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研究課題名(英文) Creating a corpus of English spoken as a lingua franca between Japanese and cultural others: For the future purpose of developing authentic materials for conversation and intercultural training

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研究成果の概要(和文)：本研究では、国内の授業及びセミナーでの教室内コミュニケーション、学生のインタビュープロジェクト、自由英会話練習の集まり及び海外(イギリス及びニュージーランド)で行ったホームステイ中の会話、買い物、駅での問い合わせ等において、日本人が英語で行う実際の異文化コミュニケーション場面の音声録音及び動画録音を収集した。また、会話分析を活用し、このデータの一部を分析し、話題管理、ストーリー・テリング、ディスコース・アイデンティティ、会話の修復及び参加姿勢枠組等の参加者のコミュニケーション能力の具体的な種類とその特徴を明らかにした。今後は、上記を踏まえてオーセンティック教材を開発する。

研究成果の概要(英文)：In this project we collected over 100 hours of audio-visual recording data of English spoken in naturally-occurring intercultural interactions involving Japanese and people of other backgrounds, with a view to creating a searchable corpus. Over 40 hours of data were transcribed in simple format, and over an hour of data was further transcribed in conversation analysis (CA) format. We used CA to identify communicative practices used in concrete contextualized instances. These identified practices included topic management, conversational story-telling, conversational repair, discursive construction of identities, and shifting participation frameworks, through verbal and nonverbal means. It is envisaged that future work can employ the data, analyses and insights gained from this project in creating sociologically, interactionally and linguistically realistic teaching materials for English education in Japan.

研究分野：英語教育・異文化コミュニケーション

 キーワード：英語会話 会話分析 Conversation Analysis 異文化コミュニケーション コミュニケーション能力  
 共通語としての英語 コーパス作成 教材開発

### 1. 研究開始当初の背景

One common problem in English textbooks is the inauthentic nature of the dialogs, which causes learners to have unrealistic expectations of their own interactions with foreigners, hindering the development of their motivation and interaction skills. Foreign or second language (L2) learners need to be aware of the importance of interactional competence in their L1 and L2 interactions. A growing body of conversation analysis (CA; Sacks *et al.*, 1974) research has elucidated conversation participants' interactional competences in starting and finishing conversations and changing topic in appropriate ways, taking turns to speak, repair problems in speaking, hearing and understanding, understanding and producing social actions, co-constructing identities and negotiating norms for communication on the fly in unique and unpredictable situations (Kasper, 2006, p.86; Jenks, 2013). All of these abilities are increasingly important communicative skills in today's globalizing society. MEXT documents refer to developing a positive attitude to communicating with people in a foreign language (2009, p.87) and the ability to use English as an international lingua franca (ELF) in a variety of situations (2013; p.2, 10, 55, etc.). Some teaching materials have used movies (Gilmore, 2011), corpus-based materials, recordings of interactions in English-speaking countries (realenglish.com), and CA-based conversation curricula (Carroll, 2010). These are promising developments, but tend to either lack authenticity or focus excessively on "native-speakers". CA-based online corpora of English conversations have been developed, but these very rarely feature Japanese speakers: TalkBank involves mainly "native-speakers", VOICE (*Vienna-Oxford International Corpus of English*) involves mainly European speakers, and ACE (*Asian Corpus of English*) focuses mainly on speakers from the ASEAN countries. Japanese acting as intercultural ELF speakers in various settings both in Japan and abroad, with their own reflections included, would serve as motivational role-models (Murphey & Arao, 2001) for younger learners in Japan, helping them to develop their "possible L2 selves" (Dörnyei, 2009) and aspire to be intercultural ELF speakers.

### 2. 研究の目的

The aim of this project was to create a searchable audio-visual corpus of English as spoken in naturally-occurring intercultural interactions involving Japanese and people of other backgrounds, and further, to use conversation analysis (CA) to identify the communicative competences used in concrete contextualized instances. It is envisaged that future work can employ the data, analyses and insights gained from this project in creating sociologically, interactionally and linguistically realistic teaching materials for English education in Japan.

### 3. 研究の方法

In order to obtain such a realistic picture of how Japanese speakers of English might actually interact in intercultural communication, this project took an ethnomethodological CA-based perspective, aiming to yield recordings of Japanese dealing with various concrete interactional challenges embedded in directly audible (and possibly visible) sequential contexts, facilitating both insightful microanalysis and the creation and piloting of stimulating authentic audio-visual teaching materials. The earlier part of the project involved locating and recording English-language intercultural communication situations in Japan, on and off campus, while the later stages of the project included a data-gathering field trip involving the principal investigator and a fluent but still relatively inexperienced Japanese speaker of English, who was in his early twenties and working as a school English teacher. Ethnomethodological CA involves detailed and precise transcriptions, qualitative, inductive turn-by-turn microanalysis of how interactants respond to each other and build intersubjectivity in naturally occurring talk, avoiding researcher-centered judgements of 'correctness' or any linguistic or cultural 'ideals'.

### 4. 研究成果

(1) Description of the data gathered: At the end of the funded three years of project activity, the following conversational data was gathered, listed here in subsets (number of recordings; hours transcribed in simple format / hours recorded):

- ① Students using English as a lingua franca in multinational classes (120; 20 / 70);
- ② Intercultural Communication Seminars (3; 0 / 8);
- ③ Japanese students interviewing non-Japanese for micro-research projects (4; 1.5 / 1.5);
- ④ Small groups of Japanese students with non-Japanese in informally arranged "conversation for learning" gatherings (7; 2.6 / 2.6);
- ⑤ Japanese and non-Japanese participants at intercultural communication workshop in Osaka (9; 4.6 / 4.6);
- ⑥ Seminars at school education research center (3; 4.6 / 4.6);
- ⑦ Social meetings of resident foreigners (3; 7 / 7);
- ⑧ A Japanese visitor's social meetings, discussions and service encounters with locals in the UK (24; 11.8 / 11.8);
- ⑨ Social conversations, discussions and institutional consultations held in New Zealand (10; 0 / 5).

From the above simple-format transcriptions, a total of over one hour of recording has been further transcribed in highly detailed conversation-analytic (CA) transcription style (Jefferson, 2004) for analysis in the preparation for data sessions, conference presentations and research papers.

(2) Key analytical findings: At the time of writing

this report, so far three main analytical studies have been completed. This section outlines the key findings from each study.

① The first study (Brown & Elderton, 2016) focused on topic management, incidental conversational story-telling and discourse identities as they articulated with mechanisms of turn-construction, turn-taking and sequential structure. The interaction involved two participants, one Japanese ('K' for "Ken") and another ('M' for "Maria") who identified herself with a particular southeast Asian country. It took place through an Internet telephone connection, as part of an online coaching service in English conversation. During this session, the Japanese participant, the "client/learner", had gained special permission from the "coach" to carry out and record a 22-minute "semi-structured interview" to obtain data for a university assignment related to intercultural communication (but not to CA). "Extract 3" in Figure 1 is from about two minutes before the end and contains a topicalization of the recording situation and assignment. It also starts soon after Maria has told three stories about her experiences of paranormal activities, before which Ken somewhat half-jokingly displayed some resistance to on the basis of their "scariness" and their common dislike of horror movies. Now (Ex.3: 550-553), he explains while laughing how he has to "transcribe this story", where "have to" hints at a student's obligation to complete an assignment, and "story" may refer to Maria's last story, her three stories (singular-plural error), or the whole section of conversation which is being recorded (possibly a slight mistranslation of the Japanese *hanashi*).

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Extract 3: Passing orientation to the recording situation and the assignment
550 (Ken) and I- after:: yah (h)haha .hhh after talking:
551 .hhh haha l-l- I h(h)ave t(h)o this: .hhh this:
552 story:, I-I have to: (.) transcribe th(h)is
553 st(h)ory:(hh) .
554 Maria: ↑okay,
555 K: .hhh
556 M: But ↑it's ↓good.
557 K: Y[ah: ]
558 M: [I meə]n:(.) you're-
559 you're <recording: our conver↓sation here:.>-
560 K: =Yah=
561 M: =It will help you. .hhh=

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Figure 1. "Extract 3".

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Extract 4: Discourse, situated and transportable identities
30 Maria: I (.) a:m: (0.3) actually a ( ) mother?
31 Ken: Mm,=
32 M: =l('ve)(.) one daughter: (.) and she: is: .hhh about
33 to turn ( ) years old (.) on ↑((month & day))?
34 K: [Uh: ]
35 M: [ >Yeah ] that's< next month(h)? Yes?=-
36 K: -Ah.
37 M: Um: .hhh ↑Currently:(.) ↓Um: >Just like you.< I: am:
38 (0.3) again. a student.

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Figure 2. "Extract 4"

In "Extract 3", in lines 554, 556, 558-559 and 561, Maria, without explicitly disagreeing with Ken's somewhat dispreferred stance toward her stories, uses his looming assignment task as a pivot to: (1) complete the stepwise topic shift away from scary stories about the paranormal and into the positive

aspect of their recorded conversation activity; and (2) shape her positive assessments as unmitigated, authoritative ones based on her "expert" knowledge as a conversation coach, her "official" identity, or at least her more long-term situated identity. Following Schenkein's (1978) "official identity" and Zimmerman's (1998) framework of *discourse identities*, *situated identities* and *transportable identities*, influenced by, though not formally within, membership categorization analysis (MCA) (e.g. Hester & Eglin, 1997; Sacks, 1992), Extracts 3 and 4 show points of articulation between (a) the participants' "official" identities as "coach" versus "learner/client"; (b) their more immediate *situated identities* as "interviewer-recorder" versus "interviewee"; (c) Ken's *transported identity* as a university student, linked through doing an assignment to his interviewer role; and (d) their moment-to-moment *discourse identities* as speaker, listener and most significantly, repairer. Discourse identities "are integral to the moment-by-moment organization of the interaction" (Zimmerman, 1998, p. 90), and refer to the most *proximal*, constantly shifting categories such as current speaker, listener, story teller, story recipient, questioner, answerer, repair initiator, and so on. Situated identities "come into play within the precincts of particular types of [communication] situation" (p. 90), where such situations could include television news interviews, patient-nurse or patient-doctor interactions in hospitals and clinics, teacher-student interactions in school classrooms, and various kinds of telephone-based or online service calls. Transportable identities "are latent identities that 'tag along' with individuals as they move through their daily routines" (p. 90), which in the context of this interaction could potentially involve such categories as "Filipina", "Japanese", "female", "male", "twenties" age group, "mother", "postgraduate university student", and so on. This study demonstrated that, in certain parts of these extracts, that the participants occasionally oriented themselves to their outer-layer "official" situated identities as "conversation coach" and "client/learner". This may make this particular data unusable for some particular purposes of research, analysis and learning material construction. However, the fact that they also displayed orientations to a range of other identities in their interaction demonstrates an authentic layer of their conversation. Moreover, the proliferation of this kind of online service around the world suggests that it can be regarded as one contemporary setting of human interaction in its own right. Nonetheless, the degree to which they overtly orient to the recording setting at the beginning and end of the recording raises the question of whether this interaction can be regarded simply as interaction between two people, or whether it was affected by

their consciousness of possible listeners and readers of their recording and transcript. This kind of data and analysis has potential for use in English conversation pedagogy in a number of ways. For one thing, it demonstrates, especially for learners who identify themselves as Japanese, how a Japanese user of English can communicate effectively, enjoyably and successfully in English with a non-Japanese other, through a variety of interactional practices, some of which have been previously acquired, while others can be negotiated locally. Specifically, it can demonstrate how repair practices can be used by both parties, not only as ways of overcoming linguistic difficulties, but also as an interactional resource (Jefferson, 1974). Furthermore, it can demonstrate how such participants can construct identities for themselves through interaction, and use certain identities as an interactional resource. The participants of this particular interaction did not display any orientations to identities specifically related to users of English as a lingua franca, an absence which has been reported elsewhere (e.g., Jenks, 2013). Nevertheless, it can be argued that the whole of this recorded conversation came about because of Ken's desire to be a more proficient user of English. Out of the many choices he had to further improve his English communication ability, he knowingly sought out and paid for a service that employs a non-native instructor to help him move toward his goal. He was aware that all interactions would be defined by intercultural communication between non-native speakers, and therefore must have concluded that learning English through conversation using English as a lingua franca would be an acceptable option. Pedagogically speaking, this can still be a powerful example for learners of the potential for using English for various purposes in a wide range of intercultural contexts.

② The second study (Brown & Elderton, 2017a) focused on verbal and nonverbal aspects of conversational repair in interaction between native English speakers and a non-native (Japanese) speaker of English. The study involved a Japanese speaker's (pseudonym: "Kōtarō" / "K") 13-day sojourn in the U.K., recording interactions in a range of non-classroom situations. From this, three extracts from two conversations, which took place during a home visit, were eventually presented. In Extracts 2 and 3, a researcher ("R") occasionally enters the conversation as a mutual acquaintance, as part of a peripheral participation framework (Goffman, 1981). Extract 2 (Figures 3 and 4) is from a recording of an interaction between Kōtarō and "Paula" (or "P"; pseudonym for that day's host). The figures within the transcripts refer to video stills in the research paper, not to figures in this report. The extended repair sequence in this extract becomes substantially topicalized, possibly

reflecting the likelihood that the participants are aware of each other's interest in issues of language. This episode begins with a substantial break in conversation, during which Kōtarō is operating his smartphone and Paula is passively observing what is happening among her family in her residence. Paula looks down at the watch on her left wrist, then establishes eye-contact (line 252) and attempts to confirm an arrangement with Kōtarō.

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250 K: [(5.5/((Looking down at smartphone..... ))) ]
251 P: [ (( Looks down at watch; left hand moves to chest)) ]
252 P: ((Fig.4)) >So, ↑you've got to be at (Andrea's) at<
253 P: quarter past ten:
254 (0.5)
255 K: Kōrbass: 7 ((Fig.5))
256 P: Quarter past ten
257 (0.5)
258 K: mm? (0.6) AH >YEAH yeah yeah?<
259 P: Yeah [yeah]
260 K: [past] ten?
261 P: <Quarter past (h) ten=
262 K: =AH QOAR-an ((Fig.6)) yeah quarter: [past ten ]=
263 R: [Yeah behn]=
264 K: =(=claps hands)
265 R: Ye [ah ]
266 P: [Quar]ter past [ten yes]
267 K: [ah yeah]
268 P: we sev- have so many=

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Figure 3. First part of "Extract 2"

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269 K: =[yeah]
270 P: =[different ways ten fifteen:
271 K: yeah [yeah]
272 P: [or ].hh quarter past [ten
273 K: [yeah
274 P: *we'd probably say*
275 K: It's ↑kind↓of(.).difficult< to hear: the qua- quarter or
276 K: >you know [I just heard< quarter or yeah ]
277 P: [I know: yes yes yes ]
278 R: [ah : : ]
279 K: >We Japanese< say: .hhh usual(.)ten fifteen:
280 P: [Yes ]
281 R: [Just]the numbers
282 K: [Yeah just numbers]
283 K: [Right ]
284 P: [Yeah yeah ]
285 K: [Yeah]
286 P: [Yeah]
287 R: Mm:
288 P: Well ↑we do:
289 K: uh:
290 P: Quite a lot
291 K: Yeah
292 P: But (.) in: conversation
293 K: [yeah ]
294 R: [Mm: ]
295 P: we (.) obviously (.) have lots of variations

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Figure 4. Second part of "Extract 2"

Paula's soliciting of confirmation, an adjacency pair (AP) first pair-part (FPP) in lines 252 to 253, is met with a pause followed by an attempted repeat of the trouble source with rising intonation and sudden forward-shift of the head led by the chin (line 255), a clear initiation of repair from Kōtarō suggesting a hearing or understanding problem, leading to an insertion repair sequence. Paula responds to this by repeating the trouble source with slower emphasized consonants and raised eyebrows, but there is a second pause with an open-class repair initiator (mm?), a third pause, then an apparent change-of-state token (Heritage, 1984) through raised volume, "Ah" and a rapid triple "yeah", but there is still some ambiguity suggested in the rising intonation. After a three-way high-involvement affirmative closing of the repair segment (lines 265-267), Paula topicalizes in a sociolinguistics-oriented way the trouble source in line 268, leading to a topic sequence which lasts for some 70 lines of transcript, and the FPP in lines 252 to 253 never receives an explicit

answer as a second pair-part (SPP), though Kōtarō's first affirmative change-of-state token in line 258 may be a possible candidate. Overall, this study revealed that (1) there was very little or no elaborate gesture work in the repair sequences in these extracts; (2) nevertheless, non-verbal acts played significant roles in repair initiation and some repair segments, securing heightened mutual attentiveness in all cases of self-initiated other-repair, enhancing attention to morphological-phonological features (Extract 1), emphasizing changes of state upon clarification (Extract 2), suggesting problematic nature of trouble source (Extract 3) and facilitating re-organization of discourse structure of response to an inquiry (Extract 3). The minimal use of emblematic or iconic gestures may have been related to cultural factors (Japanese communication styles and tendency for polite and restrained deference to elders), interpersonal factors (lack of familiarity) or L2 proficiency—Kōtarō had achieved relatively advanced qualifications in English proficiency.

③ The third study (Brown & Elderton, 2017b, in press) focused on a single interaction in which the Japanese visitor, Kōtarō (KOT/kot), had just arrived in London for an independent two-day stay, after a four-day stay in a provincial British town. In order to find out general information about traveling around London on public transport, he made an enquiry at an information desk at a railway station that he had arrived at, and was attended to by a station clerk (CLK/clk). This interaction may be considered as a type of service encounter. The analysis focused on shifting participation frameworks (Goffman, 1981; Goodwin & Goodwin, 1986; Goodwin 2007a, 2007b) between these two main participants, as well as considering other potential participants within the accessible physical space. In this study, the transcription system was further enhanced to capture multimodal practices in detail, based on Mondada (2007).

```

1      # (0.5)
2      RES:  #1 (0)kay
          resl ++ (flitting hand gesture towards KOT)
          fig# #2
3      kotG ..*,...-> ((glances at RES))
          resl ++ (supine hand gesture towards KOT)
          fig# #3 #4 #5 #6
4      KOT:  >Right<#er: so: 'what's the best (.) way: the 'cheapest way:
          kotC *****
          fig# #7
5      to: (0.4) use the transportation uh: here
          like bus or: (0.5) best *'t'icket#.
6      kotBH ***** *-> ((both hands open towards CLK))
          fig# #8
7      (1)
8      CLK:  d'best*way: is to fuse your Oyster: "which is"=
          kotBH ***** * ((Closes fingers & thumbs on both hands))
          fig# #9
9      KOT:  =)Oyster,
10     (0.3)
11     CLK:  Oyster car:d
12     KOT:  [uhuh ]
13     CLK:  [If you] use tha:t

```

Figure 5. “Excerpt 1”

“Excerpt 1” (Figure 5), from the very beginning of the video recording, shows how the hesitant start (lines 1-4) develops quickly into fluent turn-taking

with repair of the understanding of “Oyster” (Oyster Card, similar to the “Suica” card in the Kanto area of Japan). “Excerpt 3” (Figure 6) shows how Kōtarō takes over the management of conversational topic (lines 95-96) after an episode of the clerk's helpful but unsolicited narrative of Oyster Card procedures.

```

85     CLK:  !>So what you do is you can< gi- (0.3f)
          fig# #13 #14
86     give in your- or- they#give you back (.) all your change
          fig# #15
87     KOT:  Ah::[ok,ay: ]
          [of money:]
88     CLK:  [of money:]
89     KOT:  to:k,ay
90     CLK:  when you return your card
91     KOT:  uhun
92     CLK:  >You don't need to take your card a lot of (waffle) #going back
          fig# #16
93     KOT:  okay: okay: thank you. #[An-]
94     CLK:  #[You] rget your money ,back.
          fig# #17
95     KOT:  >Yeah? (.) Alright #(.). Thank you rthat's ,ni#ce<
          fig# #18 #19
96     An:d um#(0.4) are rthere some: # (0.4) um: >kind of<
          fig# #20 #21
97     (.) #to:ck;or:s (0.4) um in Kings Cross Station?

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Figure 6. “Excerpt 3”

(3) Concluding remarks: The fine-grained analyses of the collected data suggests that managing intersubjectivity through repair, turn-taking and other interactional practices, and the need to engage with interlocutors through a variety of modes and methods is vital to the establishment and successful maintenance of the co-constructed nature of real-life communication. The findings point repeatedly to the importance of building EFL learners' awareness that communication is not a game of perfectly formed and clearly framed stand-alone utterances that are commonly represented in textbook model dialogues. Real world communication relies on the cooperative efforts of interactional participants to navigate the imperfections of talk-in-interaction over time. Failure to communicate on first attempt is the norm. Given this, future teaching resources should include elements that build awareness of this reality, and support the development of skills and strategies to recognize and address problem sources when they arise. Finally, the researchers would like to express their sincere gratitude to JSPS for this unique opportunity to pursue this project, and intend to continue to publish papers based on this data in both English and Japanese.

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## 5. 主な発表論文等

(研究代表者、研究分担者及び連携研究者には下線)

[雑誌論文] (計3件)

- ① Brown, I. B. & Elderton, S. (2017b / in press). A conversation analysis of an overseas visitor's extended service interaction in an English environment: Focusing on shifting participation frameworks. *Bulletin of Joetsu University of Education*, 37(1), (9 pages). (Not peer-reviewed)
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[図書] (計0件)

[産業財産権]

○出願状況 (計0件)

○取得状況 (計0件)

## 6. 研究組織

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