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Bakhtinian Dialogism in English Language Education:
Authoring the Self in Speech Production

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Bakhtinian Dialogism in English Language Education:
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Introduction

Why do people learn a foreign language? This is the question many Japanese students ponder soon after beginning to be required to study English in junior high school. In an English as a Foreign Language (EFL) learning situation, Japanese students can easily survive in their everyday life without touching English. Then why do they learn a foreign language? To survive in this global society could be one reason. To enhance communicative competence could be another. There might be other specific answers. Such opinions are not wrong and indeed, there is no absolute answer to this question. In this paper, however, I focused on one aim as a key to effective foreign language learning: developing self understanding. In other words, it is revisiting ourselves through learning a foreign language. When learning a second or a third language, through learning other language systems such as structures, meanings, phonemes, and pronunciations, we reconsider our beliefs, thoughts, and opinions in order to express our selves in a foreign language not in a native language: Who am I? What is my name and what does it mean? What are my favorite foods, sports, and hobbies to do? When do I feel happy or sad? For what were we born? Which way should we choose? What is our happiness to survive everyday life? To find out or try to grasp our own answers for these questions might be the purpose of learning foreign languages. According to the Common European Framework of References for Languages (CEFR), the aim of language education is lifted as follows:

In an intercultural approach, it is a central objective of language education to promote the favourable development of the learner's whole

personality and sense of identity in response to the enriching experience of otherness in language and culture. It must be left to teachers and the learners themselves to reintegrate the many parts into a healthily developing whole (2001: 1).

Not only for adult language learners but also for adolescents in Japan, it is vital to reconsider oneself and to create one's own expression.

Many studies on English language education in Japan have focused on self-expressive language learning through writing and speaking activities in English. However, many of them have not met the reason and the way supported by the solid theory yet. Why is self-expression important in foreign language education? What is expressing the self, and how can educators establish learner's expression in a foreign language?

Throughout this thesis, I draw support from theory of Mikhail Bakhtin's "dialogism." Bakhtin (1986) pointed out that any utterance is a link in a very complexly organized chain of other utterances (p.69) and Vitanova (2005) explained that dialogue, in a Bakhtinian sense, is a socially embedded, meaning-making process (p.154). Bakhtin (1984) emphasized, "Language lives only in the dialogic interaction of those who make use of it" (p.183). For Bakhtin, any utterance is not monologue but dialogue. Bakhtin emphasized, "In dialogic relationships, ideas become renewed only insofar as they encounter other, *foreign*, ideas" (1990: 71-72).

In this thesis, therefore, I would like to focus on the process of establishing individual speech plans which are full of learners' emotions and both conscious and

unconscious voices. Through interaction with Japanese junior high school students who have learned English for two years and seven months as an official subject, I attempted to find the way to help individual learners to author themselves.

The purpose of this study was to reproduce each learner's original speech plan in a foreign language through an interactive dialogical conversation between a teacher and individual students.

Having these opportunities of face-to-face consultation, teachers could help students to consider themselves deeply and to author themselves with more satisfying words. In other words, teachers could give students a trigger to bring out their both conscious and unconscious voices.

Learning foreign language is an opportunity to look at ourselves because, in foreign language education, we try to explain ourselves and the world with new tools. Saito and Suzuki (2000) wrote, "English education in the 21st century is language education which brings up students who can express themselves and who can understand and accept others" (p.16). In English language education in Japan, we can help learners discover unlimited possibilities of constructing and sharing their thoughts, emotions, and selves through the dialogical relationships with others.

Chapter 1: Theoretical Background

1.1 Bakhtinian Dialogism

Mikhail Bakhtin was a Soviet philosopher of language who built dialogical theory, though he never used 'Dialogism' himself (Holquist, 1990: 15). The notion of 'Dialogue' has been discussed and emphasized by many philosophers from ancient Greeks such as Socrates, Plato, and Aristotle to modern thinkers such as Hegel, Marx, and Buber (Yamada, 2008). Because of Bakhtin's theoretical flexibility with noticeable attention to dialogical theory, his theory of 'Dialogue' has been sometimes called 'Dialogism' (Holquist, 1990; Yamada, 2008) and has captured the attention of many researchers beyond the field of philosophy. Bakhtinian dialogism can be applied to many academic fields such as psychology, linguistics, ethnology, art, and literature (Kuwano, 2001). Holquist (1983) also explained that Bakhtin's life time concern was with the interchange between "self" and "other" (p.308). This is the reason why Bakhtin's work may be summed up as dialogism (ibid.).

In his work "The Dialogic Imagination: Four Essays," Holquist & Emerson defined dialogism as below:

Dialogism is the characteristic epistemological mode of a world dominated by heteroglossia. Everything means, is understood, as a part of a greater whole—there is a constant interaction between meanings, all of which have the potential of conditioning others (1981: 426).

Bakhtin's concept of 'Dialogism' offered a way of thinking about oneself and the world (Kramsch, 2000). To quote Holquist:

Although, then, dialogism is primarily an epistemology, it is not just a theory of knowledge. Rather, it is in its essence a hybrid: dialogism exploits the nature of language as a modeling system for the nature of existence, and thus is deeply involved with linguistics (1990: 33).

As Bakhtin asserted, “To be means to communicate” (1984: 287), his Dialogism grasps the human existence through language. In this study, to enter into the core of Bakhtinian Dialogism, let us consider the following four conceptualizations in a language philosophy: social language, otherness, polyphony, and appropriation.

1.1.1 Social Language

First of all, Bakhtin (1981) represented language by means of various expressions such as “the social diversity of speech types [*raznorečie*]” (p.263), “social dialects” (1981: 262), “social language [*social’nyj jazyk*]” (p.430) or just “language”. In Bakhtin’s “The Dialogic Imagination: Four Essays,” Holquist & Emerson explained social language [*social’nyj jazyk*] is “a discourse peculiar to a specific stratum of society (personal, age group, etc.) within a given time (1981: 430). In all these terms, Bakhtin’s broad viewpoint of human beings and language were rooted. Bakhtin paid attention to human beings as a social existence. As if to desire to grasp the essence of human nature, Bakhtin tried to reveal the essence of the special tool which only human beings can control: ‘language’. Derived and supported from the language philosophy referred to by Marx, Engels, and Marr (Kuwano & Kobayashi, 2002; Tanaka, 2001), Bakhtin emphasized that language was

an outcome of human cooperative activity, especially those involving labor. For Bakhtin, "Language exists not in and of itself but only in conjunction with the individual structure of concrete utterance" (Volosinov, 1973: 123). He continued:

It is solely through the utterance that language makes contact with communication, is imbued with its vital power, and becomes a reality. The condition of verbal communication, its forms, and its methods of differentiation are dictated by the social and economic prerequisites of a given period (ibid.).

For Bakhtin, language reflects all systematization such as economical, social, and political events (Kuwano & Kobayashi, 2002: 114). Furthermore, Hall (1995) emphasized, "When we select words in the process of constructing an utterance...we take them from other utterances that come to us already invested with meaning, or better stated, with a history" (p.212). He went on, "This history partially determines the degree of force that one's voice will have in utterance" (ibid.). Hall (1995) also stressed the fact that institutionalized resources are tied to practices existed both in more public domains like schools and in more private domains like homes, many other social organizations including some friendship circles (p.212). As well as other customs created in a human society, language has been produced, carried out, and transformed by human beings related to the times and society. Language has been the mirror of human cognition and society throughout human history. According to Hall et al. (2005), Bakhtin used the term dialogic to capture the meaning-making process by which the historical and the present come together in

an utterance (p. 3) and Hicks (2000) said, "Dialogue is embedded in the histories of particular relationships and their individuated forms of response" (p.229).

Bakhtin's dialogism is settled in social, cultural, and historical views.

1.1.2 Otherness

Secondly, "otherness (Holquist, 1990: 18)" is an important element of Bakhtinian Dialogism. For Bakhtin, the idea of our voices are never entirely our own but come from the others' voices. In addition, our languages are always generated with people who surround us: from the day of our birth to the day we finish our lives, we are given a shower of languages from our parents, family, friends, neighbors, and many other people surrounding us. Holquist explained:

Within my own consciousness my "I" has no beginning and no end.

The only way I know of my birth is through accounts I have of it from others; and I shall never know my death, because my "self" will be alive only so long as I have consciousness—what is called "my" death will not be known by me, but once again only by others (1990: 37).

That is to say, on the grounds of Bakhtinian Dialogism, every utterance is a response to other, prior or potential utterances (Kramsch, 2000: 139), and it is recognized that every utterance holds otherness.

According to Clark and Holquist, this I/ thou distinction was not original with Bakhtin and it had been present in classic philosophy since the late eighteenth century (1984: 80). They explained that Bakhtin got this idea through the Marburg

Neo-Kantians and that Bakhtin was the only major figure to frame the problem in terms of authorship regardless of the self/ other distinction was a recurring preoccupation of many other post-Romantic systems of thought (ibid.). Holquist mentioned, "Existence, like language, is a shared event" (1990: 28). For Bakhtin, "In order to be me, I need the other" (Clark and Holquist, 1984: 79).

1.1.3 Polyphony

Thirdly, in Bakhtinian Dialogism, we must not miss the idea of "polyphony". Polyphony is originally used in the field of music: according to *Longman Dictionary of Contemporary English*, "polyphony" is interpreted as "a type of music in which several different tunes or notes are sung or played together at the same time" (2007). In baroque music, for example, each individual melody creates one piece of music together. Each melody is independent as a main melody not as an accompaniment. In this way, polyphony also exists in human society. Our voices are polyphonic. Bakhtin began to develop this theory in his book, "Problems of Dostoevsky's Poetics" (Kuwano, 2008: 7). According to Bakhtin (1984), Dostoevsky is the creator of the polyphonic novel (p.7). Bakhtin explained, "A plurality of independent and unmerged voices and consciousnesses, a genuine polyphony of fully valid voices is in fact the chief characteristic of Dostoevsky's novels" (1984: 6). The fact that Bakhtin was interested in forms of utterance such as indirect, direct, and quasi-direct discourses (Volsinov, 1973: 125-159) may also lead to the comprehension of polyphony.

Furthermore, according to Dufva & Alanen (2005), "the idea of polyphony has

also been discussed as a metaphor for the architecture of the mind” (p.101) and has been discussed in many fields including language learning (ibid.). Kuwano (2008) explained this element of Bakhtin’s theory as coexistence of several voices which is independent and not-fused (p.8). Throughout history, people have continued to survive polyphonically; sometimes sympathizing and at other times being in conflict. Our utterances are constructed as a part of dialogical orchestration with the utterances of others and as a mirror of the historical era.

1.1.4 Appropriation

Bakhtin remarked that to procure language is to appropriate it (Wertsch, 1998; Yoshida, 2001): that is to say, take it away or absorb from others by imitating, copying, repeating, and practicing. We select and take words from other utterances voiced by others. Johnson (2004) said, “The utterance belongs not to us but to others before it was appropriated (that is internalized) by us” (p.123). In addition, Holquist observed, “For in order to see our selves, we must appropriate the vision of others” (1990: 28). Such a view underlies the following remarks by Bakhtin:

Language...lies on the borderline between oneself and the other. It becomes “one’s own” only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language (it is not, after all, out of a dictionary that the speaker gets his words!), but rather it exists in other people’s mouths, in other people’s contexts, serving other

people's intentions: it is from there that one must take the word, and make it one's own (1981: 293-94).

Holquist (1990) explained, "Through the medium of the first person pronoun each speaker appropriates a whole language to himself" (p.28), he continued:

Much as Peter Pan's shadow is sewn to his body, "I" is the needle that stitches the abstraction of language to the particularity of lived experience. And much the same structure insures that in all aspects of life dialogue can take place between the chaotic and particular centrifugal forces of subjectivity and the rule-driven, generalizing centripetal forces of extra-personal system (ibid.).

For Bakhtin, when thinking of human language and a system of learning it, "appropriation" is indispensable. Through the repetition of history, people appropriate language from others.

1.2 Authoring the Self

Bakhtin represented his ideas about dialogism by various expressions: to apply his dialogism to English language education in Japan, my discussion had been developed with these three interrelated concepts of social language, otherness, polyphony, and appropriation. What is more, in this study, I focused on the notion of "authoring." One of the best accounts for Bakhtinian dialogism could be the notion of authoring; Holquist put, "Bakhtin [was] drawing attention to the

importance in dialogism of authoring” (1990: 29-30). Further explanation followed it:

Sharing existence as an event means among other things that we are—we cannot chose *not* to be— in dialogue, not only with other human beings, but also with the natural and cultural configurations we lump together as “the world” (Holquist, 1990: 30).

Under the limited situation of communist Russia, Bakhtin tried to argue for a social theory of the self by turning to the novel to analyze the complex relationships between authors and heroes, between utterances themselves as a metaphor for human existence (Vitanova, 2005: 149). Holquist (1990) illustrated Bakhtin’s view:

Bakhtin conceives existence as the kind of book we call a novel, or more accurately as many novels, for all of us write our own such text, a text that is then called our life. Bakhtin uses the literary genre of the novel as an allegory for representing existence as the condition of authoring (p.30).

Like characters in a novel who struggle to survive, every human being tries to find a way of life: to find who we are, what we do, and where and with whom we live. So to establish our ways of life, we can express ourselves and the world with language; as Holquist (1990) declared, “I author myself” (p.28). In addition, Holquist said, “In order to invest those forms with life and meaning, so that we may be understood and so that the work of the social world may continue, we must all, perforce, become authors (1983: 314). For Bakhtin, we see the world by authoring

it (Holquist, 1990: 84); in other words,

The body is seen as a system by which the individual answers the physical world; in order to do so coherently it must model its environment, track and map it, and then translate its data into a biological representation of it—the body answers the world by authoring it (Holquist, 1983: 317).

As long as we use language to communicate with others and live together in the human society, as an author of our original novels, we try to draw out ourselves including our opinions, thoughts, choices, perception, affection, and many other events. Through dialogical interaction with others, we perceive the world and the self.

1.3 The Application of Bakhtin's Dialogism to English Language Education

At present, in the field of foreign language education in Japan, the main target for discussion is the importance of both input and output hypotheses and how to connect such these hypothesizes for good language acquisition (Kadota & Noro, 2001; Kadota, 2002/ 2009; Noro, 2009; Muranoi, 2009; Izumi, 2009; Shirai, 2009; Sasaki, 2009; Gass & Alvarez Torres, 2005). However, to clear the mystery of language and human beings who produce and control language, working in cooperation with many other approaches could be effective and find several different doors to lead to the clearer answers to these questions. Rresearchers who have emphasized the possibilities of Bakhtinian Dialogism have surveyed a foreign language education in Japan from the other angles (Komura, 2007; Yoshida, 2001;

Nishiguchi, 2003). Bakhtin's Dialogism could be one of many methods which could tie many approaches together. For example, according to Shirai (2008), there are little research which proved the result such as "output leads the progress of language ability" (p.149). Shirai also emphasized that output itself was useless for acquisition of new language materials and linguistic knowledge (ibid.). He continued, "People do something with their acquired knowledge" (p.149). This remark is similar to Bakhtin's dialogism. Holquist (1983) explained Bakhtin's vision of language:

When men use language, they do so not as machines sending and then receiving codes but as two consciousnesses engaged in active understanding: the speaker listens and the listener speaks. Any utterance is a link in a very complexly organized *chain* of communication (p. 311).

Applying Bakhtinian Dialogism to English language education in Japan, there is no distinction or border between input and output, speaking and listening, writing and reading, and between many other categories as well. As many researchers have highlighted up to now (Vitanova, 2005; Kramsch, 2000; Pavlenko & Lantolf, 2002; Belz, 2002; Iddings, *et al.*, 2005), I also proposed that Bakhtinian Dialogism could be a theoretical seed to support a foreign language education, especially, in the field of 'self-expression'.

1.3.1 Authoring the Self in English Language Education

In English classrooms of junior high schools, we can see many students

struggling to express themselves in a foreign language. Examples of their worries are the choice of words, the structure of sentences and paragraphs, and contents of their expression. Furthermore, sometimes their problems come from their daily worries about the relationships between friends and family, and their future. Applying Bakhtinian Dialogism to English education in Japan, we could grasp the common essence of self-expression: “authoring the self.” In other words, how we construct our personality. It could achieve good effects for adolescent English learners.

According to Doi (1999), a desire for self-recognition emerges at adolescence; self-recognition is developed by interaction with others and it causes self-analysis and self-assessment (p.169). Doi explained that self-recognition is appeared as a requirement for the full development of personality (ibid.). Moreover, Doi (1992/1999) and Leontiev (1980) mentioned that the birth of personality with self-consciousness appears at adolescence. This theory can help explain why most adolescents begin to ponder ontological questions such as: Who am I? Why do we live? What are the differences and similarities between us? When do I feel happy or sad? What are my friends’ favorite foods, sports, and hobbies? Why do I think so?

The inner questions which adolescents have in mind and sentences which novice foreign language learners try to construct overlap. Nishimoto (2009) emphasized that the aim of language education is the development of personality. Nishino (2005) also said that the two large aims of English education are ‘communication’ and ‘the full development of personality’ (p.4). Furthermore, in

the field of psychology and brain science, the fact was proved that the questions about the self was better remembered than the questions of the others (Zimmer, 2006; Shirai, 2009). This remark also proposes that the idea of thinking the self in English education could be good for learners. Holquist's statement also supports this idea:

The task of being human consists in causing this "substantial" environment, which mechanically influences the personality—to begin...to reveal potential words and tones, to transform it into a semantic context for the thinking, speaking and acting (including creating) person, to turn it into a word (1983: 318).

According to Platt (2005), Di Pietro (1987) stated, "To speak is to be human, and to learn how to speak a new language is to find new ways in which to express that same humanity" (p.125). We can conceive of foreign language education in Japan as identifying ourselves by both learning language and reconstructing the self. Bakhtin stressed, "In dialogic relationships, ideas become renewed only insofar as they encounter other, *foreign*, ideas" (1990: 71-72). Here one might get a glimpse of the importance of authoring the self. In brief, authoring the self in a foreign language is a chance to foster language ability and the personality development if we give all learners opportunities to realize and reflect on their selves.

1.3.2 Speech Plan

Then, what is the best way we author ourselves? According to Holquist (1983),

Bakhtin emphasized that ‘speech plan [*rečevoj zamysel*]

 played a more central role in shaping the utterance (p.313) and for Bakhtin, “to learn to speak means to learn to construct utterances” (p.314). Holquist (1983) also introduced Bakhtin’s notion:

According to this speech plan we also measure the finalization of the utterance. This is the subjective aspect of utterance; it is combined into an inseparable unity with its objective aspect, or what is inherently appropriate to the subject of the utterance [i.e., roughly according to the demands of what Grice calls the “Cooperative Principle”], limiting this aspect by relating it to a concrete...situation of speech communication, with all its individual circumstances, its personal participants, and with the [particular] utterances that preceded it (p.313).

Bakhtin sometimes called speech plan [*rečevoj zamysel*] speech *will* [*rečevaja volja*] (Holquist, 1983: 313): constructing individual speech plan leads us to reconsider the self. That is, to author ourselves. Bakhtin put, “The desire to make one’s speech understood is only an abstract aspect of the speaker’s concrete and total speech plan” (1981: 92). Trying to compose the will of the speaker would be the first step to fix our eyes on ourselves. In ESL/ EFL research, Shirai (2009) suggested the importance of three points in a foreign language education: materials which evoke learners’ emotion, materials which relate the self, and the opportunities of output (p.27). To construct their own speech plans presupposes to build learners’ own input materials which call up learners’ emotion. Moreover, what Nation and Newton (2009) called ‘prepared talks’ might be similar to Bakhtin’s speech plan.

Nation & Newton emphasized the importance of prepared talks: giving learners enough preparation time to perform a speaking task so as to allow them to increase their grammatical knowledge and the quality of their spoken output (2009: 119).

Then, let us look deeper into the core of ‘speech plan.’ It seems reasonable to consider this idea through the following two points: learner’s emotion, and the assumption that speech plans is created to be acted out.

At any time, first, when creating a speech plan, it is valuable to find the word which is very close to learner’s emotion. Hayakawa (1939) appealed, “All words have, according to the uses to which they are put, some affective connotations of words” (p.64). Moreover, Burkitt (1998) stated that people are authors who try to express their own individual situations (p.171), and emphasized, “Emotional colouring and expressive intonations are another way in which the author’s individuality comes through in the lived practice of linguistic communication” (p.170). Of course, we do not always exhibit our affection outside, but we sometimes hide it in our mind. Nevertheless, the speech which nicely suits the speaker’s emotion can reach both the speaker and the listeners must be deeply engraved on their memories. Many researches in second language learning have also treated learners’ emotion (Fujioka, 2009; Ghosn, 2001/ 2002; Hoffman, 1984).

Another point is that all speech plans should be acted out. For Bakhtin, “verbal interaction is the basic reality of language” (Volosinov, 1973: 94), and in his later work, Bakhtin mentioned the importance of “*intonate[ing]* [the] words” (1993: 47). Bakhtin also depicted as follows:

The meaning of a word in itself is...out of the range of emotion. There

are words that specifically designate emotions and evaluations:

“joy,” “sorrow,” “wonderful,” “cheerful,” “sad,” and so forth. But these meanings are just as neutral as are all the others. They acquire their expressive coloring only in the utterance, and this coloring is independent of their meaning taken individually and abstractly (1986: 87).

The quotation above offers the key to an understanding of the Bakhtinian way of capturing language through “utterance.” When we construct our own speech, the goal should not be just making the speech plan but internalizing it in the depth of our hearts by speaking it out. Omi (1999) similarly observed that good language learners internalize the target language through creating original speech by converting other’s speech and reading it aloud. According to Nishimoto (2006), physical motion and voicing English out emotionally are valuable for learners (p.39). As Bakhtin (1986) mentioned, “All the diverse areas of human activity involve the use of language” (p.60), we use language with the whole body from head to foot so as to express ourselves. According to Bakhtin (1993):

Actual act-performing thinking is an emotional-volitional thinking, a thinking that intonates, and this intonation permeates in an essential manner all moments of a thought’s content. The emotional-volitional tone circumfuses the whole content/sense of a thought in the actually performed act and relates it to once-occurrent Being-as-event (p.34).

As shown above, the operation of internalizing the target language occurs through voicing the individual speech plan which connects to learners’ emotions: it

can be the key when we construct our 'speech plan'. Like Macbeth, a character in a tragedy by William Shakespeare, assimilating 'life' to 'a stage' and 'a human being' to 'a player upon the stage' (Shakespeare, 1967: 85), we construct our speeches and act them out to live our life.

1.3.3 Tutorial Relationship Between a Teacher and Individual Learner

In language learning education, some studies have set importance on teacher's role of facilitating each learner (Ohta, 2000; Okumura, 2009). Holquist (1990) introduced Vygotsky, who made the revolutionary decision that tutoring was a necessary aspect of the child's journey to higher consciousness (p.80) and Holquist also mentioned:

Dialogism sees the gap between higher and lower levels of consciousness as a zone of proximal development, a distance that may be traversed (at least partially) *through the pedagogical activity of the parts in a dialogic simultaneity relating to each other in time* (1990: 83).

Furthermore, according to Kuwano (2008), Bakhtin also emphasized the necessity of "penetrated discourse" which soaks into our hearts: that is to say, "penetrated discourse" encourages each of us and make us realize both our conscious and unconscious thought (p.18). Through face-to-face interaction, we can touch other's hearts and can bring out their both conscious and unconscious voice. I proposed that language teachers also can try to address individual learner through active interaction. Volosinov (1973) mentioned:

In point of fact, word is a two-sided act. It is determined equally by *whose word it is and for whom it is meant*. As word, it is precisely *the product of the reciprocal relationship between speaker and listener, addresser and addressee*. Each and every word expresses the “one” in relation to the “other.” I give myself verbal shape from another’s point of view, ultimately, from the point of view of the community to which I belong. A word is territory shared by both addresser and addressee, by the speaker and his interlocutor (p.86).

Eye-to-eye dialogical interaction could capture the very moment when an individual learner notice their fresh page of their mind. Needless to say, many researchers emphasized the importance and possibilities of tutorial relationship and face-to-face interaction in language learning (Hall, 1995; Wood *et al.*, 1976; Ohta, 2000; Nishiguchi, 2001/ 2007).

Chapter 2: The Study

2.1 Purpose

The purpose of this study was to capture the crucial moment of authoring the self, establishing individual ‘speech plan,’ through a ‘dialogical’ interaction between a teacher and each student at a public junior high school in Japan.

Yamada (2007) emphasized that dialogical interaction is a fight with real swords which needs participants’ humanity and passion. Through face-to-face interactions between a teacher and individual students, this study sought to dig learner’s thought deeply and to bring out their living voices. The purpose was to make individual learners generate their original “emotional-volitional (Bakhtin 1993: 34)” speech plans together with a teacher.

2.2 Participants and Settings

The participants were 84 third graders of a public junior high school in Japan who had learned English for two years and seven months as a compulsory subject for four 50 minute classes per week. The levels of their linguistic competence and the length of studying English were not equal. For example, while some students learned English at a cram school or with a tutor at home, others did not have such supplementary learning time. There were many highly motivated students who loved learning English and hoped to improve their English proficiencies more and more. However, on the other hand, we found students who had difficulty learning English for various reasons: some lost their motive to learn English, some had no enthusiasm for study itself, and some were called “slow learners” who could not

learn well despite their wishes to do so.

Students were under various circumstances because of their sensitive age: some had a good relationship with surroundings and others worried about a relationship with friends, family, and teachers. While the end of their three-year school days was drawing near, each of them had complicated feelings.

Furthermore, two teachers also participated in this study: one was an English-class teacher (ET) and the other was a guest teacher (GT). Students placed their trust in their English-class teacher (ET), who cared for each of them both during class and in other parts of school life. I conducted this research, fulfilling the role of guest teacher.

Learners worked on writing activities regularly in their English class. After learning new vocabularies and acquiring new grammar knowledge from their assigned text, *One World English Course 3* (Matsumoto et al., 2009), their English-class teacher allowed them to try to produce their original sentence with a gained grammar knowledge which was used for the first time in the text book. Although students seemed to be accustomed to making their original sentences because of engaging in this expressive activity for 7 months as a routine, they have never tried to construct their speech without such linguistic limitations.

Eighty four students received the same task of constructing their speech plan and elaborating them with interaction toward the goal of delivering a speech in front of the class. In order to focus on the change and development in individual students' attitudes, thoughts, and emotions, there were no experimental and no controlled groups in this study. The same treatment was given to all the

participants.

2.3 Task

The writing task of making a speech plan was given to the participants. They chose the theme between the two topics: (1) “The best memory of my junior high school days,” or (2) “My memorable experience which I have never revealed.” These topics were set for the following reasons: first, all the students could have an opportunity to retrace their school days; second, thinking and expressing the self is good for both learning language and searching ones own personality; and finally, as well as many other events in their life, their thought and memories in junior high school will never vanish and could continue to be in their mind after graduation. Nishimoto & Takatsu (2009) provided helpful parameters for setting these topics.

2.4 Procedures

First, to check and grasp the students’ attitudes toward English and expression activities in English, we asked each participant to respond to pre-questionnaires (see Appendix B). This questionnaire included five closed questions and three free writing questions.

Next, the writing task of constructing a first draft of a speech plan was given to the students for homework (see Appendix C). They chose one of the topics mentioned above, and did this task by themselves. No limitation was imposed on them at this stage: that is to say, some of them might use dictionaries and get some

hints from their family, friends, or cram school teachers. In addition, a space where learners could express themselves freely in Japanese was set in this sheet to bring out what learners were really thinking and hoped to express. In this task sheet, furthermore, the second-questionnaire was included to see each learner's sense of achievement.

Third, a face-to-face interaction between a teacher and 30 individual students was carried out in a 50-minute English class during which the English class teacher (ET) and I (GT) approached individual students and had a talk with them individually. The aim of this interaction was to elaborate a learner's speech plan: to put it concretely. To be specific, the following two aims were embraced: (1) to make learners find the expression which better suits their thoughts, opinions, and emotions; (2) to disclose each learner's conscious and unconscious ideas and emotional voices. At this stage, a video was used to record and to analyze the dialogical interaction: especially, in order to make a transcript, to capture learners' non-verbal expressions such as facial expressions and gestures, and to record the class situation both visually and auditorily (Yamada, 2007; Kawakita et al., 2003).

Then, the rewriting task was given to the students as homework again. After rewriting their speech plans, the learners answered the post-questionnaires (see appendix D). Furthermore, after the final check of a teacher, they practiced to speak out their original speech plans again and again.

Finally, they voiced them out in front of the class and worked on the final-questionnaires (see Appendix E).

Throughout this study, the message and voices of each learner were the first priorities. For Bakhtin, language is the most powerful mediational sign system in the development of human consciousness: human cognition (Johnson, 2004: 121). Bakhtin viewed language not as an abstract system of linguistic forms—lexicon, morphology, and syntax—but as speech (*ibid.*). Needless to say, linguistic forms and grammars are indispensable for language learning: in making speech plans, correcting each learner's linguistic mistakes was also a purpose of this study. However, we paid more attention to learners' voice. To borrow the phrase of Holquist (1983), "the speaker's free will (p.311)" or "the will of the speaker (p.313)" was much more highly valued above anything else in this study. Precisely for this reason, the learners' first language, Japanese, was used actively and practically throughout this study: both when learners thought of and generated their speech plans by themselves, and during the interaction with a teacher. In addition, both non-voiced expression, writing, and voiced expression were used as main methods of constructing the speech plan. According to Holquist (1983), Bakhtin refused to realize the borders between speaking and writing (pp.307-308). Following Bakhtin, who used the idea of utterance without any distinction between writing and speaking, both written and spoken voices were regarded as learners' expression.

2.5 Data Sources

Four data sources were used in the analysis of this task: (a) detailed information about each learner, (b) transcripts of the task performance extracted from a videotape and a voice-recorder, (c) the students' commentaries from

questionnaires and dialogical interactions, and (d) the recorded commentaries of an English-class teacher.

For analysis of the transcripts, transcription conventions from Lin & Luk (2005) was followed (see Appendix A: Transcription Conventions).

Chapter 3: The Process of Authoring the Self

This section showed several descriptions that capture the process of authoring the self to exemplify learners' change and development through face-to-face dialogical interaction with a teacher.

I chose scripts of seven students to grasp how each learner authored their own stories and how they had changed through interaction with a teacher. Analysis focused on the detailed voices of seven different learners from four perspectives: (1) linguistic awareness; (2) expressing the self in English; (3) bringing out the self; and (4) rediscovering the self. In this study, three learners' detailed writing sheets through the process of making speech plans were added as examples in appendixes F, G, and H.

As Bakhtin (1986) argued "each utterance is filled with echoes and reverberations of the sphere of speech communication" (p.91), the participants and two teachers addressed one another in order to author an individual learner's speech plan. Just after checking their first draft of speech plans and pre and second-questionnaires for the first time, it was difficult to get to the heart of an individual learner's difficulties in detail, voices, emotions, and what they were thinking. However, through face-to-face interaction, each learner's living voice was gradually revealed.

3.1 Linguistic Awareness

Before engaging in face-to-face interactions, many students felt difficulties

expressing themselves in English and had less confidence in this assignment. One reason of their lack of confidence was the linguistic differences between Japanese and English. However, through face-to-face interaction, such difficulties with which each learner was confronted became clear. Many learners discovered and overcame their linguistic difficulties. For example, two girls learned to notice the difference between “the third day” and “three days,” and many learners got to understand the usage of the past form very well.

In this study, the learners’ linguistic difficulties were observed in three points; the sequence of tenses, the subject of a sentence, and the choice of vocabularies and word order. These three issues were what most of the learners found confusing: they really caused the learners’ loss of confidence and less motivation, prevented them from trying to express their true intended meaning, and diminished their usage of various expressions.

Some of the learners had several worries contrary to these linguistic differences, for they understood English structure well but made careless mistakes. Others could hardly understand anything, not only linguistic systems but also the reason why they felt difficulties. For example, Girl 1 struggled with verb placement. She analyzed her writing logically and seemed to correct her sentence with little advice from the guest teacher (GT).

Excerpt 1: Girl 1 (G1)

- 1 G1: <Sokokara no nagame wa totemo kireidatta> tte itai hazuyanoni,
doushi ga arahen.

- 2 GT: Un. Sugoian[^] Bacchiri kiduiteruyan[^] Doko, dokoni iru?
- 3 G1: Un(...)kocchi ka kocchika ga wakaran [pointing out two places].
- 4 GT: Docchi docchi, kocchika kocchi, un un, souka. <From there> tte nani?
- 5 G1: Sokokara.
- 6 GT: Un, sokokara no docchi, sokokara no, kirei ka(...)
- 7 G1: [pointing one phrase of 'the ocean view' which is written just before 'from there'.]
- 8 GT: kocchi ni tunagatteru? Tekotowa, kocchi to kocchi wakareteruyan[^]
- 9 G1: [pointing one space between 'The ocean view from there' and 'very beautiful'.]
- 10 GT: Oh[^] Bacchiri[^] Sokoya soko.
- 11 G1: [adding verb in the right place.]
- 12 GT: Un un un, bacchiriyān, sugoina[^] Jibun de kiduketayan[^]

Excerpt 1 in an English Translation

- 1 G1: *I wanted to say <Sokokara no nagame wa totemo kireidatta ["The ocean view from there was very beautiful" in English]>, but there is no verb in my sentence.*
- 2 GT: *Yes. You are great[^] You noticed need of verb by yourself[^] Where? Where do you need to put verb in this sentence?*
- 3 G1: *Well(...) I cannot understand here or here [pointing out two places].*
- 4 GT: *Which which? Here or here? Yes, yes, I see. What is <from there>?*
- 5 G1: *Sokokara [from there in Japanese].*

- 6 GT: *Yes, which sentence follows sokokara no ["from there" in English], kirei ["beautiful" in English] or(...)*
- 7 G1: *[pointing one phrase.]*
- 8 GT: *Follows this sentence? You mean this phrase follows this phrase? I think you can grasp it^*
- 9 G1: *[pointing one space between 'The ocean view from there' and 'very beautiful'.]*
- 10 GT: *Oh^ You are right^ This is the right place.*
- 11 G1: *[adding verb in the right place.]*
- 12 GT: *Yes yes yes, you are great^ You noticed by yourself^*

According to her grade and exam results, G1 received a high grade and got almost perfect test scores constantly. However, she was not as confident as she seemed to be. On the questionnaires, she answered that expressing herself in English was not easy and she did not think she could express herself fully on this assignment both before and after interaction with a teacher. According to a commentary of an English-class teacher, G1 could probably not be satisfied with her speech plan regardless of her well-constructed sentences. G1 was good at composing a novel or an imaginary story in Japanese and she was a playwright of school dramas on an annual school festival for three years in a row. On the surface, G1 was good at establishing her speech plan but her unique personality was buried in the linguistic ceiling.

All the learners had concerned about English and English expressions, even students who had high grades in English. To take another simple example, one boy whose first draft also seemed to be almost perfect for his grammatical usage; he wrote about his memories on the chorus contest day. After GT said to him, “You are good at expressing yourself well in English,” this boy said, “My writing is messy.” It was surprising to hear him say so, because, like G1, this boy had high grades for not only English but also the other subjects and seemed to have confidence in and no special difficulties with English. After that GT asked him what difficulties he felt and why he thought his writing was messed. The answer was that he could not realize what was correct and what was incorrect.

Through dialogical interaction, the gap between the appearance of the writing performance and the core of each learner’s heart was gradually emerged.

3.2 Expressing the Self in a Foreign Language

For third graders in junior high school who had learned English for nearly three years, expressing themselves in English is not easy. As described above, most learners were struggling to control English. In Bakhtin’s emphasized words, however, beyond “an abstract linguistic system (Johnson, 2004: 121),” not all but many learners gradually grasped “the most powerful mediational sign system (ibid.),” language, and took a step forward to construct their own speech plans. The learners had many stories and messages but they struggled to do it in English. Through dialogical interaction with a teacher, the learners could bridge the gap between the appearance and the core of their intended meaning beyond the linguistic differences

lying between Japanese and English.

3.2.1 A Moment to Grasp the Way to Express the Self

As well as other examples, Boy 1 (B1) gradually realized how to express his experiences in English. Even before our interaction, B1 seemed to have expressed himself well in English. However, he had written his more detailed episode in Japanese. Through the interaction, B1 grasped the way to transform his Japanese thought to English. He spoke about the episode at the hotel in Okinawa with a broad smile and seemed to enjoy remembering his thrilling episode. However, in B1's speech plan, there was no English writing about this episode; he wrote it only in Japanese. After checking his writing and reminding him of some grammatical mistakes, GT encouraged him to try to express his episode in English.

Excerpt 2: Boy 1 (B1)

- 13 GT: Atosa, sekkaku kore, omoshiroishi, koremo(..)
- 14 B1: Eigo?
- 15 GT: Un^ Chousenn, chousenn^
- 16 B1: Eeeeeee^
- 17 GT: Chousenn^ Chousenn^
- 18 B1: (...)Maa(...)gannbarukedo(...)
- 19 GT: Naniga muzui?
- 20 B1: Eeee mou zenbu muzui to omou.
- 21 GT: Dokkana, ichibun ichibun dake deiishi, ikko kara yattermitara iinchau?

- 22 B1: Un(..)kore ikesou^ [pointing one sentence] <Shugakuryoko wa chugaku sannennkan(..)>
- 23 GT: Un un un(...)ato koremo ikerunn chaun?
- 24 B1: Okinawa no ironnna(...)
- 25 GT: Nannkana, Eigo ttena, darega nani wo shitaka? tokasa,
- 26 B1: Un,
- 27 GT: Isu ga okareteimashita, toka, bokuga isu wo okimashita, toka shugo doushi tte sono kankei kangaetara, dondon ikerun chau?
- 28 B1: Un(...)Maa chousen wa shitemimasu.
- 29 GT: Un, tatoebana, bokutachi no doa no mae ni isu wo tsumikasanete itta nowa dare?
- 30 B1: Satsu sensei.
- 31 GT: Un^ Dakara sorekara hajimetara iinen^
- 32 B1: Eeeeeee(...)Mr. Satsu nanchara?
- 33 GT: Un^ Un un un^

Excerpt 2 in an English Translation

- 13 GT: *And, you wrote very interesting story here, so, why don't you(..)*
- 14 B1: *In English?*
- 15 GT: *Yes^ Let's try, let's try^*
- 16 B1: *Eeeeeee^*
- 17 GT: *Let's try^ Let's try^*
- 18 B1: *(...)Well(...)I'll try but(...)*

- 19 GT: *What is difficult for you?*
- 20 B1: *Well(...)I think everything is difficult.*
- 21 GT: *Something, only one, one sentence. Why don't you try it from thinking about one sentence?*
- 22 B1: *Yes(..)this one, I may be able to express this in English^ [pointing one sentence] <Shugakuryoko wa chugaku sannenkan(..)["The school trip was(..)"in English]>*
- 23 GT: *Yes yes yes(...)and how about this? Do you think you can do it?*
- 24 B1: *<Okinawa no ironna(...)["memories in Okinawa" in English]>*
- 25 GT: *Well, for English, "who" did "what" or like,*
- 26 B1: *Yes,*
- 27 GT: *"A chair was placed," or for another example, like "I placed a chair," the relationship between subject and verb is important. In addition, if you can grasp this relationship, you can make a lot of sentences one after another.*
- 28 B1: *Yes(...)well, I will try.*
- 29 GT: *Yes, for example, who placed the chair in front of the door of your room?*
- 30 B1: *Satsu sensei ["Mr. Satsu" in English].*
- 31 GT: *Yes^ So, you had better start writing with it^*
- 32 B1: *Eeeeeee(...)Mr. Satsu and something?*
- 33 GT: *Yes^ Yes yes yes^*

In turns 14 and 16, B1 was surprised and hesitated to express this episode in English. After asking what was difficult for him in turn 19, he answered in turn 20 that he was not able to understand everything. It meant he could not grasp how or where to start expressing in English. Then, because of hearing a good exam result from him and his few grammatical mistakes in this speech plan, GT wondered if he must be able to complete transforming his Japanese expression to English one. In turn 21, I proposed that he should construct one sentence first, and then try to think of the next sentence. After pondering for a while, B1 pointed to one sentence and said he might be able to express it in English in turn 22. Furthermore, from turn 23, GT suggested that he should think a subject, a verb, and its relation in one sentence. In turn 30, B1 noticed the subject in his English expression. After this interaction, he tried to construct his English expression one after another. Appendix F showed how B1's speech plan had been changed. At a post-questionnaire, in his answer to the question, "do you have some findings or can you get inspiration after having an interaction with a teacher?" Boy 1 replied, "To my surprise, thinking and finding out the subject helped me to make a sentence in English easily."

3.2.2 A Moment to Bridge the Gap between English and the Feelings

Boy 1 found the way to construct English sentences through an explicit grammatical explanation. For many learners, however, such a systematic explanation was too difficult to understand. Like many other learners, Girl 2 (G2) expressed herself by matching each Japanese word with an English one. She wondered why she made little progress in English skill and was not able to

understand why she could not use English well. On the second-questionnaire, she answered that she could express nothing in English; she also described, "I had a lot of things to say and was able to express them well in Japanese. However, when trying to write them in English, I could not grasp how to use a vocabulary." Through an interaction with a teacher, G2 gradually became sure whether her word order and word usage were correct or not and began to generate her sentence one by one. Her topic was about the last chorus contest at a school festival.

Excerpt 3 Girl 2 (G2)

34 G2: (...)a, watashitachi wa,

35 GT: Un,

36 G2: Jyunyusho deshita ttekotowa,

37 GT: Un,

38 G2: I? We?

39 GT: We? Un, bacchiri bacchiri^

40 G2: Have? [asking with a victory pose]

41 GT: "We have" demo iishi,

42 G2: We kocchini iretemo ii? [asking GT the place where she had better put the word "we."]

43 GT: Oh, bacchiriyen^

44 G2: Watashitachi wa,

45 GT: Mo mo mottetan? We,

46 G2: Get?

47 GT: Get? Got?
 48 G2: Got^ [repeating with a victory sign]
 49 GT: Got^
 50 G2: We(...)got(...)[writing with pronouncing]
 51 GT: Got^ Bacchiriyān^
 52 G2: The?
 53 GT: Un, the, nibanme no,
 54 G2: Second,
 55 GT: Un.
 56 G2: Etto, P(...)
 57 GT: Bacchiri^ [taking a high five with G2]

Excerpt 3 in an English Translation

34 G2: (...)a, watashitachi wa ["we" in English],
 35 GT: Yes,
 36 G2: I want to say 'Jyunyusho deshita ["got the second prize" in English]' in
 English, so, well,
 37 GT: Un,
 38 G2: I? We?
 39 GT: We? Yes, you are great^
 40 G2: Have? [asking with a victory pose]
 41 GT: It's ok to use "we have" or,
 42 G2: Can I put 'we' here? [asking GT the place where she had better put the

word "we."]

- 43 GT: *Oh, you're great^*
- 44 G2: *Watashitachi wa ["we" in English],*
- 45 GT: *Ha ha had? so, we,*
- 46 G2: *Get?*
- 47 GT: *Get? Got?*
- 48 G2: *Got^ [repeating with a victory sign]*
- 49 GT: *Got^*
- 50 G2: *We(...)got(...)[writing with pronouncing]*
- 51 GT: *Got^ You're great^*
- 52 G2: *The?*
- 53 GT: *Yes, the, nibanme no ["second" in English],*
- 54 G2: *Second,*
- 55 GT: *Yes.*
- 56 G2: *Etto, P(...)*
- 57 GT: *That's great^ [taking a high five with G2]*

First considering her ideas in Japanese (turns 34-36), G2 asked GT which word she should use “I” or “we.” Next, as soon as she realized that her word usage was correct, she started to think about the following word (turns 40-50). Here, it is not easy to define whether or not she was sure about the difference between “have” and “get”: whereas, she seemed to understand the meaning of each word judging from

her victory sign (turn 48), with oral confirmations of word meanings between Japanese and English (turns 40-41 and 45-48). Through this interaction, G2 authored her story little by little. The more writing trials she progressed in and got accustomed to, the wider expressions she managed to choose.

3.2.3 Choosing the Expression

Excerpt 4: Girl 2 (G2)

- 58 GT: <We got the [pointing her script]>
- 59 G2: Ano(...)
- 60 GT: Un, un,
- 61 G2: Nii(...) kokomona, Nii (..) tte suruka,
- 62 GT: Un,
- 63 G2: Sho wo torukotoga dekite,
- 64 GT: Un,
- 65 G2: Ttotoemo ureshikatta.
- 66 GT: Ah, docchigaii? Nii toretette ittemo iishi, sho wo toretette ittemoiishi,
- 67 G2: Sho wo torete.
- 68 GT: Socchishiyokka?
- 69 G2: [nodding with a gesture of a victory sign]
- 70 GT: Motto ii iikatani, got mo ikerunyakedo, “won” tteiu iikataga arunen.
- 71 G2: Won?
- 72 GT: Ano win,
- 73 G2: Win won won?

74 GT: Winner, katsu, tteiunonno,
 75 G2: Un.
 76 GT: Oboeteru?
 77 G2: Un^ (...)sore?
 78 GT: Un.
 79 G2: Kakouya,
 80 GT: Won tte douiuimi?
 81 G2: Ah, katsu^ [answering with a victory sign]
 82 GT: Katta.
 83 G2: Katta^ [repeating with a victory sign]
 84 GT: Win no kakokeina?
 85 G2: Won^

Excerpt 4 in an English Translation

58 GT: <We got the [pointing her script]>
 59 G2: Well(...)
 60 GT: Yes, yes,
 61 G2: Nii [the second prize](...)I will choose "Nii" here, too(..) or,
 62 GT: Yes,
 63 G2: Sho wo torukotoga dekite ["I got the prize" in English],
 64 GT: Yes,
 65 G2: Ttotemo ureshikatta ["We were happy" in English].
 66 GT: Ah, Which do you want to use? Both "Nii torete[got the second

- prize]" and "sho wo torete [got the prize]" are ok, well,*
- 67 G2: *Sho wo torete ["Got the prize" in English].*
- 68 GT: *You will use that expression?*
- 69 G2: *[nodding with a gesture of a victory sign]*
- 70 GT: *You can also use another expression, of course you can use "got," you can also use "won."*
- 71 G2: *Won?*
- 72 GT: *Well, win,*
- 73 G2: *Win won won?*
- 74 GT: *Winner, the expression of Katsu ["Win" in English]," well, [trying to express the word "won" by using a simple and popular English expression]*
- 75 G2: *Yes.*
- 76 GT: *Do you remember?*
- 77 G2: *Yes^ (...)that one?*
- 78 GT: *Yes.*
- 79 G2: *Let's write it^*
- 80 GT: *What does "won" mean?*
- 81 G2: *Ah, katsu ["win" in English]^ [answering with a victory sign]*
- 82 GT: *Katta ["won" in English].*
- 83 G2: *Katta^ ["won" in English] [repeating with a victory sign]*
- 84 GT: *It is the past tense of "win," you see?*
- 85 G2: *Won^*

From turn 59 to turn 69, G2 was considering changing her expression. She was wavering between the two expressions, “the second prize” or just “the prize” (turns 59-69). At the beginning of an interaction with GT, she told an episode of the chorus contest and the impression of this event. She wanted to get the first prize at the contest, but the prize which her class got was the second one. She said that it was so regrettable for her but getting the prize at an annual chorus contest was the first time for her. She continued, “I was so pleased to get a prize, and above all, I was glad that all class members were united to sing a song of our class together.” Through an interaction, she seemed to gain confidence in the way to select the vocabulary. In her gesture of a victory sign with a smile on her face (turn 69), we caught a glimpse of her sense of achievement. Moreover, hearing G2’s feelings about this event and her hope to express herself with more suitable English description, GT attempted to let her use the word “won,” instead of using “got” (turn 70). After hearing the word “won,” G2 made sure this word by using a conjugation of a verb “win” (turn 73). Asked about the meaning of “won,” G2 first answered the meaning of present tense “win,” “katsu” in Japanese (turn 81), but after a while she corrected the meaning of “won” as “katta” in Japanese (turns 83-85); she started to write her sentence, pronouncing each vocabulary. G2 had been reaching into her memory by talking with a teacher, thinking her own feelings, writing and pronouncing it in English. The interaction continued. G2’s process of making her speech plan was presented in appendix G.

Moreover, when G2 said to GT “let’s write it (turn 79),” we were able to observe her joy of expressing herself in English. On the post-questionnaire, G2

said that it was difficult to express her own thought and message in English but she was able to express herself in English well through a face-to-face interaction with a teacher. She also said that she was glad when she succeeded in completing all sentences in English; moreover, she felt happy when she was able to make an English sentence which made sense to convey to others. She added, "I realized that changing Japanese expression a little helps me to write in English more easily. I have never dreamed that I could write such a large amount of expression in English." On the final-questionnaire, she agreed that she had expressed herself well and had expanded her passage very well. G2 also added that she wanted to speak about her dream in English in the future.

3.3 Bringing out the Self

On this assignment of writing a speech plan, there were many students who could not express themselves neither in English nor in Japanese. Some could not decide their topics, and the others could not find what he/she should write or could not expand the content of their speech. Through a face-to-face interaction, some tried to talk about themselves and began to discover their topics, the contents of their speech plans, and their thoughts and feelings about each event. They found and noticed themselves through an eye-to-eye interaction with a teacher. For example, one girl was considering why she was so impressed by the fact of World War II in Okinawa and one boy gradually found the topic of his speech plan about his unique experience at the chorus contest. As another example, GT took up Girl 3's thought and emotions which more spurted out just after an interaction.

Excerpt 5: Girl 3 (G3)

- 86 GT: Donnakoto kaiteruno?
- 87 G3: Nanka, donnakoto kakoukana, tteomottara,
- 88 GT: Un, un,
- 89 G3: Hanashiga zenzen matomarahen.
- 90 GT: Un, un,
- 91 G3: Mijikasugite kakikirehen. [pointing out the space of writing]
- 92 GT: Ah^ Motto kaite iiyan^ Ura icchae^
- 93 G3: A, honmaya^ Ura attanya^

Excerpt 5 in an English Translation

- 86 GT: *What are you writing?*
- 87 G3: *Well, I am wondering what I try to write and,*
- 88 GT: *Yes, yes,*
- 89 G3: *I cannot organize my story.*
- 90 GT: *Yes, yes,*
- 91 G3: *The writing space is too small to express my story. [pointing out the space of writing]*
- 92 GT: *Ah^ You can write more and more^ Let's write your story on the back of this paper, too^*
- 93 G3: *A, that's a good idea^ I did not notice I could write on the back^*

A casual suggestion (turn 92) became a trigger to explode G3's full emotion. After this interaction, she wrote her memories and thoughts about three chorus contests till she filled both sides of five sheets of paper.

Also, I would like to pay attention to another girl: Girl 4 (G4) was a so-called "slow learner." According to ET's comments, she was indifferent to anything and had lack of motivation to study. G4 always enjoyed talking to her friends during recess, but she became spiritless after starting the class. Before I had a talk with her, G4 sat with her face down on the desk and wrote just a little in Japanese in a sheet of paper. GT introduced a talk with relaxing her, trying to find out what she was feeling.

Excerpt 6: Girl 4 (G4)

94 GT: Yahho^ Hisashiburi(...) Dou? Muzukashiina? [asking, looking for, and feeling for G4's thinkings and feelings]

95 G4: E, dou? E, wakaran.

96 GT: Wakaranna, muzukashiina. [asking, looking for, and feeling for G4's thinkings and feelings]

97 G4: [nodding]

98 GT: Nankasa, konnani ippai kakandemo [pointing the writing space where nothing was written down], ikkodake kotobani shiteikutoka?

99 G4: (...)

100 GT: Nani ga iitai? Nanka, ichibun dake,

101 G4: [nodding]

102 GT: Sannenkande,
103 G4: [nodding]
104 GT: Nanka, hitotsu, ikko, eigo de shitemiyo tte omottara,
105 G4: [nodding]
106 GT: Donnakoto kakitai to omou?
107 G4: ...Eigo mattaku wakarahrenmon.
108 GT: A yaruyaru. Isshoni kangaerushi.
109 G4: (...)
110 GT: Tsukuttagerushi.
111 G4: (...)
112 GT: Nihongo yattara kakesou?
113 G4: Nanyarona, [starting to think and talk something]
114 GT: Un,
115 G4: (...)e(...)? Ichibun dake?
116 GT: Uh, nankodemo iikedo?
117 G4: Uh(...)huhuhu. [laghing]
118 GT: Nanka, nandemoiishi kokoro ni nokotteruna tte omoukoto wo,
119 G4: Shugakuryoko.
120 GT: Shugakuryoko?
121 G4: [nodding]
122 GT: Donnakoto ga yokattan? Shugakuryoko de,
123 G4: Sannen no,
124 GT: Un.

125 G4: Okinawa dena,

126 GT: Un.

127 G4: Eetto(...)sono(...)taikengkushu?

128 GT: Un un un,

129 G4: Are omorokatta.

130 GT: Un, kayak? Nante nante?

131 G4: Anna, marine craft(..)

132 GT: Baren?

133 G4: MARINE CRAFT^ [said it again with a clear voice]

134 GT: Marine craft?

135 G4: [nodding]

136 GT: Nanishitan?

137 G4: Unto,

138 GT: Un.

139 G4: Himode, HI MO DE,

140 GT: Un.

141 G4: Ah, nanka andari,

142 GT: Un.

143 G4: Ano kaigara wo toushite tsukuttari,

144 GT: Un, kaitemoratteremooi? Kore motto kuwashiku kaitemoratteremooi?
 Marine Craft tte doushitatte? Himode, andari toka,
 koreano(...)Pittariyan^ Marine Craft^

145 G4: Hahaha. [laghing]

- 146 GT: Ima omoeba.
147 G4: Souya.
148 GT: Na^ Ichiban tokuiyan^
149 G4: Tokuiyakedo(..)
150 GT: Nah^ E, chottosa, korenokoto kokoni nihongo de iishi,
kuwashiku kokoni oshiete^

Excerpt 6 in an English Translation

- 94 GT: *Hi^ Long time no see(...) How? How is your writing? Is it difficult? [asking, looking for, and feeling for G4's thinking and feelings]*
95 G4: *E, how? Well, I don't know.*
96 GT: *I see your feelings of not understanding, I also think it's difficult. [asking, looking for, and feeling for G4's thinking and feelings]*
97 G4: *[nodding]*
98 GT: *Well, you do not need to write a lot even though the writing space is so large [pointing the writing space where nothing was written down], and why don't you make just one memory?*
99 G4: *(...)*
100 GT: *What do you want to say? Well, just one sentence,*
101 G4: *[nodding]*
102 GT: *For three years,*
103 G4: *[nodding]*

- 104 GT: *Something, just one thing, one sentence, if you try to express something in English,*
- 105 G4: *[nodding]*
- 106 GT: *What would you like to say?*
- 107 G4: *(...)I cannot understand English at all.*
- 108 GT: *Ah, I'll do. I'll make sentences in English together.*
- 109 G4: *(...)*
- 110 GT: *I'll make it, so,*
- 111 G4: *(...)*
- 112 GT: *Can you write it in Japanese?*
- 113 G4: *Well, [starting to think and talk something]*
- 114 GT: *Yes,*
- 115 G4: *(...)well(...) Only one sentence?*
- 116 GT: *Well, writing more than one sentence is of course ok, will you try?*
- 117 G4: *Uh(...)huhuhu. [laughing]*
- 118 GT: *Well, anything is ok and the thing which you remember and hold in your heart,*
- 119 G4: *Shugakuryoko. ["a school trip" in English]*
- 120 GT: *Shugakuryoko? ["a school trip" in English]*
- 121 G4: *[nodding]*
- 122 GT: *What impressed you on your school trip?*
- 123 G4: *In my third year,*
- 124 GT: *Yes,*

125 G4: *In Okinawa,*

126 GT: *Yes,*

127 G4: *Well(...)let me see(...)taikengakushu ["study through experience" in English]?*

128 GT: *Yes yes yes,*

129 G4: *That was interesting.*

130 GT: *Yes, kayak? What did you say? Would you say it again?*

131 G4: *Well, marine craft(..)*

132 GT: *Baren?*

133 G4: *MARINE CRAFT^ [said it again with a clear voice]*

134 GT: *Marine craft?*

135 G4: *[nodding]*

136 GT: *What did you do?*

137 G4: *Well,*

138 GT: *Yes.*

139 G4: *With strings, HI MO DE,*

140 GT: *Yes.*

141 G4: *Ah, well knitting something and,*

142 GT: *Yes.*

143 G4: *Well, making something by stringing shells and,*

144 GT: *Yes, would you try to write it? Would you write your detailed story here? What did you do in a marine craft work? With strings, knitting, and this, well(...)really suits you^ Marine Craft^*

- 145 G4: *Hahaha. [laghing]*
- 146 GT: *Just now I remembered.*
- 147 G4: *Yes, that's right.*
- 148 GT: *That's right^ It was your fort and your specialty^*
- 149 G4: *Yes, I'm good at(..)*
- 150 GT: *Yes, I also think so^ Well, let me see, would you write this story here?*
Of course it's ok to write it in Japanese, and please tell me your
detailed story here^

From turn 94 to turn 99, G4 expressed the difficulty of this assignment with nodding (turn 97), her countenance, and her silence (turn 99). GT tried to look for the point which might help her to work on this speech plan: for example, first GT proposed that she had better make one sentence (turns 98, 100, and 104), and tried to bring out her inner thought as searching her face, eyes and her movement. Just after G4 said she could not understand English at all (turn 107), GT said to her, "I'll make sentences in English together (turn 108)," "I'll make your speech plan (turn 90)" and asked her, "Can you write it in Japanese? (turn 112)". After this interaction, in turn 115, G4 seemed to hold a positive approach to this interaction for the first time and she began to talk about her memory of a school trip little by little. She grew to laugh little by little (turns 117 and 145), and told GT about her best memory of doing a craft work in Okinawa (turns 123-143). GT asked her some questions in order to bring out her more specific and impressive memories (turns 118,

122, and 136). GT slowly remembered that G4 was good at craft-work and was proud of doing it (from turn 144). G4 could enrich the content of her speech plan in Japanese, though she hated English. At that time, she did not think of English but recalled her delightful memory. While GT interacted with other learners, G4 composed her words in Japanese.

Excerpt 7: Girl 4 (G4)

- 151 GT: Dou? A, iketa? A, sugoiyan^
- 152 G4: E?
- 153 GT: Sugoiyan, bacchiriyān^
- 154 G4: Yaya, mou kaeritaina,
- 155 GT: Huhuhu [laghing] harigane de katachi wo tsukutta, hun hoshitara,
(...)kore tsukutte dou omotta?
- 156 G4: Dou omotta?
- 157 GT: Un un un.
- 158 G4: Uh(...)
- 159 GT: Dou kanjita?
- 160 G4: Dou kanjita?
- 161 GT: Un.
- 162 G4: Etto, nanka,
- 163 GT: Un.
- 164 G4: Jibunde tsukuttamonoga,
- 165 GT: Un.

166 G4: Nanka, ii tte kanjiga.
 167 GT: A, tedukuri yattanoga tteiukoto?
 168 G4: Un. Nantsuunokana,
 169 GT: Un.
 170 G4: Utteru monttena,
 171 GT: Un.
 172 G4: Sono, sorega nankomo nankomo buwah tte arukedo,
 173 GT: Un un un.
 174 G4: Jibun de tsukuttara,
 175 GT: Sekai ni ikko dakeyamonna^
 176 G4: Ikko dakeninarukara,
 177 GT: Tashikani souyawa.
 178 G4: Huhuhu [laghing]
 179 GT: Sensei ni tsukuttezureta akaiyatsumo, are sekai ni ikko dakeyamon.
 180 G4: Ah are, mou.
 181 GT: Daijiyashi.
 182 G4: Uh.
 183 GT: Ah sore, mou saikou^ Sore, kaitekaite nihongo de iishi^

Excerpt 7 in an English Translation

151 GT: *How is your writing? Well, can you write? Well, you're great^*
 152 G4: *What?*
 153 GT: *You are wonderful, you did it^*

- 154 G4: *I hate it, I want to go back home now,*
- 155 GT: *Huhuhu [laghing], <hariganede katachiwo tsukutta [“making something with a piece of wire” in English]>, yes and then, (...)what did you think when you made your works?*
- 156 G4: *What did I think?*
- 157 GT: *Yes yes yes.*
- 158 G4: *Uh(...)*
- 159 GT: *What did you feel?*
- 160 G4: *What did I feel?*
- 161 GT: *Yes.*
- 162 G4: *Well, something like,*
- 163 GT: *Yes.*
- 164 G4: *Things made by myself,*
- 165 GT: *Yes.*
- 166 G4: *Let me see, I think it was good.*
- 167 GT: *Well, you mean hand-made works or making by yourself is good?*
- 168 G4: *Yes. What and how should I say,*
- 169 GT: *Yes.*
- 170 G4: *Things which are sold in stores,*
- 171 GT: *Yes.*
- 172 G4: *Well, there are a great deal of same merchandise in several stores, but,*
- 173 GT: *Yes yes yes.*
- 174 G4: *When I make something by myself,*

175 GT: *It is only one thing in the world^*

176 G4: *It becomes only one thing,*

177 GT: *Indeed, that's right.*

178 G4: *Huhuhu [laghing].*

179 GT: *Do you remember a key chain with red beads which you made for me?*
That is also only one thing in the world.

180 G4: *Ah yes, well.*

181 GT: *That is my treasure.*

182 G4: *Uh.*

183 GT: *Ah well, I think your story is excellent^ That story, please write here^*
You can write it in Japanese, so please try it^

Asked about her feeling of engaging in marine craft, G4 began to consider and express her feelings little by little. It was a little surprise to GT that G4 generated a colorful expression in Japanese (turns 164, 166, 172, 174, and 176). GT did not know that she had held such these expressions in her mind or she herself noticed her feelings about hand-made craft for the first time through this interaction. Each word taught me what deep and rich thoughts she held in the depth of her mind. We could have never known her impressive experiences and tender feelings from her blank paper. Before the interaction, G4 marked “1 (definitely do not think so)” in all questions: for example, she hated English, it was difficult to express the self in English, and she was not able to express herself in English. However, after talking

with GT, she answered “2 (I do not think so)” in the question “through interaction with a teacher, I expressed myself well,” and circle the answer of “3 (I do not think neither “yes” nor “no”)” in the question “I expressed my self well in English in a speech plan.” From these answers on the post and final- questionnaires, we might not decide that she made a progress on this assignment; these scores are not high enough to prove her progress. However, her smile during the interaction showed G4’s joy unmistakably. Moreover, G4 just expressed her thought orally without generating or thinking of “English”: that is to say, her speech plan was not constructed by herself but generated by the guest teacher. However, all the contents and messages were came form G4’s own voice. After giving G4 a speech plan full of her best memories and feelings written in English, tears ran down her face. The making process of G4’s speech plans was in appendix H.

3.4 Rediscovering the Self

Then, Bakhtin’s idea must be recalled here again. When we author ourselves, the eyes of the others are needed. As we have considered before, our utterances are constructed with others’ utterances. The same as this feature of language, the story of how I get to know and compose my self is also achieved by the existence of the other. Holquist argued, “It is only the other’s categories that will let me be an object for my own perception,” and “I see my self as I conceive others might see it” (1990: 28). Like this Bakhtinian point of view, many students rediscovered themselves through face-to-face interaction with the other existence, a teacher.

3.4.1 Looking for More Suitable Expression

Before an interaction, Boy 2 (B2) could not express his thought in English, either. In dialogical interaction, he asked GT whether his Japanese writing could be changed into English or not. Although B2 strongly wanted to express his philosophy of table tennis in English, he could not do that because of his insufficient English knowledge and skills. B2 always made an amount of effort to improve his knowledge and learning skills but he could not develop it easily. As well as many other students, the learners' Japanese expression was insufficient to be transformed into English writing: for instance, many learners' description hardly had a subject in sentences, definite relations between people and each event, or clear-cut opinions and ideas. B2 tried hard to explain the core meaning of his idea in Japanese to GT so as to establish his speech plan in English. We continued discussing and looking for more suitable expressions for B2.

Excerpt 8: Boy 2 (B2)

- 184 GT: Tatoe, tatoe, tatoe saikyono senshudemo, dantai ni nattara
makeru kotomo aru.
- 185 B2: Soredewa chotto chigaimasune.
- 186 GT: Chigau. Uh, douchigau?
- 187 B2: Dakara hitoriga tsuyokutemo, hokagayowaito dame ttekotodesu.
- 188 GT: Teiukotoka, souiukotochau zenin tsuyokatta toshitemo, seishin ga
touitsusaretenakute, minna ga hitotsuni nattenakute
barabarayattara yowaitte kotoka?

189 B2: Souiukotodesu.
190 GT: Oh, jya,
191 B2: Maa daitaiwa sorede ikundesukedo, yappari yusho toka,
yappari zenkokutaikai ni naruto, sorewa murinandesuyo.
192 GT: Uh(...)naruhodo
193 B2: Dakara bokuwa hakkishiitte zenkoku mezashitaindesuyo.
Minnade.
194 GT: Naruhodona^
195 B2: Koukouni natte. Koukoude.
196 GT: Ganbatte^ Ganbatte^
197 B2: Koukoude.
198 GT: Honma^ Ouenshiteruwa^
199 B2: Hakkiriitte, chugakude takkyu kyaputen yattekitakoto
kaiterundesukedo,
200 GT: Un.
201 B2: Demosorede,
202 GT: Un.
203 B2: Shippai wa shitakeredo,
204 GT: Un.
205 B2: Mananda kotowa atta.
206 GT: Un un un,
207 B2: Sore wo kakitai.

Excerpt 8 in an English Translation

184 GT: *Even if, even if, even if, no matter how strong player was in a team, this player sometimes would lose the game at a team competition.*

185 B2: *It is a little bit different from my opinion.*

186 GT: *Different. Uh, what is different from yours?*

187 B2: *I mean it is meaningless and insignificant if most players were weak, even though only one would be strong.*

188 GT: *That is to say, you mean, no unity of consciousness or no strong mind would cause the team becoming weak, even though all players in this team would be strong?*

189 B2: *That's right.*

190 GT: *Oh, well,*

191 B2: *Well at most games this team may win, but if they try to get the first prize on a group competition, or on group games at a national sports meet, they would lose the games.*

192 GT: *Uh(...)I see.*

193 B2: *So, to tell the truth, I want to emphasize here that I want to play at a national sports meet with my teammates.*

194 GT: *I see, and that's great^*

195 B2: *After entering high school, with my teammates in high school.*

196 GT: *I'll cheer you^ I'll cheer you^*

197 B2: *At my high school.*

198 GT: *I see^ I wish you to make your dream come true^*

- 199 B2: *To clarify my opinion again, I wrote here [he meant his speech plan sheet] my memories as a captain at my table tennis club in my junior high school life,*
- 200 GT: *Yes.*
- 201 B2: *But during my club days,*
- 202 GT: *Yes.*
- 203 B2: *I had been unsuccessful in many situations, but,*
- 204 GT: *Yes.*
- 205 B2: *I learned a lot.*
- 206 GT: *Yes yes yes.*
- 207 B2: *I want to write it.*

After offering one Japanese expression to him (turn 184), B2 disagreed with GT (turn 185) and explained why GT's proposal did not suit his own feelings in turn 187. Furthermore, in order to show more specific explanation, B2 put more accounts to the identified opinion which GT convinced him to adopt (turns 188-191). When we repeated this discussion, B2 talked about his future dream in high school (turns 191, 193, 195, and 197) and told GT the reason why and what he wanted to express in his speech (turns 199-207). We saw his strong, straightforward, and earnest personality through his speech plan written in Japanese. In addition, his hand-beating gesture throughout this interaction also showed his effusive way for lessons and a moral which he learned in three-year table tennis club days. His

words, “I want to write it” was full of B2’s desire to express himself in English (turn 207). Our exciting and hot discussion had continued: B2 explained and described his faith and belief again and again, and GT tried very hard to change these principles to more suitable and simpler English expressions. The excerpt showed below was the moment he could be convinced with the suitable expression (turns 208-209).

Excerpt 9: Boy 2 (B2)

- 208 GT: Jya, seishin ga tsunagatteirukoto ga, etto, chi-mupurei nitotte,
ichiban taisetsuda^
- 209 B2: A sorede^
- 210 GT: Ok?
- 211 B2: Hai.

Excerpt 9 in an English Translation

- 208 GT: *Well, holding the same consciousness is the most important for fighting
as a team^*
- 209 B2: *Ah, yes. That’s right^*
- 210 GT: *Ok?*
- 211 B2: *Yes.*

Ultimately, with B2’s fervent beliefs and through more passionate discussion,

the next sentence was authored: it was, “for the table tennis players, the most important thing is holding the same goal and the same consciousness.” Throughout the interaction, I used my brain and made an all-out effort to create the most suitable Japanese expression which is easy to exchange to English and B2 kept on conveying his firm opinion which he reached after his retirement from the club. On questionnaires, B2 answered “definitely yes” in the questions of “through an interaction with a teacher, I expressed myself well,” “through an interaction with a teacher, I discovered my feelings which I have never noticed,” “through this assignment, I considered myself and my feelings well,” and “through this assignment, I developed my ability to express the self.” B2 also said that he wanted to express himself in English more.

3.4.2 Finding the Self Newly

Learners considered themselves deeply and few of them found themselves newly through eye-to-eye interaction with a teacher. Girl 5 (G5) wondered the reason why she was happy to be with her best friends.

Excerpt 10: Girl 5 (G5)

212 G5: Anna, nande isshoni hanasuto tanoshiinyarou to omote.

213 GT: Hon^ Nandeyato omoun?

214 G5: Iyaa(...)nanka, jibunno hanashitai hanashi wo mottaharukarakana to
omounyakedo(...)demo(..)

215 GT: Sugoi^ Souomottanyane^ Sorena,

- 216 G5: Uhn.
- 217 GT: Arutoomouyo. G5 ga hanashitaina toka, nandeyaro toka,
kangaetari hushigini omottari, omoshiroina to omottari
surukoto to onnajikoto wo tanoshiina to omowaharunyanne?
Sensei mo souiu tomodachi iruyo.
- 218 G5: Honma? [with a smile]

Excerpt 10 in an English Translation

- 212 G5: *Listen to me, I wonder why I enjoy talking with her.*
- 213 GT: *Yes^ What do you think of the reason? Why?*
- 214 G5: *Well(...)let me see, I wonder because she may have the same stories
which I also want to talk about, but (...)but(..)*
- 215 GT: *Wonderful^ You thought like that^ That is,*
- 216 G5: *Yes.*
- 217 GT: *I think it's good idea. She has the some impressions with you? For
example, topics which you want to talk with, things you are wondering
and thinking about, or story you feel fun? I also have such friends
who have the same impressions as mine.*
- 218 G5: *Really? [with a smile]*

In an interaction with G5, GT hardly gave advice to her; GT just agreed her opinion and told the fact that I also held the same idea with her (turn 217). Before

having a dialogue with G5, however, she had stopped writing with holding a pencil for a while. Just after this interaction, she smiled and seemed to be pleased with GT's agreement to her opinion. On the post-questionnaire, what was particularly striking was her comment: she said, "I could not have enough opinion in Japanese to express it in English. Through this assignment, I realized that I have to think about everything more in Japanese." G5 discovered her unconscious thought and brought it to the surface of her consciousness.

3.5 Voices from Learners and an English-class Teacher

3.5.1 The results of Learners' Questionnaires

In this study, four questionnaires (Appendixes B, C, D, and E) consisted of twenty items that were given to all the students: the pre-questionnaire, the second-questionnaire, the post-questionnaire, and the final-questionnaire. Four questionnaires were intended to confirm learners' thought, opinions, and their changes at each stage of this experiment. All four questionnaires consisted of five-category rating scale questions, and the first three questionnaires included the free writing questions. In questionnaires of five-category rating scale, the learners chose their answer from five items and put circle against one of them which fits their opinion the most. The items of five category rating scale from 5 to 1 was *definitely yes*, *yes*, *neither yes nor no*, *no*, or *definitely no*. Referring to De Guerrero (1994), to analyze these questionnaires, the one-sample chi-square test was used. Through observing whether significant differences existed in the total samples (n=84) distributed along the five-category rating scale and one additional three-category

distribution: the No/Neither No nor Yes/ Yes distribution, where No included *no* and *definitely no* responses and Yes covered *definitely yes* and *yes* responses.

Significance levels were set at $p < .01$. Then, the results were shown below (see Table 1).

Table 1 offered next five topics: a listing of the focus and purpose; the chi-square one-sample test valued for five category scale distribution; percentages of No, Neither No nor Yes, and Yes responses; the chi-square values for the No/Neither No nor Yes/ Yes distribution; and the medians. From 1 to 5 were the items of the pre-questionnaire, items from 6 to 10 were in the second-questionnaire, from 11 to 15 were the post-questionnaire-items, and from 16 to 20 were included in the final-questionnaire.

Following was a summary of the results. Although living voices of each learner could not be heard from these statistics, numbers on this result were high and reliable enough to observe the tendency of learners' thoughts and feelings.

First, more than half the learners answered that it was difficult for them to express what they want to say in English, both before (61.25 %) and after (60.81 %) having an interaction with a teacher to establish their speech plans (Items 5 and 12). On the final-questionnaire, however, many students (75.68 %) answered, "I want to express myself more" (Item 20).

Next, it was found from the result what learners' felt through the face-to-face interaction with a teacher. After the interaction, a significant majority (82.43 %) of the learners thought they expressed themselves well in English in their speech plan (Item 16), though there were no significant differences distributed along the

additional three-category distribution before having interaction (Item 6). In addition, 57.53 % of the learners answered, “Through an interaction with a teacher, I expressed myself well” (Item 11), and 31.51 % of them agreed to this question, “Through an interaction with a teacher, I discovered my feelings which I have never noticed” (Item 15).

Through constructing speech plan project, in the end, many students felt the growth of their language ability and pondered over the self. To be specific, 71.62 % of all the participants answered that through this assignment, they considered themselves and their feelings well (Item 18), and 77.03 % of all the students admitted, “Through this assignment, I progressed my ability to express the self” (Item 19).

Table 1. The Results of Learners' Questionnaires

Questionnaire Figures for Total Sample ^a							
Item	Focus and Purpose	X ²	No	Neither	Yes	X ²	Mdn
		one-sample ^b	%	%	%	No/Yes ^c	
1	I like English.	31.189*	12.66	26.58	60.76	29.038*	4
2	I like expressing myself in English.	13.625*	27.50	32.50	40.00	1.900	3
3	If I can understand grammar well, I can express myself well in English.	33.000*	20.00	26.25	53.75	15.475*	4
4	If I can understand vocabulary well, I can express myself well in English.	25.500*	22.50	32.50	45.00	6.100	3
5	It is easy for me to express what I want to say in English.	32.750*	61.25	28.75	10.00	32.275*	2
6	I expressed myself well in English.	23.848*	37.88	36.36	25.76	1.727	3
7	I expressed myself well in Japanese.	50.923*	10.77	38.46	50.77	16.369*	4
8	Because I did not know which grammar I should use, I could not express myself in English.	25.667*	19.70	40.91	39.39	5.545	3

9	Because I did not know which vocabulary I should use, I could not express myself in English.	42.636*	16.67	50.00	33.33	11.000*	3
10	I did not find what I want to say.	22.462*	43.08	40.00	16.92	7.969	3
11	Through an interaction with a teacher, I expressed myself well.	40.904*	13.70	28.77	57.53	21.726*	4
12	It was easy for me to express what I want to say in English.	23.027*	60.81	22.97	16.22	25.649*	4
13	When I understood which grammar I should use, I could express myself in English.	40.189*	18.92	37.84	43.24	7.243	3
14	When I understood which vocabulary I should use, I could express myself in English.	43.703*	17.57	40.54	41.89	8.297	3
15	Through an interaction with a teacher, I discovered my feelings which I have never noticed.	54.877*	17.81	50.68	31.51	11.945*	3
16	I expressed myself well in English in a speech plan.	76.676*	4.06	13.51	82.43	81.270*	4
17	I expressed myself well when making a speech in front of the class.	72.216*	2.70	36.49	60.81	37.811*	4

18	Through this assignment, I considered myself and my feelings well.	84.784*	4.05	24.33	71.62	53.378*	4
19	Through this assignment, I developed my ability to express the self.	85.595*	1.35	21.62	77.03	68.135*	4
20	I want to express myself more.	49.649*	5.41	18.91	75.68	61.723*	4

Note. Mdn=Median. ^an=84. ^bBased on the five-category scale distribution, df=4.

^cBased on the No/Neither No nor Yes/ Yes distribution, df=2.

3.5.2 Voices from Learners ' Questionnaires

Through authoring their own speech plan, what did each learner feel? Their voices from four of all free-writing questions were presented in order to capture learners' living voices and its change through this study. These were more astonishing voices than what we had expected before this study.

First, in response to the question on the second and post-questionnaires, "Did you enjoy this writing assignment? When did you think so?" the students answered as shown below.

Table 2. Voices from Learners' Questionnaires 1

(1) Did you enjoy this writing assignment? When did you think so?

<i>Students</i>	<i>Answers</i>
Student A:	I remembered memories on our school trip to Okinawa.
Student B:	I expressed my feelings and things which I wanted to convey to anyone in English.
Student C:	I was able to write in English. I got advice.
Student D:	I retraced my memory in my junior high school days.
Student E:	I was able to write my speech plan by myself.
Student F:	When a teacher said my sentence which I wrote by myself was correct.
Student G:	Thinking and choosing various expressions.
Student H:	Expressing my opinion in a foreign language. It was cool.
Student I:	Expressing myself: my experiences, memories, and opinions.
Student J:	I cooperated with friends to make sentences. I asked friends' opinions.
Student K:	I was able to write about myself, make a long sentence, and express myself freely.
Student L:	I thought, "I want to use much more English expressions," and I became more and more fond of English.

Next, learners replied to the question on the second-questionnaire, “Did you have any difficulties on this assignment? When did you think so?”

Table 3. Voices from Learners’ Questionnaires 2

(2) Did you have any difficulties on this assignment? When did you think so?

<i>Students</i>	<i>Answers</i>
Student B:	When I expressed something in English, the meaning of a sentence became different from what I had in my mind.
Student C:	Everything.
Student D:	English vocabularies were whirring in my head.
Student L:	Because I was not able to understand which grammar and vocabulary should I use, I had to stop writing and could not start again any more.
Student M:	I did not know what I should say.
Student N:	I was not able to construct sentences because I did not realize the order of a sentence.
Student O:	When I did not understand which word I should use, I got irritated against everything.
Student P:	I was not able to finish everything by myself.

Third, asking, “Did you have any findings or can you get inspiration after having an interaction with a teacher?” on the post-questionnaire. Students responded their opinions and impressions. A few examples were shown below.

Table 4. Voices from Learners’ Questionnaires 3

(3) Did you have any findings or can you get inspiration after having an interaction with a teacher?

<i>Students</i>	<i>Answers</i>
Student C:	I have to change the sequence of tenses.
Student J:	I can use a sentence written in the textbook. If I change it a little, I can express about my friends easily.
Student L:	I remember that vocabularies and grammars which I learned previously.
Student M:	If I change grammar and vocabulary, I can write my experiences easily.
	It was my surprise.
Student Q:	“And” is very convenient to make sentences.
Student S:	I can find the difference between Japanese and English.
Student U:	I can communicate with foreign people through my speech plan written in English.

Finally, to the question of “what do you express in English in the future?” on the post-questionnaire, learners’ answered their opinions. Many learners mentioned that they would like to express something about ‘the self.’ Some of their voices were shown below.

Table 5. Voices from Learners’ Questionnaires 4

(3) What do you express in English in the future?

<i>Students</i>	<i>Answers</i>
Student D:	I want to express my feelings and opinions.
Student E:	I would like to express my original novels in English.
Student F:	I want to make my speech plan by myself next time.
Student J:	About myself.
Student K:	I want to try to make a self-introduction in English.
Student O:	I will try to explain my dream in English.
Student R:	Things which I love.
Student V:	I want to express not only myself but also my friends, my family, and my surroundings.
Student Y:	I want to express my speech plan by myself.

3.5.3 Voices from a n English-class Teacher

“Throughout this experiment,” an English-class teacher said, “I was amazed with the learners’ joy and motivation to express themselves in English. I could not expect what a lot of amount of phrases they could write”. He continued that he had never known what each learner thought in their mind before this experiment. He added, “This speech plan project was effective for all learners beyond learners’ characteristics and their learning ability.”

Chapter 4: Discussion and Implications

4.1 The Bakhtinian Dialogism in individual English Learner

Not only seven learners whom I have treated in this thesis but also many other learners had gradually changed consciously and unconsciously through the face-to-face interaction with a teacher. Trying to express themselves in English allowed each learner to think deeper, to notice something new, and to remember something forgotten. The specific examples of an individual learner's change would be discussed later, and here, let me recall Bakhtin's dialogism again.

Bakhtin defined "language" as "a living socio-ideological concrete thing" and a "heteroglot opinion," and claimed, "[Language] lies on the borderline between oneself and the other" for each of us, "the individual consciousness" (1981: 293). Through an assignment of making individual speech plan, two teachers and 84 third graders at junior high school engaged in face-to-face interaction. Through this dialogical interaction, 86 living socio-ideological human beings changed gradually and generated heteroglot opinions together.

4.1.1 As a Social, Cultural, and Historical Existence

All the memories and stories which the learners considered or expressed in their speech plans are the mirror of the era and the proof that we all live as a social, cultural, and historical existence.

During the interaction, for example, one girl was seeking for the reason why the war in Okinawa really changed her; and another girl made much effort to construct her sentences of "on the stone monuments, people's names were carved"

and “there was a war in Okinawa” for a long time. By reminding each other of and by writing memories about a school trip to Okinawa, these girls considered World War II again and again which occurred around seventy years ago. This showed that they had survived on the history of Japan and lived in the culture of learning it at school: they authored themselves in such a cultural-historical situation. Hicks (2000) emphasized, “Bakhtin’s work provides a framework for describing how individual instantiations of discourse are mediated by socially shared textual practices and ideologies” (p.229). Moreover, Burkitt (1998) affirmed, “Authors are part of the network of social relations and communication” (p. 164). The spirit of the age is embodied in all our utterance, of course not only in these girls’ speech plans but in many others’: episodes in school festivals, memories in club activities with friends, and small talk with a family.

4.1.2 Otherness, Polyphony, and Appropriation

As discussed in chapter 1, our voices are polyphonic and there is “coexistence of several voices (Kuwano, 2008)” in our voices; in other words, our voices include otherness. Furthermore, as Vitanova (2005) mentioned that it is impossible to voice oneself without appropriating others’ words (p.154), we learn everything by appropriating others’ words and ways of thinking.

In this study, many learners used the same sentences to express their memories at junior high school life: to be specific, when they wrote about a school trip, most of them adopted the same expression like, “We visited Ocean Expo Park,” or “...is loved by many people.” These were sentences which were exemplified in their

English textbook and many other learning materials which were used before: many students used these sentences in their original speech plans or adapted them to the similar expressions like “I visited Okinawa World,” “this song was loved by many people,” or “table tennis is loved by many people.” In brief, learners imitated and appropriated the expressions in the textbook or in other learning materials and used them in their speech plans as their own voices. In addition, learners appropriated the English passages which a teacher asked them to use such as “we won the prize” or “I think my key chain is only one thing in the world.” These expressions also became each learner’s own voice. Learners considered their feelings and discovered themselves newly through eye-to-eye dialogical interaction with a teacher: that is to say, inside learners’ voices, the voice of a teacher was alive. This meant the existence of Bakhtin’s ideas of otherness, polyphony, and appropriation in an individual learner, revealing what Bakhtin meant by “otherness,” “polyphony,” and “appropriation.” Although each learner did not know Bakhtinian dialogism and its notion, this theory could support teacher’s teaching policy and might become a trigger to produce many kinds of teaching methods.

4.2 The Joy of Authoring the Self

As seen in chapter 3, many learners had a joy of authoring themselves. Like shown in table 1 (Items 5 and 12) and learners’ voices, expressing the self in a foreign language was difficult and complicated work even both before and after the interaction with a teacher: nevertheless, as seen in table 1 (Item 20) and from learners’ and an English-class teacher’s comments, authoring the self was the

pleasing and exciting work for most learners. Each learner had gradually captured how to author their speech plans through interaction with a teacher.

4.2.1 Linguistic Awareness

Through a face-to-face interaction, each student noticed and raised awareness of linguistic system. As observed in chapter 3, for example, one student realized the various usage of “and” and the other mentioned, “I have to change the sequence of tenses” (Table 4). In addition, the opinion such as “If I change grammar and vocabulary, I can write my experiences easily” and “It was my surprise” meant both this learner’s linguistic awareness and his experience of “appropriating” the words. One student remarked, “When I expressed something in English, the meaning of a sentence became different from what I thought in my mind,” and made a delighted comment like “I expressed my feelings and things which I wanted to convey to anyone in English” (Table 2). These voices might show what next Bakhtin’s claim insisted on. As Bakhtin emphasized that language is “the most powerful mediational sign system” (Johnson, 2004: 121), learners tried to go beyond “an abstract system of linguistic forms” (ibid.) and made an effort to express what they want to say. As seen in the results of the final-questionnaire (see Table 1), the 77.03 % agreement of all the students to this question, “Through this assignment, I developed my ability to express the self” (Item 19). This result also supported Bakhtin’s idea and proved learners’ change through this study.

4.2.2 Expressing the Self in a Foreign Language

It was focused in chapter 3 that trying to go over a system of linguistic forms could enhance learners' ability to use colorful and various English expressions. For most learners, to express something in English was a pleasing event and they seemed to disbelieve the fact that they could express themselves in English. Learners' voices such as "I was able to write about myself, make a long sentence, and express myself freely" or "expressing myself: my experiences, memories, and opinions" stood for the very proof of this result (Table 2).

Moreover, the voice such as, "I was able to write in English. I got advice" showed two fruitful results: the one is the surprise and joy of expressing the self in a foreign language, English, and the other is the joy of receiving a teacher's advice (Table 2). For learners, having a dialogical interaction itself was a part of joy of expressing the self. In addition, the joy of cooperating with friends to make sentences and the pleasure of asking friends' opinions were also significant activities which could be a good result of having an interaction with others to construct their speech.

4.2.3 Bringing out the Self

Active use of learner's first language, Japanese could help to bring each learner's "free will (Holquist, 1983: 311)" in this experiment. Speaking to each learner with this utterance, "You may write your episode and impressions in Japanese and so please try expressing yourself," brought out learners' rich voices. In table 1, the result of 71.62 % participants answered that they considered

themselves and their feelings well through this assignment (Item 18). It also demonstrated that students' attitude to cultivate themselves deeply. Of course, not all the learners' voices could be alive in English expressions in their speech plans. However, through bringing out learners' voices was set as the first priority, affluent voices of not high motivated learners and effusive opinions of so-called slow learners were found in this experiment.

4.2.4 Rediscovering the Self

To express "the self" in a foreign language was tough work for students (see table 1) because we have to concentrate our attention not only to find the very apt expression but also to rethink our thought. To gaze it from another angle, nevertheless, it is the very opportunity both for learners and a teacher to find the conscious self. As Bakhtin emphasized, "In dialogic relationships, ideas become renewed only insofar as they encounter other, *foreign*, ideas" (1990: 71-72), many learners reconsidered themselves deeply and cultivated their mind through constructing their original speech plans in English.

First of all, learners could receive a chance to remind themselves. Many learners explained their opinions and feelings to the teacher in Japanese with their motive to express them in English: in many cases, however, their explanations were too difficult to transform into English expressions because of the lack of the subject and the ambiguity of their claim. As B2 explained his ideas again and again, many students considered their ideas concretely through constructing their speech plans in English. B1 and G5 said that when expressing something in English, they needed

to think more about subject, verb and its relation than expressing it in Japanese. To express the self in a foreign language gives us a chance to reconsider the self partly because of the different linguistic system and partly because of their deep consideration about the self. As 31.51 % of the all students agreed to this question, “Through an interaction with a teacher, I discovered my feelings which I have never noticed” (Item 15) in table 1, constructing an individual speech plan dialogically could lead the chance to rediscover the self. According to Volosinov (1973), “Thinkers in ancient times should have conceived of inner speech as *inner dialogue* and these units of inner speech, these *total impressions of utterances*, are joined with one another and alternate with one another” (p.38). To borrow his phrase, the opportunity to reconsider the self might be defined as an opportunity to engage in “a dialog with the self”.

For Bakhtin (1984), dialogue is not the threshold to action, and it is the action itself; moreover, he explained, “In dialogue a person not only shows himself outwardly, but he becomes for the first time that which he is” (p.252). In his book including discussion of Bakhtin’s Dialogism, Bersntein (1981) cited the conversation between two characters in Samuel Beckett’s *Endgame*: “What is there to keep me here?” “The dialogue” (p.107). Through constructing their speech plans, the learners reflect on themselves and had a dialogue not only with a teacher but also with themselves.

4.3 Limitations of This Study

4.3.1 The Limitations

In this study, there were many limitations: the limit of time, tough work for teachers, and the teacher's linguistic ability was challenged.

First, in fifty-minute classes, it was difficult to interact with all thirty students equally. In addition, this required teacher's high skill while observing the whole class and trying to engage in the interaction with individual learners.

Next, to carry out this speech plan study, amounts of preparation were needed: especially, completing all 84 learners' speech plans demanded a great amount of time. Teachers in public schools in Japan are so busy that cannot conduct such a project very often, while teaching ordinary English lessons with a textbook.

Finally, teacher's linguistic ability could become a limitation on establishing a project like this. Teachers' English proficiency directly influences learners' since learners appropriate not only expressions from the textbook but also teachers' English expressions.

4.3.2 Beyond the Limitations

Although there were many problems in this study, to develop and discover unlimited possibilities against these issues: to be specific, we could achieve them by surpassing English classes, by fixing our eyes upon the long-range project, and by using our previous experience as a Japanese English-learning student to advantage.

First, it is difficult to interact with thirty students in fifty-minute class but teachers can hold an interaction with each of them outside English classes. For

example, this speech plan project continued even after an English class. At the time of educational counseling, the sixth girl (G6) who wrote her dream of becoming an interpreter in her speech plan expanded her ideas and noticed her unconscious thought when she was with an English-class teacher (ET). ET explained how G6 noticed her unconscious feelings and opinion in an educational counseling. With a daily observation of each student and dialogical conversation, he got an opportunity to make G6 compose her thoughts and it caused a discovery of new aspect of her thought. In addition, while students tried to complete their speech plans, many of them tried to have much more interaction. Some students asked a teacher some questions again and again, and others talked with friends to elaborate their speech plans as making both grammatical and substantial changes. As Burkitt (1998) explained, "All utterances are a link in a chain of other utterances, so all speech echoes with the voices of others" (p.164), learners can continue to build their speech plans together and keep on trying to develop their personality.

Second, as one solution for the problem of saving enough time, we should fix our eyes upon this project not as a short-term assignment but as a long-range project. It is important to continue utilizing such this creating speech plan study. As I have mentioned above, many learners appropriated the expressions in their textbooks and used them in their speech plans. Like sample expressions in a textbook, individual learner's speech plan could be his or her own original textbook on which each of them could practice again and again in order to internalize his or her own language and own voice. By embracing opportunities to try to make one's original expression in the interval of text learning or in the text learning, learners would

enrich their language and could look at themselves again and again.

Lastly, teachers can demolish the limitation of teacher's linguistic ability in these two ways: keeping on learning English and making the most of the fact of being "Japanese" teachers who teach English to Japanese students. Above all, it might go without saying that teachers must continue learning English not only to be a reliable teacher but also to expand and guarantee learners' freedom of speech. In addition, all teachers are elder human beings who were born earlier than learners; and are also elder learners who have studied before all students. That is to say, teachers can understand learners' strong and weak points which most Japanese tend to have in learning English. Furthermore, teachers can draw each learner's thought from the interaction with them so as to support learners' expressing the self in English. To understand and dig learners' thought and feelings, using their first language, Japanese, may be advantage. The expert of foreign language teaching is both enhancing learners' ability to control foreign language proficiency better and to give each student a chance to reconstruct the self.

Chapter 5: Conclusion

Why do people learn a foreign language? To answer this question cast at the very beginning of this thesis, “to author myself” could be one of many possible answers. Authoring the self is an endless assignment not only for adolescent language learners but also for every human being.

Bakhtinian dialogism was introduced by Holquist (1993) with the following phrase, “We are here at the heart of the heart, at the center of the dialogue between being and language, the world and mind, “the given” and “the created” that will be at the core of Bakhtin’s distinctive dialogism” (ix). We cannot learn language alone. In the dialogical interaction with teachers, friends, people written in textbooks, and many others, we can use language and notice ourselves together. Each learner’s thought and motive, joy of expressing the self, and the fascination of rediscovering the self can be keys of internalizing language and receiving the self. Nishino (2005) said that the two large aims of English education are ‘communication’ and ‘the full development of personality’ (p.4). She added, both of these two aims relate strongly with both teachers’ and learners’ “heart.”

The aim of this study was to capture the crucial moment of students’ authoring the self, establishing their individual ‘speech plan,’ through a ‘dialogical’ interaction between a teacher and each student. This study could cultivate and open up every learner’s bud which embraces both conscious and unconscious voices. To bring out each learner’s voice which rooted in the bottom of their hearts and to change these voices into concrete words and expressions, language education holds a lot of

potential, methods, and theories which support many specific methods.

In this study, Bakhtinian dialogism was referred through focusing on the interaction between each learner and a teacher. However, in order to investigate into and improve all learners' language proficiency and personality, we have to continue discussing and creating many other methods and a system of learning through cooperating with many other theories.

Bakhtinian dialogism is just one of these theories in the field of English language education. However, we can find that a great number of seeds are sowed there; the seeds which could keep on growing and finally could become in full bloom shining with the happiness of finding "the selves." "Language" could construct all human beings' identities with the respect for others and the self.

According to Tamura (2000), Michael Ende emphasized that human beings must think everything to the end because human beings have language, name everything, and hold the role of considering the world with language (p.278). With the power of language, all human beings could coexist with and live in prosperity together over the borderlines between countries, religion, and many other present differences.

How many voices of the others have existed in our voices? How many voices will we meet in the future? Awakening and admitting the otherness in ourselves and increasing the existence of others in our mind could transcend and get over any borders. Bakhtin (1986) noted Gogol's phrase, "The word gives birth to the thing" (p.153). Human beings can create new "categories" together over and over again. There is no end and no limit.

By engaging in the process of authoring the self in the interaction with each learner, teachers could open their eyes to the future. I wish this would be every learner's threshold of authoring their own never ending story and could be a seed to bloom dialogical interactions among more and more people.

The leading character in Dostoevsky's *Notes from Underground* were wondering and writing on his note, "I agree: man is predominantly a creating animal, doomed to strive consciously towards a goal and to occupy himself with the art of engineering—that is, to eternally and ceaselessly make a road for himself that at least goes somewhere or other" (1993: 32). Dialogical interaction will repeat constantly and eternally in this human society. I believe that it could be an opportunity to author our new history together.

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Appendix A Transcription Conventions

<i>Symbols</i>	<i>Meaning</i>
ET	The English-class teacher.
GT	The Guest teacher.
B1, B2,...	Different male students, distinguishable from their voices.
G1, G2,...	Different female students, distinguishable from their voices.
[]	Researcher's comments.
.	Falling intonation followed by noticeable pause (as at the end of declarative sentences).
(..)	Short pause.
(...)	Medium pause of up to 5 seconds.
(0.6/7/8,...)	For wait times longer than 5 seconds, the pause will be represented by figures showing the number of seconds involved. Wait times longer than 1 minute will become (1.0), and so on.
,	Interruption or continuing intonation.
?	Rising intonation; may or may not be a question.
^	High-pitch utterances.
CAPS	Emphatic and strongly stressed utterances.
<XXX>	Words read aloud from students' written works (speech plans).
' '	Words written in students' speech plans.
" "	Words and phrases which was used to explain in the interaction and used in researcher's comments.
//	Overlapping utterances.
A-B-C-D	Sounding out the letter names of a word.
{.....}	Untranscribed section of the excerpt.

クラス： 番号：
名前：

英語 自己表現チェックシート

ふだんの自分を振り返って	たいへん そう思う	←	どちら でもない	→	まったく 思わない
①英語が好きだ。	5	4	3	2	1
②英語で表現することが好きだ。	5	4	3	2	1
③文法が分かれば、自分のいいたい事を 上手く英語で表現できる。	5	4	3	2	1
④単語が分かれば、自分のいいたい事を 上手く英語で表現出来る。	5	4	3	2	1
⑤英語でいいたい事を表現するのは簡単だ。	5	4	3	2	1

●英語表現をする上で、楽しい・嬉しいと思うのは、どんな時ですか？

●英語表現をする上で、難しい・しんどいと思うのは、どんな時ですか？

●英語で、どんな事を表現出来るようになりたいですか？ それはなぜですか？

Enjoy English!

自己表現スペシャル

Class _____ No. _____ Name _____

わたしの思い出

これまでの授業での自己表現課題を通して、一人ひとり、英語の表現力が成長してきたと思います。今回は、まずは「自分の力で」、表現課題に取り組んでみましょう。うまく書けなくても大丈夫。今の自分の精一杯の力で、できる範囲で英語にしてみてください。

中学校生活も、残り少しになってきました。楽しかった事、うれしかった事、悲しかった事やしんどかった事、その全部が、笑顔で語り合える、大切な大切な思い出になります。5年後も、10年後も、その先もずっと。

この3年間の思い出してみてください。みなさんは、どんなことが心に残っていますか？

テーマ：

その1『中学生生活での、わたしの最高の思い出』

その2『今だから伝えたいこと』

(1) テーマ1・2の中から1つを選んで、右に書いてみましょう。

(2) 今回の課題について、自分にあてはまるものを選んでください。

今回の課題を振り返って	たいへん そう思う	←	どちら でもない	→	まったく 思わない
①表現したい事を英語で上手く表現出来た。	5	4	3	2	1
②表現したい事を日本語で上手く表現出来た。	5	4	3	2	1
③文法が分からなかったので、いいたい事を 上手く英語で表現出来なかった。	5	4	3	2	1
④単語が分からなかったので、いいたい事を 上手く英語で表現出来なかった。	5	4	3	2	1
⑤いいたい事が思い浮かばなかった。	5	4	3	2	1

(3) 今回、英語表現をして、楽しいと思った事がありますか？どんな事ですか？

(4) 今回、英語表現をして、難しいと思った事がありますか？どんな事ですか？

Exercise 今までに習った表現をフル活用して、英語の自己表現文を書いてみよう

テーマ：1.『中学生活での、わたしの最高の思い出』 2.『今だから伝えたいこと』

(裏面を使用してもかまいません)

┌

J

①英語で表現してみよう。(Date: /)

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

②日本語でもいいので、自分のいいたい事を、思う存分、書こう。(Date: /)

[illegible]

クラス： 番号：
名前：

自己表現 事後アンケート

今回の課題を振り返って	たいへん そう思う	←	どちら でもない	→	まったく 思わない
①先生と話したことで、自分の言いたいことを、英語で上手く表現出来た。	5	4	3	2	1
②言いたいことを英語で表現することは簡単だった。	5	4	3	2	1
③文法が分かると、自分の言いたい事を英語で表現できた。	5	4	3	2	1
④単語が分かると、自分の言いたいことを英語で上手く表現出来た。	5	4	3	2	1
⑤先生と話したことで、今まで気づけなかった、自分の気持ちを発見できた。	5	4	3	2	1

●今回の課題で英語表現をしているとき、どんなことが楽しかったですか？

●先生と話す前と話した後、英語で表現する時に、何か新しいひらめきがありましたか？ それは、どんなことでしたか？

●これから、英語で、どんな事を表現してみたいですか？

Enjoy English!

発表日： /

自己表現スペシャル

スピーチ発表をしよう！！

今回の課題を通して、少しでも、自分の気持ちを英語にすることに挑戦できたでしょうか。
みなさんが精一杯取り組んできた表現は、きっと、中学校を卒業した後、5年後や、10年後、
そのずっと先でも、語ることの出来る、生きた言葉となるでしょう。
一人ひとりの大切な思い出を、心を込めて、仲間の前で発表してみましょう。

クラス 番号 名前 『中学生活での、私の最高の思い出』

My best memory is a chorus contest. Please listen to my speech.

On the contest day, I went to the hall with a hope. It was very large, and in this
hall, there were a lot of our parents.

After the first and second graders' performance, we had a lunch time. Mr. Satsu
gave each of us a rainbow card. On this card, the word "Niji" was written. Our song
was "Niji," rainbow in English. Now, I still have this card. This card is my treasure.
We sang well and did our best. We enjoyed singing "Niji." We could get the first
prize. I will never forget this contest and our "Niji."

Thank you very much.

スピーチの発表が終わったら、チェックして提出しよう。

ふだんの自分を振り返って	たいへん そう思う	←	どちら でもない	→	まったく 思わない
①自分の言いたいことを、英作文でうまく表現できた。	5	4	3	2	1
②自分の言いたいことを、speech 発表でうまく表現できた。	5	4	3	2	1
③今回の課題を通して、自分の事や自分の気持ちについてよく考えた。	5	4	3	2	1
④今回の課題を通して、自己表現の幅が広がった。	5	4	3	2	1
⑤これからも、もっと、英語を使って自分のことを表現してみたい。	5	4	3	2	1

Appendix F The Making Process of Boy 1's Speech Plan

(1) The first draft of Boy 1's speech plan. B1 seemed to express himself well in English. However, B1 wrote his more detailed episode in Japanese.

Exercise 今までに習った表現をフル活用して、英語の自己表現文を書いてみよう

テーマ: 1. 『中学生活での、わたしの最高の思い出』 2. 『今だから伝えたいこと』

(裏面を使用してもかまいません)

『 修学旅行の思い出 』

①英語で表現してみよう。(Date: / /)

We went to Okinawa on a school trip from May 22nd to 24th. We visited Ryukyumura. I listened to the songs of the Yukihiro, there. His song is very good. I tried riding on a sea kayak. It was difficult for me to ride on a sea kayak. I bought a Benimo Taruto for my family. It is the food loved by many people. It is very delicious. We visited Ocean Expo Park. It is the aquarium which is very popular among many people. We saw many kinds of fish. It was so great. Okinawa is the country we like. I want Mr. Satsu to take us in Okinawa. Thank you !!

②日本語でもいいので、自分のいいたい事を、思う存分、書こう。(Date: / /)

修学旅行は中学3年間が一番楽しくて良い思い出になりました。沖縄のいろんなところに行けたし、おもしろかったです。夜はホテルで佐津先生に何回も怒られました。僕たちの部屋の前にはイスを積み重ねて置かれたり、ドアののぎき穴を見えないようにしたりしました。それも思い出やと思います。でも夜は本当におもしろかったです。バスの中でもみんなでUNOとかしてておもしろかったです。紅いもたれがおいしくて、もっと買っとけばよかったです。

(2) B1's elaborating speech plan. During the face-to-face interaction with a guest teacher, B1 gradually got confidence and grasped the way to transform his Japanese thought to English. In this sheet, B1's thinking and elaborating process can be observed.

Exercise 今までに習った表現をフル活用して、英語の自己表現文を書いてみよう

テーマ: 1. 『中学生活での、わたしの最高の思い出』 2. 『今だから伝えたいこと』

(裏面を使用してもかまいません)

『修学旅行の思い出』 thought

①英語で表現してみよう。(Date: / /)

We went to Okinawa on a school trip from May 22nd to 24th. We visited Ryukyumura. I listened to the songs of the Yukihiro, there. His song was very good. I tried riding on a sea coyac. It was difficult for me to ride on a sea coyac. I bought a Benitimo Taruto for my family. It is the food loved by many people. It was very delicious. We visited Ocean Expo Park. It is the aquarium which is very popular among many people. We saw many kinds of fish. It was so great. Okinawa is the country we like. I want Mr Satsui to take us in Okinawa. Thank you !!

②日本語でもいいので、自分のいいたい事を、思う存分、書こう。(Date: / /)

修学旅行は中学3年間が一番思い出に残っている思い出に
なりました。お土産のいろんなものに買いました。おもしろ
かったです。夜はホテルで佐津先生に何回も怒られました。
僕たちの部屋の前にはイスと積み重ねて置かれました。
ドアのノブを壊すようにしたかったです。それも
思い出です。でも夜は本当におもしろかったです。
バスの中でもみんながUNOとかしてておもしろかったです。
紅いもろこしがおもしろくて、それを買って食べました。

The school trip was the best memory in my Junior High School life. Mr. Satsui got angry to me this night. There was a lot of chair in hotel.

(3) The elaborated Boy1's speech plan. B1 repeated the interaction with a teacher again and again and added more detailed episode to his speech plan.

The title was "The Memories of Our School Trip".

We went to Okinawa on a school trip from May 22nd to 24th. I tried riding on a sea kayak. It was fun. Then, we visited Churaumi Aquarium in Ocean Expo Park. It is the aquarium which is very popular among many people. We saw many kinds of fish. It was so great. We visited Ryukyu-mura, too. I listened to the songs of Yukihiro there. His songs were very good. I bought Beniimo Taruto for my family. It is the food loved by many people. It was delicious.

I have so nice memories at Okinawa. But I also have some bitter memories. I lost my wallet at the hotel. Mitsu also lost his school uniform. We didn't notice it and started to the next place, but someone in the hotel told us. I thanked him.

I stayed up late at night and talked with my friends. So Mr. Satsu got angry that night. There were a lot of chairs in the hall. Mr. Satsu put them in front of the door of our room because we got in and out of our room. But that was a really exciting night.

Okinawa is the country we like. I want Mr. Satsu to take us to Okinawa again. The school trip was the best memory in my Junior High School Life. Thank you!!!

Appendix G The Making Process of Girl 2's Speech Plan

(1) The first draft of Girl 2's speech plan. G2 had a lot of messages to express in Japanese. However, she mentioned, "I expressed nothing in English."

Exercise 今までに習った表現をフル活用して、英語の自己表現文を書いてみよう

テーマ: 1. 『中学生生活での、わたしの最高の思い出』 2. 『今だから伝えたいこと』

(裏面を使用してもかまいません)

『中学生生活での、わたしの最高の思い出』

①英語で表現してみよう。(Date: 12/3)

I have many best memories. In them there's the

②日本語でもいいので、自分のいいたい事を、思う存分、書こう。(Date: 12/2)

私の最高の思い出はたくさんあります。その中でも3年の合唱コンクールはとてとてもに残っています。合唱コンクールの本番までたくさん練習をしました。最後の合唱コンクールにみんな必死に取り込めました。そして優秀賞をとることができました。最優秀賞をとれたけれど、最後の合唱コンクールで、賞をとることができるとてもうれしかったです。3年間で私は初めて賞をとることができました。クラスが1つになって、業事に取り込めたのはスリッパでした。合唱コンクールの練習をしているときも本当に楽しかったです。みんなで一生懸命1つのことに取り組むことはとても素晴らしいことだと思います。3年組の30人で「言ひる」をうたえたことは最高の思い出です。

(1) Through the dialogical interaction with a guest teacher, G2 considered and expressed herself in English little by little.

『中学生生活でのわたしの最高の思い出』

①英語で表現してみよう。(Date: 12/3)

I have many great memories. The chorus contest of this year was my most important memory. We practiced very hard. And we got the second prize. We wanted to the first prize. But we were happy, because we won the prize of last ^{the} chorus contest. I got the prize first time for three years. We couldn't become as one before the chorus contest. Practice the chorus contest was very interesting. It's very nice to work hard for one thing with all of the members. It's my best memory to sing "Shinjiru" with 30 of our classmates.

(3) Girl 2's elaborated speech plan. G2 mentioned on her post-questionnaire, "I have never dreamed that I could write such a large amount of expression in English". The title of her speech plan was "The Best Memory of My Junior High School".

I have many great memories. The chorus contest of this year was my most important memory. We practiced very hard. And we got the second prize. We wanted to get the first prize. But we were happy because we won the prize of the last chorus contest. I got the prize first time for three years. We couldn't become "one" before the chorus contest. To practice for the chorus contest was very interesting. It's very nice to work hard for one thing with all of the members.

Singing "Shinjiru" with 30 members of class 6 is my best memory.

Thank you very much.

(1) The first draft of Girl 4's speech plan. G4 had a little expression in Japanese.

テーマ：1.『中学生活での、わたしの最高の思い出』 2.『今だから伝えたいこと』

(裏面を使用してもかまいません)

『中学生活の、おもしろい最高の思い出』

①英語で表現してみよう。(Date: /)

②日本語でもいいので、自分のいいたい事を、思う存分、書こう。(Date: /)

修学旅行が最も思い出だと思います
4年に、3年の沖永が亡くなった
沖永。中体体験学習でマリンクラブが楽しかった
他にも美好的回忆があった。
中学生最後、修学旅行としてはめっちゃ楽しかった思い出！

