive as any other language" were used to measure language ethnocentrism. These questions were based on statements and opinions expressed by the various authors above. The questions were counterbalanced so that half the statements have a pro-Japanese orientation and the other half a pro-English orientation.

2. Traits questions

Fifteen questions were created to measure Japanese groupism, shyness and inwardness.

- **Groupism questions.** A groupism scale was created with five questions, based on the definitions of Hamaguchi (1980) and the other authors mentioned above. These questions were of the form "I feel secure when I am with other Japanese, rather than foreigners" and were designed to measure the groupism tendency of the subjects.

- **Shyness questions.** To formulate the shyness questions, a clear distinction was made between shyness and inwardness since a subject can be 'inward' but not 'shy.' Inwardness is the characteristic specifically addressed to self, whereas shyness is the characteristic directed to others. Five shyness questions were thus formulated based on Zimbardo's (1977) definition of shyness. An example of such a question was "I don't mind making speeches in front of people."

- **Inwardness questions.** An inwardness scale with five questions was created to measure the inward nature of the Japanese. Schnizinger's and Zimbardo's

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(1977) descriptions: 'prefer to read rather than socializing' and 'self reflection' were used as the basis for creating the questions. An example of an inwardness question is "I do not mind not talking to anybody all day."

3. Values and beliefs questions

- **Proverbs questions.** Five Japanese proverbs respecting silence were selected from collections of proverbs and old sayings (Fujii, 1940; Ishida, 1975). The particular examples selected were well known in Japan such as *Chinmoku wa bitoku* (Silence is a virtue), *Ishin denshin* (Feelings always show through), which imply that words are not necessary, and silence is better than speaking. The subjects were asked to indicate on the Lickert scale the extent to which they agreed or disagreed with the proverbs.

- **Myths questions.** Eight myths questions were formulated to measure values and beliefs expressed through the modern myths portrayed in Miller (1982). Most of the myths questions were based on statements describing Japan's modern myths in Miller (1982), such as "The Japanese brain is actually different from the brains of other people" and "The Japanese are poor at mastering other languages." The subjects were asked to indicate on the Lickert scale the extent to which they agreed or disagreed with these myths.

3.4 Data collection

The Japanese mothers in the study were individually contacted by phone to obtain their permission to become volunteer subjects. At first, many hesitated in participating when the cloze test was mentioned, but they eventually agreed when anonymity was promised. Most of the questionnaires were distributed with self-addressed return envelopes.

Administration of the questionnaire to the ESL students was originally planned

to be done through a local continuing education language teaching programme. However, due to some technical problems on the appointed date, information about this questionnaire was not received by all students so that only a few responded to the questionnaire. As a result the data collection procedure had to be revised. The questionnaires were then distributed directly to the students by ESL teachers and the students took them home to complete. This latter procedure resulted in a 92% return. For the other participants, the university and graduate students, a combination of the above procedures was employed.

3.5   Data analysis

The subjects' responses to the cloze tests and the questionnaire were subjected to a series of multiple regression tests, the aim of which was to find the relationship between measures of English proficiency and measures of ethnocentrism, cultural traits, values and beliefs. The first part of this section describes the scoring procedure employed in creating the dependent, predictor, and background variables for the analysis. The second part describes the statistical tests employed to analyze the relationship between English proficiency, predictor variables and background variables.

3.5.1   Scoring procedures

English proficiency

The English proficiency variable was defined as the total number of correct responses scored in the 60 blanks of the two cloze tests (10 from the beginners' test and 50 from the intermediate level test). Two types of scoring procedures were employed. The first was a fairly liberal marking procedure in which all responses were considered correct as long as they were grammatically and contextually correct. The second procedure was more strict in that only answers that were similar to those given by 21 native speakers who were asked to complete the cloze tests were accepted as correct.

The data derived from the liberal marking were labeled the CLOZE variable, those derived from the strict marking procedure, STRICT.

Each of the 15 self-assessment questions was classified into two types, as either a question that measured perceived ability in English skills, or performance of these skills. A variable called ABILITY was created from nine questions (1, 3, 4, 6, 11-15), which measured subjects' perceived skills in doing certain language acts or functions. An example of an ABILITY question was "What proportion of the newspaper do you understand?" Each question was scored from 0 to 1 in equal steps (e.g. *0%*=0, *20%*=0.2, ..., *100%*=1), and then added to give a score ranging from 0 to 9, then divided by 9 then multiplied by 60 to give a score ranging from 0 to 60, matching the possible range of scores on the cloze test.

A variable called PERFORMANCE was created from six questions (2, 5, 7-10) which measured the subjects' degree of participation in communicative acts, such as "How often do you read English newspapers?" These were coded in the same way, added to give a score from 0 to 6, then multiplied by 10 to give a score from 0 to 60.

There were only a few missing values, and these were coded as the middle value for any question. Missing responses to the cloze test were treated as mistakes and scored zero.

Predictor variables

Predictor variables were created by first assigning scores from 1 to 7 for the Lickert responses, with 7 representing the positive end and 1 the negative end, regardless of whether the scale went from negative to positive (e.g. 1 – 7) in the questionnaire or vice versa (7 – 1). For example, *Do not agree at all*=1 to *Strongly agree*=7 was used for positive questions such as "On the whole, the Japanese way of life is the best," and *Do not agree at all*=7 to *Strongly agree*=1 was used for "Foreigners who are born in Japan should automatically become Japanese citizens." These responses

were then averaged within each section to create a total of eight variables on the scale 1 to 7. This produced three measures of ethnocentrism: GENETHNO (general ethnocentrism, Section A.3.1), JAPETHNO (Japanese ethnocentrism, Section A.3.2), LANGETHNO (Language ethnocentrism, Section A.3.3); three measures of traits: GROUPISM (Section A.4.3), SHYNESS (Section A.4.4), INWARDNESS (Section A.4.2); and two measures of values and beliefs: PROVERBS (Section A.4.1), MYTHS (Section A.5).

Background variables

Finally, seven variables were used to measure background data:

SEX: *Male*=1, *Female*=2;

AGE: There were 5 age categories which were scored with the mid-point of the age range, as follows: *19 or less*=14.5, *20-29*=24.5, *30-39*=34.5, *40-49*=44.5, *50 or more*=54.5;

STAY: Length of stay in Canada, in years;

EDUCATION: Highest education level attained. There were 4 categories, scored as follows: *High school*=1, *College*=2, *Bachelors degree*=3, *Masters or PhD degree*=4;

LEARN: Years spent learning English. There were 6 categories, and these were scored at the mid-point of the range, as follows: *Less than 1 year*=0.5, *1 year*=1.5, *2 years*=2.5, *3 years*=3.5, *4 years*=4.5, *5 years or more*=5.5;

HOME: Language spoken at home. Categories were: *Japanese*=1, *English*=2, *French* =3, *Other*=4 (this variable was used only to eliminate two subjects who spoke French and Korean at home);

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TYPE: The subjects were classified into *Mothers*=1, *ESL students*=2 and *University students*=3.

3.5.2   Summary of variables

Table 3.1 summarizes the variables used. There were 4 dependent variables (CLOZE, STRICT, ABILITY and PERFORMANCE), 8 predictor variables (GENETHNO, JAPETHNO, LANGETHNO, GROUPISM, SHYNESS, INWARDNESS, PROVERBS and MYTHS), and 7 background variables (SEX, AGE, STAY, EDUCATION, LEARN, HOME and TYPE). The complete data are given in Table B.1 in Appendix B. For the actual analysis carried out in the next chapter, some of these variables were eliminated.

Table 3.1: Summary of variables in the study

Dependent variables	English proficiency	CLOZE STRICT ABILITY PERFORMANCE
Predictor variables	Ethnocentrism	GENETHNO JAPETHNO LANGETHNO
	Cultural traits	GROUPISM SHYNESS INWARDNESS
	Values and beliefs	PROVERBS MYTHS
Background variables	Biographical data	SEX AGE STAY EDUCATION LEARN HOME TYPE

3.5.3 Statistical Analysis

The statistical analysis was conducted in four parts:

Part 1 was conducted to obtain an overall description of the data and to determine the contribution of the TYPE variable to the variance of the data. Here, the respondents' mean scores and standard deviations were calculated, broken down into the three levels of TYPE of subjects (Mothers, ESL students, University students). Analysis of variance (ANOVA) was used to find if the three groups' mean responses were significantly different from each other.

Part 2 investigated correlations among the four measures of English proficiency using simple regression and scatter plots. The aim was to show how the different measures of English proficiency were related to one another.

Part 3 investigated the correlations between each background variable and all the other variables using simple regression and scatter plots. Like Parts 1 and 2, this does not directly address the hypotheses in this thesis, but it is important as a preliminary analysis for the next part.

Part 4 directly examined correlations between each predictor variable and the measures of English proficiency using simple regression. Then, a complete multiple regression model in all variables was tried, and stepwise regression was used to simplify the model. Finally, the multiple regression model was further simplified by only allowing for the effects of background variables noted in part 3, and the resulting partial correlations between predictors and measures of English proficiency were assessed with a t-test. This is the most important part since it directly tests the hypotheses.

Chapter 4

FINDINGS

4.1 Introduction

This chapter presents the results of the analysis examining the relationship between English proficiency and predictor variables. Part 1 gives a general view of all variables. Part 2 examines the interrelationships among the four measures of English proficiency. Part 3 looks at the relationships between the background variables and all the other variables. Finally, Part 4 examines the main research question: whether there is a relationship between measures of English proficiency and predictor variables.

4.2 Part 1: General view of the variables

A preliminary analysis of the data showed that the three groups of subjects (Mothers, ESL students and University students) responded quite differently to the questionnaire. Thus, most of the analysis is presented in terms of these three groups. The SEX variable was dropped because there were few males in the sample (15/108), and sex was highly correlated with the groups, since all Mothers were, obviously, female and most of the ESL students were female. This was confirmed by a preliminary analysis which showed no significant differences in English proficiency between male and female subjects within the ESL and University students groups. The variable HOME (language spoken at home) was also excluded because there were few people

(15/108) who spoke another language at home besides Japanese, and a preliminary analysis showed no significant effects of this variable on English proficiency. Exposure to the English language as a child was also excluded from the analyses since only one of the subjects was in a foreign country as a child. Thus, for the data analysis the background variables were reduced to only four: AGE, STAY, EDUCATION and LEARN. Figures C.1-C.4 in Appendix C show box and whisker plots of the responses of the different groups of respondents on all variables. On each plot, the median (middle value) is indicated by a thick horizontal line, and the box covers the inter-quartile range (bottom 25% to the top 25%).

4.2.1 Background variables

Table 4.1 presents the means and standard deviations of the age (AGE), years of stay in Canada (STAY), level of education (EDUCATION) and years spent learning English (LEARN) for the three groups of subjects. The table shows that there are substantial differences among these three groups in terms of AGE ($F(2, 105) = 104.11$, $p < 0.001$), STAY ($F(2, 105) = 28.48$, $p < 0.001$), EDUCATION ($F(2, 105) = 13.09$, $p < 0.001$) and LEARN ($F(2, 105) = 5.88$, $p < 0.01$). Tukey post-hoc tests of significance (Table B.2 in Appendix B) revealed the following results.

Table 4.1: Means and standard deviations of background variables

Background variable	Mothers ($n = 39$)		ESL ($n = 52$)		University ($n = 17$)		$F(2, 105)$
	Mean	S.D.	Mean	S.D.	Mean	S.D.	
AGE	41.17	7.37	23.35	4.27	28.62	6.18	104.11 ***
STAY	6.35	7.43	0.67	0.61	4.02	2.35	28.48 ***
EDUCATION	2.26	0.88	1.96	0.82	3.18	0.88	13.09 ***
LEARN	1.99	1.78	2.31	2.06	3.88	1.93	5.88 **

p-values: *$p < 0.05$, **$p < 0.01$, ***$p < 0.001$.

AGE

The Mothers group (41 ± 7 years) was significantly older than either the ESL group (23 ± 4 years, $p < 0.001$) or the University group (29 ± 6 years, $p < 0.001$). The University group was five years older than the ESL group ($p < 0.01$).

STAY (Length of stay)

The Mothers (6.3 years) and University students (4.0 years) had, on average, been in Canada longer than the ESL students (0.7 years, $p < 0.001$ in each case). There was no significant difference between the lengths of stay of the Mothers and the University students. A box and whisker plot (Figure C.1 in Appendix C) showed that the length of stay was highly skewed, bunched around 2-3 years, with a few exceptional long-stay subjects mainly among the Mothers. For this reason, the STAY scores were transformed to a log scale (to base 10) for subsequent analyses (the ANOVA and Tukey tests were performed on the log transformed data).

EDUCATION

In terms of education, the University students had significantly higher education (3.18 on a four point scale) than the Mothers (2.26, $p < 0.01$) or the ESL students (1.96, $p < 0.001$). There was no significant difference between the education of the Mothers and the ESL students.

LEARN (Years spent learning English)

Again, the University students had spent significantly more years learning English (3.88 years) than either the Mothers (1.99 years, $p < 0.01$) or the ESL students (2.31 years, $p < 0.05$). There was no significant difference between the Mothers and the ESL students in terms of the years spent learning English.

4.2.2 Predictor variables

Table 4.2 presents the results of an ANOVA performed on the subjects' responses on the predictor variables: GENETHNO, JAPETHNO, LANGETHNO, GROUPISM, SHYNESS, INWARDNESS, PROVERBS and MYTHS. Overall, the Mothers scored highest on each predictor, followed by ESL students and University students.

Table 4.2: Means and standard deviations of predictor variables

Predictor variable	Mothers ($n = 39$)		ESL ($n = 52$)		University ($n = 17$)		$F(2, 105)$
	Mean	S.D.	Mean	S.D.	Mean	S.D.	
GENETHNO	3.23	0.88	2.88	0.64	2.77	0.84	3.06
JAPETHNO	4.11	0.57	3.81	0.79	3.31	0.74	7.61 ***
LANGETHNO	3.57	0.85	3.45	0.84	3.24	0.85	0.96
GROUPISM	4.23	1.06	3.76	0.81	3.14	1.06	8.12 ***
SHYNESS	4.77	1.39	4.51	1.30	4.59	1.50	0.43
INWARDNESS	3.63	0.99	3.45	0.99	3.35	0.87	0.63
PROVERBS	4.19	1.14	3.81	1.25	3.78	1.30	1.31
MYTHS	3.68	1.00	3.25	0.98	2.60	0.92	7.36 **

p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

Ethnocentrism

Table 4.2 shows significant differences among the three groups of subjects on the Japanese ethnocentrism scale (JAPETHNO: $F(2, 105) = 7.61$, $p < 0.001$). Tukey tests of significance performed on the three groups of subjects' mean responses (Table B.2 in Appendix B) indicated that the University students had significantly lower scores (3.31) than ESL students (3.81, $p < 0.05$) and Mothers (4.11, $p < 0.001$). There were no significant differences between the ESL students' and the Mothers' scores.

On the general ethnocentrism scale there was some suggestion of differences (GEN-ETHNO: $F(2, 105) = 3.06$), and some suggestion that the ESL students' scores (2.88) were less than the Mothers', but these differences were not significant. No significant

differences were obtained on the language ethnocentrism scale.

These results suggest that the Mothers and the ESL students were significantly more ethnocentric than the University students only on the Japanese ethnocentrism scale.

Cultural traits

Significant group differences were shown only on the GROUPISM scale ($F(2, 105) = 8.12$, $p < 0.001$). Tukey tests performed on the mean scores of the three groups of subjects (Table B.2 in Appendix B) indicated that the Mothers scored significantly higher (4.23) on the GROUPISM scale than the University students (3.14, $p < 0.001$). There was some suggestion that the ESL students' scores (3.76) were less than the Mothers' and greater than the University students', but the differences were not significant. For SHYNESS and INWARDNESS all three groups were not significantly different from one another.

Values and beliefs

For these two variables (PROVERBS and MYTHS), Table 4.2 shows significant differences among the scores of the three groups of subjects on the MYTHS scale ($F(2, 105) = 7.36$, $p < 0.01$). Tukey tests (Table B.2 in Appendix B) indicated that the Mothers had significantly higher scores (3.68) on the MYTHS scale than the University students (2.60, $p < 0.001$). There was some suggestion that the ESL students' scores (3.25) were less than the Mothers' and greater than the University students', but the differences among these scores were not significant. No significant difference in scores was obtained on the PROVERBS scale.

4.2.3 Dependent variables

Four measures of English proficiency were employed in this study: CLOZE, STRICT, ABILITY and PERFORMANCE. Table 4.3 shows the means and standard deviations

of the scores obtained by the three groups of subjects on the four measures of English proficiency. There were significant differences among the three groups of subjects in their scores on CLOZE ($F(2,105) = 20.74$, $p < 0.001$), STRICT ($F(2,105) = 22.94$, $p < 0.001$), ABILITY ($F(2,105) = 21.60$, $p < 0.001$), and PERFORMANCE ($F(2,105) = 27.85$, $p < 0.001$).

Table 4.3: Means and standard deviations of dependent variables

Dependent variable	Mothers ($n = 39$)		ESL ($n = 52$)		University ($n = 17$)		$F(2,105)$
	Mean	S.D.	Mean	S.D.	Mean	S.D.	
CLOZE	34.49	12.69	28.85	11.34	49.06	6.15	20.74 ***
STRICT	32.36	12.20	26.88	10.57	47.12	6.44	22.94 ***
ABILITY	25.49	14.07	30.57	12.65	49.71	9.76	21.60 ***
PERFORMANCE	15.71	8.48	27.09	10.72	35.56	10.16	27.85 ***

p-values: *$p < 0.05$, **$p < 0.01$, ***$p < 0.001$.

Cloze tests

Tukey tests of significance performed on the subjects' mean responses on the cloze test (Table B.2 in Appendix B) showed that, for the CLOZE scale, the University students (49.06) performed significantly better than either the Mothers (34.49) or the ESL students (28.85, $p < 0.001$ in each case). There is some suggestion that the Mothers performed better than the ESL students but the difference in their scores was not significant. All subjects' scores on the STRICT scale were generally 2 points lower than on the CLOZE scale, and the same group differences were obtained.

Self-assessment

The self-assessment scales were separated into those measuring ABILITY and those measuring PERFORMANCE. The ABILITY scale measured the subjects' self- perceived skills in doing certain language acts and functions such as reading newspapers and understanding TV programmes. The PERFORMANCE scale measured the per-

formance aspect of English proficiency, which is defined here in terms of depth and frequency of engaging in social activities with English speakers. Tukey tests of significance performed on the three groups of subjects' mean responses (Table B.2 in Appendix B) showed that the University students had the highest scores in both ABILITY (49.71) and PERFORMANCE (35.56) compared to the Mothers and the ESL students ($p < 0.001$). The Mothers (25.49) and ESL students (30.57) showed similar results on ABILITY, but on PERFORMANCE, the ESL students (27.09) rated themselves significantly higher than the Mothers (15.71, $p < 0.001$).

4.3 Part 2: Relationships between the four measures of English proficiency

This section reports the analysis conducted to find out how well the four measures of English proficiency utilized in this study were correlated with one another. Figure 4.1 presents pair-wise scattergrams of the subjects' performance on these measures. On the scattergrams, the points are labeled M for Mothers, E for ESL students and U for University students. A diagonal line, where the scores on the two axes are equal, has been added to the plot.

First, the correlation between the two cloze scales, CLOZE and STRICT, was examined. One-sided tests were used because a positive relationship between measures of English proficiency was expected. The correlation between the two cloze scales was very strong (Figure 4.1: $r = 0.99$, $T(106) = 82.11$, $p < 0.001$). The same finding was obtained in each of the three subject groups (Table 4.4). Since the two cloze scales were nearly identical, there was no need to have two cloze variables, and so the strict cloze test variable (STRICT) was eliminated from further consideration.

The plot of ABILITY scores against the CLOZE scores shows to what extent these two measures of English proficiency agree with each other. As predicted, the correlation was reasonably high ($r = 0.57$, $T(106) = 7.09$, $p < 0.001$), particularly

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Figure 4.1: Scattergram of dependent variables
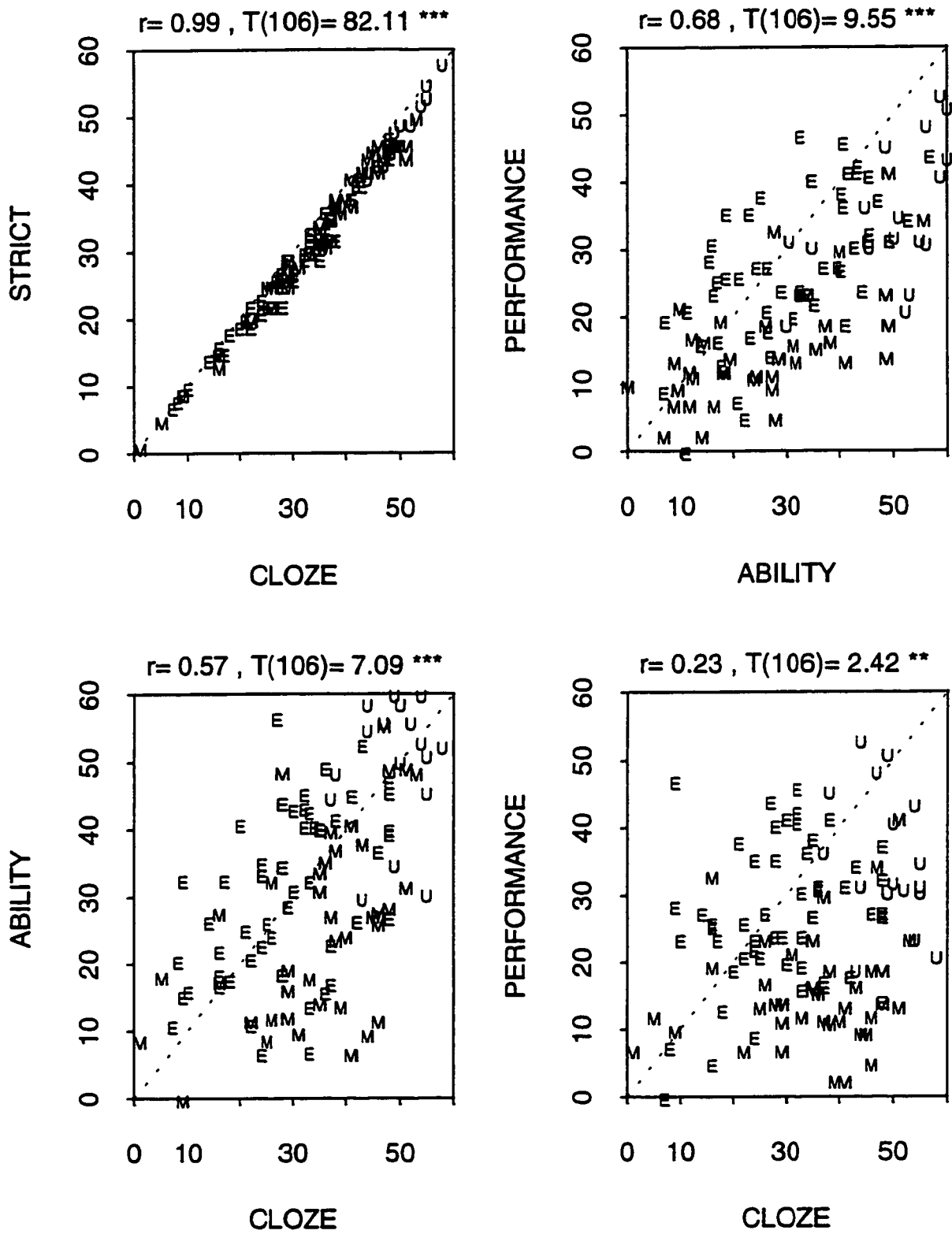
One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

Table 4.4: Correlations between CLOZE and other measures of English proficiency

Correlations with CLOZE						
	Mothers		ESL		University	
Background variable	r	$T(37)$	r	$T(50)$	r	$T(15)$
STRICT	0.99	42.38 ***	0.99	50.58 ***	0.98	20.72 ***
ABILITY	0.52	3.68 ***	0.50	4.03 ***	0.10	0.38
PERFORMANCE	0.16	1.02	0.26	1.87 *	-0.34	-1.38

One-sided p-values: $^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$.

for the Mothers ($r = 0.52$, $T(37) = 3.68$, $p < 0.001$) and ESL students ($r = 0.50$, $T(50) = 4.03, p < 0.001$), as shown in Table 4.4. The correlation of PERFORMANCE with the CLOZE score was not as high as with ABILITY (Figure 4.1: $r = 0.23$, $T(106) = 2.42$, $p < 0.01$). This was also predicted because the PERFORMANCE scale shows the subjects' performance aspect of English proficiency, not necessarily self-perceived academic English proficiency. This means that PERFORMANCE may have measured the subjects' sociability, motivation and attitude to learn English rather than their English ability itself.

The correlations between the responses to the original 15 self-assessment questions and the CLOZE scores were examined. Questions 1, 3, 4, 6, 11-15 are the ones that were used for the ABILITY scale, and questions 2, 5, 7-10 are the ones that were used for the PERFORMANCE scale. The results are shown in Table 4.5. It can be seen that all the ABILITY questions were highly correlated with the CLOZE scores, the correlations all being greater than 0.40. On the other hand, the PERFORMANCE questions were all poorly correlated with the CLOZE scores, with all correlations less than 0.26. This means that there is a clear distinction between the ABILITY questions such as question 6: "What proportion of the TV programmes do you understand?" which were highly correlated with CLOZE, and the PERFORMANCE questions such as question 5: "How often do you watch English TV programmes?" which were poorly correlated with CLOZE.

Table 4.5: Correlations between CLOZE and self-assessment questions

Correlations with CLOZE		
Ability questions	r	$T(106)$
1	0.43	4.84 ***
3	0.43	4.92 ***
4	0.52	6.29 ***
6	0.47	5.52 ***
11	0.48	5.68 ***
12	0.47	5.47 ***
13	0.40	4.47 ***
14	0.47	5.42 ***
15	0.42	4.79 ***
ABILITY	0.57	7.09 ***

Correlations with CLOZE		
Performance questions	r	$T(106)$
2	0.12	1.20
5	0.02	0.26
7	0.26	2.73 **
8	0.15	1.53
9	0.15	1.56
10	0.22	2.36 *
PERFORMANCE	0.23	2.42 **

One-sided p-values: *$p < 0.05$, **$p < 0.01$, ***$p < 0.001$.

4.4 Part 3: Relationships between background variables and all other variables

4.4.1 Relationships between background variables and dependent variables

Having established the validity of the three English proficiency variables, the relationships between the background variables and the English proficiency variables were examined first to see whether any particular background variable was influencing English proficiency for a particular (or all) groups of subjects. For example, it was hypothesized that STAY might be positively correlated with English proficiency. If this is borne out by the data, then STAY should be eliminated from the investigation of the relationship between ethnocentrism and English proficiency. This is because the effect of STAY might be carried over to other variables. This was in fact the case for LANGETHNO (see Section 4.5.3). Thus, the investigation of the relationship between background variables and English proficiency variables is fundamentally important prior to investigating the main hypotheses of a relationship with

ethnocentrism, cultural traits, values and beliefs. The correlation coefficients between background variables and dependent variables, together with associated T statistics and their p-values, are shown in Table 4.6. Note that two-sided tests were performed, since background variables such as AGE might be related to either an increase or a decrease in English proficiency.

Table 4.6: Correlations between background variables and dependent variables

Dependent variable	Mothers		ESL		University	
	r	$T(37)$	r	$T(50)$	r	$T(15)$
Correlations with AGE						
CLOZE	0.08	0.49	0.08	0.58	0.55	2.56 *
ABILITY	0.42	2.78 **	0.16	1.11	-0.18	-0.72
PERFORMANCE	0.40	2.65 *	0.22	1.60	-0.42	-1.80
Correlations with STAY						
CLOZE	0.29	1.84	0.22	1.56	0.26	1.02
ABILITY	0.71	6.15 ***	0.64	5.85 ***	0.15	0.60
PERFORMANCE	0.43	2.93 **	0.67	6.42 ***	-0.08	-0.32
Correlations with EDUCATION						
CLOZE	0.22	1.37	0.44	3.47 **	0.75	4.34 ***
ABILITY	0.24	1.48	0.20	1.44	-0.20	-0.81
PERFORMANCE	0.15	0.90	0.08	0.54	-0.38	-1.58
Correlations with LEARN						
CLOZE	0.16	0.98	-0.08	-0.58	-0.37	-1.56
ABILITY	0.13	0.83	0.12	0.87	-0.46	-2.02
PERFORMANCE	-0.04	-0.22	-0.01	-0.09	-0.01	-0.06

Two-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

AGE is one of the most important background variables. For the Mothers, AGE showed a positive correlation with both ABILITY ($r = 0.42$, $T(37) = 2.78$, $p < 0.01$) and PERFORMANCE ($r = 0.40$, $T(37) = 2.65$, $p < 0.05$), but not with CLOZE. For the University students, there was a significant positive correlation between AGE and CLOZE ($r = 0.55$, $T(15) = 2.56$, $p < 0.05$), and a trend towards a negative correlation with PERFORMANCE ($r = -0.42$, $T(15) = -1.80$) but this was not significant. There was no significant correlation between AGE and ABILITY. For the ESL students, no correlation with any measures of English proficiency was observed.

This result is reasonable to expect, since most of the ESL students were concentrated in the 20's age group, so there might not be enough spread in AGE within this group to make it possible to detect an AGE effect.

STAY is significantly positively correlated with ABILITY for the Mothers ($r = 0.71$, $T(37) = 6.15$, $p < 0.001$) and the ESL students ($r = 0.64$, $T(50) = 5.85$, $p < 0.001$). It is also significantly correlated with PERFORMANCE for the Mothers ($r = 0.43$, $T(37) = 2.93$, $p < 0.01$) and the ESL students ($r = 0.67$, $T(50) = 6.42$, $p < 0.001$). No other measures showed significant relationships with STAY, except for a trend towards a positive correlation with CLOZE for the Mothers, but this was not significant ($r = 0.29$, $T(37) = 1.84$).

EDUCATION showed a strong positive relationship only with CLOZE for both the University students ($r = 0.75$, $T(15) = 4.34$, $p < 0.001$) and the ESL students ($r = 0.44$, $T(50) = 3.47$, $p < 0.01$). This can be explained by the fact that more highly educated people are more likely to do better on a written test. There were no significant relationships with any other measures of English proficiency.

LEARN (years spent learning English) was not significantly correlated with any measures of English proficiency. There was a hint of a negative relationship with ABILITY for the University students, but this was not significant ($r = -0.46$, $T(15) = -2.02$).

4.4.2 Relationships between background variables and predictor variables

Correlations between background variables and predictor variables are shown in Table B.3 in Appendix B. Note that two-sided tests were performed, since background variables such as AGE might be related to either an increase or a decrease in predictor variables such as GENETHNO.

In general, there was no evidence of significant correlations between background variables and predictor variables. This table contains 96 statistical tests, and of these,

4 were significant at $p < 0.05$. These could be attributed to chance alone, since 5% or 4.8 correlations were expected to be significant at $p < 0.05$ for 96 tests. Similarly, at $p < 0.01$, 0.96 were expected and 1 was observed. In other words, the correlations in this table could have arisen just by chance. This means that there is no strong evidence for an effect of background variables such as AGE on any of the predictors such as GENETHNO. Nevertheless, such a relationship cannot be ruled out, and the analysis must still allow for such an effect by including these variables in the multiple regression to be performed in the next stage, Part 4. This turns out to be particularly important for LANGETHNO (see Section 4.5.3).

4.5 Part 4: Relationships between measures of English proficiency and predictor variables

This section describes the most important part of the findings. The analysis seeks to find an answer to the research questions of whether ethnocentrism, cultural/personality traits, and values and beliefs have a negative effect on attainment of English proficiency of the Japanese. First, all the predictor variables were examined one by one against the three dependent variables (CLOZE, ABILITY and PERFORMANCE), before removing the effect of background variables. The analysis before removing the effect of background variables is instructive, though not essential, because it demonstrates that some results can be spuriously induced or masked by the effects of the background variables (see for example Section 4.5.3). The results of the correlation tests performed on these data are shown in Table B.4, Appendix B. Note that one-sided tests were performed, since predictor variables such as GENETHNO are hypothesized to be related to a decrease, and not an increase, in English proficiency.

Second, a complete multiple regression model in all variables was fitted. The results are shown in Tables B.5-B.7 in Appendix B. None of the predictors were significant at the $p < 0.01$ level. The two that were significant at $p < 0.05$ can be

attributed to chance alone, since 72 tests were performed, and so $72 \times 0.05 = 3.6$ 'significant' tests were expected if the data were purely random. The reason for this may be due to the large number of variables in the models compared to the relatively small sample sizes. It may also be due to correlations between the predictor variables. To overcome this, a stepwise regression was used to reduce the sizes of the models and the results are shown below the full models in the same tables. Note that it is not possible to perform hypothesis testing of the coefficients in stepwise regression models because of the post-hoc selection of the regression variables.

Finally, as a way of reducing the number of predictor variables, separate smaller multiple regression models were fitted. These included only the background variables and one predictor at a time, rather than all the background variables and all the predictors together. For example, to examine the effect of GENETHNO, a multiple regression model using only the variables AGE, STAY, EDUCATION, LEARN and GENETHNO was fitted to the data. The effect of GENETHNO can then be assessed by the *partial* correlation, removing the effect of the background variables, and tested by a T statistic which indicates the degree of significance of the partial correlation. This analysis ignores the possible confounding effect of other predictors, such as JAPETHNO, which might be correlated with GENETHNO. In any case, the correlations between any two predictors were not particularly strong; on average the correlation was 0.24, and never larger than 0.69, so this was not a problem. The results of this last analysis are examined in more detail in the following subsections, one for each predictor variable. Tables 4.7-4.14 show the partial correlations after removing the effect of the background variables.

4.5.1   General ethnocentrism

The hypothesis being tested here is that general ethnocentrism is related to the degree of English proficiency attained by the Japanese subjects. Support for this hypothesis

would be a negative relationship between general ethnocentrism and English proficiency. General ethnocentrism was measured by agreement with statements such as "My country is probably no better than many others," which were combined with the responses to other similar statements to form the GENETHNO scale as described in Section 3.5.1. The results of the correlation tests between GENETHNO scores and measures of English proficiency are shown in Table 4.7.

Table 4.7: Partial correlations between GENETHNO and dependent variables, removing background variables

Partial correlations with GENETHNO						
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	0.08	0.49	0.00	0.01	-0.17	-0.58
ABILITY	0.28	1.71	-0.17	-1.15	-0.06	-0.21
PERFORMANCE	0.03	0.15	-0.20	-1.42	-0.20	-0.69

One-sided p-values: $^{*}p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$.

The table shows that there was a suggestion of a negative relationship between GENETHNO and PERFORMANCE for the ESL students, but this was not significant ($r = -0.20$, $T(46) = -1.42$). No other correlations were significant. This means that, in general, subjects who scored high on English proficiency measures did not show any statistically significant evidence of low scores on the general ethnocentrism scale. These results do not support the hypothesis that higher general ethnocentrism is related to lower English proficiency.

4.5.2 Japanese ethnocentrism

The hypothesis here was that subjects who have higher Japanese ethnocentrism scores, as measured by agreement with statements such as "On the whole, the Japanese way of life is the best," were likely to have lower English proficiency. Results of the correlation tests performed on the subjects' JAPETHNO are shown in Table 4.8.

No significant relationships were obtained between Japanese ethnocentrism and

Table 4.8: Partial correlations between JAPETHNO and dependent variables, removing background variables

Partial correlations with JAPETHNO						
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	-0.15	-0.85	-0.11	-0.72	-0.09	-0.31
ABILITY	0.03	0.19	0.09	0.59	-0.01	-0.03
PERFORMANCE	0.01	0.03	0.03	0.23	-0.70	-3.29 **

One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

CLOZE and ABILITY for all three groups, but there was a significant negative correlation with PERFORMANCE for the University students ($r = -0.70$, $T(11) = -3.29$, $p < 0.01$). This means that the University students who scored low on JAPETHNO questions as mentioned above, scored high on PERFORMANCE questions such as "How often do you invite English speaking friends of yours to your house?" This result gives some support to the hypothesis that higher Japanese ethnocentrism is related to lower English proficiency.

4.5.3   Language ethnocentrism

The hypothesis here was that subjects who have a pro-Japanese language orientation, as measured by agreement with statements such as "The Japanese are lucky to have such a beautiful language," were likely to have low English proficiency scores. The results of the correlation tests are shown in Table 4.9.

Table 4.9: Partial correlations between LANGETHNO and dependent variables, removing background variables

Partial correlations with LANGETHNO						
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	0.03	0.14	-0.16	-1.09	-0.44	-1.62
ABILITY	0.28	1.66	0.00	0.00	-0.38	-1.38
PERFORMANCE	0.15	0.85	0.02	0.13	-0.50	-1.94 *

One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

There was a significant negative effect of language ethnocentrism on PERFOR-MANCE ($r = -0.50$, $T(11) = -1.94$, $p < 0.05$) for the University students. There was also a suggestion of a negative relationship with CLOZE ($r = -0.44$, $T(11) = -1.62$) and with ABILITY ($r = -0.38$, $T(11) = -1.38$) for the University students, but these relationships were not strong enough to be significant.

It is interesting in this case to note how the underlying effects of the background variables can induce spurious correlations when the background variables are not removed from the analysis. Without removing the effects of the background variables, a striking positive correlation was observed between LANGETHNO and both ABIL-ITY (Table B.4: $r = 0.44$, $T(37) = 2.96$, $p < 0.01$) and PERFORMANCE (Table B.4: $r = 0.31$, $T(37) = 1.97$, $p < 0.05$) for the Mothers. This appears to suggest that those Mothers who showed more pro-Japanese language ethnocentrism also scored high in self-assessed English proficiency. But this may simply be due to other factors such as AGE and STAY which were highly correlated with LANGETHNO (see Table B.3) and ABILITY and PERFORMANCE (see Table 4.6), as shown in the following diagram:
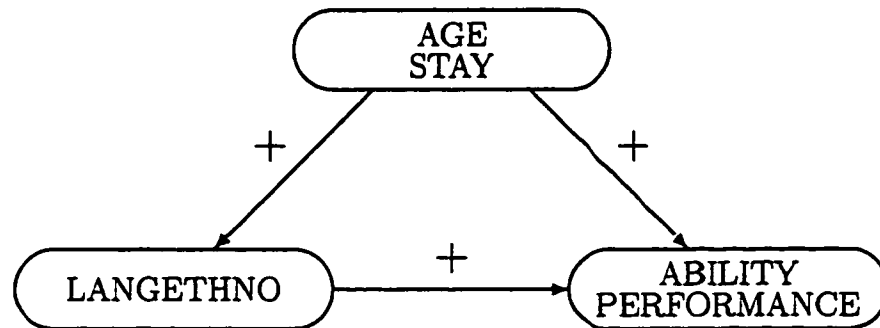
After removing the effect of the background variables, the correlation between LANGETHNO and both ABILITY and PERFORMANCE disappeared or was reduced; for ABILITY, $T(37) = 2.96$ was reduced to $T(33) = 1.66$, and for PERFOR-MANCE, $T(37) = 1.97$ was reduced to $T(33) = 0.85$. This confirms the suggestion

that an apparent positive relationship between LANGETHNO and ABILITY and PERFORMANCE for Mothers is simply due to an underlying effect of AGE and STAY.

A similar underlying effect of EDUCATION was noted for the University students. If the background variables were not removed, then the effect of LANGETHNO on CLOZE for the University students was much stronger (Table B.4: $r = -0.49$, $T(15) = -2.16, p < 0.05$). This trend for the University students may have been carried over from EDUCATION, because EDUCATION strongly correlated negatively with LANGETHNO (Table B.3: $r = -0.57$, $T(15) = -2.66$, $p < 0.01$) and positively with CLOZE (Table 4.6: $r = 0.75$, $T(15) = 4.34$, $p < 0.001$), as shown in the following diagram:
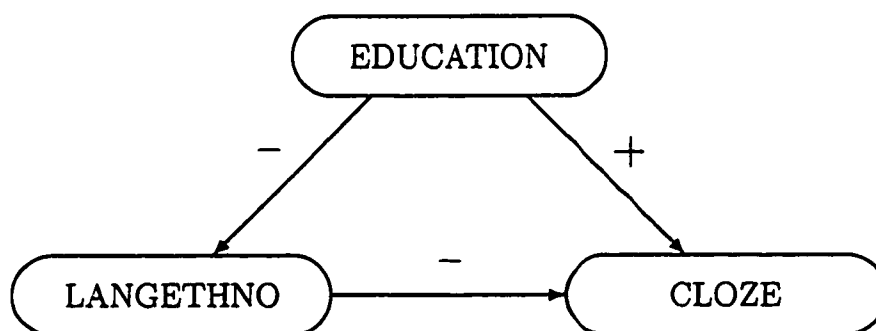
This suggests that the more educated the subjects were, the less was their orientation towards the Japanese language, and the better they did in the cloze test. This could explain the observed negative correlation between LANGETHNO and CLOZE. After removing the effect of the background variables, there was still a suggestion of a negative relationship with CLOZE, but this was not significant (Table 4.9: $r = -0.44$, $T(11) = -1.62$).

On the other hand, for the University students, correlations with PERFORMANCE actually increased from 'insignificant' to 'significant' ($r = -0.50$, $T(11) = -1.94, p < 0.05$) after the background variables were removed. This shows how background variables were masking a significant relationship between LANGETHNO and

PERFORMANCE for University students.

Finally, no effects of language ethnocentrism showed in the Mothers' and ESL students' English proficiency scores.

4.5.4 Groupism

It was hypothesized that there would be a negative correlation between groupism and English proficiency. In other words, if a subject showed a strong groupism tendency, as measured by the GROUPISM scale, the subject would score low in English proficiency measures. The results of the analysis are shown in Table 4.10.

Table 4.10: Partial correlations between GROUPISM and dependent variables, removing background variables

Partial correlations with GROUPISM					
	Mothers		ESL		University
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	0.20	1.19	-0.16	-1.12	-0.14	-0.47
ABILITY	0.21	1.22	-0.06	-0.37	-0.10	-0.34
PERFORMANCE	-0.09	-0.54	-0.12	-0.83	-0.44	-1.61

One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

This table shows some suggestion of a negative relationship between PERFORMANCE and GROUPISM for the University students ($r = -0.44$, $T(11) = -1.61$), but this correlation was not strong enough to be significant. No significant correlations were observed for the Mothers or the ESL students. This suggests that the subjects who scored high in GROUPISM questions, such as "I feel more secure when I am with other Japanese," showed no statistically significant evidence of low English proficiency.

4.5.5 Shyness

It was hypothesized that shy subjects would have low English proficiency, so that shyness, as measured by the SHY scale, would be negatively correlated with English

Table 4.11: Partial correlations between SHYNESS and dependent variables, removing background variables

Partial correlations with SHYNESS						
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	0.15	0.90	-0.02	-0.11	-0.29	-0.99
ABILITY	-0.24	-1.41	-0.15	-1.03	-0.52	-2.04 *
PERFORMANCE	-0.47	-3.09 **	-0.09	-0.62	-0.07	-0.23

One-sided p-values: *$p < 0.05$, **$p < 0.01$, ***$p < 0.001$.

proficiency measures. The results of the analysis are shown in Table 4.11.

From this table there is a significant negative correlation between SHYNESS and PERFORMANCE scores for the Mothers ($r = -0.47$, $T(33) = -3.09$, $p < 0.01$). There was also a suggestion of a negative correlation between SHYNESS and ABILITY scores for the Mothers ($r = -0.24$, $T(33) = -1.41$), but this was not significant. This means that Mothers who rated themselves 'shy', as measured by agreement with statements such as "I feel uncomfortable talking to strangers," tended to rate themselves low in PERFORMANCE. Data for the University students also showed a significant correlation between SHYNESS and ABILITY ($r = -0.52$, $T(11) = -2.04$, $p < 0.05$). These findings support the hypothesis: the shyer the subjects, the lower their self-assessed English proficiency. However, data for the ESL students did not show any significant relationships between English proficiency and SHYNESS, even though the three groups of subjects rated themselves equally shy on the SHYNESS scale (see Table 4.2).

4.5.6 Inwardness

It was also hypothesized that inward subjects would have low English proficiency scores, so that INWARDNESS would be negatively correlated with English proficiency measures. The results of the analysis are shown in Table 4.12.

Like SHYNESS, INWARDNESS showed significant negative correlations with

Table 4.12: Partial correlations between INWARDNESS and dependent variables, removing background variables

Partial correlations with INWARDNESS						
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	-0.10	-0.56	0.31	2.21	-0.09	-0.31
ABILITY	-0.40	-2.48 **	0.04	0.26	-0.37	-1.31
PERFORMANCE	-0.46	-2.95 **	-0.13	-0.88	-0.47	-1.75

One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

ABILITY ($r = -0.40$, $T(33) = -2.48$, $p < 0.01$) and PERFORMANCE ($r = -0.46$, $T(33) = -2.95$, $p < 0.01$) for the Mothers. There was a trend towards a negative relationship between INWARDNESS and PERFORMANCE ($r = -0.47$, $T(11) = -1.75$) for the University students, but this was not significant.

It must be mentioned that a significant *positive* correlation appeared between INWARDNESS and CLOZE for the ESL students before the background variables were removed, yet this effect remained even after the effect of the background variables had been removed ($r = 0.31$, $T(46) = 2.21$, $p < 0.05$). This suggests that the more inward the subjects were, the better they did on the cloze test, contrary to the hypothesis. Since CLOZE is presumed to measure cognitive academic language proficiency (CALP), then this positive correlation between inwardness and CLOZE lends support to the conjecture by some authors that introverts might perform better on CALP (Ellis, 1994, p. 521).

It is noteworthy that the results for SHYNESS and INWARDNESS are very similar: Mothers who tended to be inward and shy, evaluated themselves low in self-assessed English proficiency. Furthermore, the less inward the subjects are, the more likely they are to think of themselves positively, and so the higher they will tend to rate their English proficiency. This was the case for the ESL students, who scored quite high in self-assessed English proficiency, low in CLOZE (Table 4.3), and at the same time they were found to be less inward (Table 4.2).

4.5.7 Proverbs

It was hypothesized that if the subjects showed a strong attachment to values or beliefs expressed through proverbs, then they would score low in English proficiency. Negative correlations were thus expected between belief in proverbs, as measured by the PROVERBS scale, and English proficiency. The results of the correlation tests performed on PROVERBS are shown in Table 4.13.

Table 4.13: Partial correlations between PROVERBS and dependent variables, removing background variables

Partial correlations with PROVERBS						
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	-0.23	-1.33	0.08	0.55	-0.19	-0.63
ABILITY	-0.33	-2.01 *	0.09	0.58	-0.15	-0.50
PERFORMANCE	-0.26	-1.58	0.14	0.99	-0.38	-1.35

One-sided p-values: $^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$.

The table shows that for the Mothers, there was a significant negative relationship between their beliefs in proverbs and ABILITY ($r = -0.33$, $T(33) = -2.01$, $p < 0.05$). There was also some suggestion of small though not significant negative correlations with CLOZE ($r = -0.23$, $T(33) = -1.33$) and PERFORMANCE ($r = -0.26$, $T(33) = -1.58$). This means, at least for the Mothers, that the degree of respect for, or attachment to proverbs such as "Silence is a virtue" correlates with decreased English proficiency. In other words, those Mothers who had a strong attachment to proverbs tended to do poorly in the three measures of English proficiency. This result thus supports the hypothesis. No significant correlations were found for the ESL and University students.

4.5.8 Myths

It was hypothesized that a strong belief in myths, measured by the MYTHS scale, would be related to low scores in English proficiency. The results of the correlation tests conducted to test this are shown in Table 4.14.

Table 4.14: Partial correlations between MYTHS and dependent variables, removing background variables

	Partial correlations with MYTHS					
	Mothers		ESL		University	
Dependent variable	r	$T(33)$	r	$T(46)$	r	$T(11)$
CLOZE	-0.26	-1.53	-0.03	-0.23	-0.35	-1.26
ABILITY	-0.38	-2.39 *	-0.09	-0.63	-0.55	-2.20 *
PERFORMANCE	-0.39	-2.40 *	0.03	0.20	-0.46	-1.73

One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

The table shows once again that there were significant negative correlations between self-assessed English proficiency and MYTHS for the Mothers (ABILITY: $r = -0.38$, $T(33) = -2.39$, $p < 0.05$; PERFORMANCE: $r = -0.39$, $T(33) = -2.40$, $p < 0.05$). This suggests that those Mothers who believed strongly in myths rated themselves low on their self-assessed English proficiency scales. They also tended to have low CLOZE scores ($r = -0.26$, $T(33) = -1.53$) but the tendency was not significant. These results suggest that the Mothers who agreed with questions such as "Japanese are poor in learning foreign languages" tended to have low English proficiency.

For University students, there was a significant negative correlation between MYTHS and ABILITY ($r = -0.55$, $T(11) = -2.20$, $p < 0.05$). There was also a suggestion of a negative relationship with PERFORMANCE ($r = -0.46$, $T(11) = -1.73$), but this was not strong enough to be significant. No correlations were observed between MYTHS and the three measures of English proficiency for the ESL students. Overall, the findings support the hypothesis for both the Mothers and the University students.

4.6 Summary

The results of the analyses conducted on the data after the effects of the background variables have been removed is summarized in Table 4.15. The table presents 72 tests, of which 10 showed statistically significant ($p < 0.05$) negative correlations that support the hypotheses. Since this number far exceeds the number of such correlations expected by chance alone, which is $72 \times 0.05 = 3.6$, these correlations were not just due to chance alone. It is interesting to note that the significant effects in this table are similar to the predictor variables retained by the stepwise regression models in Tables B.5-B.7 in the Appendix. This suggests that those predictor variables that were highly correlated with dependent variables by one method of regression were also highly correlated by the other method of regression. This further suggests that the correlation results obtained are not just due to chance alone.

Table 4.15: Summary of significance of partial correlations removing background variables

Predictor variable	Dependent variable								
	Mothers			ESL			University		
	CL	AB	PR	CL	AB	PR	CL	AB	PR
GENETHNO									
JAPETHNO									**
LANGETHNO									*
GROUPISM									
SHYNESS			**					*	
INWARDNESS		**	**						
PROVERBS		*							
MYTHS		*	*					*	

CL=CLOZE, AB=ABILITY, PR=PERFORMANCE.
One-sided p-values: $^{*}p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$.

Chapter 5

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

5.1   Introduction

This study set out to examine the relationship between predictor variables that measure ethnocentrism, cultural/personality traits, values and beliefs, and three measures of English proficiency. There was overall evidence for negative correlations between these predictors and English proficiency which support the hypotheses of this thesis. There are four major findings of this study:

1. The only strong evidence for a negative effect of ethnocentrism was the effect of Japanese ethnocentrism and language ethnocentrism obtained for the University students.

2. Self-assessed measures of English proficiency, both ability and performance as defined in the thesis, had significant negative correlations with shyness, inwardness, proverbs and myths, particularly for the Mothers.

3. There was no evidence of a significant relationship between the cloze test and any of the predictor variables.

4. For the ESL students, there was little evidence of any effect of the predictor variables on English proficiency.

Overall, the results of the study show that English proficiency correlates more strongly with certain cultural traits, and with values and beliefs, than with ethnocentrism, particularly for Mothers and University students. However, for the ESL students, there seems to be no apparent effects of cultural traits, values and beliefs on their English proficiency. Each hypothesis will now be examined in turn to see whether the evidence supports it or refutes it.

5.2 Hypothesis 1: Effect of ethnocentrism

If ethnocentrism is related to unsuccessful ESL learning then the higher the person's ethnocentrism, the lower his or her English proficiency, and vice-versa.

Mothers were found to be consistently high on both general and Japanese ethnocentrism (Table 4.2), and they even have a slightly pro-Japanese language ethnocentrism as well. However, when ethnocentrism was correlated with their English proficiency, no relationship was found. This was unexpected; the results do not support this hypothesis.

ESL students scored the second highest on all measures of ethnocentrism. But, contrary to the Mothers, when ethnocentrism was correlated with their English proficiency, there was some suggestion of a negative relationship between their self-rated performance and general ethnocentrism, though this did not reach significance.

University students scored the lowest among the three groups in all ethnocentrism measures and are presumed to be less ethnocentric than the two other groups. However, for this group, the results showed strong negative correlations between English proficiency and Japanese ethnocentrism, as well as language ethnocentrism. Thus, it can be concluded that ethnocentrism is associated with their self-assessed English proficiency. That is, those University students who were pro-Japanese did not do well in English proficiency, whereas those who rated themselves as less ethnocentric

did better in English proficiency. For this group the results actually support the hypothesis.

5.3 Hypothesis 2: Effect of traits

If cultural/personality traits are related to unsuccessful ESL learning, then the higher the agreement with pro-Japanese traits, the lower their English proficiency, and vice-versa.

Mothers again were found to have the strongest agreement with statements concerning Japanese cultural/personality traits. When these were correlated with their self-assessed English proficiency, strong negative correlations were obtained for shyness and inwardness. This result suggests that Japanese personality traits such as shyness and inwardness may be related to mothers' acquisition of English. Those Mothers who showed strong agreement with statements concerning Japanese cultural/personality traits did poorly in self-assessed English proficiency. On the other hand, Mothers who showed less agreement with statements concerning Japanese cultural/personality traits did better. For example, Mothers who rated themselves shy and inward also assessed their English proficiency lower than those who rated themselves less shy and less inward. The same trend was observed for University students, though the correlations were weaker than those obtained for the Mothers. No correlation was observed between cultural traits and any measures of English proficiency for the ESL students, despite the fact that their attachment to cultural/personality traits was higher than that of University students.

It has been hypothesized by many authors that extroversion/introversion is related to L2 learning (Ellis, 1994, p. 520). As already discussed in Section 2.5.3, this suggests that shyness and inwardness might have a negative effect on the acquisition of basic interpersonal communication skills (BICS) but not on cognitive academic language proficiency (CALP). In the three measures of English proficiency, CLOZE

appears to measure CALP, PERFORMANCE measures BICS, and ABILITY perhaps measures both. Thus, PERFORMANCE was expected to show a negative relation to SHYNESS and INWARDNESS, but CLOZE was not, and even a positive relation with INWARDNESS was predicted. In fact, this seems to be confirmed by the data. PERFORMANCE was significantly negatively related to all these three cultural/personality traits, but CLOZE was not. Moreover, it is interesting to note that CLOZE was in fact positively correlated with INWARDNESS for ESL students (see Section 4.5.6). This suggests that inward or introverted ESL students may actually be better in the sort of reading and comprehension skills measured by CLOZE.

5.4 Hypothesis 3: Effect of values and beliefs

The stronger the subjects' attachment to values and beliefs expressed through proverbs and myths, the lower their English proficiency, and vice-versa.

Again, Mothers showed the strongest belief in proverbs and myths, followed by ESL students, then University students. When belief in proverbs was correlated with English proficiency, only the Mothers' data showed significant effects of belief in proverbs on English proficiency. However, the effects of belief in proverbs does not seem to influence attainment of English proficiency for both the ESL and University students.

When belief in myths was correlated with English proficiency, the Mothers' data again showed the strongest effect of belief in myths on English proficiency. The same trend was observed for University students. Again, no significant relationship was found for the ESL students. The effects of values and beliefs expressed through proverbs and modern myths may be related to the attainment of English proficiency in ESL learning.

5.5 Discussion

Four findings merit discussion in this study:

- Why was there little or no effect of ethnocentrism and groupism?

- Why did the ESL students show so little evidence of any effects of the predictor variables on their English proficiency?

- Was the cloze test appropriate for measuring English proficiency for this study?

- Was self-assessment valid for this study?

5.5.1 Why was there little or no effect of ethnocentrism and groupism?

Overall, the study showed evidence for the hypotheses that Japanese cultural/ personality traits and values and beliefs influence ESL learning by the Japanese. However, despite much speculation about ethnocentrism influencing ESL learning by the Japanese, the results did not show consistent agreement with this hypothesis. Several explanations for this could be offered.

One explanation is that ethnocentrism may not in fact be as strong a cause of unsuccessful ESL learning for the Japanese as assumed in the literature. Reischauer describes the Japanese as being 'unique' or 'different' and it may be these qualities, rather than general ethnocentrism, that are related to lower English proficiency.

An alternative explanation is that ethnocentrism may still be a cause of unsuccessful learning but this study did not detect it. This may be because the number of subjects was too small. Another possibility may be that the measures of ethnocentrism and measures of English proficiency were not sensitive enough. Ethnocentrism is a difficult quality to measure objectively, as Reischauer and Miller claim.

The reader will recall that GROUPISM did not have any noticeable effect on English proficiency, except for University students on PERFORMANCE. A possible

explanation for this is that groupism, as a social phenomenon in Japan, may be changing. In other words, Japan may be becoming a more individualistic society. As Triandis *et al.* (1988) describes it:

> "Cultural elements change slowly. In societies with long traditions the collectivism element may persist although the societies have become very complex (e.g. Japan). However, one ought to observe shifts towards individualism as complexity increases. The increase in voluntary organizations in the last 20 years in Japan can be seen as an index of this kind of shift." (Triandis *et al.*, 1988)

Since this was written ten years ago, it is likely that the shift to individualism has gone much further. This view is shared by two Japanese social scientists, Hamaguchi (1980) and Inuta (1980), who emphasized that Japanese groupism does not totally negate individualism; in fact, the strong individual identity is always there and respected, but harmonization within a group prevails.

Another explanation may be related to ethnocentrism. Since the concept of ethnocentrism and groupism can share a common area of concern, such as 'we-they' and 'in-group and out-group' distinctions, then the effect of such qualities may be very difficult to measure. As on the ethnocentrism scales, Mothers were at the top of the GROUPISM scale, followed by ESL and University students, but when their GROUPISM scores were correlated with their self-assessment (removing the effect of the background variables), evidence of a negative effect appeared only for University students. This pattern somewhat resembles the effect of Japanese ethnocentrism and language ethnocentrism PERFORMANCE for University students. Since there is a similar pattern between the two, it is reasonable to think that if ethnocentrism does not affect English learning, then neither would groupism.

5.5.2 Why did the ESL students' scores show so little evidence of any effect of the predictor variables on their English proficiency?

The ESL student group was the most homogeneous of the three groups in this study. There was very little variety among the students in this group in terms of age and length of stay. It might be more difficult to detect an effect within such a homogeneous group.

Another possible explanation could be that the ESL students were young, and young people usually have less attachment to attitudinal or affective factors such as culture, beliefs, and social conventions. For example, cultural values such as proverbs may be seen by young people as out of date and inappropriate. In fact, one of the subjects for a pilot testing of the questionnaire was a high school boy of 16 years of age who claimed that he had never heard of four out of the five well-known proverbs in the questionnaire.

Younger people may be less influenced by ethnocentrism, traits, values and beliefs than the older generation, hence they may be less susceptible to their effects. Moreover, they may not have been taught or exposed to them as much as the older generation. In fact, those Japanese who were born after 1970 are often addressed by the Japanese using the new social term *shin-jinrui* ('new mankind'). This may explain the strong contrast between the Mothers and the ESL students. In general the younger generation seems to be more in contact with the outside world. They often think differently, have fewer inhibitions, and are more outward. It is thus interesting to see that the effects of the predictors generally showed most strongly for Mothers, followed by University students, with no effects for ESL students. It seems that increasing the age also increases the effects of the predictors on English proficiency, especially on communicative skills. It is indeed the AGE scale that correlates with the PERFORMANCE scale for Mothers and University students.

5.5.3 Was the cloze test appropriate for measuring English proficiency for this study?

The cloze test is considered by some researchers to be primarily a comprehension test for reading or an intelligence test (Bachman, 1982, 1985). Ideally, it would have been preferable to administer an elicitation test of one kind or another or a more comprehensive English proficiency test such as the test described by Turner & Upshur (1992). Such a test might have measured more objectively the two types of proficiency defined by Cummins (1983), cognitive academic language proficiency (CALP) and basic interpersonal communicative skills (BICS). However, since the subjects, especially the Mothers, initially showed reluctance to fill out the cloze test, it was decided that a comprehensive English test of the nature described above would be too challenging for some of them and so this was not included.

CLOZE might have measured CALP, which is the subjects' linguistic knowledge that was acquired mainly for reading, writing and 'examination English,' whereas PERFORMANCE might have measured BICS, that is, the subjects' sociability and outwardness, with ABILITY in between. According to Cummins (1983) BICS develop "...naturally as a result of exposure to a language through communication" so this may explain why the study shows a strong correlation between PERFORMANCE and age and the length of stay (Table 4.6). ABILITY follows the same pattern, so it may be measuring BICS more than CALP. Note however that the effects of these background variables (AGE and STAY) have been removed before analyzing the effects of the predictors.

An explanation for the lack of correlation with CLOZE may be that it is measuring 'examination English,' which might be strongly correlated with education. This appears to be the case, since CLOZE had a very strong relation with education for ESL students and University students. In fact, cloze tests are one kind of measure used for University entrance exams in Japan (Miller, 1982, p. 243). Thus, the pressure to do

well in examination English may outweigh any effects of ethnocentrism, traits, values and beliefs. Mothers, who have been away from the examination system for a longer period, gave responses that showed no significant correlation between education and CLOZE. This further confirms that CLOZE measures CALP.

These are the most logical and reasonable explanations for why the cloze test showed no significant correlations, and ABILITY and PERFORMANCE showed many strong correlations. The underlying reason may be that grammatical knowledge and reading skills do not correlate with ethnocentrism, traits, values and beliefs. If ethnocentrism has no effect on reading comprehension, it may have no effect on cloze tests. On the other hand, if a subject is ethnocentric, he or she may do poorly in communicative measures of English proficiency such as oral fluency and socio-linguistic appropriateness, which PERFORMANCE and ABILITY attempt to measure.

It may be that the cloze test was not the best measure to use for this study. Nonetheless, it is very interesting to find that ABILITY and PERFORMANCE, not CLOZE, correlated with the social variables. The cloze test was chosen for two reasons. First, the predictive validity of the cloze test has been discussed by many researchers (see Jonz, 1990), and "...cloze tests have been found to be highly correlated with virtually every other type of language test and tests of nearly every language skill and component" (Bachman, 1982). Note, however, that there are contradictory findings suggesting that cloze tests only measure reading comprehension, or even just general intelligence. The second reason was that there was no other choice for the Japanese subjects. There was concern that because they might be shy and inward, they would reject any type of elicitation test and, indeed, even for the cloze test some subjects showed apparent hesitation.

5.5.4 Was self-assessment valid for this study?

The validity of the self-assessment report, which is crucial to this study, should be discussed. It is possible that the self-assessment test used did not really measure English proficiency, but 'sociability' and 'outwardness,' which perhaps correlate negatively with shyness and inwardness. This study is a type of attitude study: ethnocentrism is an attitude. According to Baker's definition of attitude (cited in Ellis, 1994, p. 199), cultural/personality traits are a form of attitude, and belief in certain myths is also a form of attitude.

Attitudes, in general, are difficult to measure and so attitude studies often result in elusive conclusions. This is partly due to the nature of the research design that "...usually involves self-report questionnaires" (Ellis, 1994, p. 199). The current study was also based on a self-report questionnaire which consisted of statements to which the learners responded on a seven-point Lickert scale, from *Strongly agree* to *Do not agree at all*. Thus, "...the correct interpretation depends on how the subject who is answering the questionnaire understands the question, and this probably varies a great deal from subject to subject and from context to context" (Oller *et al.*, 1977). For example, one of the questions was "Any healthy individual, regardless of race or religion, should be allowed to live where he/she wants to in the world." The majority (59.3%) of the subjects gave a rating of *Strongly agree* with this non-ethnocentric sentiment. Here, the subjects could have been thinking that they themselves should be allowed to live where they want to in the world. But when the question was put from the other perspective: "Our country should permit the immigration of foreign peoples even if it lowers our standard of living" then the subjects were evenly divided between *Strongly agree* and *Do not agree at all*.

The reliability and validity of self-assessment have also been questioned by Benson (1991), who used self-rating of English ability for his study of Japanese freshmen's attitude and motivation towards English. Students were asked "Could you write a

reasonably correct letter in English? ... only 9.3% responded affirmatively, and over 90% of the students felt incapable of writing a letter in English, despite the relatively high rating they had earlier given their own writing" (Benson, 1991). However, in this study, the subjects assessed themselves higher; on average, 43% responded affirmatively to "I know enough English to write: cheques; an invitation card; an informal letter; a business letter; an essay."

Bachman & Palmer (1989) attempted to validate self-ratings of grammatical competence, pragmatic competence, and socio-linguistic competence. They concluded that

> "... self-ratings can be reliable and valid measures of communicative language abilities. The obtained reliabilities were much higher than expected ... In addition, some measures proved to be reasonably good indicators of specific language abilities." (Bachman & Palmer, 1989)

This was confirmed by Chihara & Oller (1978) in a study to investigate attitude and attained proficiency in EFL among adult Japanese speakers. They noted that the amount of time spent in an English-speaking country correlated significantly with self-ratings of understanding and speaking skills, but not with self-ratings of reading and writing skills.

5.6 Further study

This study has only begun to explore the relationship between proficiency attained in a second language and attitudinal and affective variables such as ethnocentrism, cultural traits, and values and beliefs expressed through myths and proverbs. Needless to say a more comprehensive investigation of the issue needs to be conducted.

In further studies, three aspects, in particular, should be given close attention: wider selection of subjects, larger sample size, and more precise and specific definitions of the variables involved.

5.6.1 Selection of subjects

In this study only one type of Japanese served as subjects: namely, a group of Japanese living in Montreal. Close examination of the gender composition of these subjects indicated that males are under represented – most of the subjects were mothers and female ESL and University students. In designing the study, Japanese males who were sent by their companies abroad were deliberately excluded. It was felt that they would not be suitable subjects because they would have come to North America for job-related reasons, and so they would be highly motivated to learn English. For a more thorough investigation of the issue at hand, it would be beneficial to examine a more varied group of Japanese, Japanese of varying age, education, occupation, and in different settings such as here, abroad, or back in Japan. Effort should also be taken to have a more balanced female/male ratio.

5.6.2 Sample size

The number of participants in this study only exceeds one hundred slightly. Although this is a sufficient sample size to accomplish the aims of this investigation, a large sample size would be better for allowing effects to be more easily detected. A larger sample size would also allow other statistical methods to be used such as factor analysis.

5.6.3 More specific definition of variables

In further studies, care should be taken to define more precisely and specifically the variables addressed. For example, the statements measuring shyness should be more carefully designed so that they do not measure inwardness. In addition, other variables such as Japanese communication style should be included in the analysis, differentiating it from the cultural/personality traits variables. The typical Japanese communication style is often said to be intuitive, indirect, and non-confrontational.

The ideal communicative interaction for the Japanese is often described as "...if all is going well, there should be no need for speech" (Clancy, 1985, p. 495). Statements could be formulated to measure Japanese communication variables, such as to what extent the Japanese speak when they are with in-group members, and when they are with out-group members.

5.7   Conclusion

The findings of this study suggest that the degree of attachment to cultural/personality traits or values and beliefs may influence ESL learning by the Japanese. In particular, the Mothers' data consistently showed strong correlations between their English proficiency and shyness, inwardness and proverbs. This suggests that mothers who are shy, inward, and have strong belief in proverbs and myths tend to have low English proficiency. This result seems to agree with Gardner's (1985) cultural belief hypothesis that "...cultural beliefs within a particular milieu could influence the development of the integrative motive and the extent to which the integrative motive relates to L2 achievement" (Au, 1988).

It must be noted that correlations were found mainly with ABILITY and PERFORMANCE, and not with CLOZE. This result is in agreement with the hypothesis that self-assessment may measure mainly BICS, basic interpersonal communication skills, and that the cloze test mainly measures CALP, cognitive academic learning proficiency.

In this study, the Mothers are perhaps more stereotypical Japanese than the other two groups: shy, inward, believing in proverbs and myths. These traits appear to influence their ESL learning. For a study conducted outside Japan, Mothers are perhaps the best subjects. Most of the mothers are here because their husbands were transferred temporarily from Japan. Thus, there is no particular necessity for the Mothers to learn English, except for helping with their children's homework, which

is usually in English. It is unlikely that their integrative or instrumental motivation to learn English is high. They will eventually go home, and once they return home, they know that English will no longer be required. In anticipation of this, they keep themselves as 'Japanese' as possible even while they are in a foreign country.

In contrast, the study reveals no effects of ethnocentrism, traits, values and beliefs for the ESL students. For the University students, the effects of these predictor variables were also weak. The reason for this lack of effect may be that the ESL students are actively learning English and participating in international life. Similarly, the University students are also learning in English in order to carry out their studies. Thus, these two groups have strong external incentives for learning English that might overcome internal disincentives such as ethnocentrism, traits, values and beliefs.

There could be other explanations for the minimal influence of these factors for ESL students. Japan is changing rapidly, and younger Japanese may be well aware of the importance of acquiring the English language, irrespective of whether they are ethnocentric. They may also be aware that the real issue is that the Japanese should learn to communicate in English better and more effectively, so they can join more actively in the mainstream of the world population. By doing so, any possible problem of ethnocentrism may be solved by itself.

This study suggests that ethnocentrism, cultural traits, values and beliefs are related to English proficiency but the study does not tell which is causing which. That is, it may be that lower English proficiency reduces contact with foreigners and, hence, fosters ethnocentrism, cultural traits, values and beliefs.

5.8 Implications for ESL teaching

This study has several implications for improving ESL teaching and learning. The literature review, in particular, provides sociolinguistic information about Japanese language and culture and the state of English language education programmes in

Japan. It provides intercultural communication guidelines for anyone who comes into contact with the Japanese, particularly teachers who want to teach English to the Japanese in Japan and elsewhere.

There are several possible pedagogical implications as well. The first is that the empirical results of this study should alert ESL teachers to the existence and possible effect of Japanese cultural/personality traits, values and beliefs on Japanese ESL learners. The second is that ESL teachers should help students deal with these factors, perhaps by designing lessons in such a way that Japanese cultural/personality traits such as shyness, self-consciousness, and inwardness would not inhibit ESL learning. This should be done particularly at the beginning of the programme of study. One such concern was expressed by Ike (1995) who states that

> "Culturally, Japanese prefer larger classes. Japanese students feel more comfortable when they are buried within a group. Japanese teachers are used to looking at the class in general first and then at a particular member of that class. For example, if a student asks a question, the teacher will address the answer to the whole class, not to the individual who posed the question. Otherwise he would embarrass the student, as Japanese are hesitant to expose themselves as individuals, but prefer instead to be treated as being not very different from the others in the group." (Inoue, 1987, p. 155-167, quoted by Ike, 1995)

According to Ike (1995) consideration of such cultural aspects is important and English educators in Japan are now looking into the effect of such cultural differences both in terms of interactions and language use. The Japanese tend not to ask questions in class. However, this may be due to respect for the teacher rather than inattentiveness. He also mentions that being shy is highly valued in Japanese culture but is regarded as a weakness in some other cultures.

ESL teachers may consider these socio-psychological factors in their syllabus design. One possibility is to include provisions for promoting mutual understanding of cultural differences, reflected in certain cultural/personality traits, values and beliefs. Teachers could discuss these things in class, pointing out their possible negative

effects on attainment of English proficiency in ESL learning. If the Japanese learners are too shy to speak in the class, lessons for listening or writing skills may be given before speaking. Teachers should encourage and help learners to overcome shyness/inwardness and the belief that they are inherently poor ESL learners. One strategy used by many ESL teachers is to give Japanese students English names, to help them overcome their cultural constraints. Teachers may also help Japanese learners to understand that certain cultural values may influence their English proficiency.

In conclusion, if Japan truly wants to produce competent English speakers, it is possible to do so by changing aspects of the English syllabus even under seemingly unfavorable circumstances. However slow it may be, Japan seems to have begun this process.

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Appendix A

Questionnaire

English translation of questionnaire

(Note that section headings are added for clarity and do not appear on the actual questionnaire)

A.1 Biographical data

1. Sex:

   $Male\bigcirc$ $Female\bigcirc$

2. Age:

   $-19\bigcirc$ $20\text{-}29\bigcirc$ $30\text{-}39\bigcirc$ $40\text{-}49\bigcirc$ $50+\bigcirc$

3. Highest education level:

   $High\ school\bigcirc$ $College\bigcirc$ $Bachelors\ degree\bigcirc$ $Masters\ or\ PhD\ degree\bigcirc$

4. Years spent learning English *outside* school or university:

   $Up\ to\ 1\ year\bigcirc$ $1\ year\ \bigcirc$ $2\ years\bigcirc$ $3\ years\bigcirc$ $4\ years\bigcirc$ $5\ or\ more\ years\bigcirc$

5. State the length of stay in Canada or another English-speaking country.

6. Which language do you speak most at home?

   $Japanese\bigcirc$ $English\bigcirc$ $French\bigcirc$ $Other\bigcirc$

7. Have you lived in a foreign country as a child? If so, write the name of the country, the length of stay, and age.

A.2 English proficiency

Note: [A]=ABILITY question, [P]=PERFORMANCE question.

1. [A] I can speak English well enough to carry on daily life: $Yes\bigcirc$ $No\bigcirc$

2. [P] Overall what percentage of time do you spend speaking English?

0%○ *20%*○ *40%*○ *60%*○ *80%*○ *100%*○

3. [A] How often do you read English newspapers?

Never○ *Occasionally*○ *Sometimes*○ *Quite often*○ *Always*○

4. [A] What proportion of the newspaper do you understand?

0%○ *20%*○ *40%*○ *60%*○ *80%*○ *100%*○

5. [P] How often do you watch English TV programmes?

Never○ *Occasionally*○ *Sometimes*○ *Quite often*○ *Always*○

6. [A] What proportion of the TV programmes do you understand?

0%○ *20%*○ *40%*○ *60%*○ *80%*○ *100%*○

7. [P] What proportion of your friends are English speakers?

0%○ *20%*○ *40%*○ *60%*○ *80%*○ *100%*○

8. [P] How often do you invite them to your home for social activities?

Never○ *Occasionally*○ *Sometimes*○ *Quite often*○ *Always*○

9. [P] How often do you speak English to your children's teacher regarding school activity or performance of your children?

Never○ *Occasionally*○ *Sometimes*○ *Quite often*○ *Always*○

10. [P] How often do you attend or give courses, lectures or social gatherings where English is the medium of communication?

Never○ *Occasionally*○ *Sometimes*○ *Quite often*○ *Always*○

11. [A] How many English books have you read?

0○ *1-4*○ *5-9*○ *10-19*○ *More than 20*○

12. [A] I can speak enough English to:

(a) do my banking.   *Yes*○ *No*○

(b) buy a car.   *Yes*○ *No*○

(c) explain this medical problems to a doctor.   *Yes*○ *No*○

(d) debate.   *Yes*○ *No*○

(e) give a speech.   *Yes*○ *No*○

(f) speak on the telephone with a stranger.   *Yes*○ *No*○

13. [A] I know enough English to write:

(a) cheques.   *Yes*○ *No*○

(b) an invitation card.   *Yes*○ *No*○

(c) an informal letter.   *Yes*○ *No*○

(d) a business letter. *Yes*○ *No*○

(e) an essay. *Yes*○ *No*○

14. [A] I know enough English to understand:

(a) a weather report on the radio. *Yes*○ *No*○

(b) children's TV programmes. *Yes*○ *No*○

(c) television news. *Yes*○ *No*○

(d) movies. *Yes*○ *No*○

(e) lectures and seminars. *Yes*○ *No*○

15. [A] I know enough English to read:

(a) restaurant menus. *Yes*○ *No*○

(b) classified advertisements in the newspaper. *Yes*○ *No*○

(c) business letters such as electricity and telephone bills. *Yes*○ *No*○

(d) newspaper articles. *Yes*○ *No*○

(e) legal documents, such as apartment leases. *Yes*○ *No*○

(f) novels. *Yes*○ *No*○

Answer all remaining questions on the following scale:

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

A.3 Ethnocentrism

A.3.1 GENETHNO (General ethnocentrism)

1. My country is probably no better than many others.

    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

2. It is better to be a citizen of the world than of any particular country.

    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

3. Our responsibility to people of other cultures and societies ought to be as great as the responsibility to people of our own culture.

    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4. Any healthy individual, regardless of race or religion, should be allowed to live where he/she wants to in the world.

    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

5. Our schools should teach the history of the world rather than just that of our own country.

    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

6. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.

   Do not agree at all O—O—O—O—O—O—O *Strongly agree*

7. I can hardly imagine myself marrying a foreigner.

   Do not agree at all O—O—O—O—O—O—O *Strongly agree*

8. I consider it a privilege to associate with foreigners.

   Do not agree at all O—O—O—O—O—O—O *Strongly agree*

9. I suppose foreigners are all right, but I've never liked them.

   Do not agree at all O—O—O—O—O—O—O *Strongly agree*

A.3.2 JAPETHNO (Japanese ethnocentrism)

10. On the whole, the Japanese way of life is the best.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

11. Basically, the Japanese are just like any other people.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

12. I am always aware that I am Japanese at heart, especially when I am with foreigners.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

13. Foreigners who are born in Japan should automatically become Japanese citizens.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

14. The virtue of patriotism and the respect for Japanese traditions and culture should be maintained even in a foreign country.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

15. The Japanese are intellectually superior to other people.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

16. Japanese culture and traditions are no better than those of any other country.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

17. The Japanese are more sincere and honest than foreigners.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

18. The Japanese cannot learn anything from foreigners which would improve the essential nature of Japanese society.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

19. Right or wrong, as a Japanese, it is not appropriate to criticize Japan in front of foreigners.

    Do not agree at all O—O—O—O—O—O—O *Strongly agree*

A.3.3 LANGETHNO (Attitude towards Japanese and English languages)

20. The Japanese can have an intellectual life without knowing English, so we don't have to learn it.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

21. For the Japanese English is more than just a tool for communication with foreigners.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

22. The Japanese are lucky to have such a beautiful language.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

23. The Japanese language is just as expressive as any other language.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

24. Without the Japanese language we would cease to be a nation.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

25. Even if it lowers the standard of the Japanese language, young children should be taught to be bilingual.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

26. The Japanese who are fluent in English have lost a part of their Japanese culture.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

27. It is unfortunate that we have so many foreign loan-words in newspapers and journals.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

28. Japanese should be an official international language.

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

A.4   Cultural traits and values

A.4.1   PROVERBS

1. *Chinmoku wa bitoku* (Silence is a virtue).

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

2. *Ishin denshin* (Feelings always show through).

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

3. *Mono ieba kuchibiru samushi aki no kaze* (An expressed mind stings the speaker as the autumn wind chills one's lips).

    Do not agree at all◯—◯—◯—◯—◯—◯—◯*Strongly agree*

4. *Kuchi wa kore wazawai no moto* (The mouth is the origin of problems).
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

5. *Me wa kuchi hodo ni mono o yu* (The eyes speak as much as the mouth).
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

A.4.2   INWARDNESS

6. I do not mind not talking to anybody all day.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

7. I prefer to go to a party rather than to read a book.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

8. I prefer to consult a map rather than to ask directions.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

9. I feel more confident showing this feelings through words rather than action.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

10. I prefer to give an excuse when I am late, rather than remain silent.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

A.4.3   GROUPISM

11. I feel more secure when I am with other Japanese, rather than foreigners.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

12. I prefer individualism and competition to security and conformity.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

13. If I am in a meeting, and I am the only one in disagreement with the others, I will go with the majority opinion, rather than expressing my opinion.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

14. I would not be happy if Japanese young people become more individualistic.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

15. Before choosing a marriage partner, I will ask the opinion of others.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

A.4.4 SHYNESS

16. I am not a shy person.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

17. I feel uncomfortable talking to strangers.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

18. During a seminar or meeting in Japanese, I would hesitate to raise my hand and ask questions.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

19. If I am interviewed by a television reporter in front of many people, I would be nervous.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

20. I don't mind making speeches in front of people.
    Do not agree at all○—○—○—○—○—○—○*Strongly agree*

A.5 MYTHS

1. Japanese is the most distinctive language in the world.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

2. When teaching Japanese to foreigners, we should not teach *Kokugo* (Japanese language as a mother tongue).
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

3. The Japanese can learn English best from a Japanese English teacher.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4. It is difficult for the Japanese to learn foreign languages because their brains are actually different from those of other people.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

5. Thinking in English dries up the ability to be creative.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

6. A foreigner can never really learn Japanese because the Japanese language has a soul that foreigners can never understand.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

7. The best way for the Japanese to learn English is through memorization, grammar, translation and examinations.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

8. The Japanese are poor at mastering foreign languages.
   Do not agree at all○—○—○—○—○—○—○*Strongly agree*

Original questionnaire in Japanese

このアンケートは 日本人と英語に対する関心を調べる為のものです。
目的は 私の修士論文のデータとして 最も大切な資料となります。

このアンケートは 無記名でなされますから ありのままに 1つ自分の考えなり 答をかき
入れていただきたいのです。 収集された インフォメーション は 論文のデータ以外には
一切 使用されません。 1つ協力 本当に 有難うございます。

このアンケートは 二部に分かれています。 一部は日本語の質問に該当すると思われる
答をえらんで しるしをつけて下さい。 二部の方は英語の出来い問題です。
なお、答えて下さる際には 次の事項を1つ考慮下さい。

- 一部の質問には 全部答えて下さると有がたいです。
- 他の方と相談したりしないで 1つ自分の考えを そのまま記して下さい。無記名ですので
どなたの答であるかは 収集者には わかりません。
- 出来い問題も同じです。他の方と相談したり 1つ子様にきいたりなさらないで
下さい。勿論 辞書やコンピューターにも相談されない方が いいと思います。
- 出来い問題には 時間制限はありませんが 大体30分〜1時間をめやすとして下さい。
よく読まれて 想像力豊かに 適当な言葉をさがして下さい。
- わからないことや 質問のある方は 是非 お電話下さい。(272-4149)

日根野谷.

アンケート

1. あなたは……

①性　　　　　　　　男　　　　女

②年齢　　　　　　　　－19、　20代、30代、40代、50以上

③最終学歴　　　　　高校、　短大、　大学、　大学院

④英語を習った年数（日本の教育制度以外）

　　　　　　　　　　1年未満、1、2、3、4、5年以上

⑤英語圏の国の滞在期間　　　　　（　　　　）年

⑥家庭で主に話している言葉　　　日本語、　英語、　フランス語、　その他

⑦日本以外の国で幼少期を過ごした経験のある人は…

　　　国名　　　　　　期間　　　　　　年齢

2. あなたの英語は……

　　1 日常会話に十分な英語を話せる　　　　　　YES　　　NO

　　2 毎日の生活の中でどの程度英語を話していますか　0% 20% 40% 60% 80% 100%

　　3 どのくらいの頻度で英語を読みますか（新聞を含む）

　　　　全然読まない、　たまに読む、　時々読む、　ひんぱんに読む、いつも読む

　4 どの程度、その内容を理解していますか　　　0% 20% 40% 60% 80% 100%

　　5 どのくらいの頻度で英語のテレビ番組を見ますか

　　　　全然見ない、　たまに見る、　時々見る、　ひんぱんに見る、　いつも見る

　6 どの程度、その内容を理解していますか　　　0% 20% 40% 60% 80% 100%

　　7 あなたの友達のうち、英語でつきあう友達はどのくらいですか

　　　　　　　　　　　　　　　　0% 20% 40% 60% 80% 100%

　　8 どのくらいの頻度で英語でつきあう友達を家庭に招待しますか

　　　　全然、　たまに、　時々、　ひんぱんに、　いつも

　　9 どのくらいの頻度で自分の先生や子供の先生と、学校のことを英語で話し合いますか

　　　　全然話さない、　たまに話す、　時々話す、　ひんぱんに話す、　いつも話す

10どのくらいの頻度で英語でコースをとったり、英語で日本のことを教えたりしています
か。

　　　　全然、　たまに、　時々、　ひんぱんに、　いつも

11今までに、英語の本を何冊くらい読みましたか。

　　　　0、　1-4、　5-9、　10-19、　20以上

12次のことをするのに、十分な英語が話せますか

　　a　銀行の用足し　　　　　　　　　　　　YES　　　NO

　　b　車が買える　　　　　　　　　　　　　YES　　　NO

　　c　医者に体の具合を説明できる　　　　　YES　　　NO

　　d　何かについて討論できる　　　　　　　YES　　　NO

　　e　人の前でスピーチができる　　　　　　YES　　　NO

　　f　電話で見知らぬ人と会話ができる　　　YES　　　NO

13 次のことをするのに必要な英語が書けますか

a	小切手を書く	YES	NO
b	招待状、お礼状などを書く	YES	NO
c	友人などへ手紙を書く	YES	NO
d	ビジネスレターを書く	YES	NO
e	エッセイや、論文などを書く	YES	NO

14 次のことを、英語で理解できますか

a	ラジオの天気予報	YES	NO
b	テレビの子供番組	YES	NO
c	テレビのニュース	YES	NO
d	映画	YES	NO
e	講演、講義	YES	NO

15 次のことを、英語で読める

a	レストランのメニュー	YES	NO
b	新聞の求人広告欄	YES	NO
c	電話代、電気代の請求書や会社からの通知	YES	NO
d	新聞の記事	YES	NO
e	アパートなどの契約書に書かれている文面	YES	NO
f	小説	YES	NO

3. 1 次の意見にあなたはどのくらい賛成しますか

1 自分の国は、他の国と比べて特にすぐれているとは思わない。

(全然同意しない)*Do not agree at all*○—○—○—○—○—○—○*Strongly agree* (大いに同意する)

2 ある国の国民というより、世界の一市民という概念のほうが自分にあっている。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

3 自国民に対する責任も、他の国の人々に対する責任も同等である。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4 健康でごく当たり前の人間なら、宗教や人種に関係なく本人の住みたいと思う国に
住めるようになるとよい。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

5 学校の歴史の教科には、自国の歴史より世界史を教えるべきである。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

6 かりに生活水準が下がっても、自分の国も外国からの移住者を受け入れたらいいと
思う。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

7 自分が外国人と結婚することなどとうてい考えられない。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

8 外国人と一緒に仕事をしたり勉強したりしながら生活できることは、恵まれている
と思う。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

9 外国人のことを特にどうとも思わないが、あまり好きではない。

(全然同意しない)Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree (大いに同意する)

3.2

10 全体として、日本人の生活の仕方は最もよくできている。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

11 基本的に日本人も他の国民も大差ない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

12 外国人と接しているときは、自分が日本人であるということを常に意識している。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

13 日本生れの外国人は自動的に日本人になるべきである。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

14 愛国心とか日本の文化、伝統に対する尊敬の念は、たとえ外国に住んでいても持ち続けたほうがいい。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

15 日本人は知的に他の国の人々よりすぐれていると思う。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

16 日本の文化、伝統は他の国のそれに比べて必ずしもすぐれていない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

17 日本人は外国人と比べて善良で、誠意があり正直だと思う。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

18 日本人は、外国から日本社会の改善に役立つようなことを学ぶことは、何もない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

19 善かれ悪しかれ、外国人の前で日本のことを批判するのはよくない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

3.3

20 日本人は英語を知らなくても十分知的生活ができるから、英語をあまり習う必要がない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

21 日本人にとって、英語は外国人との単なるコミュニケーションの手段以上のものである。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

22 日本人は日本語のように美しい言葉を持っていて幸せである。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

23 日本語の表現力も他の言語の表現力と同じ程度である。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

24 日本語がなかったら、日本の国としての存在価値が失われるかもしれない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

25 日本語の言語能力が多少低下しても、これからの若い日本人には英語との二言語（バイリンガル）教育をしたほうがいい。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ Strongly agree

26日本人で英語がペラペラ苦労なくしゃべれる人は多少なりとも日本の文化を失いかけているといえる。

(全然同意しない)*Do not agree at all*○—○—○—○—○—○—○*Strongly agree*(大いに同意する)

27日本の新聞や雑誌に外来語の使用が増えているのは実に不幸なことである。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

28日本語も国際公用語の一つになるべきである。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4.

4.1　次のことわざは、あなた自身の日常行動にどの程度当てはまりますか。

1　沈黙は美徳

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

2　以心伝心

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

3　もの言えば　くちびる寒し　秋の風

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4　口は　わざわいのもと

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

5　目は口ほどにものを言う

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4.2

6　一日中、人と話さなくても苦にならない。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

7　静かに本を読んだりするより、パーティなどに行くほうが自分にあっている。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

8　道がわからなかったら、人に聞くより地図を見てさがす。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

9　自分の気持ちを表現したいとき、自分はひかえめに態度で示すより言葉を使ってきちんという。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

10遅刻したとき、自分は黙っているよりいいわけをする。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

4.3

11日本人といるほうが外国人といるより安心感がある。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

12個人主義で競争性の強い社会のほうが、集団主義で安全性の高い社会より好きだ。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

13会議などで自分が一人だけ皆と反対意見だと分かったら、自分はやはり多数の意見にしたがう。

Do not agree at all○—○—○—○—○—○—○*Strongly agree*

14 日本の若い世代が、個人主義的になるのは困ったことだ。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

15 結婚相手を決めるには、やはりまわりの人の意見を聞いて決める。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

4. 4

16 自分は、はずかしがり屋ではない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

17 見知らぬ人と話すのは苦手である。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

18 ミーティングとかセミナーで分からないことがあっても手を挙げて質問したりしない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

19 おおぜいの人が見ている前でテレビ記者にインタビューされると緊張してドキドキする。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

20 おおぜいの人の前で演説したりするのはちっともおっくうでない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

5

1 日本語は世界の言葉の中でも最も独特な言葉と言える。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

2 外国人に教える日本語と、日本人の子供に教える国語は同じであってはいけない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

3 日本人はやっぱり日本人の英語教師から英語を学んだほうがよく習える。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

4 日本人の外国語習得がむずかしいのは日本人の脳の言語機能が多少西洋人のそれと異なるからだと思う。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

5 日本人が英語など外国語で物を考えようとすると、外国語のことばかりに気を取られて、創造力やアイディアに乏しくなる。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

6 日本語には言霊があると言われている。この日本の言霊を理解しないかぎり、外国人は本当の日本語を理解することはできない。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

7 日本人にはやっぱり記憶力を使ったり文法や和訳などによる英語習得法が一番あっている。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

8 日本人は、外国語をマスターするのは不得意である。
Do not agree at all ◯—◯—◯—◯—◯—◯—◯ *Strongly agree*

A.6 Cloze passages

A.6.1 Simple cloze passage

Complete this text by writing the missing English words in the spaces.

My younger brother has two friends. Their [_____] are Tom and Mary. They [_____] not live on [_____] same street as we do, but they [_____] to the same school as my brother. They go to [_____] by bus, but my brother [_____] his bike. Tom and Mary [_____] eleven; my brother [_____] only ten. They are all in the [_____] class at school. They play together every day after [_____] .

A.6.2 More difficult cloze passage

Below is a passage of prose from which every seventh word has been deleted. To the best of your ability, fill in the English word which you think best fits the context in each case.

Joe is a freshman and he is having all the problems that most freshmen have. As a matter of fact, his [_____] started before he even left home. [_____] had to do a lot of [_____] that he didn't like to do [_____] because he was going to go [_____] to college. He had his eyes [_____] and he had his cavities filled, [_____] he hates to go to a [_____] and he got his watch

fixed [____] a neighborhood jeweler. Then, at his [____] suggestion, he had his father's tailor [____] him for a suit. He didn't [____] a suit made, though, because his [____] wouldn't let him order one. "You are [____] growing, son," he said. "You're growing [____] fast that you'd outgrow a suit [____] no time. Buy yourself a pair [____] trousers and a sports jacket. Klein's [____] such a large selection that I'm [____] you will find something you like [____]." Joe's father always suggested Klein's for [____].

Joe went to Klein's in order [____] please his father but he didn't [____] anything that he liked there so [____] went to another store to buy [____] trousers. He took them out of [____] box as soon as he got [____] so that his father wouldn't notice [____] they came from.

When Joe was [____] ready to leave for school, his [____] suggested that he visit all his [____]. "'What do you want me to [____] that for?" he asked, and she said [____], "To say good-bye." She made him [____] to see his cousins in Bellevue [____], his Uncle Ned in Plaintown and [____] Great-Aunt Lizzie who lives in [____] southern part of the

state. He ☐ want to visit all those people ☐ he did it anyway because of ☐ mother's insistence.

On the day that ☐ left for college his sister helped ☐ pack his clothes. She let him ☐ her suitcase because he didn't have ☐ of his own. When everything was ☐ ready, he got his father to ☐ him to the station and the ☐ family went along. Of course, his ☐ insisted on kissing him good-bye in ☐ of his embarrassment. As soon as ☐ train pulled into the station, Joe jumped on and hurriedly found his seat. By the time it pulled out he was already contemplating his new life away from home.

Appendix B

Tables

Table B.1: Complete data listing of all variables

sub=subject no.	t=TYPE	s=SEX	age=AGE
stay=STAY	e=EDUCATION	lrn=LEARN	hom=HOME
abil=ABILITY	perf=PERFORMANCE	cl=CLOZE	st=STRICT
gen=GENETHNO	jap=JAPETHNO	lng=LANGETHNO	grp=GROUP
shy=SHYNESS	inw=INWARDNESS	prv=PROVERB	myt=MYTH

sub	t	s	age	stay	e	lrn	hom	abil	perf	cl	st	gen	jap	lng	grp	shy	inw	prv	myt
1	2	1	24.5	0.67	1	0.5	1.0	41.0	19.0	20	19	3.8	4.6	3.6	4.6	5.4	3.8	5.0	2.5
2	3	2	24.5	7.00	2	5.5	2.0	56.0	48.5	47	43	2.4	2.3	2.9	3.2	4.2	2.6	2.8	1.9
3	2	2	24.5	1.00	2	5.5	2.0	45.5	41.0	32	29	1.8	4.4	2.6	1.4	2.6	3.4	2.8	2.8
4	2	2	24.5	0.75	1	4.5	1.0	18.7	35.5	28	25	2.1	2.6	3.1	3.0	5.6	2.8	4.0	2.6
5	2	2	24.5	1.00	2	1.5	1.0	44.1	24.0	28	22	2.1	4.9	3.6	4.8	5.2	1.6	2.6	4.6
6	2	2	24.5	0.50	2	0.5	2.0	22.9	35.5	24	21	2.6	5.5	3.4	3.2	3.6	2.2	4.8	3.9
7	2	2	24.5	0.50	2	0.5	2.0	21.0	26.0	22	22	3.4	4.8	3.7	4.8	2.0	2.8	4.4	4.2
8	2	2	24.5	0.83	3	5.5	1.0	43.3	42.5	32	29	3.4	4.8	4.0	5.8	5.8	3.4	2.2	4.8
9	2	2	24.5	0.50	1	0.5	1.0	32.7	23.5	17	15	2.3	4.4	4.1	4.2	5.2	5.4	5.4	3.0
10	2	1	24.5	1.67	2	3.5	2.0	40.3	38.5	35	29	3.6	4.4	4.1	4.4	4.6	3.2	3.8	4.6
11	2	2	14.5	0.50	1	1.5	1.0	41.7	41.5	38	32	3.0	4.2	4.4	2.8	2.6	3.0	4.8	3.2
12	2	1	24.5	1.00	3	0.5	1.0	31.1	20.0	30	27	3.7	4.7	4.3	3.2	5.2	4.6	5.0	4.6
13	2	2	24.5	0.08	1	0.5	2.0	13.8	16.0	33	31	3.2	3.4	3.6	4.2	5.6	4.0	4.8	3.6
14	2	1	24.5	0.50	1	0.5	1.0	7.0	19.5	33	32	2.9	3.8	3.0	3.2	5.8	5.4	5.8	2.4
15	2	2	14.5	0.50	1	0.5	1.0	11.1	21.0	22	19	2.8	3.2	3.7	3.4	6.2	3.6	2.2	3.2
16	2	2	24.5	0.08	1	0.5	1.0	6.8	9.0	24	23	3.2	3.1	1.4	4.0	5.4	4.0	2.0	2.1
17	2	1	24.5	0.83	3	0.5	1.0	25.2	38.0	21	20	3.6	4.3	5.4	3.2	3.2	3.4	5.6	4.8
18	2	2	34.5	2.50	3	3.5	2.0	40.7	46.0	32	30	3.0	4.0	2.3	2.6	3.0	3.4	4.0	1.9
19	2	2	24.5	3.00	2	3.5	1.0	40.7	36.5	34	30	2.2	3.5	3.7	3.0	6.6	4.6	4.2	4.5
20	2	2	24.5	0.25	1	2.5	2.0	15.3	28.5	9	9	3.4	4.2	3.3	3.4	5.2	1.2	2.2	2.6
21	2	2	24.5	0.50	1	0.5	1.0	34.8	40.5	28	27	3.0	4.0	4.0	5.0	5.0	3.2	3.8	3.2
22	2	2	24.5	0.50	2	3.5	1.5	18.6	26.0	16	15	3.0	4.2	4.6	4.2	4.8	2.8	3.6	3.6
23	2	2	24.5	0.50	1	0.5	1.0	24.3	27.5	26	22	2.7	3.5	3.2	4.8	5.4	2.6	2.0	4.9
24	2	2	24.5	0.25	3	0.5	2.0	15.9	31.0	36	36	3.4	3.8	3.9	3.8	5.8	4.0	3.6	3.5
25	2	1	14.5	0.25	1	0.5	1.0	16.1	23.5	10	10	2.1	3.5	2.0	4.0	2.0	3.6	2.8	4.8
26	2	1	24.5	0.17	3	0.5	1.0	28.9	24.0	29	29	2.7	1.7	2.7	2.8	4.4	4.0	3.2	2.8
27	2	2	24.5	0.83	1	5.5	2.0	56.7	44.0	27	26	2.3	3.9	4.4	4.2	5.6	4.4	6.2	3.9
28	2	1	24.5	2.00	3	2.5	2.0	47.2	37.5	48	45	2.4	2.1	2.9	3.4	4.0	3.6	1.6	2.1
29	2	2	24.5	0.08	2	0.5	1.0	16.9	25.5	16	16	2.3	2.4	2.9	3.4	4.4	1.8	5.6	2.1
30	2	1	24.5	0.83	3	0.5	1.0	32.6	24.0	33	33	2.4	4.1	3.9	4.0	4.4	3.8	3.6	2.9

sub	t	s	age	stay	e	lrn	hom	abil	perf	cl	st	gen	jap	lng	grp	shy	inv	prv	myt
31	2	2	24.5	0.83	2	0.5	1.5	26.4	27.5	14	14	2.7	4.4	4.2	4.0	5.4	3.2	3.4	4.0
32	2	2	24.5	0.50	2	5.5	1.5	32.7	47.0	9	9	2.7	2.7	2.2	4.4	5.6	2.8	4.0	1.6
33	2	2	24.5	0.33	3	0.5	1.0	33.5	23.5	24	23	2.7	3.4	4.3	4.0	4.6	3.0	4.0	1.9
34	2	2	24.5	1.00	2	0.5	1.0	45.6	32.5	48	46	2.7	3.8	3.8	3.6	3.2	4.2	3.6	2.1
35	2	2	24.5	1.17	1	1.5	1.5	43.1	41.5	30	26	2.7	4.2	3.6	4.2	4.4	3.2	4.0	2.2
36	3	2	34.5	9.00	4	0.5	1.0	45.6	30.5	55	55	2.6	2.8	2.9	4.0	6.8	5.6	3.8	3.8
37	3	2	24.5	4.00	4	4.5	1.0	50.2	32.0	50	46	2.6	3.3	2.1	2.4	4.6	4.0	3.4	1.2
38	3	1	24.5	0.83	4	0.5	1.0	60.0	43.5	54	52	3.3	3.7	1.7	1.0	5.8	2.8	6.4	1.8
39	3	2	24.5	4.00	4	5.5	1.0	53.0	23.5	54	52	4.3	4.6	3.3	4.6	1.4	4.0	4.8	2.4
40	2	2	24.5	0.50	3	0.5	1.5	39.6	27.5	48	44	3.2	3.2	2.9	3.2	2.6	2.8	3.8	3.5
41	2	1	24.5	0.33	3	5.5	2.0	40.1	27.0	48	47	3.9	3.9	4.8	2.8	2.6	5.4	5.2	2.8
42	2	2	24.5	0.50	2	0.5	1.0	52.7	34.5	43	40	3.0	4.1	3.6	2.6	4.0	3.6	3.8	3.2
43	2	2	14.5	1.00	1	4.5	1.0	35.2	22.0	24	23	3.7	4.3	3.6	3.8	1.0	1.0	2.0	3.8
44	2	2	34.5	0.08	2	1.5	1.0	17.1	16.5	37	35	3.7	3.9	2.3	4.6	5.0	4.0	3.6	3.2
45	2	2	24.5	1.00	3	1.5	1.0	36.9	27.5	46	43	3.1	3.5	2.6	3.6	4.8	3.4	3.0	4.4
46	2	2	24.5	1.50	2	1.5	2.0	45.2	31.5	41	38	2.6	4.1	3.4	4.0	6.0	4.2	3.2	3.0
47	2	2	24.5	1.00	2	3.5	1.5	42.8	30.5	33	32	2.3	3.9	4.3	4.6	5.8	3.6	3.2	3.0
48	2	2	24.5	1.00	2	2.5	1.5	40.2	27.0	35	33	2.9	3.4	3.6	4.2	4.2	4.0	3.6	3.1
49	3	2	24.5	2.00	3	5.5	1.0	29.9	19.0	43	42	2.8	3.8	4.0	3.2	6.8	3.2	6.2	3.8
50	2	1	14.5	0.08	3	0.5	1.0	23.1	17.3	37	32	4.6	5.0	4.8	4.0	5.6	5.2	6.2	4.8
51	2	2	24.5	0.08	3	5.5	1.0	26.6	18.0	42	40	3.3	3.9	3.0	3.4	5.4	4.0	6.2	2.6
52	2	2	14.5	0.08	2	5.5	1.0	26.3	21.0	25	22	1.9	5.3	4.1	3.8	4.2	4.0	4.2	4.9
53	2	2	14.5	0.08	3	5.5	1.0	27.1	14.3	48	46	2.3	2.2	2.2	4.0	3.4	3.0	4.2	3.6
54	2	2	14.5	0.08	1	5.5	1.0	17.8	13.0	18	18	1.9	3.3	2.4	4.2	4.8	3.4	2.2	1.9
55	1	2	34.5	6.00	2	3.5	1.0	27.3	9.5	45	45	2.6	4.4	4.4	4.6	4.6	2.6	3.0	4.4
56	1	2	44.5	20.00	1	5.5	1.0	41.0	13.5	41	41	3.8	3.9	3.7	5.8	4.8	3.6	3.4	3.1
57	1	2	34.5	1.00	1	1.5	1.0	18.2	12.0	5	5	2.6	4.1	3.6	4.2	4.4	3.6	5.0	5.4
58	1	2	34.5	0.50	1	0.5	1.0	11.7	12.0	46	46	4.0	5.0	3.7	5.4	5.0	3.4	5.6	4.0
59	1	2	54.5	20.00	1	0.5	1.0	48.7	14.0	28	26	3.1	4.3	4.6	4.0	2.2	3.4	2.0	4.8
60	1	2	44.5	7.00	3	2.5	1.0	49.2	41.5	51	44	2.3	4.2	3.9	3.8	1.0	1.8	2.0	1.8
61	1	2	44.5	12.00	2	5.5	1.0	28.6	14.0	48	46	2.6	4.1	3.1	4.4	5.4	3.0	3.0	3.6
62	1	2	44.5	0.50	3	0.5	1.0	6.8	2.5	41	37	5.3	3.9	3.3	5.0	6.8	6.0	5.0	4.9
63	1	2	34.5	3.00	3	1.5	1.0	16.2	7.0	29	29	1.7	3.5	2.4	2.0	3.6	4.0	5.0	3.8
64	1	2	44.5	5.00	2	2.5	1.0	39.9	30.0	37	32	3.2	3.8	3.2	3.0	2.8	2.8	3.4	1.9
65	1	2	34.5	3.00	1	0.5	1.0	11.7	7.0	22	20	3.8	3.8	2.8	5.0	6.8	4.8	4.6	3.9
66	3	1	34.5	1.00	4	5.5	1.0	30.4	31.5	55	53	2.3	3.0	2.9	2.8	4.0	2.8	1.0	2.8
67	1	2	44.5	11.00	2	5.5	1.0	31.7	13.5	51	46	2.3	3.3	3.2	3.8	5.8	3.0	4.8	2.0
68	1	2	54.5	2.00	3	1.5	1.0	35.4	15.5	36	31	2.8	4.5	4.4	4.6	4.2	3.0	4.4	3.1
69	1	2	54.5	28.00	2	1.5	1.5	55.7	34.5	47	44	5.1	3.8	4.2	3.4	4.0	4.0	3.0	3.9
70	1	2	44.5	3.00	2	0.5	1.0	19.3	14.0	29	27	2.9	4.6	2.0	3.4	4.0	3.4	5.8	4.4

sub	t	s	age	stay	e	lrn	hom	abil	perf	cl	st	gen	jap	lng	grp	shy	inw	prv	myt
71	1	2	34.5	3.00	3	0.5	1.0	32.6	23.5	26	22	3.4	3.8	3.9	3.8	4.0	2.6	5.4	3.8
72	1	2	34.5	1.00	4	1.5	1.0	49.1	19.0	48	45	5.1	5.1	4.3	6.0	5.2	2.6	4.6	2.5
73	1	2	54.5	13.00	2	0.5	1.0	17.6	19.5	16	15	2.3	4.0	4.8	3.4	4.4	6.0	4.4	3.5
74	1	2	34.5	0.08	1	0.5	1.0	9.6	9.5	44	44	1.8	2.9	3.0	3.6	2.4	3.4	2.4	3.5
75	1	2	44.5	0.50	1	0.5	1.0	12.2	11.2	29	25	2.8	3.8	3.2	5.2	6.6	4.4	5.4	3.8
76	1	2	44.5	5.00	2	1.5	1.0	24.3	11.5	40	38	3.0	5.1	5.8	3.8	5.6	4.4	6.0	5.2
77	1	2	34.5	7.00	3	0.5	1.0	27.9	5.0	46	42	3.3	3.7	3.7	3.0	5.4	4.0	4.0	2.9
78	1	2	44.5	14.00	2	1.5	1.0	27.3	11.5	37	35	3.1	3.7	4.4	4.4	6.4	3.8	4.4	4.8
79	1	2	44.5	20.00	2	1.5	1.0	38.1	16.5	43	42	2.6	5.1	4.0	5.8	5.4	4.6	4.2	4.4
80	3	1	44.5	5.00	3	2.0	1.0	52.3	21.0	58	58	3.2	4.3	3.9	4.0	3.2	3.8	4.0	2.8
81	3	2	24.5	1.00	2	5.5	1.5	44.8	36.5	37	35	1.3	3.4	3.3	2.2	3.4	3.4	3.4	1.8
82	3	1	34.5	6.00	4	5.5	1.0	34.9	30.5	49	46	3.4	2.6	3.0	2.8	3.6	3.0	3.2	2.0
83	3	2	24.5	6.00	4	5.5	1.0	51.0	35.0	55	53	2.0	2.4	2.1	2.4	4.8	3.0	4.2	2.2
84	1	2	34.5	0.42	3	0.5	1.0	23.8	11.0	38	38	3.3	4.1	4.0	4.4	6.4	3.8	2.4	4.5
85	2	2	24.5	0.50	2	0.5	1.0	49.3	31.5	36	33	1.3	4.0	1.9	2.0	3.2	1.8	1.6	2.8
86	3	2	34.5	5.00	3	3.5	2.0	56.0	31.0	52	49	2.2	3.3	3.4	3.6	5.6	3.2	3.2	3.4
87	1	2	34.5	0.25	3	5.5	1.0	13.9	2.5	39	36	3.3	3.3	2.3	3.2	5.8	3.6	4.6	2.9
88	2	2	24.5	0.16	3	4.5	1.0	10.9	0.0	7	7	3.0	3.5	3.9	4.2	4.0	3.2	3.2	3.0
89	2	2	24.5	0.16	1	5.5	1.0	20.7	7.5	8	8	3.8	3.2	3.1	2.8	3.2	2.2	2.6	1.1
90	2	2	24.5	0.16	1	5.5	1.0	22.1	5.0	16	16	3.7	3.1	2.9	4.6	6.8	4.4	5.6	2.5
91	1	2	44.5	5.00	4	0.5	1.0	37.2	19.0	38	37	4.8	4.5	3.4	4.4	4.4	4.8	3.8	2.1
92	1	2	54.5	20.00	3	1.5	1.0	27.8	33.0	16	13	2.8	5.2	4.7	2.8	2.2	2.6	5.0	5.0
93	1	2	34.5	2.00	3	2.5	1.0	31.1	16.0	35	31	4.2	4.5	3.6	3.4	5.6	3.4	6.4	1.8
94	1	2	34.5	0.08	2	2.5	1.0	8.8	13.5	25	25	3.7	3.9	3.4	5.6	6.0	5.8	4.4	3.8
95	1	2	54.5	10.00	3	0.5	1.0	26.1	19.0	46	46	3.1	4.7	3.0	5.2	4.6	3.6	3.8	5.0
96	1	2	34.5	0.25	2	0.5	1.0	12.0	17.0	26	25	2.8	3.7	2.4	1.8	3.4	1.8	3.0	3.6
97	3	2	24.5	5.00	2	5.5	2.0	48.6	45.5	38	37	4.4	3.3	4.7	3.0	3.6	2.8	5.0	3.5
98	1	2	34.5	1.00	2	0.5	1.0	9.8	21.5	31	28	2.6	3.1	4.0	3.8	4.8	4.2	4.2	3.0
99	1	2	44.5	0.12	1	0.5	1.0	0.0	10.0	9	9	3.9	4.3	2.7	6.2	6.0	4.0	4.0	3.6
100	1	2	34.5	0.50	3	2.5	1.0	18.0	12.0	33	30	2.8	3.5	2.6	3.6	4.4	2.4	4.4	4.0
101	1	2	34.5	1.00	3	5.5	1.0	8.7	7.0	1	1	3.3	4.6	3.2	4.2	3.8	3.4	4.8	4.4
102	1	2	34.5	1.50	3	5.5	1.0	14.3	16.5	35	32	3.1	4.4	2.1	4.2	5.8	3.2	3.0	3.6
103	1	2	34.5	3.00	1	3.5	1.0	33.9	23.5	35	34	4.4	3.8	5.0	5.4	6.0	3.0	3.0	2.5
104	1	2	44.5	17.00	3	3.5	1.0	48.6	23.5	53	50	2.3	4.4	3.2	5.2	6.2	3.8	6.0	4.9
105	3	2	34.5	5.50	4	1.5	1.0	58.7	41.0	50	49	3.2	3.9	3.8	5.2	6.0	3.2	3.8	3.9
106	3	2	24.5	2.00	2	4.5	1.0	58.7	53.0	44	42	1.7	2.4	3.1	1.8	2.8	1.6	3.0	1.9
107	3	2	24.5	3.00	3	3.5	1.0	60.0	51.0	49	48	2.3	2.7	3.0	3.0	6.0	4.4	3.2	1.5
108	3	2	24.5	2.00	2	1.5	1.0	54.9	31.5	44	41	2.9	4.5	4.9	4.2	5.4	3.6	2.8	3.9

Table B.2: Tukey's multiple comparison tests

Regressor variable	Mothers-ESL		Mothers-University		ESL-University	
	diff	$T(105)$	diff	$T(105)$	diff	$T(105)$
AGE	17.82	14.36 ***	12.55	7.37 ***	-5.27	-3.22 **
STAY	0.75	6.49 ***	-0.12	-0.76	-0.87	-5.71 ***
EDUCATION	0.30	1.66	-0.92	-3.72 ***	-1.22	-5.13 ***
LEARN	-0.32	-0.78	-1.89	-3.35 **	-1.57	-2.89 *
GENETHNO	0.35	2.16	0.46	2.07	0.11	0.51
JAPETHNO	0.30	1.99	0.80	3.88 ***	0.50	2.52 *
LANGETHNO	0.12	0.67	0.33	1.34	0.21	0.89
GROUPISM	0.47	2.34	1.09	3.96 ***	0.62	2.34
SHYNESS	0.26	0.90	0.18	0.45	-0.08	-0.21
INWARDNESS	0.18	0.87	0.28	0.99	0.10	0.37
PROVERBS	0.38	1.47	0.41	1.16	0.03	0.09
MYTHS	0.43	2.07	1.08	3.80 ***	0.65	2.38
CLOZE	5.64	2.37	-14.57	-4.46 ***	-20.21	-6.43 ***
STRICT	5.48	2.42 *	-14.76	-4.75 ***	-20.24	-6.77 ***
ABILITY	-5.08	-1.87	-24.22	-6.51 ***	-19.14	-5.35 ***
PERFORMANCE	-11.38	-5.44 ***	-19.85	-6.91 ***	-8.47	-3.07 **

p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$. p-values calculated from the Studentized range distribution with parameters 3 and 105.

Table B.3: Correlations between background variables and predictor variables

Dependent variable	Mothers		ESL		University	
	r	$T(37)$	r	$T(50)$	r	$T(15)$
Correlations with AGE						
GENETHNO	-0.02	-0.15	0.13	0.89	0.10	0.39
JAPETHNO	0.30	1.91	-0.01	-0.09	0.14	0.55
LANGETHNO	0.32	2.07 *	-0.10	-0.73	0.13	0.52
GROUPISM	0.04	0.23	-0.01	-0.10	0.42	1.81
SHYNESS	-0.25	-1.57	0.19	1.34	0.02	0.07
INWARDNESS	0.15	0.93	0.06	0.42	0.22	0.89
PROVERBS	-0.08	-0.51	0.07	0.48	-0.27	-1.07
MYTHS	0.18	1.13	-0.26	-1.89	0.33	1.37
Correlations with STAY						
GENETHNO	-0.09	-0.56	-0.16	-1.14	0.27	1.07
JAPETHNO	0.28	1.78	0.22	1.59	-0.22	-0.86
LANGETHNO	0.41	2.74 **	0.24	1.76	0.09	0.37
GROUPISM	-0.08	-0.49	-0.09	-0.67	0.53	2.40 *
SHYNESS	-0.18	-1.14	-0.06	-0.43	0.04	0.15
INWARDNESS	-0.07	-0.42	-0.04	-0.31	0.33	1.38
PROVERBS	-0.05	-0.32	-0.17	-1.22	-0.03	-0.11
MYTHS	0.05	0.33	0.14	0.99	0.22	0.89
Correlations with EDUCATION						
GENETHNO	0.16	0.96	0.15	1.07	0.23	0.90
JAPETHNO	0.23	1.47	-0.02	-0.17	0.04	0.17
LANGETHNO	-0.07	-0.42	0.15	1.10	-0.57	-2.66 *
GROUPISM	-0.22	-1.39	-0.15	-1.04	0.09	0.36
SHYNESS	-0.06	-0.39	-0.14	-0.98	0.18	0.71
INWARDNESS	-0.12	-0.73	0.14	1.03	0.35	1.46
PROVERBS	0.15	0.91	0.09	0.66	0.12	0.48
MYTHS	-0.18	-1.10	0.16	1.16	-0.05	-0.21
Correlations with LEARN						
GENETHNO	-0.10	-0.60	-0.06	-0.43	-0.09	-0.34
JAPETHNO	-0.07	-0.45	-0.11	-0.78	-0.34	-1.40
LANGETHNO	-0.17	-1.04	-0.07	-0.52	-0.01	-0.03
GROUPISM	0.06	0.37	0.00	0.01	-0.23	-0.93
SHYNESS	0.12	0.72	-0.02	-0.11	-0.52	-2.37 *
INWARDNESS	-0.28	-1.75	-0.04	-0.28	-0.41	-1.75
PROVERBS	-0.08	-0.52	-0.01	-0.09	-0.17	-0.66
MYTHS	-0.24	-1.48	-0.16	-1.13	-0.33	-1.37

Two-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

Table B.4: Correlations between predictor and dependent variables

Dependent variable	Mothers		ESL		University	
	r	$T(37)$	r	$T(50)$	r	$T(15)$
Correlations with GENETHNO						
CLOZE	0.07	0.44	0.03	0.22	0.11	0.43
ABILITY	0.15	0.94	-0.21	-1.54	0.00	0.00
PERFORMANCE	0.02	0.09	-0.25	-1.79 *	-0.23	-0.90
Correlations with JAPETHNO						
CLOZE	-0.03	-0.16	-0.05	-0.32	0.06	0.22
ABILITY	0.26	1.63	0.18	1.32	0.08	0.29
PERFORMANCE	0.19	1.18	0.16	1.18	-0.56	-2.60 **
Correlations with LANGETHNO						
CLOZE	0.09	0.58	0.00	0.01	-0.49	-2.16 *
ABILITY	0.44	2.96	0.17	1.25	-0.10	-0.37
PERFORMANCE	0.31	1.97	0.17	1.23	-0.20	-0.78
Correlations with GROUPISM						
CLOZE	0.12	0.71	-0.22	-1.62	0.19	0.74
ABILITY	0.04	0.26	-0.12	-0.89	0.06	0.21
PERFORMANCE	-0.13	-0.79	-0.16	-1.11	-0.40	-1.69
Correlations with SHYNESS						
CLOZE	0.10	0.61	-0.10	-0.71	0.07	0.28
ABILITY	-0.30	-1.88 *	-0.18	-1.28	-0.01	-0.04
PERFORMANCE	-0.52	-3.72 ***	-0.10	-0.73	0.01	0.03
Correlations with INWARDNESS						
CLOZE	-0.16	-1.01	0.32	2.39	0.33	1.34
ABILITY	-0.32	-2.08 *	0.01	0.09	-0.02	-0.09
PERFORMANCE	-0.36	-2.37 *	-0.12	-0.84	-0.40	-1.68
Correlations with PROVERBS						
CLOZE	-0.19	-1.20	0.07	0.51	-0.07	-0.26
ABILITY	-0.23	-1.45	-0.04	-0.28	0.09	0.35
PERFORMANCE	-0.23	-1.47	-0.01	-0.04	-0.17	-0.67
Correlations with MYTHS						
CLOZE	-0.28	-1.76 *	0.11	0.76	-0.04	-0.17
ABILITY	-0.24	-1.52	0.04	0.29	-0.20	-0.78
PERFORMANCE	-0.27	-1.72 *	0.10	0.71	-0.38	-1.58

One-sided p-values: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

Table B.5: Complete multiple regression models for CLOZE

Regressor variable	Mothers		ESL		University	
	coef	$T(26)$	coef	$T(39)$	coef	$T(4)$
Intercept	45.14	1.93	29.78	2.00	48.02	2.53
AGE	0.08	0.20	-0.25	-0.57	0.37	1.12
STAY	6.31	1.56	7.04	1.68	2.03	0.22
EDUCATION	4.19	1.55	5.19	2.51 *	-0.05	-0.01
LEARN	-0.97	-0.71	-0.38	-0.52	-0.21	-0.18
GENETHNO	-1.36	-0.48	1.03	0.39	1.04	0.34
JAPETHNO	-3.68	-0.67	-0.74	-0.31	2.48	0.51
LANGETHNO	0.33	0.12	-2.89	-1.16	-7.57	-1.23
GROUPISM	2.77	0.95	-1.53	-0.71	1.10	0.30
SHYNESS	3.31	1.37	-0.77	-0.55	-0.26	-0.16
INWARDNESS	-3.60	-1.30	4.00	2.19	-0.05	-0.02
PROVERBS	-2.26	-1.02	0.01	0.01	-0.80	-0.43
MYTHS	-2.83	-1.16	1.04	0.53	1.82	0.51
Stepwise regression models						
Intercept	46.15	6.26	9.33	1.63	44.49	7.74
AGE					0.63	3.80
STAY			5.39	3.17		
EDUCATION						
LEARN	5.40	2.01	5.22	1.66		
GENETHNO						
JAPETHNO						
LANGETHNO					-4.12	-3.45
GROUPISM						
SHYNESS						
INWARDNESS			3.14	2.24		
PROVERBS						
MYTHS	-3.73	-1.94				

p-values are two-sided for background variables and one-sided for predictor variables: $*p < 0.05$, $**p < 0.01$, $***p < 0.001$. p-values are omitted for stepwise regression.

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Table B.6: Complete multiple regression models for ABILITY

Regressor variable	Mothers coef	T(26)	ESL coef	T(39)	University coef	T(4)
Intercept	23.44	1.55	35.85	2.46 *	119.72	4.05 *
AGE	0.08	0.30	-0.08	-0.19	-0.71	-1.39
STAY	12.69	4.81 ***	17.98	4.37 ***	12.32	0.86
EDUCATION	3.32	1.89	2.84	1.40	-3.37	-0.51
LEARN	-0.45	-0.51	0.91	1.28	-4.84	-2.59
GENETHNO	2.82	1.53	-3.78	-1.47	-1.30	-0.27
JAPETHNO	-3.71	-1.05	1.95	0.84	1.57	0.21
LANGETHNO	2.80	1.53	0.08	0.03	-2.49	-0.26
GROUPISM	3.84	2.01	1.24	0.58	4.80	0.84
SHYNESS	-1.77	-1.13	-1.58	-1.15	-1.08	-0.42
INWARDNESS	-4.15	-2.30 *	0.93	0.52	-4.97	-1.48
PROVERBS	-0.41	-0.28	0.86	0.57	0.36	0.12
MYTHS	-2.02	-1.28	-1.66	-0.86	-5.74	-1.04
Stepwise regression models						
Intercept	21.76	1.92	34.87	15.42	105.26	7.82
AGE					-0.71	-2.37
STAY	3.71	2.28				
EDUCATION			1.07	1.61	-4.53	-4.46
LEARN	13.00	6.47	18.91	6.06		
GENETHNO	3.69	2.24				
JAPETHNO	-5.54	-1.99				
LANGETHNO	2.99	1.73				
GROUPISM	4.22	2.51			6.95	2.88
SHYNESS	-2.53	-2.06				
INWARDNESS	-4.21	-2.84			-5.54	-2.38
PROVERBS						
MYTHS					-7.99	-3.16

p-values are two-sided for background variables and one-sided for predictor variables:
*$p < 0.05$, **$p < 0.01$, ***$p < 0.001$. p-values are omitted for stepwise regression.

Table B.7: Complete multiple regression models for PERFORMANCE

Regressor variable	Mothers		ESL		University	
	coef	$T(26)$	coef	$T(39)$	coef	$T(4)$
Intercept	18.82	1.45	35.89	2.94 **	126.90	5.05 ***
AGE	0.23	1.08	0.20	0.55	-0.67	-1.54
STAY	2.69	1.19	15.52	4.51 ***	-13.25	-1.08
EDUCATION	0.78	0.52	0.33	0.20	-2.17	-0.38
LEARN	-0.49	-0.65	0.21	0.35	-3.99	-2.51
GENETHNO	0.86	0.54	-3.27	-1.52	3.93	0.97
JAPETHNO	-0.54	-0.18	-0.02	-0.01	-16.05	-2.51 *
LANGETHNO	1.36	0.86	0.35	0.17	2.59	0.32
GROUPISM	1.18	0.72	-0.67	-0.38	6.63	1.36
SHYNESS	-2.27	-1.68	-0.23	-0.20	-0.43	-0.20
INWARDNESS	-2.05	-1.32	-1.86	-1.24	-4.18	-1.46
PROVERBS	0.20	0.16	1.94	1.53	0.47	0.19
MYTHS	-2.05	-1.51	0.55	0.34	-6.09	-1.30
Stepwise regression models						
Intercept	15.02	1.78	40.29	6.91	120.41	7.64
AGE	0.39	2.43			-0.85	-2.82
STAY						
EDUCATION					-3.43	-3.31
LEARN			16.69	6.57		
GENETHNO			-3.02	-1.69		
JAPETHNO					-9.09	-3.48
LANGETHNO	2.28	1.77				
GROUPISM					4.55	1.81
SHYNESS	-1.64	-1.76				
INWARDNESS	-2.04	-1.58	-1.97	-1.56	-6.26	-2.75
PROVERBS			2.17	2.09		
MYTHS	-2.30	-2.13			-4.05	-1.64

p-values are two-sided for background variables and one-sided for predictor variables:
*$p < 0.05$, **$p < 0.01$, ***$p < 0.001$. p-values are omitted for stepwise regression.

Appendix C

Figures
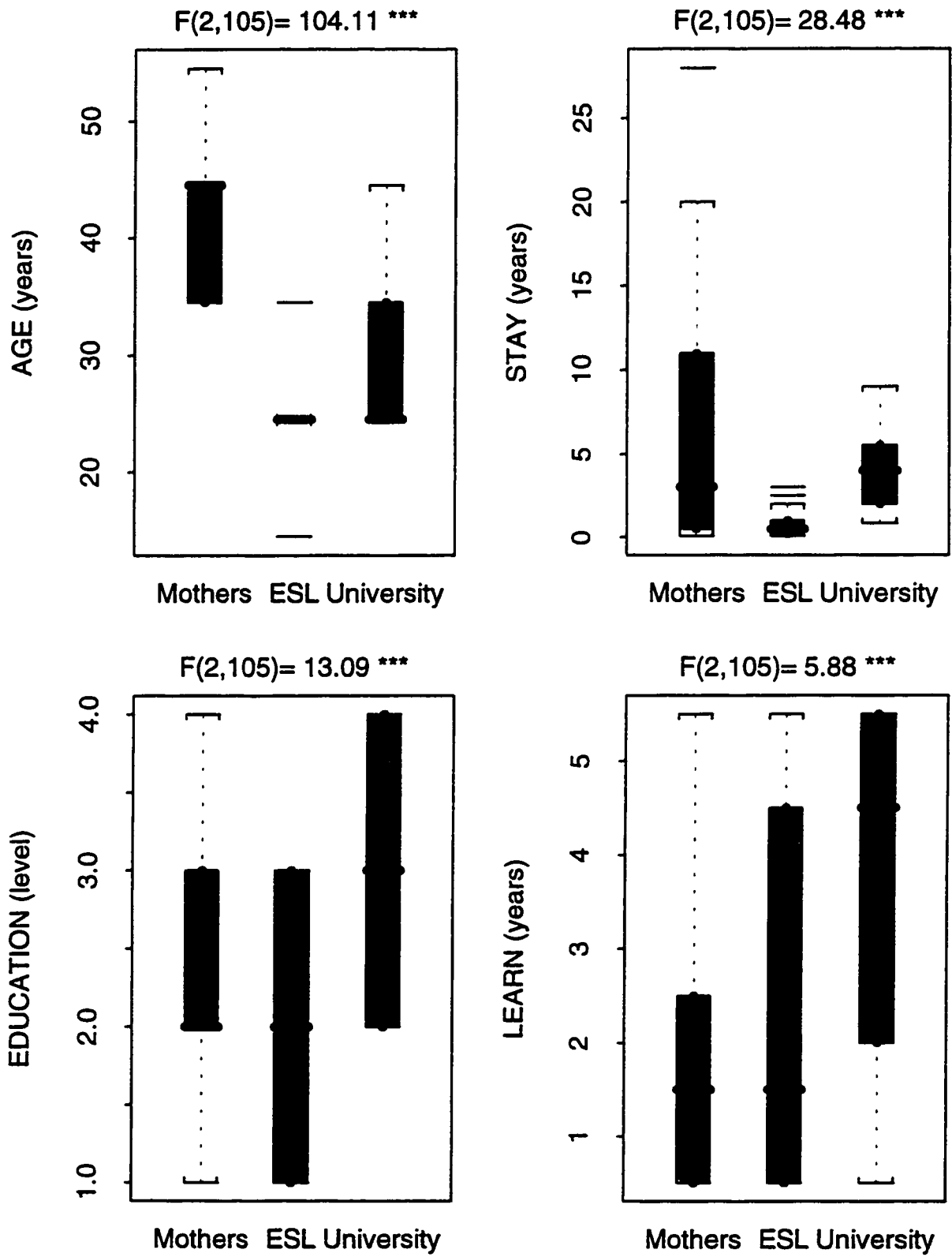
Figure C.1: Box and whisker plots of background variables

F(2,105)= 104.11 ***

F(2,105)= 28.48 ***

F(2,105)= 13.09 ***

F(2,105)= 5.88 ***

Figure C.2: Box and whisker plots of predictor variables

F(2,105)= 3.06 *

F(2,105)= 7.61 ***
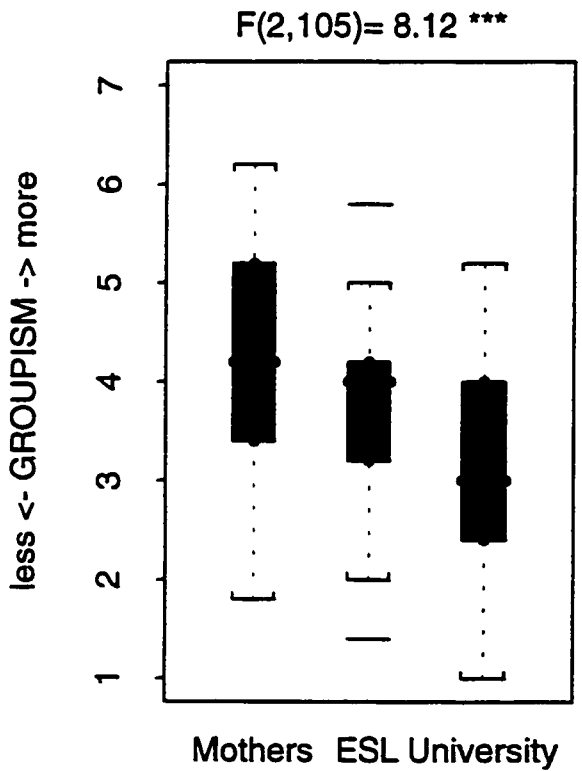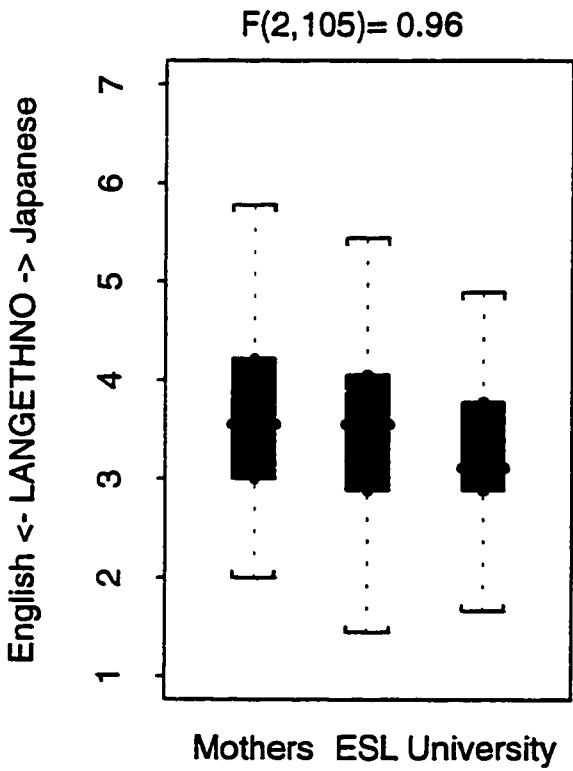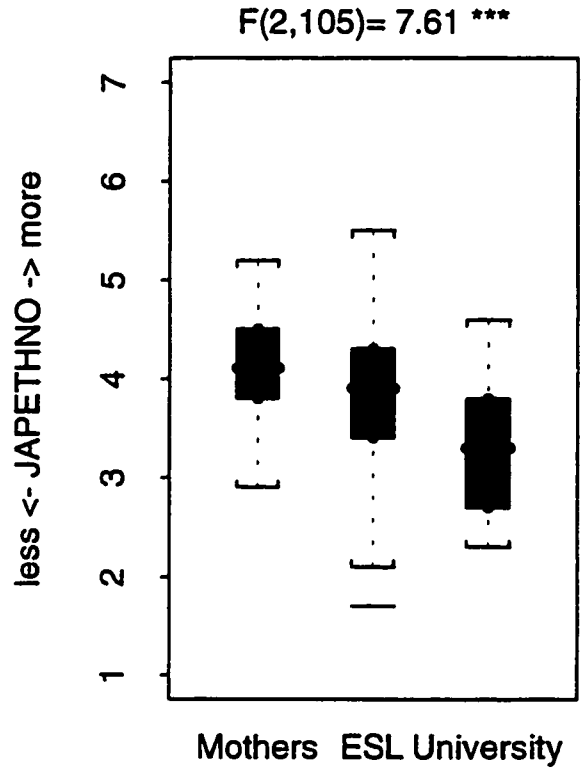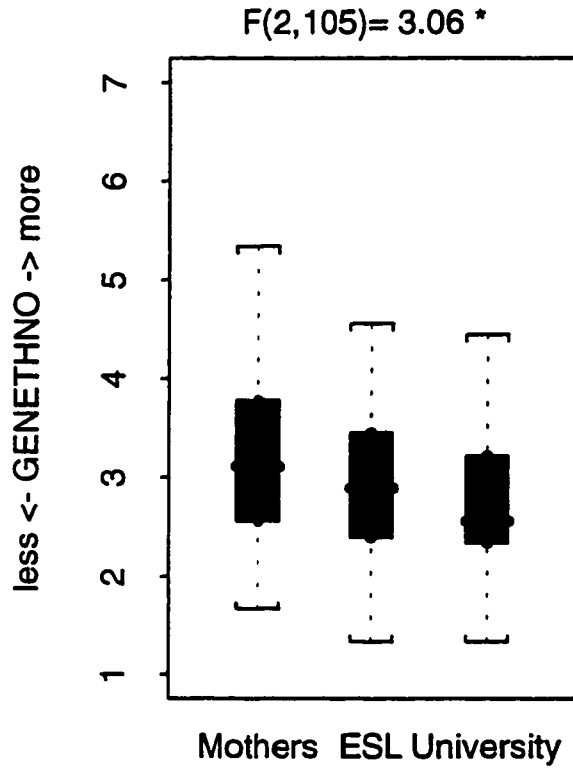
F(2,105)= 0.96

F(2,105)= 8.12 ***

Figure C.3: Box and whisker plots of predictor variables (continued)
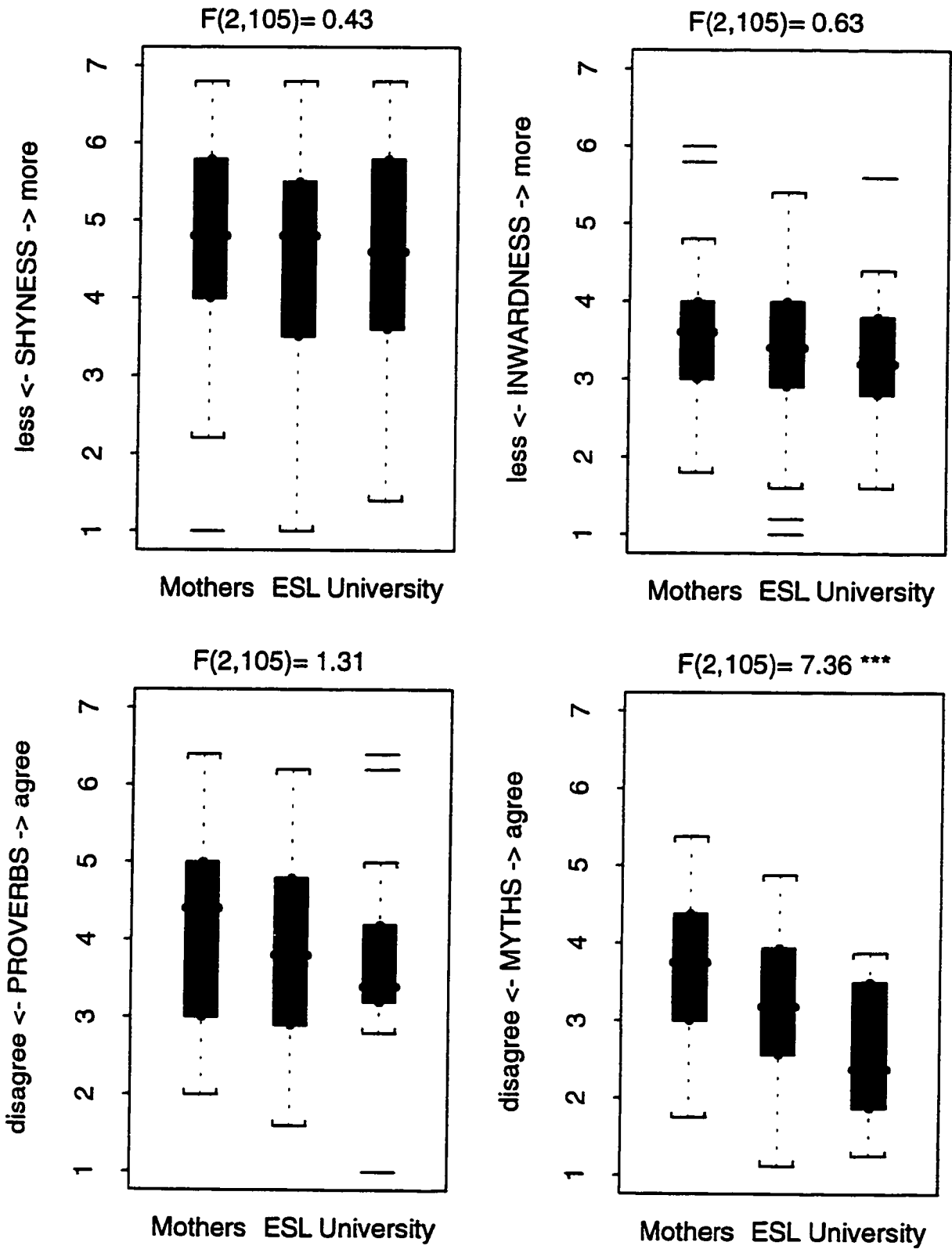

F(2,105)= 0.43

F(2,105)= 0.63

F(2,105)= 1.31

F(2,105)= 7.36 ***

Figure C.4: Box and whisker plots of dependent variables