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How do the Japanese perceive Japanese language?

Japanese students' attitudes towards Japanese language education ···· 69

# How do the Japanese perceive Japanese language? — Japanese students' attitudes towards Japanese language education —

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## 1 Introduction

A language class is a venue of intercultural communication. In many cases, neither teachers nor learners have any consciousness of their own beliefs about language education, but they still act according to these beliefs. Moreover, members of a given society usually don't analyze or discuss these unconscious beliefs among themselves. There is even less sharing between people from different countries. Sometimes it may happen that the gap between beliefs about the proper conduct of language learning prevents efficient education.

For example, as a learner of languages and as a Japanese language teacher, I often hear comments such as, "Learners expect the teacher to know and explain the grammar, although the teacher doesn't attach importance to grammar and therefore doesn't respond to learners' expectations." On the other hand, some learners prefer communicative activities, and feel that their teacher puts too much emphasis on grammar, or on mechanical drills.

The goal of this study is to evaluate some Japanese university students' beliefs about Japanese language education<sup>1</sup>. I'll analyze the responses of Japanese university

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<sup>1</sup> I would like to thank M. Karino for allowing me to use the precious data of her survey. This study was inspired by her research. (However, I am the only person responsible for errors in this study.)

students in a Japanese as a Second Language (JSL) course. I'll use a survey about their beliefs regarding Japanese language education, and consider the results in relation to the ways Japanese people as a whole may understand Japanese language and the overall social situation of Japan. I hope to give insights about both Japanese teachers and learners, as well as about communication throughout Japanese society.

## 2 Methodology

In this study, I analyze a part of a survey instrument focusing on Japanese university students' beliefs about Japanese education. The survey was conducted by Megumi Karino on April, 2015, in a class of Intercultural Communication in a women's university in Fukuoka prefecture. This class is a required class of the JSL sub-major. The title of Karino's study is "Survey on Japanese education beliefs" (日本語教師観に関する調査). It consists of three open questions and 27 scaled questions. The subjects were 66 undergraduate students enrolled in this class.

Here, we will only consider responses to the first open question<sup>2</sup>. I only wanted to analyze responses which were answered instinctively, with neither assumptions nor leading questions or details. Scaled questions with detailed sub-categories can affect the responses, so I preferred to discard them for this study<sup>3</sup>.

This study deals with only 57 of the 66 respondents having the same background. Thus, all 57 respondents are female, first-year students enrolled in the faculty of Japanese language and literature at a women's university, and all are 18 or 19 years old and live in Fukuoka Prefecture or in surrounding cities.

The survey was conducted in Japanese.

The question I will discuss can be translated into English as:

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<sup>2</sup> In this study, all the questions and answers from Karino's survey, as well as all Japanese quotes, are translated by myself.

<sup>3</sup> For example, Karino provides lists of answers. Respondents then have to answer from these lists. Other possible answers, such as "beautiful Japanese," are not in the lists and they can't appear in the results, even if the respondents have them in mind.

### *I. Please write what you think in the blank.*

- ① The role of a Japanese teacher is to ( )<sup>4</sup>.

The blank space was about nine centimeters long and the respondents were instructed to write a response that fit the available space, nevertheless the respondents had the option to write a little more around the available space.

All respondents answered with a brief statement. Most answered in one line. Six people wrote two lines. The results are described below (Tables 1 to 10). Keywords are extracted from the answers and the results are summarized by category in each table.

## 3 Results

### *3.1 The role of a Japanese teacher: “Teaching, telling, spreading, becoming a bridge.”*

Every respondent responded using only one verb. In order to understand what respondents think about the role of Japanese teachers, I first analyzed the verbs in the responses. Results are shown in Table 1.

Responses can be divided into two categories. The first category (52 respondents out of 57) consider that the role of Japanese teachers is to “teach, transmit or diffuse” either language, culture, or both. The most frequent answer was “to teach (教える)” (42 out of 57), and the next was “to transmit (伝える)” (7 people), then “to diffuse (広める)” (2 people). In addition, one person wrote “to help (手助けする, namely, help learners with their Japanese language).” This will also be included in this category.

Five people referred to national, cultural and human relations. I summarized these in the last three lines of Table 1 as well as in Table 2. The respondents said that the role

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<sup>4</sup> The original was:

I. 次の ( ) のなかにどんなことばが入るか考えて、書いてください。

① 日本語教師の役割とは、( ) ことだ。

of Japanese language teachers is to become a bridge “between one’s culture and other cultures,” “between Japan and foreign countries,” and to “connect people from other countries with Japan.” In addition, one responded that the language teacher must make learners “satisfied” with the class. Another said that one must “diffuse knowledge.”

To sum up, most respondents view the role of Japanese teachers *as transmitting what they know to others*. A few others explained this role in terms of *connecting Japan to the world*.

### 3.2 *What to teach: “Japanese language, Japan, beauty of Japanese language, virtue of Japan.”*

For the 52 out of 57 respondents who saw the role of the teacher as *teaching, transmitting* or *diffusing*, what is to be taught, transmitted or diffused can be categorized into two primary groups (Table 3): “Japanese language” and “Japan.” A majority of respondents (36 people) answered “Japanese language,” 12 wrote both “Japanese language” and “Japan,” and four wrote only “Japan.” Among them, nine respondents added a secondary expression of value, such as “beauty / virtue / deepness / greatness” of the Japanese language or Japan.

What about Japanese language itself? (Table 4). The majority of respondents (39 out of 48) just wrote “Japanese language” without elaboration. Very few respondents mentioned concrete things to teach. These few wrote: “language of Japan,” “words of Japan,” “meaning and usage of Japanese language,” and “Japanese language ability.”

Two respondents used the word “communication.” They wrote “how to communicate in Japan” and “how to communicate in Japanese language.”

Three respondents did not mention “Japanese,” but rather used “words” or “language.” I presumed that they meant “in Japanese” and included their responses in the “Japanese language” category.

Sixteen respondents mentioned “Japan” (Table 5). Since one of them wrote both “Japanese culture” and “Japan,” the total number is actually 17. Eight respondents wrote just “Japan,” seven wrote “Japanese culture” and one wrote “Japanese spirit.” There was one respondent who simply wrote “culture,” which I also treated as

“Japanese culture.”

In these two categories, nine respondents added some sort of attribute (Table 6). Since some respondents wrote both “Japanese” and “Japan,” the total number of answers with an attribute is 12. The attributes attached to “Japanese language” were “beauty” (2), “deepness” (2), “greatness” (1), “virtue” (1), and “importance and meaning” (1). Regarding “Japan,” four respondents wrote “virtue of Japan” and one wrote “greatness of Japanese culture.”

There was a connection between verbs and objects (Table 7). When the object is “Japanese language,” the verb is always “to teach (教える).” While “Japan” is added to the objects, the verb “to transmit (伝える)” appears. When an attribute is added to “Japanese language” or “Japan,” the verb tends to be “transmit (伝える)” rather than “teach (教える).” “Diffuse (広める)” also appears.

Sixteen respondents (about 30%) answered that Japanese teachers teach “Japan” or “Japanese culture,” not (only) “Japanese language.” Nine respondents (about 15%) wrote that Japanese teachers teach “virtue” / “beauty” / “deepness” / “greatness” / “importance” of Japanese language or of Japan, not (only) “Japanese language.”

### *3.3 “Correct, simple Japanese” must be taught.*

Among the respondents who wrote that the role of a Japanese language teacher is “teaching Japanese,” 16 mentioned what kind of Japanese language (Table 8). Five wrote “correct Japanese,” and one wrote “Japanese that can be used correctly.” Two respondents also wrote that a teacher must “teach correctly.” (I will talk about this in the next section, 3-4: “how to teach.”) So, in total, eight respondents are conscious of the need for “correctness.”

“Simple” is another keyword. Four respondents wrote one of the following: “Basic Japanese,” “good enough for daily life,” “easy to understand,” or “first step of Japanese culture.” Two others wrote “teach simply.” (I will talk about this in the next section, 3-4: “how to teach.”) In addition, three respondents describe the criteria as “Japanese that can be used in Japan,” “practical Japanese,” and “fun Japanese.” No respondent mentioned ‘advanced level,’ ‘native speakers’ level,’ or ‘professional use

level.’ This result shows that respondents have a very limited image of the appropriate kind of Japanese language to teach for JSL classes.

### *3.4 How to teach Japanese: “correctly, simply.”*

Five respondents referred a perceived appropriate way to teach Japanese (Table 9). Two wrote “correctly,” another two wrote “simply,” and one wrote “properly.” As described above, respondents tend to be concerned with “correctness” and “simplicity.”

### *3.5 Whom to teach: “Foreigners, non-native speakers, people who want to learn Japanese.”*

Thirty-five of 57 respondents identified the target of Japanese teaching (Table 10). “To foreigners” (21 respondents) was the most frequent answer, followed by: “to non-native speakers of Japanese language” (5), “to people who want to learn Japanese” (4), “to people who have never learned Japanese” (2), “to Japanese people who live in foreign countries” (1) and simply “to students” (1). Another one wrote: “(to transmit the virtue of Japan through language) to the world.”

Here also, we can see that respondents assume the levels or backgrounds of hypothetical JSL learners to be very limited. No respondent even mentioned advanced level learners or JSL for professional use.

## **4 Analysis and discussion: what respondents think about Japanese language education.**

From the above data, I’ll analyze the way the 57 respondents perceive Japanese language education and try to identify some general trends from their responses.

The most frequent answer was simply that the role of Japanese language teachers is to “teach Japanese.” However, the meaning of “Japanese” may vary greatly according to the respondents. For example, as a teacher of Japanese language, I would say that the role of the teacher is to teach “grammar, vocabulary, writing, pronunciation, communication, and skills based on these.” Nevertheless, other teachers may have

other opinions. The meanings expressed by “Japanese” or “teaching Japanese” should be considered in reference to other answers.

*4.1 Survey results: Japanese language education is seen as subjective, emotional, sensory, and vague, with an emphasis on human relations.*

Forty-eight of 57 respondents referred to Japanese language, but very few responses stated what content should be taught in Japanese, specifically. Only three people evoked “The meaning and usage of Japanese language” “How to communicate in Japanese,” and “How to communicate in Japan.” Considering that in Japan, English education has been centered on the *grammar/translation method* since the Meiji era, it is surprising that none of the respondents mentioned “grammar.” It seems that very few of the respondents are interested in the linguistic, objective, and analytical aspects of language. How then do they perceive the nature of language and language education?

As mentioned in the previous part, answers that concerned “what kind of Japanese to teach” and “how to teach Japanese language” had some common elements. Of 18 respondents, eight wrote that the language should be “correct,” six that it should be “simple,” two that it should be “practical,” and one each that it should be “fun” and “proper.” These responses do not reflect an objective, analytical, or scientific view of the language. Rather, it limits Japanese language and its learners to a very narrow scope. It seems that for the respondents, all learners of Japanese language education are expected to learn Japanese at only an elementary level, or for ‘survival’ communication purposes only.

Regarding the role of the teacher, the attitude emphasized is also normative rather than descriptive and objective. For example, more than saying that the teacher’s role is to convey an objective knowledge about language, or to cultivate an attitude that views language critically, they insist the teacher should “point to a correct model” and “determine what is necessary for the learner.”

Two additional results are particularly worth noting. First of all, many answers evoke not only “Japanese language” but also “Japan.” A total of 17 people wrote that teaching “Japan,” “Japanese culture,” or “Japanese spirit” is the role of a teacher of

Japanese language. Twelve of them answered “Japan” together with “Japanese language,” but four answered “Japan” without even speaking of “Japanese language.” For those respondents, the real purpose seems to teach what “Japan” is. Some respondents thus seem to consider teaching “Japanese language” as means to achieve this goal.

Language is, of course, closely tied to culture. However, one cannot conclude from the responses how culture might be taught in the context of JSL study. In the former section, there were several answers defining “what kind of Japanese to teach,” or “how to teach Japanese,” but such answers can’t be found in the “teaching Japan” responses. From the other answers, we may assume that very few respondents actually are able to explain Japanese culture, or establish connections between language and culture in a theoretical way. Thus we can’t estimate how they would teach “Japan.”

Another result worth noting: what has to be taught / transmitted / diffused is not the Japanese language or specific details of Japanese culture, but rather supposedly Japanese values (12 respondents). In descending order, these values are “virtue (よき)” (5), “beauty (美しさ)” (2), “deepness (奥深さ)” (2), “greatness (すばらしさ)” (2), and “importance and meaning (大切さや意味)” (1). Naturally such values are conveyed to learners as a result of their overall education, but there, we see that respondents define the role of Japanese language teachers as teachers of such values. In spite of this, no responses define these values (“virtue,” “beauty,” etc.), or suggest specific ways that language teachers are supposed to convey such values clearly.

From the above, we can say that respondents have a tendency to see Japanese language education subjectively, through their emotions or their senses. Even seemingly marginal answers actually tend to defend the same idea. Responses such as “to become a bridge between Japan and foreign countries,” “to make others satisfied,” and “to diffuse knowledge” also show that the respondents see Japanese education vaguely, and lack concrete ideas of what teachers actually do in classes. Furthermore, we can note emphasis on human relations: more importance is attached to *exchange* than to knowledge or language skills.

Summarizing the responses, one may say that Japanese language and the role of

the Japanese language teacher are seen as subjective, emotional, sensory, and vague, with an emphasis on human relations, as opposed to analytical, explanatory, scientific, or critical.

#### *4.2 How do the Japanese perceive Japanese language? — References and statistics.*

Respondents' perceptions of Japanese language education may have something to do with the way Japanese people in general see language and Japanese society. For example,

Haga (2004) says that Japanese people have “a philosophy of distrusting language, or contempt for language.” He also says that “the Japanese have always tended to underestimate the act of talking / telling / transmitting.” However, he also says that the philosophy of the language of Japanese people is two-sided. As Tokieda Motoki (1955) established, it consists of a “social function” and an “appreciation function.” Japanese have a tendency to appreciate language as a tool of social contact and as a means of entertainment.

The respondents expressed precisely these two sides. Responding the question of the role of Japanese teachers, they didn't mention the linguistics aspects of Japanese language. They rather mentioned the beauty or virtue of Japanese language on the one hand, and the human relationships or exchanges on the other.

Moreover, the tendency to underestimate the act of talking / telling / transmitting, as defined by Haga, may also be related to the fact that some respondents considered learners only at the beginner level, or as what we may call ‘survival Japanese’ level.

Every year, the Agency for Cultural Affairs of the Japanese government carries out a survey, called the “Public opinion poll on Japanese language” of how Japanese people perceive their own native language. A 2015 survey, taken between January and February, produced 1942 responses from Japanese men and women, aged 16 and older, living in many cities across the country.

One of the questions was, “What level of Japanese conversation and reading/writing do you expect from foreigners who live in Japan?”

The first answer was “good enough for daily life” (67.1% for conversation ability and 54.9% for reading and writing). Concerning conversation, the second answer was “simple greetings” (12.5%) and the third was “smooth work or study” (11.3%). Concerning reading and writing, the second answer was “reading and writing *hiragana* and *katakana*” (16.3%). The third was “smooth work or study” (11.3%).

Very few respondents answered “native speaker level” (only 1.4% regarding conversation, 0.7% for reading and writing). However, respondents who answered “no Japanese language ability necessary” were also rare (only 1.1% regarding conversation, only 7.2% for reading and writing).

In short, many Japanese expect Japanese language ability from foreigners living in Japan, but their expectation is relatively low. These results are in agreement with the answers of the students responding to the survey presented here.

The “appreciation function” posited by Tokieda (1955) is also confirmed by the February to March 2016 “Public opinion poll on Japanese language” survey (1959 respondents). In response to the question “Do you think that *beautiful* Japanese exists, or don’t you?” 90.8% answered, “Yes, it does.” 6.8% answered, “Nor yes or no.” and only 1.7% answered, “No, it doesn’t.”

In the survey presented here, two respondents wrote that the role of Japanese teachers is “to teach the Japanese language’s beauty.” Three other respondents answered that it is “to teach the Japanese language’s deepness / greatness / virtue.” Therefore one can say that at least some students, like the general public, have a tendency to attach importance to the “appreciation function” of the language.

Now, we can wonder what *beautiful* Japanese means to those respondents. The following question appears in the same public opinion poll: “What do you think that *beautiful* Japanese is?” Respondents had to choose their answers from options (they could choose up to three answers). Results are:

1. Words conveying consideration: 63.3%

2. Greeting: 45.3%
3. Words expressing the changing of seasons: 34.5%
4. Words conveying modesty and humbleness: 34.3%
5. Words from *tanka* and *haiku* (Japanese traditional short poems): 25.1%
6. Simple words that nevertheless reflect the speaker's character: 22.0%
7. The speech of announcers and actors: 17.0%
8. Words of one's hometown: 14.6%
9. Lyrics of nursery rhymes and songs chosen by the Ministry of Education: 7.1%
10. Ancient Chinese texts read in Japanese language : 5.4%
11. Expressions using *Yamato* words (ancient Japanese): 4.9%

Again, we can see the emphasis on the subjective, emotional, sensory aspects of the language and human relations.

Endō (2010b), noticing that the expression “beautiful Japanese” was frequently used by university students, the media, or ordinary people, studied the history of the notion. She summarized her research results in this way:

“ [...] People who started saying that the Japanese language is “beautiful” were *Kokugaku* (Japanese classics) scholars of the Edo era who opposed the culture surrounding the Chinese characters at the time. This trend once almost disappeared during the modernization of the Meiji era, but it made a comeback in the Showa era. During wartime, it played an important role as a powerful basis for expanding Japanese language use abroad. This trend is still powerful. So to speak, “beautiful Japanese” is a pet term of people who are afraid to lose their identity.” (Endō, 2010a, 227)

Endō and Saegusa (2010) compared perceptions of young people from Japan,

China, Korea, and New Zealand in regard to their own languages. She found that Japanese university students had a negative view of their mother tongue, whereas other countries' youth had a "bright and proud" view of their own language. According to Endō (2010a, 227), this is a rejection by young Japanese of the excessive admiration of Japanese language by Japanese adults. However, the respondents in the survey presented here seem to have uncritically accepted the trend of excessive admiration towards Japan and Japanese language.

In the beginning of her article, Endō points out that in Japan, there are legions of books with titles including the words "beautiful" and "Japanese language" (Endō, 2010a, 10). Seven years after the publication of her study, this tendency not only hasn't subsided, but seems to be increasing and intensifying. Moreover, this flood of books now not only concerns the language, but also Japanese society. Every day brings its harvest of Japan-praising books, TV programs, articles, etc. Among them are also pieces featuring foreigners as hosts, interviewees, or characters in fictional presentations. It is now ordinary to observe Japan-praising information on the streets, on television shows, and on Internet sites. It is no wonder that young people who were raised in such an environment write about the "beauty" of Japanese language or the "greatness" of Japan, as shown in the survey presented here.

It is often said that the economic depression has been the start of the Japanese language boom. Supposedly, when people have difficulty finding hope in the future, they have a tendency to seek self-confidence through the value of traditional things. The twenty years following the collapse of the bubble economy, in the beginning of the 1990s, are called 'the empty decades of the Japanese economy.' The generation of current university students is sometimes called 'the recession natives.' They know this difficult economic period, during which unconditional and naïve appreciation of all things Japanese has become widespread.

Let's now turn to the emphasis on "correctness" seen in responses such as "teach correct Japanese" or "teach Japanese correctly." Suzuki (2003) discusses Japan's national language education since the Meiji era (late 19<sup>th</sup> Century and after). He concludes that there is a strong voice for "correct Japanese" in the society, and this is

a result of Japan's national language education. He also states that "correct Japanese" is an "illusion" (2003, 179). According to him, a language consists of plural dialects or varieties, and nowhere does there exist any "correct" language (179-180).

"The 'correctness' of a language is a merely relative thing. It depends on time, region, age group, social group, etc. So, in some cases, several "correct languages" can exist at the same time." (Suzuki, 2003, 184)

"[...] 'Beauty' is close to 'Correctness.' The beauty of a language is very subjective, and when we refer to it, we need to be cautious." (Suzuki, 2003, 184)

As a matter of fact, most mainstream linguists attempt to analyze and interpret languages objectively, in a non-normative, descriptive way. The emphasis on "correctness" and "beauty" is an attitude opposed to conventional linguistics, and consists of defending Japanese language and Japan unconditionally. It also consists of valuing some language varieties over others. It corresponds with a subjective, sensory, and emotional view of language.

Lastly, Haga (2004) also describes the mentality of Japanese people as intuitive, non-analytic, and inclined to let things take care of themselves (なりゆき). He explains that Japanese are less prone to analyze things by classification and opposition. Their way to recognize things is unclear and incomplete. Also, they are not good at reasoning (2004, 98). Moreover, Haga says that they value intuition more than analysis, and sensory experience more than verbal explanation (2004, 102).

We defined the respondents' view of Japanese education as subjective, emotional, sensory, and vague, with an emphasis on human relations. Now we can say that it is most likely related to their general view of languages, and the situation of Japanese society.

## 5 Conclusion

There are many surveys on the beliefs of Japanese teachers and learners, but few have taken interest in the way Japanese people in general see Japanese language. Fewer have taken interest in how Japanese society acts, as the general, formative background of teachers' and learners' linguistic perceptions and understandings. In this study, I tried to figure out how first-year university students perceive Japanese language education, and how their views show common features with the general understanding of language by Japanese people. I found that these common features are a tendency to see language subjectively, vaguely, through emotions and senses, with an emphasis on human relations, and an attitude uncritically to affirm the beauty and correctness of Japanese language.

In the future, it would be worth investigating how such a perception of Japanese language education matches or differs from the views and expectations of various groups. For example, this study dealt with first-year students. One may wonder what four-year students think about the same subjects. Such results could be useful for teacher training. ■

## Annex: Tables 1 to 10

### Role of Japanese language teachers according to Japanese female university students: keywords (Respondents: 57)

Table 1: Role of the teacher 【verb answers】

Answers	N	Comments
教える to teach	42	
伝える to transmit	7	Among which: 伝えていく to keep on transmitting (1)
広める to spread	2	Among which: 広めていく to keep on spreading (1)
(日本語力をつけることを) 手助けする to help (the learners to get ability of Japanese language)	1	
架け橋となる、かけはしをする、結びつける to become a bridge, to play the role of bridge, to connect	3	
(相手を) 満足させる to make (others) satisfied	1	
(知識を) 普及させる to diffuse (knowledge)	1	
<b>Total of respondents</b>	<b>57/57</b>	

Table 2: Marginal responses\*

Situation	Answers	N
International exchange	自文化と他文化の架け橋となる 1、 日本と外国の架け橋をする 1、 他国の人々を日本と結びつける 1 to become a bridge between one's culture and other cultures (1), to play the role of bridge between Japan and foreign countries (1), to connect foreign people to Japan (1)	3
Other	相手を満足させる 1 to make <i>aite</i> (others) satisfied (1)	1
	知識を普及させる 1 to diffuse knowledge (1)	1
<b>Minority</b>	<b>Total of respondents</b>	<b>5/57</b>

\* They didn't write any other answer.

Table 3: What to teach / transmit / spread 【Total per category】

Answers	N	Comments
Japanese language	36	
Japan*	4	
Japanese language and Japan*	12	
<b>Total of respondents</b>	<b>52/57</b>	

\*"Japan" includes *Japan, Japanese culture, Japanese spirit*, etc.

Table 4: What to teach / transmit / spread 【Japanese language】

Answers	N	Comments
日本語 39、日本の言語 1、日本の言葉 1、 日本語の意味・使い方 1 Japanese language	42	Among which: words of Japan (1), meaning and usage of Japanese language (1)
どう日本語でコミュニケーションをするのか 1、 日本でのコミュニケーションの仕方 1 how to communicate in Japan / Japanese language	2	
日本語力 1 Japanese language ability	1	
ことば 1、言葉 1、言語 1 words, language	3	
<b>Total of respondents</b>	<b>48/57</b>	

Table 5: What to teach / transmit / spread 【Japan】

Answers	N	Comments
日本 5、日本について 2、日本のこと 1 Japan	8	Among which: about Japan (2), things of Japan (1)
日本文化 4、日本の文化 3 Japanese culture	7	Among which: 日本文化および日本 1 Japanese culture and Japan (1)
日本の精神 1 Japanese spirit	1	
文化 1 culture	1	
<b>Total of keywords</b>	<b>17</b>	

Table 6: What to teach / transmit / spread 【Value of Japanese language / Japan】

Focus	Answers	N	Comments
Value of Japanese language	日本語の美しさ 2、日本語の奥深さ 2、 日本語のすばらしさ 1、日本語のよさ 1、日本語の大切さや意味 1 beauty of Japanese language (2), deepness of Japanese language (2), greatness of Japanese language (1), virtue of Japanese language (1), importance and meaning of Japanese language (1)	7	Among which: 日本語や日本のよさ 1 virtue of Japanese language and Japan (1)

Value of Japan	日本のよさ 4、日本文化のすばらしさ 1 virtue of Japan (4), greatness of Japanese culture (1)	5	
<b>Value</b>	<b>Total of keywords</b>	<b>12</b>	

Table 7: What to do 【verb + complement】

Answers	N	Totals
(「日本語」を) 教える to teach (“Japanese language”)	31	Total: 42
(「日本語」 + 「日本」を) 教える to teach (“Japanese language” and “Japan”)	6	
(「日本」を) 教える to teach (“Japan”)	2	
(「日本語」 / 「日本」の価値を) 教える to teach (value of Japanese language and / or Japan)	3	
(「日本語」 + 「日本」を) 伝える to transmit (“Japanese language” and “Japan”)	3	Total: 7
(「日本語」 / 「日本」の価値を) 伝える to transmit (value of Japanese language and / or Japan)	4	
(「日本語」 / 「日本」の価値を) 広める to spread (value of Japanese language and / or Japan)	2	
(日本語力をつけることを) 手助けする to help (learners to get ability of Japanese language)	1	
架け橋となる、かけはしをする、結びつける to become a bridge, to play the role of bridge, to connect	3	
(相手を) 満足させる to make (others) satisfied	1	
(知識を) 普及させる to diffuse (the knowledge)	1	
<b>Total of respondents</b>	<b>57/57</b>	

Table 8: Which kind of Japanese language / culture

Answers	N	Comments
正しい 5、正しく使える 1 correct Japanese (5), that can be used correctly (1)	6	Among which: 楽しく分かりやすい日本語 1 fun and easy to understand (1)
基礎的な 1、日常生活を送る上で不自由のないく らいの 1、分かりやすい 1、 (日本文化の) 第一歩 1 basic Japanese (1), good enough for daily life (1), easy to understand (1), first step of Japanese culture (1)	4	
日本でつかえる 1、実用的 1 that can be used in Japan (1), practical Japanese (1)	2	

楽しい 1 fun (1)	1	
<b>Total of keywords</b>	<b>13</b>	

Table 9: How to teach Japanese language

Answers	N	Comments
正しく correctly	2	
わかりやすく simply	2	
しっかりと properly	1	
<b>Total of respondents</b>	<b>5/57</b>	

Table 10: To whom

Answers	N	Comments
外国人 12、外国の人 3、海外の人 2、外国人の人 1、外国の方 1、外人 1、他の国の人 1 foreigners	21	
日本語を母語としない人々3、日本語を母国語としない人 2 non-native speakers of Japanese language	5	
日本語を学びたい外人 1、日本語を学びたい人 1、日本語を学びたいと思っている人 1、日本語を学ぶ意欲がある人 1 people who want to study Japanese	4	Among which: 日本語を学びたい外人 1 <i>gaijin</i> who want to learn Japanese language (1)
日本語を未就学の人達 1、日本語を全く知らない人 1 people who have never learned Japanese (1), people who don't know Japanese language at all (1)	2	
外国に住んでいる日本人 1 Japanese people who live in foreign countries	1	
生徒 students	1	
世界 1 the world	1	「言語を通じて、日本のよさを世界に伝える」 “to transmit the virtue of Japan through language to the world”
<b>Total of keywords</b>	<b>35</b>	

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