

The Outside Within:
National Language and Identity
in Japanese Contemporary Discourse on *Gairaigo*

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How could I bear this outsider inside me? This outsider that I was for myself? How could I live without seeing him? Without knowing him? How could I remain forever doomed to carrying him with me, inside me, visible to others and beyond my vision?

(Luigi Pirandello, One, No One and Hundred Thousand)

Abstract

This thesis is concerned with the relation between the notion of national language and identity, in particular the manner in which a shared sense of national belonging is expressed and reproduced through the display of public attitudes towards foreign loanwords in society. Employing the case study of contemporary Japan, this research seeks to uncover the process by which a national language is conceived of as a symbol of national identity that requires the exclusion of certain loanwords from the perceptual framework of this national language. To this end, contemporary Japanese discourse on language has been scrutinised, drawing on nationwide newspaper entries published between 1991 and 2010 on the subject of foreign loanwords known as '*gairaigo*' in Japanese. Through this analysis, the thesis argues that the fierce debate on the use of loanwords can be understood as a particular manifestation of the ongoing (re-)negotiation of Japanese national identity. On the whole, criticism and praise of the use of loanwords are found to be grounded upon a desire to establish specific understandings of Japaneseness in reference to the otherness symbolised by loanwords. Both parties in the debate are, therefore, highly reliant upon notions of national consciousness, challenging the common view that debates over the use of foreignisms are merely that of an opposition between nationalists who argue for the purity of language and internationalists who argue against such normative boundaries in language. In this context, it is argued that loanwords represent a foreignness, or otherness, felt within a society that constructs an 'internal other', or 'outside within', to a Japanese 'self', the identity of which is neither autonomous nor clearly delineated.

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Glossary of Key Japanese Terms

Key Terms	Description
<i>Gaikokugo</i> 外国語	Foreign languages or foreign words (literally ‘foreign country’ [gaikoku] + ‘language’ or ‘word’ [go]).
<i>Gairaigo</i> 外来語	(Recent) Foreign loanwords mainly derived from Western words (literally ‘outside’ [gai] + ‘come’ [rai] + ‘language’ or ‘word’ [go]). Written in <i>katakana</i> in modern Japanese.
<i>Hiragana</i> ひらがな	The cursive phonetic syllabary used in Japanese. Produced in Japan by simplifying the shape of Chinese characters.
<i>Kanbun</i> 漢文	Chinese studies or studies on Chinese classics.
<i>Kango</i> 漢語	Sino-Japanese loans used in Japanese. Usually written in <i>kanji</i> .
<i>Kanji</i> 漢字	Chinese characters used in Japanese.
<i>Katakana</i> カタカナ	The angular syllabary used in Japanese. Produced in Japan by simplifying the shape of Chinese characters.
<i>Katakanago</i> カタカナ語	Foreign (mainly Western) loanwords written in <i>katakana</i> . The term is often used interchangeably with <i>gairaigo</i> (literally ‘ <i>katakana</i> ’ + ‘language’ or ‘word’ [go]).
<i>Kokugo</i> 国語	The Japanese language or the national language of Japan (literally ‘country’ [koku] + ‘word’ or ‘language’ [go]). The term was first

	coined by Ueda Kazutoshi in 1895. It denotes the Japanese language learned and spoken by the Japanese. Therefore, the Japanese taught to Japanese students in school is called <i>kokugo</i> .
<i>Kotodama</i> 言霊	The spirit of language (literally ‘language’ or ‘word’ [<i>koto</i>] + ‘spirit’ or ‘soul’ [<i>tama (dama)</i>]). It is a myth based on ancient Japanese rituals in which the Japanese language was believed to have a spiritual power.
<i>Nihon</i> 日本	The Japanese term to refer to Japan. The term is also read as ‘ <i>nippon</i> ’. The term <i>nippon</i> is sometimes employed to emphasise a nationalistic sentiment compared to the more neutral term <i>nihon</i> , while in some cases, <i>nippon</i> is employed simply for phonetic reasons.
<i>Nihongo</i> 日本語	The Japanese language (literally ‘Japan’ [<i>nihon</i>] + ‘language’ or ‘word’ [<i>go</i>]). It denotes the Japanese language learned and spoken by non-Japanese people.
<i>Nihonjin</i> 日本人	The Japanese term to refer to the Japanese (literally ‘Japan’ [<i>nihon</i>] + ‘person’ or ‘people’ [<i>jin</i>]).
<i>Nihonjinron</i> 日本人論	The theories of being Japanese (literally ‘Japan’ [<i>nihon</i>] + ‘person’ or ‘people’ [<i>jin</i>] + ‘theory’ [<i>ron</i>]). A group of scholarly and popular texts that stress “unique qualities of Japanese culture, Japanese society, and Japanese people” (Befu 2001:4). Critical studies on <i>nihonjinron</i> include Befu (2001), Dale (1986), and Sugimoto (2003).
<i>Tategaki</i>	The vertical writing style to write Japanese. It literally means vertical writing (‘vertical’ [<i>tate</i>] + ‘writing’ [<i>kaki (gaki)</i>]). It is

縦書き	contrasted to <i>yokogaki</i> [horizontal writing].
<i>Yamato</i> 大和	The ancient name for Japan that was already in use by the eighth century. <i>Yamatokotoba</i> [Japanese native vocabulary] derives from this term.
<i>Yokomoji</i> (<i>Yokogaki</i>) 横文字 (横書き)	Foreign languages or Western languages. It literally means horizontal letters (‘horizontal’ [<i>yoko</i>] + ‘letters’ [<i>moji</i>])’ or horizontal writing (‘horizontal’ [<i>yoko</i>] + ‘writing’ [<i>kaki (gaki)</i>]). Although the term <i>yokogaki</i> can be used for the horizontal writing style used for Japanese, both <i>yokomoji</i> and <i>yokogaki</i> are often used as synonyms for Western languages or Western (loan)words.
<i>Wago</i> (<i>Yamatokotoba</i>) 和語 (大和言葉)	The Japanese native vocabulary. Usually written in <i>hiragana</i> or a combination of <i>kanji</i> and <i>hiragana</i> .
<i>Wasei eigo</i> 和製英語	Japanese-made English, words coined in Japan using English components.
<i>Wasei kango</i> (<i>Shinkango</i>) 和製漢語 (新漢語)	Japanese-made <i>kango</i> (Sino-Japanese), words coined in Japan using Sino-Japanese components at the time of modernisation (mainly from the late Edo period to early Meiji period).

NB: Key Japanese terms are Romanised and kept in original with an English translation in square brackets when necessary. Japanese names are cited in the Japanese order, the last name first.

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Chapter 1: Introduction

1.1 Western loanwords and Japan today

In summer 2014, an eleven-year-old girl sent the following letter (extract) to the *Asahi Shimbun* newspaper.

(1) According to a teacher at my preparatory school, children nowadays are almost never good at Japanese ‘native words’ [yamatokotoba] but they are good at Western loanwords [gairaigo]. Apparently, it is very difficult for young people to use correct Japanese [nihongo]. The reason is clear. There is no way for young people to use correct Japanese [nihongo] if adults cannot do it. I would like to ask one thing to grown-ups. Please retrieve the splendid and beautiful Japanese language [nihongo] of our country.
(11 year-old elementary school student, Asahi, 19 July 2014)

(1) 私が通う塾の先生の話では、今の子は「やまとことば」は全くといっていいほどできないが、外来語は得意だという。正しい日本語を使うのは、若い人にとって、とても難しいことらしい。理由は明確である。大人が正しい日本語を使えないのに、若い世代が使えるはずがない。私は大人たちに一言申し上げたい。我が国のすばらしい、美しい日本語を取り戻して下さい。

While readers’ letters in newspapers expressing similar ideas have been commonplace, this particular one was somewhat sensational, as the author was an elementary school student. Less than a week later, the following letter was published as a response to the above letter from a university lecturer who teaches English conversation and is in total agreement with what the elementary school student wrote.

(2) I was happy to read the letter calling for the use of beautiful Japanese [*nihongo*] and I was even more impressed to know that an elementary school student wrote the letter. The opinion expressed in the letter has encouraged me to share my concerns about the heavy use of English. (...) I also cannot help myself lamenting the future of Japanese [*nihongo*]. (65 year-old part-time university lecturer, Asahi, 25 July 2014)

(2) 美しい日本語を望む投稿をうれしく読み、小学生が書いたと知り、更に感動を覚えた。この意見に触発されて、英語多用に対する違和感を述べたい。
(...) 私も日本語の将来を憂えずにられない。

These letters illustrate persistent concerns over the use of Western loanwords in Japanese that are shared across generations. The use of loanwords, or *gairaigo* in Japanese, has indeed been one of the most prevalent issues in public discussions over language in Japan for the past few decades. At the national level, in 1997, then Minister of Welfare Koizumi Jun'ichirô reorganised the Terminology Rectification Committee [*Yôgo Tekiseika Iinkai*] that he had established in 1989, and instructed those who work in the Ministry to avoid *gairaigo* in official documents as much as possible. The words to be avoided included *purojekutchîmu* [project team], *forôappu* [follow up], *gaidorain* [guideline], *manyuaru* [manual], *nîzu* [needs] as well as *konseputo* [concept]. Five years later, in 2002, Koizumi, who was by that time the Prime Minister, underlined that *gairaigo* used in official documents were difficult for lay people to understand, by questioning “would these words be understood in the town assembly?”¹ In response to this, the *Gairaigo* Committee was established within the National Institute for Japanese Language and Linguistics (*Kokuritsu Kokugo Kenkyûjo*, referred to as NINJAL

¹ Asahi, 26 December 2002 (<http://database.asahi.com/library2e/main/start.php>)

thereinafter) in the same year to compile a list of words to replace *gairaigo*² based on the opinion surveys conducted regarding the use of *gairaigo*. Even though the surveys were conducted as part of the NINJAL's regular investigation into the use of the Japanese language, the media reporting on the establishment of the *Gairaigo* Committee and these surveys further fuelled the public interest in the discussion on *gairaigo* in general. The frequent debates on *gairaigo* have recently been accompanied by mounting interest in the Japanese language, or *nihongo* in Japanese, itself and the years since 2000 have often characterised as evidencing an unprecedented *nihongo* boom. Such intensity with which *gairaigo* and *nihongo* are presently discussed within contemporary Japan demands an account of the underlying reasons for such a concern. It is to this question that this thesis will seek to bring an answer through a detailed analysis of recent social discourse on this issue.

1.2 The *gairaigo* controversy

The term *gairaigo* [外来語] literally means ‘words that come from outside’ and refers mainly to words of Western origin. The term also covers some recent loans of non-Western origin, while Sino-Japanese loans are generally excluded. The first use of Western loanwords in Japan dates back at least to the sixteenth century. The Portuguese arrived in Japan in 1543 and some Portuguese vocabulary entered Japanese. Portuguese loanwords that are still in use today include, *kappa* [< *capa*, raincoat], *tabako* [< *tabaco*,

² NINJAL conducted opinion surveys in 2003 and 2004 about the use of *gairaigo*, targeting 4,500 Japanese speakers in Japan above 15 years old. According to the survey result, 77.7 percent of the respondents replied in 2003 that they often or sometimes encountered a problem because of a *gairaigo* they did not understand. Furthermore, 89.5 percent of the respondents answered that they would like those *gairaigo* to be replaced by easier words in one or more field(s), such as the fields related to “politics and economics”, “medicine and welfare”, as well as “computer issues” (NINJAL 2006:14-16).

tobacco], *botan* [< *botão*, button], *pan* [< *pão*, bread], *karuta* [< *carta*, Japanese playing cards], and *konpêto* [< *confeito*, sugar candy]. Subsequently, some Dutch words entered Japanese through commercial relationship with Dutch tradesmen during the closure [*sakoku*] period from the early seventeenth to the late nineteenth century. Those loanwords include *dontaku* [< *zondag*, festival, holiday], *orugôru* [< *orgel*, music box], *garasu* [< *glas*, glass], and *gomu* [< *gom*, rubber]. After the opening of the country in 1853, a number of European words entered Japanese. Western loanwords that entered Japanese during this period include German, such as *karute* [< *Karte*, medical record], *gâze* [< *Gaze*, gauze], *enerugî* [< *Energie*, energy], French, such as *mêtoru* [< *mètre*, metre], *rittoru* [< *litre*, litre], and *pîman* [< *piment*, bell pepper], Italian, such as *sonata* [sonata], *opera* [opera], and *supagetti* [spaghetti], as well as Russian, such as *ikura* [< *икра*, salmon roe], and *wokka* [< *водка*, vodka]³. English words were also imported en masse such as *macchi* [< match], *hoteru* [hotel] and *têburu* [table] (Focseneanu 2010:3)⁴. With some interruption during the war period, English loanwords continued to increase thereafter. Today, more than 80 percent of *gairaigo* in use are of English origin (Ishino 1983:52). Thus, *gairaigo* entered Japanese at various moments in history and there is a great diversity within what is called *gairaigo* in terms of the degrees of assimilation and public recognition. It should be noted, however, that not all types of *gairaigo* are the actual subject of discussion when the use of *gairaigo* is debated. It suggests the need to examine what is represented and symbolised by the term ‘*gairaigo*’ in social discourse.

³ Sanseido Dual Dictionary (<http://daijirin.dual-d.net/extra/gairaigo.html>)

⁴ English-based *gairaigo* used in *The Autobiography of Yukichi Fukuzawa* (1899).

In terms of the lexical classification, *gairaigo* constitutes one of the three strata of the Japanese lexicon⁵, *wago*, also known as *yamatokotoba*, that refers to Japanese native vocabulary, *kango* that refers to Sino-Japanese, the Chinese characters, and *gairaigo*. Thus, as was mentioned above, *gairaigo* is in most cases distinguished from Sino-Japanese loans. It has been pointed out that there is a clear mental demarcation between *gairaigo* and the rest of the Japanese vocabulary, *wago* and *kango* (Loveday 1996:48). This suggests that *gairaigo* is largely seen as ‘foreign’ despite the fact that it constitutes an integral part of the Japanese lexical structure. This particular foreignness associated with *gairaigo* is one of the reasons for the fierceness of the controversy over the use of *gairaigo*.

Several explanations have been offered regarding this particular position of *gairaigo* in Japanese in comparison to Sino-Japanese loans. Firstly, in modern Japanese, written *gairaigo* are visually distinguished using *katakana*, the angular syllabary, whereas the rest of Japanese texts consist of *kanji*, Chinese characters, and *hiragana*, the cursive syllabary. The term *katakanago* [カタカナ語, words that are written in *katakana*] is therefore often used interchangeably with the term *gairaigo*. In this regard, Maher (2008:122) explains *kango* is “not strictly considered *gairaigo*” by pointing out that the concept of *gairaigo* is “heavily dependent upon how it occurs as a written item or written form”. Secondly, as has been suggested by Tomoda (1999:232), *kango* is seen as Japanese because a large proportion of *kango* are coined in Japan using Chinese-derived elements. Furthermore, as Park (1987:1-2) has suggested, *kango* is seen less foreign due to “their quantity and their remarkable integration into the Japanese language”. The presence of *kango* in Japanese is indeed significant. According to the

⁵ There is also the fourth stratum, *konshugo* [hybrid words], which refers to a combination of words from different categories, and whose component ratio is relatively small compared to the first three.

survey conducted by NINJAL in 1966, the component ratio of *kango* is 44.3 percent while that of *wago* is 38.8 percent and *gairaigo* 12.0 percent in the three largest Japanese newspapers (Asahi, Yomiuri, and Mainichi) (Ishiwata 1985:17). Finally, it has been argued that *gairaigo* are harder to understand than *kango*, especially for the older generations and those unfamiliar with foreign languages, and thus constitute an impediment to communication. The level of comprehension is particularly low for some new terms such as *ajenda* [agenda] and *âkaibu* [archive] for which the comprehension ratios are respectively of 4.7 percent and 8.0 percent.

However, while the above factors all contribute to make *gairaigo* stand out as foreign and fuel the controversy surrounding *gairaigo*, they do not necessarily apply to all cases. First of all, some of older and well-assimilated loanwords are sometimes written in *hiragana* or even *kanji* and thus they are not always recognised as *gairaigo* by the general public. For example, the loanword from Portuguese, *tabako* [< *tabaco*, tobacco] is often written in *hiragana* or *kanji* meaning ‘smoking grass’ [煙草]. Similarly, the word *kappa* [< *capa*, raincoat] is written in *hiragana* or *kanji* meaning ‘fitting feather’ [合羽] (Vance 1987:3). Therefore, the visual differentiation does not apply to all *gairaigo*. Furthermore, the use of *katakana* can equally be seen as a sign of assimilation, rather than differentiation, of foreign words. As Toyama (1979:36) underlines, “as long as they are written in *katakana*, *gairaigo* are part of the Japanese language and evidently different from the original foreign words”. It should also be pointed out that words referred to as *gairaigo* are not always foreign in their origin. There are a large number of *gairaigo*, mainly compounds, which were coined in Japan using elements derived from English or other foreign languages. These terms are generally referred to as *wasei eigo* [Japanese-made English] but often included in or grouped together with

gairaigo. Examples of *wasei eigo* include *maikâ* [< ‘my car’, one’s own car], *naitâ* [< ‘nighter’, a night game] and *gasorin sutando* [< ‘gasoline stand’, petrol station]. Some *gairaigo* are also made by clipping the original words, such as *terebi* [< television], *pasokon* [< personal computer] and *sekuhara* [< sexual harassment]. It should also be noted that at the beginning of the Meiji period, many Western terms entered as loan translations using Sino-Japanese morphemes, such as *tetsugaku* [philosophy], *keizai* [economy], *kagaku* [science], and so on. These words are referred to as *shinkango* [new Sino-Japanese] or *wasei kango* [Japanese made Sino-Japanese], and generally not treated as *gairaigo* today despite its Western origin. This suggests that the etymological origin is not always the reason for categorising certain words as *gairaigo*. Finally, in terms of familiarity, not all *gairaigo* are characterised by similar levels of unfamiliarity with their meanings. According to a survey conducted by NINJAL, the percentage of *gairaigo* in magazines (from 90 magazines sampled in 1956 and 70 magazines in 1994) increased from 9.8 percent in 1956 to 34.8 percent in 1994 (Jinnouchi 2007:30) and is believed to have increased further today. The presence of *gairaigo* is so widespread that some well-assimilated *gairaigo*, such as *terebi* [television (abbreviated)] or *rajio* [radio] are used even in the debates over the use of *gairaigo*, regardless of the positions taken by participants. There must therefore be other factors than those commonly invoked to account for the perceived foreignness of *gairaigo* and the fierce debates over their uses that ensue.

1.3 Research questions and thesis

Thus, the contemporary *gairaigo* controversy begs a number of questions regarding language in Japan. The participants in such discussions, including the authors of the newspaper extracts introduced at the beginning of this chapter, often question whether the use of ‘*gairaigo*’ is corrupting or enriching ‘beautiful’ and ‘correct’ ‘*nihongo*’. However, how are these notions, ‘*gairaigo*’, ‘beauty’, ‘correctness’, and ‘*nihongo*’ defined when the use of *gairaigo* is debated? ‘Japanese’ is after all, as Maher (1995:112) has argued, not “a strictly-defined linguistically bounded object”. Whenever these notions are discussed, they become subject to individual and societal value judgements informed by the various narratives and images associated with them. Language is a carrier of numerous values and a symbol of one’s individual and collective identity as much as it is a tool for communication. On the individual level, it is discussed through the concept of mother tongue while on the societal level, it is discussed through the concept of national or regional language. The two concepts are closely intertwined and both constitute an integral part of the question on language and identity. The fundamental question then becomes: why has this discussion been so active? Faced with such concerns over *gairaigo* and *nihongo*, it is necessary to deconstruct the key notions repeatedly used in those debates in order to reveal how the Japanese language is conceptualised in contemporary Japan.

The present thesis will answer the above questions from the sociolinguistic and metalinguistic points of view. In doing so, a particular focus will be placed on the relation between language and identity. In contemporary Japan, rapid changes in both the internal and external social environments have fuelled once more the long-held

aspiration for national identity and self-confidence. There is a close link between the resurgence of this identity question and the animated debates on *nihongo*, which is the key to understanding the symbolic function of *gairaigo* in public media. Recurrent metaphors and wording found in newspaper entries indicate that *gairaigo* is discussed as a symbol of foreignness or otherness felt within the Japanese language and society, while the notion of *nihongo* is viewed as a symbol of the Japaneseness, undefined yet much sought after.

It is a curious phenomenon that the notion of *gairaigo* has become a symbol of foreignness given that, although most of them do have foreign etymological origins, *gairaigo* are part of the Japanese language used in a Japanese context. In order to provide an explanation for this phenomenon, it is important to keep in mind that the discussion is not always based on the actual use of *gairaigo* but more often on an idealised notion of language. Thus, the issue has to be examined from a wider perspective with reference to the national identity. As is the case with most countries, Japanese identity has historically been largely constituted through its relation to the external world. Facing the outer world, the myth of national continuity and homogeneity has been carefully invented. However, in recent years such beliefs in Japanese singularity have been losing ground because of the growing diversity both inside and outside of the country in the midst of rapid internationalisation and globalisation. This has led to two consequent outcomes. Firstly, as has recurrently been the case in Japanese history, be it the time of rapid modernisation in the Meiji period or of democratisation in the post-war period, such a social transformation leads to a questioning of national identity that fuels concomitant debates on the national language. Secondly, as the Japanese society itself is now a more diverse community, national

identity in contemporary Japan has become a more ‘introverted’ question. In other words, insiders and outsiders have been reinvented ‘within’ Japan in order to establish a more coherent vision of Japaneseness.

As part of such an introspective negotiation of national identity, Gottlieb (2006) points to the recent discriminatory discourse against minority populations in Japan that are holders of the Japanese nationality. According to her, the discourse against minority populations is constructed by participants in such discussions so as to bolster their visions of the Japanese [*nihonjin*], while asserting their own ideas about Japaneseness through the contrasting images associated to the minority populations that represent otherness within Japan. She thus refers to the role of the minority populations in contemporary Japan as that of ‘outsiders within’. The fabrication of such ‘outsiders’ is a universal process in reinscribing communal identities. As Cohen (1985:58) argues, symbolic communal boundaries, including national ones, are drawn in relation to others. These outsiders thus strengthen the communal identity as a ‘significant other’ (*ibid.*:115). This applies to other discourses motivated by the question of collective identity, including those on the national language. Just as the minority populations in contemporary Japan support the symbolic contrapuntal identification of the idealised notion of the Japanese as ‘outsiders within’, certain internal linguistic elements can be seen to function as the ‘outside within’ and constitute part of the process by which the symbolic identity of the Japanese language is constructed.

The present research will thus draw an analogy between the treatment of minority populations and foreign loanwords in terms of the contemporary discourse on national identity, focusing on the symbolic implication of the notion of *gairaigo*. Although

gairaigo exists within the Japanese language, its notion is always treated in public discourse as separate entity external to the notion of *nihongo*. Whether the use of *gairaigo* is criticised or hailed, such arguments invariably rest upon a dichotomy between the notion of *nihongo* and the notion of *gairaigo* as its antithesis. This suggests that *gairaigo* in the public discourse represents an ‘other’ counterposed to the ‘self’ of Japanese identity. Thus, the qualities associated with *gairaigo* represent the idealised vision of Japan for each participant, albeit that those qualities may differ depending on the individual attitudes towards the issue. In this context, each argument in the *gairaigo* controversy can be understood as participating in the construction of the ‘outside within’.

In order to substantiate the above argument, the present thesis will carry out an extensive empirical study of the newspaper discourse on the use of *gairaigo*. As has been pointed out by Fairclough (1989, 1995), the news media lead individuals to not only virtually experience the same event but also share a certain perspective on what is reported, as influential media create ‘shared common sense’ through their discourse. Such a perspective is often embedded in certain expressions and communicated implicitly. The recurrent words are eloquent indicators of such implicit messages shared and taken for granted. In particular, a close attention will be paid to metaphorical expressions and words of categorisation (synonym and antonym, association and contrast), as they are believed to most clearly reveal mental mapping of the object being discussed. In order to identify the embedded notions of how *gairaigo* has been impacting *nihongo*, twelve most recurrent expressions (eight from negative narratives and four from positive narratives) used to describe the relation between *gairaigo* and *nihongo* will be examined with sample extracts of newspaper entries. Although

strikingly different images of *gairaigo* and *nihongo* are depicted depending on the position taken regarding the use of *gairaigo*, the purpose of the study is not only to compare the two types of argument and to point to the differences but rather to unveil the common discourse employed in both negative and positive views on *gairaigo* and to identify the fundamental motivation of the debates. The recurrent metaphorical expressions and words of categorisation reveal that *nihongo* and *gairaigo* are assigned to separate mental categories in both positive and negative narratives, even though the types of relationship between *gairaigo* and *nihongo* can be strikingly different depending on the position taken in the debates.

The contrasting opinions about the use of *gairaigo* have been so far explained in terms of ‘differences’ in terms of various categorisations, such as gender, age groups, educational levels, social classes, professional types, political orientations and so on. The analysis in the present research will instead focus on the common viewpoint shared in both types of argument in order to argue that the more essential contrast in the debates exists not between the opinions for and against the *gairaigo*, but between the notion of *nihongo* and the notion of *gairaigo*, whether *gairaigo* is described as something harmful or something beneficial for *nihongo*. Furthermore, in both types of argument, *gairaigo* symbolises the otherness felt within the Japanese language that constitutes part of the reinscribed Japanese national identity today.

Gairaigo constitutes one of the three strata of the Japanese lexicon and thus part of Japanese. However, in the newspaper discussions on the use of *gairaigo* there is a persistent psychological demarcation between *gairaigo* and *nihongo*, whether the use of *gairaigo* is criticised or approved. This suggests that the notion of *gairaigo* has been

used as a symbolic term to express a particular otherness, rather than as the name of a lexical category. The present thesis will thus conclude that the *gairaigo* controversy is motivated by the aspiration to assert ideal visions of Japanese characteristics, or ‘Japaneseness’, by establishing the image of *gairaigo* as the counterpoint to the ‘ideal’ Japanese language. The perceptual contrast between *nihongo* and *gairaigo* thus corresponds to a distinction between ‘self’ and ‘other’, thereby constituting *gairaigo* as an ‘internal other’ or ‘outside within’.

1.4 Thesis outline

In order to logically prove the above arguments, the present thesis will develop as follows:

Chapter 2 will introduce the existing literature on the subject of *gairaigo*. There have been a wide range of linguistic studies related to loanwords in Japan and they will be ordered according to three different levels of formal linguistics, sociolinguistics and metalinguistics. As the present thesis is mainly concerned with the relation between language and identity, sociolinguistic and metalinguistic studies on *gairaigo* will be more closely reviewed. Many scholars have pointed to the overwhelmingly negative attitudes towards *gairaigo*, explaining the controversy through differences between the two opposing groups. This thesis will fill a gap in the literature by adding an extensive textual analysis of the actual discussion on *gairaigo* found in newspaper entries, shedding light not only on the contrasting narratives built around the phenomenon but

also on the commonly held view of the relationship between *nihongo* and *gairaigo* in terms of the symbolic associations with each concept.

Chapter 3 will define the conceptual and analytical framework of the present research. Even though the main focus will be on contemporary Japan, the thesis will deal with the universal intertwinement between shared language and collective identity, particularly with regard to the role of national language in the negotiation of national identity. The role of a national language needs to be understood within a social and collective framework and thus the analysis of public discourse is essential, while the investigation of the debates will eventually lead to more a personal question over what is understood as *nihongo* by each individual. This chapter will then argue in support of a textual analysis of newspaper debates on the use of *gairaigo* in the period between 1991 and 2010. In the case of Japan, one of the language-related discussions that reveals how national language is conceptualised today is the *gairaigo* controversy. The period around 1990 marks a turning point in terms of Japanese identity due to various changes occurring both inside and outside the country. Furthermore, with the public credibility attached to them and their large readership, newspapers have been one of the most active arenas for the *gairaigo* controversy and thus offer ideal material for the analysis. In the conduct of the textual analysis, a particular focus will be placed on recurrent vocabulary and expressions as they often reveal the symbolic meanings hidden between the lines. The chapter will affirm the universality of the issue by establishing a widely applicable conceptual and analytical framework that avoids lapsing into regional or national centrism on the issue.

Based on the universality of the debates between language and identity, Chapter 4 will examine the development of the conception of *nihongo* in the recent history of Japan in order to unearth how the notion of *gairaigo* entered the discourse on *nihongo*. It will be underlined that the idea of a national language has existed in Japan at least since the beginning of the Meiji period when an official project to standardise language was initiated. Since then, language-related debates in Japan, whether over the script reform, the adoption of English as the official language, or wartime eschewing of words from enemy countries, have always had as their central focus the relationship between the Japanese language and the external influences felt upon it, which remains the fundamental structure of the *gairaigo* controversy today. Therefore, while the views on external influences have changed over history, it is evident that the current discussion on *gairaigo* rests on a dualistic conceptual structure which pits *nihongo* against external influences, today represented by *gairaigo*.

Subsequently, Chapter 5 will analyse the structure of the *gairaigo* discourse based on the aforementioned dualistic framework. As a result of the empirical observation of newspaper extracts, two striking features in the *gairaigo* discussions will be articulated. On one hand, there are two types of narratives developed either to criticise or support the use of *gairaigo* using various recurrent expressions such as ‘the inundation by *gairaigo*’ or ‘the absorption of *gairaigo*’. However, it will also be underlined that both positive and negative views on *gairaigo* draw a distinct line between *gairaigo* and *nihongo*, which is evident in expressions such as ‘*gairaigo* should be replaced by *nihongo*’ or ‘*gairaigo* should be used when there is no appropriate word in *nihongo*’. It is thus clear that the binary relationship between *nihongo* and *gairaigo*, and by

extension that of Japan and the West that are projected onto it, has been embedded in the public social discourses prevalent in contemporary Japan.

In order to substantiate the findings of the analysis discussed, Chapter 6 will provide a large number of sample extracts from the newspaper entries accompanied by a detailed examination. For the purpose of unearthing the particular relationship depicted between *nihongo* and *gairaigo* and revealing those images associated or contrasted to each notion, recurrent expressions and wording will be underlined and analysed in each extract. It will finally be argued that the *gairaigo* controversy is a discussion of Japanese national identity in disguise, in which *gairaigo* is debated as the symbolic counterpoint to *nihongo* as well as Japan, thereby bolstering notions of ‘self’ and ‘other’.

Based on the newspaper analysis, Chapter 7 will further discuss the symbolic implication of the *gairaigo* debate, examining the contrasts and associations used in the arguments. It will be argued that the examination of the contemporary Japanese case will provide valuable insight into other similar cases of linguistic purism. In order to substantiate the universality of the issue, the case of contemporary France will be examined using newspaper entries on the subject of the use of English loanwords, also known as *franglais*. Even though there are differences in the narratives based on the specificities of historical backgrounds, the dichotomous view between the national language and external influence is similarly delineated in the debates over *franglais*, as has been previously done with *gairaigo*.

Finally, Chapter 8 will discuss how this dichotomous view on the national language relates to the wider cultural and national identity. For that purpose, the chapter will introduce a study on the stereotyping of minority populations in contemporary Japan. These minority populations are perceived as the symbol of otherness, although they all are the holders of Japanese nationality, and through the exclusion the myth of Japanese homogeneity and harmony is constructed. Such an ‘internal other’ was referred to as ‘outsiders within’ by Gottlieb (2006). They are believed to play a particularly important role in shaping national identity in the contemporary era in which internal diversity is rapidly growing. Relating the general issue of minority populations to the *gairaigo* debate, the discourse on *nihongo* and *gairaigo* will be revisited in order to argue that in contemporary Japan *gairaigo* plays the role of an ‘other’ that exists within the Japanese language, accounting for the particular intensity of the present *gairaigo* controversy.

To date, the majority of the sociolinguistic research on the attitude towards the use of *gairaigo* has been conducted through surveys and the analysis of the data thereby obtained. The present thesis will approach the debates on the use of *gairaigo* as a social phenomenon that reflects the particular Japanese conception of language. While the use of *gairaigo* is a controversial issue between those who view the phenomenon as essentially undesirable and those who view it as broadly desirable, the analysis will include both differences and commonalities in their views, using actual newspaper discussions. This extensive textual analysis will make a unique contribution to the general field of sociolinguistics by contributing an empirical study to considerations of linguistic purism, as well as to the field of Japanese studies by offering a case study of veiled negotiations of Japanese identity.

Chapter 2: A Review of Literature on *Gairaigo*

2.1 Introduction

This chapter will locate the main focus and argument of this thesis in relation to the existing literature on the subject of foreign loanwords, especially those from Western languages, used in Japanese by introducing three levels of approaches of formal linguistic, sociolinguistic and meta-linguistic to issues surrounding the use of loanwords in contemporary Japan. Studies on loanwords have been summarised and classified by various scholars including Tohsaku (1978), Hida (1981), Sanada and Shibata (1982), Sanada (1988, 1994, 2003), Sanada and Toritani (2002), and Ishiwata (1985, 2001), NINJAL (1990), as well as Jinnouchi (2007).

Ishiwata (2001) offers a comprehensive two-tier classification of *gairaigo* studies: formal linguistic and sociolinguistic. Based on Ishiwata's classification, Jinnouchi (2007) adds another level of analysis that focuses broadly on the cultural and ideological, and thus metalinguistic, roles of *gairaigo* to view studies on *gairaigo* at three levels. This chapter will adopt this three-tier classification for the reason that this classification is relatively new, reflecting the latest trend in *gairaigo* studies. It is also believed that this classification model corresponds most closely to how the present research treats different perspectives on vocabulary borrowing, even though the three approaches are closely interrelated in many ways.

The first part of this chapter (2.2) will briefly introduce studies at the formal linguistic level that analyse the structure in which words of foreign origin are nativised in Japanese as well as the linguistic characteristics of *gairaigo*. Studies at this level are carried out for example through the analysis of the etymology and process of

assimilation of Western loanwords used in Japanese. This is the most conventional method in this field and, according to Jinnouchi (2007:18), this was the main method of *gairaigo* studies in the first half of the twentieth century, from the Taisho period to the Second World War, in which the use of *gairaigo* was still regarded as a novelty. Early scholars in this field include Arakawa Sôbê (1898-1995) as well as Yamada Yoshio (1873-1958).

The second part of this chapter (2.3) will review studies at the sociolinguistic level that examine the effects of the use of *gairaigo* in various domains in society. This level of analysis includes analyses of *gairaigo* use in specific domains such as advertisement, pop song lyrics, magazines and newspapers, as well as public attitudes towards the use of *gairaigo*. Jinnouchi (2007:18) points out that this type of study has become more common in the post-war period, particularly from the end of the twentieth century to the beginning of the twenty-first century in which the use of *gairaigo* rapidly increased and gathered more public interest. With regard to the heated debates over the use of language, some studies conducted by scholars such as Ishino (1983), Ishiwata (1985) and Loveday (1996) among others, attempt to offer explanations for various factors that influence the attitude towards *gairaigo* such as age, occupational type, educational level, and gender. While their explanations of the controversy offer valid analyses, the present research will develop the explanation to a conceptual level with an extensive empirical study by focusing on commonalities in both negative and positive narratives towards *gairaigo*, thereby incorporating the third level analysis.

The third part of this chapter (2.4) will review studies at the ideological level that investigate the implications of the use of *gairaigo* in a wider social context in which

linguistic issues are linked to non-linguistic issues such as cultural and national identity. Jinnouchi (2007) describes such studies as relating the issue of *gairaigo* to the Japanese view on language, culture, and ethnicity, as well as providing historical analyses of the Japanese attitude towards the external world. Analysis at this level often deals with *gairaigo* as a symbol rather than specific vocabulary and attempts to explain the *gairaigo* controversy in terms of culture-wide particularities rather than the diverse socioeconomic profiles of respondents. Studies at this level include those of Ishino (1983), Ishiwata (1985), Loveday (1996), Gottlieb (1995, 2012), Carroll (2001a), Stanlaw (2005), and Jinnouchi (2007). These studies are often combined with analyses carried out at other level(s).

The last part of this chapter (2.5) will show how the present research adopts in the first instance the second level analysis by looking at different images attached to *gairaigo* through the examination of references to it in the public discourse after which the focus shifts to the third level analysis by shedding light on the particular foreignness associated with *gairaigo* and how it is connected to a broader image of Japan and Japanese culture. Finally, this chapter will show that the present research can make a unique contribution by combining the empirical data provided by newspaper debates with theoretical discussion on linguistic purism and Japanese national identity. The analysis will also be conducted with an original focus by shedding light on perceptual commonalities, rather than differences, between negative and positive views on *gairaigo*.

2.2 The first level analysis: Linguistic characteristics of *gairaigo*

Linguistic characteristics of *gairaigo* have long attracted academic interest and research in this field covers a vast area of studies, including the etymology of loanwords, the history of borrowing, lexicographic analysis of the loanword use, as well as the nativisation of loanwords. In this section, only some of the main works will be reviewed since they are not directly related to the central focus of the present research. More detailed review of linguistic studies of *gairaigo* has been summarised for example by Ishiwata (2001).

2.2.1 Etymological and historical studies

Some studies focus on the pre-modern intake of Western loanwords in Japan. Frellesvig (2010:403) observes that there are mainly three waves of intake of Western loanwords into the Japanese language: 1) pre-Meiji, 2) from Meiji to the end of World War II, and 3) from the end of the war. As was mentioned in Chapter 1, many of the first Western loanwords were taken from Portuguese and Dutch. Scholars of these early Western loanwords include Saito (1967) who studies early Dutch loanwords, Vos (1963) who examines the use of the influence of Dutch loanwords and grammatical structure on the Japanese language, as well as Koga (2000) who has compiled a dictionary of Nagasaki *gairaigo* with 1,520 Dutch loans. A historical overview has been provided by Umegaki (1963) and an etymological study has been conducted by Yoshizawa and Ishiwata (1979). It should be noted, however, that the term *gairaigo* was not used at the time of

borrowing of these early loanwords⁶. Academic research on *gairaigo* in the current sense can be traced back to the Meiji period with a much larger volume of Western loans than the preceding period, both in terms of loan translation and direct loans, although historical research has since been conducted on the older loanwords.

Since contact between Japan and Western languages has become more active and widespread, extensive studies on *gairaigo* have been conducted, along with those on other language contact phenomena such as the emergence of pidgin languages⁷. One of the earliest studies of *gairaigo* was conducted by a former English teacher Arakawa Sôbê, who pioneered studies on the use of words of English origin even during the wartime when the use of Western loanwords was eschewed⁸. Arakawa is known for his extensive collection of *gairaigo* examples and he penned *Nihongo to natta eigo* [English words that have become Japanese] as early as 1928 (published by Kenkyûsha in 1931) and *Gairaigogaku Josetsu: modango kenkyû* [An introduction to the study of loanwords: in modern Japanese] in 1932. Subsequently, in 1941, Arakawa published *Gairaigo Jiten* with over 60,000 entries, his first dictionary of *gairaigo* from Fuzambô, for which he was given the Okakura Yoshizaburô Award for outstanding scholarship in English studies. This dictionary was later developed into *Kadokawa Gairaigo Jiten*, one of the most prominent dictionaries of *gairaigo*. The majority of studies conducted by Arakawa were based on the vast collection of vocabulary items in use with their etymological roots and meaning.

⁶ The term *gairaigo* was first used by Ueda Kazutoshi in 1895 (Frellesvig 2010:404).

⁷ For studies of Japanese pidgins, see for example Daniels (1948) and Maher (2004).

⁸ See also Chapter 4.

Examining the variety among loanwords, Yamada (1940 in Ishino 1983:26-27) has organised Western words used in Japan into four categories according to the degree of assimilation and the level of harmonisation with the Japanese linguistic structure:

1. Pure foreign words [*gaikokugo*] with foreign pronunciation and meaning;
2. *Gairaigo* in a narrow sense that are of foreign origin but often used in Japanese and of which part of their pronunciation or form has been Japanised;
3. Borrowed words [*shakuyôgo*] that have lost their characteristics as foreign words and become part of the common language of the Japanese;
4. Naturalised words [*kikago*] that have been assimilated to the Japanese language and the foreign origin of which the majority of the Japanese are not aware of.

Thus the main concern of both Arakawa and Yamada was to compile and classify loanwords, according to their meanings and the process through which foreign words are assimilated into the Japanese language.

2.2.2 Lexicographical studies

In the post-war period in which the wartime ban on Western loanwords was lifted, the number of Western loanwords increased sharply, mainly as direct loans replacing the trend of coining new words in the Sino-Japanese format with direct borrowing of Western words using *katakana*. As a result, lexicographical studies on the comparison between *kango* and *gairaigo* gained dominance. For example, Miyajima (1992, 1994) compares the number of *kango* and *gairaigo* among the words newly introduced in the respective Meiji and Taisho periods, pointing out that the growth rate of new *gairaigo*

has exceeded the growth rate of new *kango* in the Taisho period. Passin (1980:63) also points to a tendency according to which *kango* are being replaced by *gairaigo*, predicting that even core vocabulary items of English will be absorbed into Japanese⁹. Such a tendency has also been observed by a number of other scholars including Hashimoto (2010) who argues that the tendency of nominal abstract *gairaigo* to replace *kango* equivalents became particularly evident in newspapers from around 1977, as well as Kabashima (1981) who predicts that the number of *gairaigo* used as jargons in specific areas will increase by replacing *kango*. Similarly, Ishino (1983) and Inoue (2001) both observe the trend in which *kango* are being replaced by *gairaigo*. In terms of the characteristics of loanwords, Tomoda (1999:231) points to the recent change in the borrowing pattern according to which newly adopted loanwords tend to refer to abstract nouns while in the early twentieth century they were almost exclusively for new objects.

Another common claim made about loanwords in Japanese is that the Japanese language is relatively receptive to foreign loanwords. For example, Miller (1967:236-237) believes that “it would be difficult to find another language in the world - excepting perhaps English during the first few centuries after the Norman invasion – which has been as hospitable to loanwords as has Japanese”. Similarly, Ishiwata (1985:28-30) points out that Japanese and English have more loanwords than French, Chinese, Russian and many other languages. Thomas (1991:206) also argues that the Japanese language is one of the “counterexamples of languages which have not seriously attempted to resist Europeanisation” alongside Turkish and Persian. In addition to the historical intake, the number and the frequency of use of *gairaigo* is

⁹ Ishino (1983:57) questions this view, pointing out that it is impossible for basic vocabulary items such as be, have, can, will, of, at, for, a, the, some, and no to be adopted into Japanese as for that to happen the fundamental structure of Japanese would have to change.

rapidly increasing today. It can be said that loanwords have historically been an integral part of the Japanese language and the necessity for them seems to be growing. In this context, however, the public reaction in newspapers to the increase of *gairaigo* has been predominantly negative and protective about the use of *kango*. An explanation for this growing criticism of the use of *gairaigo* will be provided through this research.

2.2.3 Studies on nativisation of loanwords

Other linguistic characteristics of *gairaigo* have also been widely studied. Phonological studies have been conducted for example by Wenck (1966), Vance (1987, 2008), as well as Itô and Mester (2001). Wenck (1966) and Vance (1987) have studied the phonological characteristics of the four vocabulary groups in Japanese, *wago*, *kango*, *gairaigo*, as well as *gitaigo* and *giseigo* [mimetics], identifying some distinct phonological features of *gairaigo*. While pointing to some phonetic characteristics of *gairaigo*, Vance (1987:2-3) also admits that some of older European loanwords cannot be phonetically distinguished from native or Sino-Japanese morphemes, such as *kappa* [< *capa*, raincoat, Portuguese] and *karuta* [< *carta*, playing cards, Portuguese]. On the other hand, Itô and Mester (2001) argue that all vocabulary groups in Japanese follow basic Japanese phonological rules and thus *gairaigo* should be clearly distinguished from *gaikokugo*, foreign words that are not Japanised. Stanlaw (2005:73-82) similarly points to the fact that loanwords generally follow the morphological and syntactic rules of Japanese grammar through various processes such as truncation, acronyms, abbreviations, compounds, blends, and affixation. He also points out that the use of loanwords led to phonological innovation in Japanese through the use of *katakana*

(*ibid.*:83-99). Besides, Pierce (1971), Quackenbush (1974), Neustupny (1978), Shibatani (1990), Tsujimura (2007), and Otaka (2009) also discuss phonological changes that happen to certain loanwords when they are nativised in Japanese.

Nativisation of loanwords has been observed not only in the phonological domain but also in many other linguistic aspects. Ishiwata (1985:128-37) identifies five types of linguistic change that a word of a foreign origin goes through to be nativised: 1) phonological changes, 2) changes in word forms such as truncation, 3) grammatical changes, 4) creation of compound words, and 5) semantic changes. Other scholars including Morrow (1987), Park (1987) and Kay (1995), as well as Irwin (2011) study the process of orthographic, phonological, morphological, semantic and syntactic modifications to loanwords made when they are assimilated into Japanese.

Thus the existing studies show that the majority of *gairaigo* has been assimilated into Japanese in many ways and there are few linguistic criteria to distinguish *gairaigo* from the rest of Japanese vocabulary other than their etymological origin. This is why *gairaigo* are defined as words of foreign origin that have been nativised (Ishiwata 1985:65-6), socially approved (Ishino 1983:21), and kept distinct from *gaikokugo* that are foreign. At the same time, however, it is difficult to draw a clear boundary between *gairaigo* and *gaikokugo* because many of the loanwords are in the process of assimilation. Ishino (1983:11, 21) thus points out that in many cases the judgement on which vocabulary group a word belongs to is based on subjective perception because there is no written agreement on how far back the word's etymology should be traced and when *gaikokugo* is assimilated into Japanese and becomes *gairaigo*. Tomoda (1999:234) similarly states that “the distinction between a word which is foreign and

one which has become naturalised in the Japanese language is by no means clear and any criteria adopted must contain an element of subjectivity”. Frellesvig (2010:411-412) also notes that “it is today difficult to distinguish between integrated loanwords from English and occasional use of phonologically more or less adapted English words”, pointing out that “different speakers have different repertoires of integrated loanwords”. Following from such observations, the present research sheds light on the process by which such perceptual differentiation among different vocabulary groups takes place beyond strictly linguistic conditions. This begs a question of what other criteria may be used to define *gairaigo* or any other vocabulary type in public discussions on *gairaigo*, to which some possible hypotheses regarding this question will be suggested.

2.3 The second level analysis: attitudes toward *gairaigo*

As the number of *gairaigo* in use increased significantly in the post-war period, academic interest grew on the purposes and effects of the use of *gairaigo*. As a result, various sociolinguistic studies have been conducted focusing on the impacts of and attitudes towards the use of *gairaigo*. Such studies involve the linguistic advantage and disadvantage of using *gairaigo*, the examination of *gairaigo* used in specific domains, as well as analyses of statistical data and public survey results. This section reviews studies on personal, public and academic attitudes towards *gairaigo*, focusing on images and stereotypes attached to them. Many such studies attempt to offer some form of explanation of the ongoing debates and polemics surrounding the use of *gairaigo*. As

this thesis investigates perceptual images of *gairaigo* and the attitudes that originate in them, the present study is partly located at this level.

2.3.1. Personal attitudes towards *gairaigo*

Public attitudes toward *gairaigo* are influenced by personal and shared images of such vocabulary. In order to analyse differences in the personal images evoked by *gairaigo* and *wago* or *kango*, the Japanese national broadcasting association NHK (*Nippon Hôshô Kyôkai*) conducted a survey in 1979 targeting 3,600 respondents throughout the country. In the survey, the respondents were asked whether they prefer the use of *gairaigo* or *wago*, using four examples, *saji* and *supûn* [*wago* and *gairaigo* for ‘spoon’], *budôshu* and *wain* [*kango* and *gairaigo* for ‘wine’], *kaiten* and *ôpun* [*kango* and *gairaigo* for ‘opening (of a store)’], as well as *ubaguruma* and *bebîkâ* [*wago* and *gairaigo* for ‘baby carriage’]. The survey revealed that the younger the respondents, the more likely they are to prefer *gairaigo* words over *wago* or *kango* equivalents (Ishiwata 1985:59-60). Further examining the usage of the terms *saji* and *supûn*, Tsutsumi and Ishino (1980) also point out that as the age of the respondents goes down, the use of *supûn* (*gairaigo*) over *saji* (*wago*) increases. Based on this observation, Jinnouchi (1993) carried out another survey targeting fifty-four women from their 20s to 40s regarding the use of the terms *saji* and *supûn*. As a result of the survey, he concludes that there are three factors that influence whether the respondents use *saji* or *supûn* that are 1) the culinary environment (what sort of dish the spoon is used for), 2) the communicative environment (who the respondents are talking to), and 3) the local environment (where the respondents mention the spoon).

Following up on the above studies, Stanlaw discusses the symbolic aspect of English loanwords and argues that English used in Japanese plays the role of both public and private symbols (Stanlaw 2005:24). According to him, English in Japanese commercial messages plays the role of a public symbol by invoking a certain image shared by the general public. He further notes that the Japanese colour terms and colour terms borrowed from English play mutually exclusive roles (Stanlaw 1997, 2005). He asserts that English terms play the role of a private symbol by providing the space for creativity and innovation within which Japanese people create new vocabulary items such as *rôzu paapuru* [rose purple], *hotto burû* [hot blue], *howaito gurê* [white grey] and so on (Stanlaw 2005:26). Similarly, he argues that English loanwords used in Japanese pop song lyrics are used to present both personal feelings and public images (*ibid.*:28). On these issues, Stanlaw (*ibid.*:36-37) points to the history of Japan in which “foreign elements were rapidly incorporated in Japanese life and customs, and became nativised within Japanese culture” and looks at the phenomenon of *gairaigo* as a manifestation of such characteristics of Japanese culture.

2.3.2. Public attitudes towards *gairaigo*

The use of *gairaigo* in various fields of contemporary culture has been studied by a number of scholars. Inoue (2001) and Miyake (2002 in Jinnouchi 2007:65) point to an increase in film titles in *katakana* and alphabet. Inoue (2001:45) sheds light on the function of film titles to attract audiences by conveying positive images without giving out too much information on the content of the films and argues that loanwords serve

this purpose well. Kanno (1983) has looked at *gairaigo* used in the names of television programmes with high audience ratings. Similarly, Ishii (1996) has examined the vocabulary types used in television programme names. Following up on the study of Kanno and Ishii, Jinnouchi (2007:65-75) studied the titles of television programmes from 1965 to 2000 and points to the recent trend in which *gairaigo* and alphabet letters have been used in a creative and playful manner using combination of *katakana* and alphabet as well a play on words, while *gairaigo* in programme titles were restricted to conventional ones in 1965 such as *sutajio* [studio], *abekku* [< *avec*, a dating couple, French], *awâ* [hour], *môningu* [morning], *afutanûn* [afternoon] and so on. Other studies of the use of loanwords in specific domains have focused on names of coffee shops in Japan among which 30.2 percent used loanwords (Satake 1981), picture books aimed at kindergarten level where only two per cent of the most common words were loanwords (Tamamura 1981), names of basic food items in a mail-order shopping catalogue among which 47 per cent used Anglicised terms (Loveday 1996), everyday speech in which 13 percent of the words used were loanwords, as well as new words in annually revised dictionaries of neologisms among which 60-70 percent were English loanwords (Honma 1995). The results of such studies have shown that the frequency of the loanword use differs largely depending on the domain.

2.3.2.1 Positive images created by *gairaigo*

Among various domains in which loanwords are frequently employed, public commercial messages have been largely dominated by Western loanwords. Thus extensive research has been conducted on the use of *gairaigo* and foreign words in the

field of advertising. Scholars of such studies include Haarmann (1984, 1986, 1989), Takashi (1990), Loveday (1996), as well as Stanlaw (2005). These studies similarly conclude that a specific prestige image, whether it is sophistication, modernity, or novelty, is evoked by the use of each loanword.

For example, Haarmann (1989) researches the use of language other than Japanese in television commercials. He argues that the use of *gairaigo* and foreign words used in advertisements is based on ethnic stereotypes. For example, car manufacturers give their cars an English name to evoke quality, reliability and practicality (such as *Skyline* and *Lancer*), a French name to evoke an image of elegance, taste, sophistication or charm (such as *Mirage*), and an Italian name to evoke an image of speed (such as *Leone*). According to Haarmann's research, the meaning of English used in advertisements is not completely clear to everyone, with fewer than fifty percent of the respondents giving the "right" explanation (Stanlaw 2005:32). A study conducted by Takashi (1990) on "some 500 television commercials and 400 print advertisements in 1989" shows that 6.05 loanwords were used per advertisement, almost double the number of 3.19 loanwords in newspaper editorials found by Iwasaki (1994:264). Takashi (1990:327-330) explains the heavy use of English words in advertisement with the effect of English words in conveying "modern and sophisticated" as well as "new and cosmopolitan" images of the product or service being advertised. Thus, one of the main positive effects of Western loanwords in the field of advertisement is the prestige image created through their use. Haarmann also arrives at the conclusion that loanwords are employed strategically in advertising and that the principal purpose of their use is to help evoke certain desired images of the products or companies rather than to convey information since the readers are not likely to understand the meaning of the words

used. Toyama (1979:33-34) believes that the use of loanwords triggers associations with ‘somewhere far away’ all the more because the meaning is unclear, and such exoticism appeals to consumers, capturing their imagination. Similarly, Bell (1991:136) argues that advertisements tend to employ linguistic resources that are not understood by the target audience, and French or English names or words are often used in product names abroad “in order to associate a product with values such as elegance or progress”.

Existing studies suggest that the use of *gairaigo* in commercial messages is associated with generally positive connotations of foreignness, such as sophistication, modernity, or novelty. Loanwords used in advertisements thus carry symbolic value. Symbols are, according to Goddard (1998:116), “much more about associations of ideas than about any literal or straightforward equation, and much more about group convention than about individual personalised meaning” and the existing literature shows that such characteristics are found in *gairaigo* used in Japanese commercial messages.

In addition to the use of *gairaigo* in commercial messages, English words and phrases in Japanese pop song lyrics have also attracted academic interest. Scholars such as Loveday (1996), Stanlaw (2005), Moody (2000, 2001, 2006), as well as Jinnouchi (2007)¹⁰ examine the effects of *gairaigo* in the domain of popular music in Japan. As Moody (2006:218) points out, the number of English words and phrases used in Japanese pop song lyrics is on a sharp rise. In 2000, nearly two-thirds of Japanese pop song lyrics contained English¹¹. Loveday (1996) believes that pop song lyrics are examples of code-switching and code-mixing which “deserves serious attention,”

¹⁰ Other scholars who have studied Japanese pop song lyrics include Tansman (1996), Yano (2000), Dowd and Kujiraoka (2002), Misaki (2002), Moody and Matsumoto (2003), as well as Pennycook (2003). For details, see Moody (2006:218).

¹¹ Moody (2006:220) claims the increase in the use of English in pop song lyrics represents a change in Japanese ethnolinguistic identity.

pointing out that English in Japanese pop songs is “not expected to be entirely decodable by the ordinary Japanese listener and is employed primarily for decorative and rhythmic purposes” and it should be interpreted as “a symbolic consequence of trying to establish a sophisticated image, which the associations of the English language are seen to be capable of providing” (Loveday 1996:132-133). While pointing out some phonological and accent-related influence of English words used in Japanese pop song lyrics, Jinnouchi (2007) also sees the use of *gairaigo* and English as a strategy to convey impressions rather than a means to express a specific meaning, thus generating symbolic effects similar to those present in advertisements.

Stanlaw (2005:125) also points to symbolic characteristics of and foreignness expressed through *gairaigo* in song lyrics, arguing for the consideration of such “interrelated factors as the use of English for audacious, symbolic, ‘poetic’ and ‘exotic’ purposes, the creation of new structural forms, as a means of relexifying and re-exoticizing the Japanese language, the expression of modern Japanese consumer culture; and the expression of images of domestic life”. As factors in the use of loanwords, he considers “historical infatuations with exotic Western things”, “periods of isolation from the rest of the world”, “pro and con views of America”, “the practical and technical value of knowing English”, “English education in Japan as a linguistic resource”, “increasing Japanese international awareness and overseas commitments”, “modern economic responsibilities”, and the “theory of Japanese uniqueness” (*ibid.*:168-170). With consideration of such social, cultural, and economic purposes, Stanlaw articulates exoticism and foreignness attached to *gairaigo* more fully than preceding scholars who noted general prestige factors, such as Pierce (1971), Quackenbush (1974), Haarmann (1984, 1986, 1989), and Loveday (1996). Therefore, it can be said that the function of

English in such pop song lyrics is similar to that of symbols in advertisements discussed by Goddard (1998). Along this line, Seargeant (2009) further questions the role of English in Japanese society as a communication tool and points to the phenomenon of English ornamentalism with reference to phrases on clothes, adverts, and signs.

As shown above, studies show that loanwords are employed in Japanese mass communication, whether in commercial messages or pop song lyrics, largely based on the connotations of prestige, modernity, and sophistication that such words evoke in an audience. Although the appeal of those words is not solely due to their exoticism, the fact that the use of such words can be a means of creative expression can be explained by the distance from the Japanese language these words express. Therefore, it seems reasonable to conclude that the undecodable foreignness of *gairaigo* plays an essential role in understanding attitudes toward the use of *gairaigo*.

2.3.2.2 Negative response in public discussion

Despite positive images created through the use of *gairaigo* in the area of commercial messages and pop song lyrics discussed above, it has to be pointed out that according to survey results and newspaper articles, public views on the use of *gairaigo* are predominantly negative.

Tomoda (1999) points to an increasing dissatisfaction towards the use of loanwords among public opinion revealed in survey results. According to a survey carried out by the National Cabinet Secretariat's Information Office in 1977, "29.8 per cent of females

and 36 per cent of males indicated that they often felt that there were too many borrowed or foreign words used among the expressions they read or heard in everyday life”, while 27.5 per cent of the respondents answered “the use of foreign or borrowed words as ‘undesirable’,” in contrast to a survey carried out by the Prime Minister’s Office in 1992 in which 70 per cent of the respondents thought that too many *gairaigo* were being used (Tomoda 1999:238). Believing that even the opponents of loanwords would not wish to eliminate well-assimilated loanwords such as *basu* [bus], *takushī* [taxi] and *kohī* [< *koffie*, coffee, Dutch], Tomoda analyses that the negative perception of loanwords is based on “an actual increase in the total number of *gairaigo* in use”, “an increase in the rate of turnover of *gairaigo*”, and “an increase in difficult-to-understand *gairaigo*” (*ibid.*:238-239). Loveday (1996:215-217) similarly points to negative social perceptions towards *gairaigo* expressed in print, quoting nine newspaper readers’ letters mainly from *Daily Yomiuri* and *Yomiuri Shimbun* printed between 1982 and 1989. In the letters, mostly negative views on the use of *gairaigo* lamenting the corruption of the Japanese language are highlighted.

Hogan (2003) investigates both negative and positive attitudes towards *gairaigo*. Analysing the use of English-derived lexical items and attitudes towards such usage in a rural area of Japan, Hogan points to the simultaneous acceptance and rejection of English-derived words in Japanese rural communities. Hogan (2003:55-56) explains that the positive attitudes toward such words is based on the association with modernity, informality and the city, linguistic inferiority complex, and pragmatic goals to manage personal impression and social distance, while the negative attitude can be based on the idea that English may invade the Japanese language.

For Tomoda, Loveday and Hogan alike, the criticism of the use of *gairaigo* is not a wholesale denial of individual loanwords but rather targeted at the increase of *gairaigo* as a social and cultural phenomenon as well as the increase of specific type of *gairaigo* used in particular domains. In other words, criticism of *gairaigo* is based on the symbolic characteristics of loanwords that evoke the images of foreignness and exoticism while positive perception of *gairaigo* is equally based on such images of foreignness, as has been pointed out above with examples of commercial messages and song lyrics. It is the common images held in both positive and negative opinions of *gairaigo* that this thesis aims to discuss in greater depth through the analysis of newspaper articles.

2.3.3 Academic discussion on *gairaigo*

There have been some negative views expressed by scholars such as Hsu (Tsurumi 1972 in Ishino 1983:65), Suzuki (1975, 1981), as well as Ôno, Morimoto and Suzuki (2001), although the role of *gairaigo* in Japanese has also been positively evaluated by many other scholars including Tomoda (1999), Stanlaw (2005), and Jinnouchi (2007). The controversy over the linguistic implication of *gairaigo* to the Japanese language is as fierce in academic discussions as in public discourse.

Ishiwata analyses linguistic advantages and disadvantages of the use of *gairaigo* from the point of view of the Japanese language. According to Ishiwata, *gairaigo* can be desirable for the Japanese language because 1) they enrich the Japanese vocabulary, 2) they internationalise the Japanese language, and 3) they enrich the phonological

structure of the Japanese language, filling in the missing blocks such as [ti], [tu], [di], [du] and so on. On the other hand, *gairaigo* can be undesirable because 1) they destroy the structure of the Japanese vocabulary as they do not follow the traditional patterns of word creation in Japanese, 2) they are often used in an incorrect manner in terms of pronunciation as well as meaning, and 3) they can create obstacles in communication leaving out those who do not understand them (Ishiwata 1985:154-162)¹². Such arguments are also used in public discussions in newspapers and reflect more general images of the Japanese language and the Japanese culture.

2.3.3.1 Negative academic arguments on the use of *gairaigo*

There are also some scholars who see *gairaigo* as a sign of the corruption of the Japanese language that thereby undermines the traditional structure of Japanese. Regarding the first negative point raised by Ishiwata, Hsu (Tsurumi 1972 in Ishino 1983:65) criticises the irregularity of the structure in which foreign words are adopted into Japanese, pointing to the fact that foreign words are adopted into Japanese sometimes through loan translation using Sino-Japanese components while sometimes through direct loans using *katakana*, arguing that it is a disorganised and uncreative way of adopting foreign words. Ishino (1983:66) notes that such criticism has long existed among Japanese scholars as well, for example over the fact that there are multiple ways of reading each *kanji* character, which he believes has led to the series of post-war language reform debates.

¹² Ishiwata himself sees the use of *gairaigo* as a natural phenomenon and that therefore does not have to be regulated, although he concedes that using too many of them can lead to problems (Ishiwata 1985:213).

Suzuki (1975) defends the use of *kango*, emphasising the superiority of Chinese characters over Western loanwords in that they can give semantic clues even when one does not know the word, taking the example of the Japanese word *jinruigaku* [anthropology] of which the first character *jin* stands for a word meaning ‘man’, the second character *rui* for ‘category’ and the last character *gaku* for ‘study’¹³. Similarly, Ôno, Morimoto and Suzuki (2001:194) argue that the overuse of English loanwords is a manifestation of a Japanese inferiority complex towards the United States in particular, making Japan a mental colony. They also believe that the use of English loanwords leads to “digitalisation of language” through which the system of comprehensive understanding of language is destroyed and words become less meaningful (Ono, Morimoto and Suzuki 2001:77-79). A newscaster Tamotsu Koike (in Inoue *et al.* 1999:121) describes the fear of mental colonisation as ‘*yôkon yôsei*’ [Western spirit and Western science] in contrast to ‘*wakon yôsei*’ [Japanese spirit and Western science], the traditional expression used for the Japanese ways of importing wisdom from abroad while maintaining the Japanese way¹⁴. Similarly, Tsuda (1997:23) discusses problems caused by the hegemonic power of English such as communicative inequality in international communication, cultural domination, and the colonisation of the mind. He believes that as English gains more prestige and power, the position of other languages is undermined, making Western popular and consumer culture more influential and, resulting in stigmatisation of one’s own language that is not English. Yazaki (1964), Maruya (1978), Suzuki (1975, 1981), Matsui (1992), Tsuchiya (1992), Iwabuchi (1993) and Mizutani (1994) also express this sort of concern, focusing on the notion that “the rapid increase in *gairaigo* is placing the survival of the Japanese language in danger; the

¹³ This view has been criticised by scholars such as Miller (1982:190) who claims that what Sino-Japanese words display is not their meaning but the word’s etymological origin.

¹⁴ See also Chapter 7.

use of confusing and vague *gairaigo* is impeding communication and creating social division; the reliance on borrowing for expanding the language is impoverishing people's 'language life' [*gengo seikatsu*]; the influx of English words is facilitating dominance by America; and the use of faddish *gairaigo* is leading to a shallow society" (Tomoda 1999:233).

Other opinions against the use of *gairaigo* include those raised by Hirai (1978), who sees *gairaigo* as a communication barrier, as well as Morris (1970), who sees the use of *gairaigo* as 'linguistic pollution'¹⁵. This metaphor of pollution is motivated by the idea of a 'pure' language. Introducing academic and political figures, such as Japanese sociologist of language Takao Suzuki and Tokyo Mayor Shintarô Ishihara¹⁶ who argue against the use of English words, Loveday suggests that the negative views on *gairaigo* are mainly motivated by "puristic alarm at the lack of national pride and respect for the Japanese language and culture, accompanied by a plea for the curbing of innovative, obscure, and opaque transfers" (Loveday 1996:159). Such attitudes are believed to reveal the ideological dimensions of the *gairaigo* controversy.

Voices in the literary field should not be undervalued. Just as literary circles played a major role in the language reform debates that started with the Meiji Restoration¹⁷, contemporary literary pieces have expressed views on the use of *gairaigo*, fueling further public interest in the issue. One notable example is *Nihongo ga Horobiru Toki: Eigo no Seiki no Naka de*, penned by Minae Mizumura in 2009. Having spent the major

¹⁵ "Unless something is done to curb the pollution of the vocabulary by English and pseudo-English words, the Japanese language will soon become as ugly and undrinkable as the Sumida and those other great rivers whose fresh waters have been irretrievably contaminated by poisonous foreign matter" (Morris 1970:453).

¹⁶ Loveday (1996:159-60) mentions Suzuki Takao (1975) who argues for the use of *kanji* in place of English words in *katakana* as well as Ishihara Shintarô who blocked the Japanese national railway from using the letter E as "an abbreviated prefix for express trains" for being "thoughtless" in 1987.

¹⁷ See also Chapter 4.

part of her life in the United States and studied French literature at Yale University, Mizumura claims the recent depreciation of the Japanese language is the result of the dominance of English as an international *lingua franca*. She argues that the increasing use of *gairaigo* on the Internet will lead the Japanese language itself to lose its essence (*ibid.*:180, 233), sparking a literary controversy over a vision of Japanese threatened by English.

2.3.3.2 Positive academic arguments on *gairaigo*

Linguists are largely neutral or supportive about the use of loanwords based on their general criticism of prescriptivism with which language use is normatively judged. Linguistic borrowing is thus often seen either as a part of natural linguistic evolution or a sign of the enrichment of a given language. For example, Haugen (1972[1950]:162) who has examined language contact from the perspective of an ecology of language questions puristic attitudes toward language, pointing out that the ‘purity’ of language is “scarcely any more observable than a ‘pure race’ in ethnology”. Similarly, Maher (1995:96) warns that such an endeavour to maintain the ‘purity’ of language may undermine the recognition of “multilingual, societal diversity”. The purity of language is indeed a myth created in an effort to standardise language. For this reason, Yamaguchi (2007:218) suggests the use of *gairaigo* should be left unregulated, even if some are unfamiliar to the majority, as the necessary words will naturally be accepted in the society while others will be eliminated in time.

Loveday views the use of *gairaigo* in terms of the framework of language contact that was established by Uriel Weinreich (1968)¹⁸, eschewing other terms such as mixing or borrowing, because it does not suggest any normative judgement with regard to “the purity or legitimacy of the consequences of contact” nor “any degree of integration into a language during or after contact” (Loveday 1996:12). Language contact is defined as “the use of more than one language in the same place at the same time,” including the pervasive use of English “outside the traditionally English-speaking nations” (Thomason 2001:1-2). In this framework, Loveday treats the issue of *gairaigo* as a case of language contact. Similarly, Stanlaw (2005:34) looks at *gairaigo* issues from the perspective of World Englishes, believing that the use of English in Japanese is a creative means of expression, rather than from the conventional perspective where there is a sender and a receiver, or a donor language and a recipient language. Thus scholars like Stanlaw and Loveday evaluate *gairaigo* positively as an independent issue within the Japanese language rather than in terms of influence from foreign languages.

Among the positive points raised for example by Ishiwata, Morrow (1987), Tomoda (1999) and Stanlaw (1987, 2005)¹⁹, Daulton (2008) focuses on the creativity of *gairaigo* that enriches the Japanese vocabulary through the use of Japanese-made English words [*wasei eigo*]²⁰. Ishino points to the fact that *wasei eigo* are created in Japan for Japanese use and that they should be evaluated in reference to the Japanese standard, although they tend to be evaluated negatively based on the standard of foreign languages from

¹⁸ Other studies on language contact include *Multilingualism* by Edwards (1994), *Life with Two Languages: An Introduction to Bilingualism* by Grosjean (1982) as well as *Bilingualism* by Romaine (1995). Typologies in language contact are introduced by Loveday (1996:12-25) as well as Thomason (2001:60).

¹⁹ Stanlaw (1987:93-94) distinguishes the ‘Japanised English’ of words created in Japan but inspired by English vocabulary from the ‘Japanese variety of English’ based on standard models taught in schools, the former of which he believes is more extensive and common in Japan.

²⁰ Other scholars who focus on the creativity of *wasei eigo* include Miller (1997), Ishitoya (1987), Abe (1990), and Yamada (1995).

which the components of *wasei eigo* come from (Ishino 1983:182). Thus the position of Ishino on the use of *wasei eigo* is generally positive, although not as enthusiastic as other proponents such as Morrow (1987) and Stanlaw (2005). Morrow (1987) argues that loanwords in Japanese are used in order to serve imaginative and innovative functions and the depth of their use is not limited. Tomoda (1999:251) mentions the potential of *wasei eigo* for replacing simple borrowings “as the principal means of word generation in the future”. Thus the more creative the use of *gairaigo* becomes, the more important its image becomes relative to the actual origin of the words. Similarly, according to Stanlaw (2005:168), *gairaigo* represent “a new range of emotional categories in Japanese”. Like Loveday, he concludes that English loanwords in Japanese should be treated in the framework of World Englishes in which English is seen as an international language widely used for communication among both native and non-native speakers.

From a wider point of view related to Japanese identity, Jinnouchi (2007) argues that *gairaigo* represents the global and international identity of Japan, although he does admit some of the negative points raised by Ishiwata, in particular that *gairaigo* can hinder the communicative efficiency achieved through the traditional structure of the Japanese language. While arguing the necessity of taking measures to assist those who do not understand *gairaigo*, Jinnouchi also suggests that *gairaigo* can function as an ‘interlanguage’ that helps second language acquisition (Jinnouchi 2007:152). The interlanguage theory was developed by Selinker (1972) and it refers to a linguistic structure in second language acquisition that intermediates the learner’s mother tongue and the target language. According to Jinnouchi, therefore, the use of *gairaigo* serves as

interlanguage for the Japanese in learning English as the second language, facilitating the learning process of English²¹.

In literature, the Japanese novelist Sakaguchi Ango, criticised by Mizumura for his acceptance of the decay of the Japanese culture, expressed his disagreement with the negative view on *gairaigo* in an essay written in 1942²². For Sakaguchi, criticism of *gairaigo* is dangerous because it is a sign of the cultural poverty of Japan. More recently, Tawada Yôko has authored the novel *Kentôshi* (2014) in which a future Japan is desolate, closed off from foreign countries because of radioactive pollution. In this imagined Japan, the use of *gairaigo* is banned because of the closure policy of the government. This fictional story serves as an allegory for the perils of closed-mindedness in contemporary Japan.

Having observed various arguments surrounding *gairaigo*, Ishiwata emphasises the need for re-evaluating the implication of the *gairaigo* controversy, pointing to the gap between the intense debates over the use of *gairaigo* and the natural process of influx and elimination of *gairaigo* (Ishiwata 1985:178). He questions the meaning of the purification of language with examples of various countries, including Japan, France, and Korea (*ibid.*:179-193), concluding that efforts to purify language have rarely succeeded. He therefore believes that it is best to leave the use of *gairaigo* to the natural process of increase and elimination, although he is negative about excessive use of *gairaigo*. His view against language purification based on the belief in the process of natural elimination has been widely shared among linguists such as Ogaeri (1960) and

²¹ Some argue that the use of *gairaigo* hinders, rather than facilitates, second language acquisition as they mislead the Japanese speakers with erroneous pronunciations and significations. See Ishiwata (1985) for details.

²² *Gairaigo Zehi*, 1999 (http://www.aozora.gr.jp/cards/001095/files/45871_32913.html)

Honna (1995). Thody (1995), who examines the French legal efforts to eliminate English loanwords known as *franglais* in public domains²³, also shares this view that loanwords should not be artificially eliminated. It should however be underlined that whether negative or positive, academic evaluation of the use of *gairaigo* is grounded on a particular image of *gairaigo* that is distinguished from *nihongo*, as is also the case with public debates.

2.3.4 Explanation for the controversy

Given the fierceness of the debates for and against the use of *gairaigo* observed both in academic and public discourses, various explanations have been provided to account for the controversy. Ishiwata (1985:3-10) examines three letters to Japanese newspapers, as representative of three typical arguments in the debates, opposition to the use of *gairaigo*, approval, and opposition with some degree of concession. In the letter expressing opposition, *gairaigo* is expressed as something flooding into the Japanese language, corrupting the correct form of the Japanese language as well as Japanese culture in general. In the letter expressing approval, on the other hand, *gairaigo* is expressed as a sign of internationalisation and it is emphasised that the using convenient words does not necessarily lead to the corruption of the Japanese language. In the letter expressing opposition with some degree of concession, the necessity of *gairaigo* is recognised for the purpose of communication with younger generations and as internationally understood words, while the difficulty of learning them is lamented.

²³ See also Chapter 7.

He lists four main reasons to use *gairaigo*: 1) to express new objects or a new concept, 2) to give a different impression, 3) to refer to a specific concept (in a special domain), and 4) to articulate a euphemistic expression. On the other hand, Ishiwata also points out that the use of *katakana* or alphabet has led to negative views of *gairaigo* as inundating or flooding into the Japanese language (Ishiwata 1985:22-23). Based on such observations of media controversy as well as various survey results²⁴, he concludes that difference in opinions regarding the use of loanwords are largely attributable to the profile of the respondents, including their generation, occupational types, levels of education, hobbies, and lifestyles (*ibid.*:62). The importance of the profile of the respondents as a decisive factor for the attitude towards *gairaigo* has been pointed out by a number of scholars including Takashi (1990), Loveday (1996), Stanlaw (2005), and Jinnouchi (2007) among others.

Loveday (1996:176-188) introduces the data from the questionnaire answered by 461 informants as well as other survey results and concludes that the degree of loanwords favouritism differs depending mainly on the social characteristics of the respondents, such as age, educational levels, and occupational types²⁵. Stanlaw (2005:300) also raises “age, gender, education, occupation, social status, class, and personal feelings as important factors to determine one’s level of English usage and acceptability”. Similarly, Jinnouchi lists age, gender, and occupational types as main factors that affect differences in views on *gairaigo*, based on the survey results conducted by the Agency for Cultural Affairs (1995, 1997, 1998, and 1999), NHK, and *Yomiuri Shimbun* (1999), as well as by himself (Jinnouchi 1998, 1999). According to him, the level of exposure

²⁴ For example, Ishiwata (1985:44-61) examines the results of the surveys conducted by NINJAL in 1963, by the Cabinet Office in 1977 and by NHK in 1979.

²⁵ According to the results of the survey, “informants with higher educational backgrounds and higher occupations, and those aged between 18 and 29” indicate a stronger tendency to accept and adopt English-based innovations (Loveday 1996:187).

and understanding of *gairaigo* peaks with those who are in their 20s and 30s and decreases as the age goes up. Regarding occupational types, the level of exposure and understanding is lowest among those who are in agricultural, forestry and fishing industries while highest among those who are in managerial and technical industries. Regarding gender, the level of exposure and understanding was lowest among women in their 30s and above (2007:95-100). Based on these results, Jinnouchi argues that the use of *gairaigo* can have a negative impact on society if it becomes a communication barrier.

Tomoda (1999:251) further notes that the adoption of a large number of English loanwords is not simply the wholesale adoption of culture from the English-speaking world but the reflection of long-term trends in which the Japanese language has adopted words from foreign languages, whether Chinese or Western languages, with elites drawing upon resources in foreign languages in order “to preserve their status and to counter the processes of standardisation which threaten to render their pronouncements prosaic”. Therefore, Tomoda’s explanation for the *gairaigo* controversy is based on the opposition between elites who employ a large number of new and unfamiliar jargons and the general public who finds it difficult to keep up with the increase in new loanwords, feeling left behind and finding the situation undesirable.

Focusing on the conceptual aspect of the debates, Ishino (1983:218-223) explains that the disagreement between the proponents and opponents of *gairaigo* is based on the difference in their perspectives on the issue. He introduces two views on the Japanese language and calls one the *nihongo* view and the other the *nippongo* view. The former focuses on the idealised image of the Japanese language while the latter focuses on the

Japanese language actually in use. One version of language is often defined as ‘standard’ but in reality language is used by everyone and its use varies from person to person and case to case. Language has changed over time and continues to change every day. There is therefore always a gap between the standardised language and its actual use. The idealised image of the Japanese language, which Ishino describes as *nihongo*, refers to the codified national standard language of Japan, which is in reality not spoken by anybody, while the Japanese language actually in use, which Ishino describes as *nippongo*, refers to the conglomeration of individual versions of language practiced. According to Ishino, some discuss the issue of *gairaigo* based on the former while others discuss it based on the latter. For him, the difference between these two views represents the disagreement between the proponents and opponents of the use of *gairaigo*. For those who view the Japanese language based on its idealised image of Japan, *gairaigo* are external to the Japanese language, as they believe the Japanese language is always ‘pure’ and ‘authentic’ and thus that using *gairaigo* means corrupting it. On the other hand, for those who view the Japanese language based on its actual usage, *gairaigo* are part of Japanese, as they believe that the recent heavy use of *gairaigo* demonstrates their assimilation in the language and thus that using *gairaigo* means flexibly adapting to changes in the language (Ishino 1983:218-223).

Jinnouchi explains the differing degrees of acceptance of *gairaigo* with a difference in perspective between ‘language culture’ [*gengo bunka*] and ‘language life’ [*gengo seikatsu*]. The former deals with the question of what effects *gairaigo* have on the Japanese language and culture, while the latter deals with a question of what influence *gairaigo* have on actual communication. This is a similar view to Ishino’s distinction between ‘*nihongo*’ and ‘*nippongo*’. According to Jinnouchi (2007:117), however,

negative views on *gairaigo* are based on the fact that they hinder communication, while positive views are based on the belief that Japanese culture has traditionally been a ‘hybrid culture’²⁶. Ishino (1983) believes that those who take the ideological view oppose the use of *gairaigo* while those who take the practical view support the use of *gairaigo*. However, Jinnouchi (2007) claims that those who see the issues of *gairaigo* from the practical viewpoint would oppose the use of *gairaigo* due to communication difficulties while those who see them from the ideological point of view would support them because of the hybridity embedded in Japanese cultural identity. However, it can be said that both Ishino and Jinnouchi shed light on the difference between language as a concept, an idealised image, and language as a phenomenon, actual usage. This distinction has also been suggested by Matsushita (1984), pointing out the fact that the actual use of *gairaigo* continues to increase rapidly despite the active arguments dominantly against *gairaigo*.

Language has been shown to serve various functions. Shedding light on the functions of national language, Yasuda (2007:12-15) examines the debates on the use of language in Japan and argues that language related controversies have always been caused by the opposition between two views since the beginning of the modern period in Japan. He calls these two viewpoints the ‘history’ group [*rekishiha*] and the ‘present’ group [*genzaiha*]. According to Yasuda, the history group focuses on the role of a national language as a historical and cultural heritage, while the present group focuses on the role of a national language as a communication tool through which people can widely understand each other within the nation. He explains, for example, that the debates over the *genbun itchi* [vernacularisation of the written language] movement during the Meiji

²⁶ See Katô (1955).

period were the opposition between the history group that supported the traditional *kanbun* style writing and the present group that supported the reform. He points out the dominance of one group over the other at regular intervals in the modern history of Japan and argues that the history group is currently more dominant than the present group, gesturing to the recent discussions on the disorder of language of which *gairaigo* constitutes a part.

Linking the *gairaigo* debate to the issue of nationalism, Clarke (2009:73), who studies the relation between the Japanese language and the Japanese's attitudes toward their own language, writes that "nationalists will worry about the effect of English loanwords on the spirit of the Japanese language" while "internationalists will lobby more strongly for better English language education and possibly add Chinese to the linguistic skills appropriate for Japanese in the 21st century". Thus, he explains opposition between the opponents and the proponents of *gairaigo* as an opposition between nationalists and internationalists.

The debates on the use of *gairaigo* has thus been analysed in terms of the difference in the discussants' profile that leads to different views on the perception of language as well as different understanding of the role of the national language. Major contrasts between opponents and proponents of *gairaigo* that have been made are as following:

- Between younger generations that understand *gairaigo* and older generations that have difficulty in understanding them (Ishiwata 1985, Takashi 1990, Loveday 1996, Stanlaw 2005, and Jinnouchi 2007 among others);
- Between elites and the general public (Tomoda 1999);

- Between those who see the issue from a practical standpoint and view *gairaigo* as part of *nihongo* and those who see the issue from an ideological standpoint and view *gairaigo* as an alien lexicon (Ishino 1983);
- Between those who see *gairaigo* as the sign of a new Japanese identity and those who see *gairaigo* as a barrier to communication (Jinnouchi 2007);
- Between those who see the role of national language as a communication tool and those who see it as a historical heritage (Yasuda 2007);
- Between nationalists and internationalists (Clarke 2009).

The above summary also suggests that the existing studies on the *gairaigo* debate tend to focus on the differences between the opponents and proponents of *gairaigo*, contrasting the narratives they use. In order to enrich the understanding of the debates, however, the present research will reframe the existing analysis by focusing more on the commonalities of the arguments made by opponents and proponents. Based on the distinction between the conception and the actual use of language suggested by several scholars above, this thesis will argue that both views for and against *gairaigo* are built on idealised images of language, albeit different images of language, that are not necessarily reflected in the actual use, which is also closely linked to the third level analysis.

2.4 The third level analysis: Ideological dimensions

In considering commonalities, it is essential to examine the relation between the language debate and views on Japanese culture and identity. Both positive and negative outlooks tend to involve a certain evaluation of the Japanese culture and Japanese

identity in public and academic spheres alike. Tomoda (1999:241) describes such values of *gairaigo* as “imagery and symbolism which loan-words carry”.

Despite the disagreements among the participants in academic and public *gairaigo* debate, arguing whether or not *gairaigo* ‘should’ be in use, participants in those debates make normative judgements on the use of language based on specific images of the Japanese language and foreign language(s). Although such attitudes are generally criticised as prescriptivism, its sociolinguistic and metalinguistic implication cannot be ignored. Since this thesis examines the conceptions of language that are at work among proponents and opponents of *gairaigo*, this section will further review the existing literature on the ideological and cultural aspects of the *gairaigo* controversy particularly in relation to the Japanese national identity. In doing so, studies on three inter-related notions of purity, foreignness, and homogeneity will be introduced, as these notions are considered to represent the essence of the debates regardless of the position supported.

2.4.1 Purity

Criticism and hostility towards the use of loanwords is not a phenomenon confined to contemporary Japan. Thomas (1991) discusses linguistic purism as a universal tendency. Once a national standard language is selected and codified through language policies and language planning, that particular variation of the language is considered to be national, pure, desirable, sacred, correct, and beautiful, while other forms of language are regarded as alien, impure, undesirable, inappropriate, incorrect, and corrupt. Carroll (2001b:7) also points to such a phenomenon in which the standard

language is simultaneously presented as a ‘good’ or ‘beautiful’ language, and its status is reinforced by the contrast with the ‘bad’, ‘non-standard’ dialects. Such a dualistic view leads to attempts to eliminate the ‘impure’ or ‘non-standard’ elements of language. Although such non-standard language includes various elements such as neologism, colloquialism, and regionalism, foreignisms are often the major target of puristic criticism, particularly at the national level, due to their foreign origin²⁷. As has been suggested by Doerr (2011:4), puristic reaction at the national level can be motivated by the fact that “political authorities tend to be suspicious of multiculturalism as they view multiple languages as multiple loyalties and thus a temperamental flaw, a lack of trustworthiness”.

The *gairaigo* controversy can thus be examined via the framework of language purism. In the case of Japan, scholars such as Gottlieb (1995, 2012) and Carroll (2001a) have pointed to the recurrent reference to ‘*midare* [disarray] of language’²⁸ as a manifestation of linguistic purism, where the notion of disarray is associated with an undesirability in some aspects of the language. Gottlieb (2012:5-7) argues that concerns about the Japanese language being in disarray comes from the fact that the idea of the national language is taken for granted as a powerful marker of Japanese citizenship, while the internal diversity of the Japanese language is neglected. Other scholars including Maher and Macdonald (1995), Maher and Yashiro (1995) as well as Ryang (1997) also question the myth that Japan is a monolingual community.

²⁷ The definition of linguistic purism differs depending on the scholar and some, such as Jacobs (1952 in Thomas 1991:10) and Auty (1973 in Thomas 1991:10), restrict their definition to negative attitude towards foreignisms. The working definition provided by Thomas is, “[Linguistic] Purism is the manifestation of a desire on the part of a speech community (or some section of it) to preserve a language form, or rid it of putative foreign elements or other elements held to be undesirable (including those originating in dialects, sociolects, and styles of the same language). It may be directed at all linguistic levels but primarily the lexicon. Above all, purism is an aspect of the codification, cultivation, and planning of standard language” (Thomas 1991:12).

²⁸ See also Chapter 7.

Carroll (2001a:159-160) sees the stronger puristic attitude in Japan as a characteristic of language-related debates since the early 1990s when the completion of major script reforms resulted in lesser attention being paid to reform issues and growing interest in ‘morality’ in language instead. More specifically, Gottlieb (1995) dates the change in the nature of Japanese language planning to 1991, when the post-war re-examination of language issues and revisions ended after the drafting of the *Jōyō Kanji* List in 1981. According to her, language policy on script reform was initiated in 1902 when the inaugural National Language Research Council was established and completed in 1991 when the review cycle was completed. Thus, the central focus of language policies has diverged from orthographic standardisation. On this point, Yasuda (2007) also argues that in the early 1990s language-related debates changed to discussions on what kind of language ‘should’ be used after the completion of the orthographic reforms.

Apart from the factors related to language reform, Yasuda (2007:139-144) believes that the puristic attitude has intensified since the 1990s as a reaction to a diversification of values, the development of information technology, and internationalisation that may have undermined the distinctive cultural identity of Japan. As a result, he argues, the national language of Japan started to be defended more fiercely as a symbol of “the superiority of the Japanese culture” as well as the “tradition and language of Japan”. Similarly, Loveday (1996:90-94) explains Japanese non-integrative attitudes as a counter to internationalisation. He explains that on one hand, “a global community is steadily realised” and “the spatial and temporal distance between nations shrinks and their life-styles, pursuit, and even values become homogenised” (Loveday 1996:90-91), while on the other hand there is a lack of acceptance of internationalised Japanese

(*ibid.*:94). Therefore, both Loveday (1996) and Yasuda (2007) see the *gairaigo* controversy in a broader context of cultural purism motivated by growing international diversity and Japanese national identity. As the present research focuses on the period starting from 1991, the historical significance of this period will be discussed further in Chapter 3.

2.4.2 Foreignness

In order to analyse the symbolic implication of the *gairaigo* controversy, it is important to examine the qualities and images associated with *gairaigo*. As has been pointed out in 2.3, the choice of *gairaigo* over other types of vocabulary conveys certain impressions, be it the image of novelty, prestige, sophistication, or modernity. Among such images represented by *gairaigo*, Loveday (1996) points to the image of foreignness. He argues that the first component of the word *gairaigo*, ‘gai’ [外, outside], deserves attention because it “stresses the external, non-belonging nature” (Loveday 1996:47). The word is closer in implication to the German term *Fremdwort* [foreign word] rather than the English ‘loanword’ or the German *Lehnwort* [loanword] (Frellesvig 2010:404; Loveday 1996:48). Giving other words that include the component ‘gai’, such as *gaikoku* [abroad, anywhere outside Japan] or *gaimushô* [foreign ministry], he emphasises “its function of indicating something lying outside the Japanese territory or ‘organism’”. Thus, the present research uses the original Japanese term *gairaigo*, as it is believed to be the “unique symbolisation of Western languages”, that “encodes the Japanese perception of an alien lexical stock which is usually represented in the angular syllabary *katakana*, thereby symbolising and emphasising the

foreignness of the transferred item” (Loveday 1996:48-49). The conceptualisation of such foreignness or otherness is the central theme of this thesis.

Prior to Loveday, Ishino (1983) had proposed two possible factors that might contribute to creating the foreign image of *gairaigo* as separate from the rest of the Japanese vocabulary. One is the three-tier classification of the Japanese vocabulary, *wago*, *kango*, *gairaigo* that emphasises the etymological origin of each vocabulary group. The other factor is the use of *katakana* that visually differentiates *gairaigo* from other vocabulary groups. Regarding the four-tier classification system, Tomoda (1999:232) similarly points to the fact that there is a mental demarcation of *gairaigo* from the rest of the Japanese vocabulary because they are clearly distinguished from *kango* that are seen as part of the Japanese vocabulary due to the fact that a large portion of *kango* were coined in Japan using combinations of Chinese-derived elements. Regarding the use of *katakana*, Kay (1995:73) suggests that loanwords are kept compartmentalised using *katakana* that physically separates loanwords from those of native or ancient Chinese origin and thus the native vocabulary is protected from change. According to Kay (*ibid.*:67), linguistic and cultural borrowing is therefore “to some extent kept separate from native language and culture, resulting in a Japanese/Western dichotomy in Japanese life and language”. Seargeant (2011:199) also points to a trend to identify words written in *katakana* as being English. He lists well-established English loanwords in Japanese that are also found in Japanese *katakana* dictionaries, such as *ônâ* [owner], *banku* [bank], *charitî* [charity], *saito* [site], *fesutibaru* [festival], *donêtâ* [donator], and *donêshon* [donation], arguing that, from a folk linguistic perspective in Japan, these words are taken as English.

The importance of the use of *katakana* is two-fold. On one hand, Carroll (2001a:161) suggests that the Japanese language has been more receptive to loanwords than other languages because *gairaigo* are kept orthographically separate by *katakana* and thus seen as less threatening to the Japanese language²⁹. On the other hand, the use of *katakana* can also lead to an impression that ‘*gairaigo* are inundating’, which is said to be a view commonly held among many people in Japan (NINJAL 2006:12), because the visual differentiation makes *gairaigo* stand out as foreign. Thus, while the use of *katakana* can lead to both negative and positive views on *gairaigo*, it is an evident factor in allowing for the visual and mental demarcation between *gairaigo* and the rest of the vocabulary in Japanese.

Based on the idea that the growing interest in the Japanese language can be seen as a reaction to the growing diversity and internationalisation symbolised by the global trend to borrow English terms, it would make sense to explain the recent puristic attitude towards *gairaigo* as the result of the fact that *gairaigo* increasingly represent foreignness while the rest of the Japanese vocabulary, namely *wago* and *kango*, increasingly represent Japaneseness. Carroll (2001a:163) calls this phenomenon “Japanese re-Asianisation” as well as “greater involvement in its own neighbouring region”, as she believes that “Chinese characters are seen as a way of strengthening ties with East Asia by emphasising a shared cultural heritage” (*ibid.*:168). Although it is possible that the participants of the *gairaigo* debate are not consciously aware of the Eastern Asian link represented by the use of *kanji* or *kango* today, it is evident that *kanji* and *kango* do not represent foreignness in the same way as *gairaigo*.

²⁹ It is also worth noting, however, that the orthographic distinction is a practice that only became established in modern times.

2.4.3 Homogeneity

While the *foreignness* of *gairaigo* is highlighted, some argue that the homogeneity of the Japanese language has been mythicised as a symbol of Japaneseness in general. Franz Boas (1940) has singled out a universal phenomenon that notions of race, language and culture tend to be confused while these entities should be analysed separately. The enduring association between language and culture is thus a universal phenomenon. However, it has been pointed out by multiple authors including, Dale (1986), and Befu (2001, 2009), and Sugimoto (2003, 2009, 2014) among others, that the specificity and the homogeneity of the Japanese language and culture have been overly emphasised in scholarly and popular literature alike. Such a view is also referred to as *nihonjinron* [theories of being Japanese]. *Nihonjinron* addresses “the distinctive characteristics of the Japanese personality, culture and society” with the underlying idea that “Japan is uniquely unique” and “fundamentally and qualitatively different” (Sugimoto 2014:192). It aims to “demonstrate unique qualities of Japanese culture, Japanese society, and Japanese people” (Befu 2001:4). It has been pointed out for example by Miller (1982) and Gottlieb (2005) that in the *nihonjinron* literature, Japanese language tends to be described as too difficult for non-Japanese people to speak, despite that “Japanese is a very typical human language as far as its overall grammatical structure is concerned” (Shibatani 1990:91). To demonstrate this belief in the specificity of the Japanese language, Hagiwara (1990:161) studied the experience of non-native speakers of Japanese in a Japanese university and pointed to a “non-language-related barrier” in interpersonal communication resulted from the fact that the Japanese are reluctant to use Japanese in communicating with foreigners. Based on such perceptual association between language and national image, Stanlaw (2005:99) argues

that the discussion of *gairaigo* is essentially the discussion of “what it means to be Japanese”. He thus points to views of loanwords as ‘pollution’ both in public discussion³⁰ and academic argument³¹ and argues that such discussion over the use of loanwords is a manifestation of the inferiority and superiority complex of Japan in relation to the West, in other words, “the linguistic version” of *nihonjinron* (*ibid.*:265-276). It suggests that the *gairaigo* discourse can be examined in the same framework as the other manifestation of *nihonjinron*. For example, Sugimoto (2003) and Gottlieb (2006) have discussed how the mythicised homogeneity of Japaneseness is projected in the contemporary discourse on *nihonjin* [the Japanese]. The *nihonjinron* literature will be mentioned again in Chapter 4 as a conceptual background to the *gairaigo* debate. *Gairaigo* discourse will be compared with the discourse on *nihonjin* and examined in terms of the broader image of Japaneseness in Chapter 7.

The notion of foreignness associated with *gairaigo* is thus contrasted to the notion of homogeneity associated with *nihongo*. Regarding the contrast between *nihongo* and English, various scholars have offered a list of images attached to each language. For example, Carroll (2001b:15) points out that *nihongo* is seen as ‘emotional, ambiguous, and imprecise’, while English is seen as ‘logical and rational’. Similarly, Fujita-Round

³⁰ He quotes an exchange between a reader and the editors in 1963 as well as an editorial in 1984 of the *Asahi Shimbun* newspaper as are shown below (Stanlaw 2005:269-270).

Reader: “I can remember coming across the following words in your paper: *low-teen, morale, instant, start, hospitality, trouble*, to mention but a few. Could these not have been expressed equally comprehensively in Japanese?”

Asahi’s reply: “Words we feel to be strange to the average reader and words which in our estimate are still unfamiliar to the public are usually withheld; the newspaper should try to reach as wide a range of readers as possible by using a vocabulary easy to grasp. Of late the use of foreign words has grown by leaps and bounds... For all intents and purposes we appear to be a foreign-loving people. Anything in *katakana* looks sweet and fresh. We bow to it, and value it too much.”

Editorial (extract): “Why do they use so many English words [in government offices]? Do they want people to feel that their work really must be the compositions of ‘bureaucrats’ at the ‘centre’ of an ‘economic superpower’? Do they feel that in order to create a ‘high-level’ ‘academic’ and ‘international’ mood, they must have the help of English words that people find difficult to understand...?”

³¹ He introduces a view of Chamberlain (1904) and Morris (1970) as examples of Westerners who expressed concerns about the ‘pollution’ of the Japanese language (Stanlaw 2005:270).

and Maher (2008:93) argue that *nihongo* as associated as ‘national’ while English is associated as ‘the vehicle of internationalisation’. More generally, Dale (1986:41-51) provides an extensive list of general contrasting images between Japan and the West held in the *nihonjinron* literature, while Thomas (1991:25-32) lists images and counter-images of purity within the framework of linguistic purism. There are a great number of commonalities among these lists. These contrasting images will thus be compared to the images associated with *nihongo* and *gairaigo* in Chapter 7 using empirical data.

Although a number of scholars have pointed to the ideological characteristics of the debates on *gairaigo* as well as on *nihongo*, including Ishino (1983), Ishiwata (1985), Loveday (1996), Stanlaw (2005), and Jinnouchi (2007), few studies present ideological arguments through detailed analysis of empirical data such as the use of particular vocabulary in forming an argument for or against *gairaigo*. In order to fill this gap, this research focuses on empirical analysis of newspaper entries and examines their ideological implications.

2.5 Summary

In this chapter, I have given an overview of major linguistic and sociolinguistics studies and arguments made in the field of *gairaigo* research, categorising them into the three levels, linguistic, sociolinguistic and metalinguistic.

Firstly formal linguistic studies on *gairaigo* were briefly introduced. In-depth studies have been conducted on the etymological and historical origin of Western loanwords by

scholars such as Arakawa (1931, 1932, 1941) and Yamada (1940). There have also been lexicographical studies on the tendency in which the use of *gairaigo* increases and replaces the use of *kango*, conducted by scholars including Miyajima (1992, 1994), Kabashima (1981), and Inoue (2001). The process of loanword assimilation into Japanese has been discussed by scholars such as Ishiwata (1985), Morrow (1987), and Kay (1995), as well as Itô and Mester (2001). Such linguistic studies suggest that *gairaigo* are not largely distinctive among Japanese vocabulary, because in principle, *gairaigo* are assimilated and nativised vocabulary items. This implies the necessity to examine social factors that contribute to the fierceness of the debates on the use of *gairaigo*, focusing on attitudes towards *gairaigo* and images attached to such vocabulary items.

The second part of this chapter thus introduced studies on personal, public, and academic attitudes towards *gairaigo*. Personal images surrounding *gairaigo* were studied, for example, by Tsutsumi and Ishino (1980) and Hogan (2003) while public images have been discussed by scholars including Loveday (1996) and Stanlaw (2005) on pop song lyrics, Inoue (2001) and Miyake (2002 in Jinnouchi 2007:65) on film titles, Jinnouchi (2007) on television programme titles, as well as Haarmann (1984, 1986, 1989), Takashi (1990), Bell (1991), Loveday (1996) and Jinnouchi (2007) on advertisement. These studies suggest that *gairaigo* provide a prestige factor giving an impression of sophistication, modernity, novelty, and internationalisation, while the vocabulary items themselves are not necessarily understood. It has also been pointed out by scholars such as Loveday (1996) and Tomoda (1999) that there are also persistent negative images attached to *gairaigo* in contemporary Japan, linking them to the impression of a foreign invasion of the Japanese language. The second part of this

chapter also analysed academic arguments made for and against the use of *gairaigo*. While scholars such as Kay (1995), Tomoda (1999), Stanlaw (2005), and Jinnouchi (2007) express positive views on *gairaigo*, based on its creativity and international characteristics, there are also scholars who are critical about the excessive use of *gairaigo*, such as Suzuki (1975, 1981) and Ôno, Morimoto and Suzuki (2001) in defence of the traditional and regular structure of the Japanese language that consists of *wago* and *kango*. It has thus been found that academic arguments on *gairaigo* focus on values carried by such vocabulary items in relation to the Japanese culture.

In terms of the *gairaigo* controversy, Ishiwata (1985), Loveday (1996), and Jinnouchi (2007) among others have pointed out that the attitude towards *gairaigo* largely depends on the individual profile according to age, professional type, social class, educational level, and so on. It has also been suggested for example by Ishino (1983), Stanlaw (2005), and Jinnouchi (2007) that the analysis of the *gairaigo* controversy should include metalinguistic, symbolic and ideological considerations, as the debates mirror other social concerns in contemporary Japan. Based on this idea, the present research will shed light on common perspectives observed both in negative and positive arguments on the use of *gairaigo* that are believed to give further insights into the metalinguistic understanding of the issue that involves the question of national identity in response to the growing diversity within and surrounding Japan.

In terms of perceptual commonalities, studies on three notions profoundly related to the *gairaigo* controversy and Japanese identity, purity, foreignness, and homogeneity have been reviewed in the third part of this chapter. The universal phenomenon of linguistic purism has been discussed by scholars, including Thomas (1991) who point to the idea

of absolute purity of language constituted through language standardisation and that creates a dichotomous view between the standard ‘pure’ language and non-standard ‘impure’ elements. Scholars such as Gottlieb (1995), Carroll (2001a) and Carroll (2001b) have also underlined how such a dualistic view on language in the Japanese society drives the puristic reaction toward the use of *gairaigo*. This dualistic view is seen to develop two mythicised notions, one of which is the foreignness of *gairaigo*, discussed by Ishino (1983), Loveday (1996), Kay (1995), and Tomoda (1999) among others. The other notion is the homogeneity of the Japanese language and Stanlaw (1995) has argued that the myth of the homogeneity of the language [*nihongo*] is based on the myth of the homogeneity of the Japanese [*nihonjin*]. It has been pointed out by scholars including Miller (1982), Dale (1986), and Befu (2001, 2009) that language is increasingly associated and identified with the culture and ethnicity of Japan. This tendency is particularly criticised in the context of *nihonjinron* that is alleged to place excessive focus on the Japanese uniqueness. Based on the mythicisation process of the Japanese suggested by Sugimoto (2003) and Gottlieb (2006), the present thesis will suggest the application of this idea to the *gairaigo* debate, focusing on the discourse that reifies the dualistic view of *gairaigo* as foreignness and *nihongo* as a homogeneous language.

Examination of the metalinguistic implications of *gairaigo* alongside linguistic and sociolinguistic considerations suggests that the notion of *gairaigo*, as well as idealised images associated with it, mirrors the idealised images of the Japanese language in a contrapuntal manner. The present research will demonstrate this point through empirical analysis of newspaper discussion on *gairaigo* from the perspective of the second and third level analysis reviewed in this chapter. Based on the focus of study defined in this

chapter, Chapter 3 will identify how the subject will be approached in terms of its conceptual and analytical framework.

Chapter 3: Key Concepts and Analytical Framework

3.1 Introduction

The main objective of this chapter is to outline the conceptual focus of the present thesis as well as to demonstrate the relevance of the methods and the data employed for the analysis. As this is particularly concerned with how the notion of national language is conceptualised in relation to national identity, the main conceptual framework for the research will be the relation between language and identity.

National language is often held as essential in building a strong national community. Many scholars including Giddens (1991), Smith (1998), and Anderson (2006) have seen the origin of the notion of national language in modernity. Thus, the first part of this chapter will discuss how language has gained symbolic and ideological importance in modern societies (3.2.1) as well as how the concept of language is tied to the modern structure of nation-states (3.2.2) and enacted by national language standardisation and social interaction (3.2.3).

In order to investigate how language is conceptualised through the intimate bond forged between language and national identity, this thesis examines the case of newspaper debates on the use of Western loanwords, particularly those referred to as *gairaigo*, in Japan in the past two decades. As has been suggested in Chapter 2, the notion of *gairaigo* is considered particularly important in the constitution of modern national identity, as the notion is discussed in order to reinterpret ‘national’ and ‘foreign’ in terms of language, thereby establishing the ideas of the ‘self’ and the ‘other’ for the national identity.

It will be shown that certain vocabulary and metaphorical expressions are recurrently employed in the debates, revealing particular images associated with ‘foreign’ and ‘national’ language. This tendency has been particularly evident in the past few decades in which the symbolic value attached to national language has been heightened in the context of increasing internationalisation and globalisation. The second part of this chapter will therefore argue for the methodological relevance of the focus on the past two decades (3.3.1), the chosen approach of analysing newspaper articles (3.3.2) that discuss the use of loanwords (3.3.3).

The chapter will subsequently explain the procedure of the analysis employed in the present thesis. The concept of metaphor (3.4.1) and categorisation (3.4.2) will be discussed in order to consider the importance of recurrent expressions in social interaction, which is the main focus of the analysis. This chapter will be concluded by emphasising the importance of analysing social interaction on national language in the contemporary context.

3.2 Language and identity

3.2.1 Language and identity in modern societies

Language has always been a source of group identity, and in the modern context, language has become a source of national identity. The modern era is defined by Giddens (1991:14-15) as roughly coeval with the rise of industrialism and capitalism that replaced the feudal model of socioeconomic organisation. Modernity impacted on the relation between language and identity mainly in the following three interrelated

areas:

- 1) The standardisation of vernacular languages;
- 2) Social interactions across geographical distances;
- 3) The emergence of nation-states.

First of all, as a result of the advancement of printing technology, books belonged no longer only to the privileged classes with the knowledge of Latin or other religious and scholarly languages. Large volumes of writing became available in vernacular languages through printed newspapers and periodicals. Thus the vernacular languages used for printing spread to a wider geographical area, gradually diminishing differences among local vernacular languages. This trend led to language standardisation with conscious institutionalised efforts by local rulers. This is one of the key changes in modern societies, as has been pointed out by Anderson (2001:37), in which common languages become a source of shared sense of belonging for national communities.

Secondly, social interaction across geographical distance was made possible through printed media and language standardisation as well as the physical relocation of people and commodities result from the growth of industrialism and capitalism. Industrialism revolutionised the production process through “a widespread use of material power and machinery” while capitalism created “a system of commodity production in evolving both competitive product markets and the commodification of labour power” (Giddens 1991:15). Labour was distributed to specially trained personnel in a more centralised production, detaching members of local communities from their areas. Information-sharing with the past and the future was also made easier through the reading of documents written in the past or the recording of information for the future. Such a change in the social structure has led to what Giddens (*ibid.*:16) calls “the separation of

time and space”, as geographical proximity and simultaneity became less important for communal unity, while geographical and temporal distance become less bound to each other in human activities and communication. As a result, geo-social boundaries became less important while symbolic boundaries became more important (Jenkins 1996:109). Anderson (2006:6) has expressed the new form of community based on such collective identity as “imagined communities”, the members of which never know or meet most of their fellow members while nonetheless sharing “the image of their communion”. The concept of a shared language has played an essential role in this change, dramatically changing the fundamental composition of collective identity. Thus, Levi-Strauss has described language as “a time machine” (Giddens 1991:23). As has been pointed out by Maher (2005:85), it is popularly believed that “the possession of an original language is necessary for the maintenance and promotion of a group identity”. Language is imagined as an original and collective heritage, while individual members of the group retain their personal but also imagined vision of their mother tongue. Therefore, if language as a collective heritage is the external face, language as a mother tongue would be the internal face of the same language, both serving to nurture one’s social and personal identity.

In explaining the way in which communal boundaries are symbolically constructed, Cohen (1985:58) argues that “the boundaries are relational rather than absolute” and the community is marked “in relation to other communities”. As has been stressed by Cohen (1985) and Jenkins (1996), the existence of the ‘other’ is essential for communal identification and the symbolic boundaries can be understood in terms of similarities within the ‘self’ and differences from the ‘other’. Such ideas of self and other are repeatedly re-interpreted in the constitution of modern identity. This constant process of

defining what differentiates ‘us’ from ‘others’ is thus the central part of identity negotiation. As was mentioned above, a common language is one of key elements in shared collective identity. The binary identification between ‘self’ and ‘other’ or ‘internal’ and ‘external’ has thus been transmitted to the concept of language, dividing ‘our language’ from ‘their language’. It is important to point out here that ‘language’ in this context is treated in terms of its conceptualised image rather than of its actual use by individuals as a means of communication.

3.2.2 Language and nation

Modernity has thus led to a new quest for a much larger functional community defined by symbolic boundaries. Giddens (1991:15-16) describes nation-states as “a prime example of a modern organisation”, being not only a formal bureaucratic entity but also a highly emotional one. The emotional aspect of a nation has long been noted by a number of writers. For example, the French philosopher Ernest Renan emphasised the emotional nature of the nation in his essay “What is a nation?” [*Qu'est-ce qu'une nation?*] written in 1882³², describing a nation as “a soul, a spiritual principle” that connects the past and the present (Woolf 1996:57). This emotional aspect of nationhood is closely related to the phenomenon of nationalism. Modern nations are thus always an endless quest for identity and the negotiation of national identity. As part of such a nationalistic quest, many notions, such as history, tradition, and culture have been reinterpreted as a nation’s own, based on the needs of the time. For example, Giddens

³² “A nation is a soul, a spiritual principle. Two things, which in truth are but one, constitute this soul or spiritual principle. One lies in the past, one in the present. One is a possession in common of a rich legacy of memories; the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form.” (*Qu'est-ce qu'une nation?* Renan Ernest 1882)

(1991:207) points out that “traditions” in modern societies are reinvented as “ways of encapsulating and representing modern trends rather than links with a deeply sedimented historical past”. Particularly, the notion of the national language is an integral part of such reinvented national heritage. In 1848, the Italian writer Alessandro Manzoni in his “March 1821” [*Marzo 1821*]³³ linked the emotional unity of a nation and a shared language, claiming the Italian nation as “one in arms, in language, in religion, in memories, in blood, and in heart” (Parry 2002:47). Thus, as is argued by Carroll (2001a:7), language has long been “the embodiment of the national spirit and culture” in the modern world of nation-states.

In the framework of the national language, the binary categorisation between the ‘self’ and the ‘other’ is strengthened under the labels of ‘national language’ and ‘foreign language’. In this case, language plays not only a practical role but also a symbolic role in reinforcing nationalistic sentiment. According to Garvin and Mathiot (in Twine 1991:223), a standard language has mainly three functions: 1) to unite “speakers of different dialects into a single speech community with which speakers then identify”, 2) to separate itself from other languages as “a powerful and emotionally charged symbol of national identity”, and 3) to enable the nation “to claim equality, in terms of linguistic unity, with another admired nation”. Similarly, Carroll (2001a:52) sees an important role of national standard language “in defining a nation as an entity, in bringing together disparate groups within its boundaries, and in presenting a unified face to, and an official means of communication with, the outside world”. The national language thus functions as a symbol of the national identity. Joseph (2004:94) had rightly noted that “the existence of a national language is the primary foundation upon

³³ “*Marzo 1821*” is a poetic ode written by Alessandro Manzoni in 1848 on the revolutions in the Italian states in 1821.

which national identity is constructed”. It also suggests that debates related to the national language become particularly fierce at times of social transformations when the conventional national identity is questioned or challenged.

3.2.3 Standardisation and social interaction

In order to ensure the feeling of shared belonging within a nation, language is typically standardised as ‘national language’. Defining the national language is a constant and conscious process akin to that of the symbolic construction of national identity, which is described by Fishman (1974:89) as ‘nationality planning’. This process has generally been carried out formally by national academies and language policies. The first language academy in the world, *Accademia della Crusca*, was founded in Florence in 1583 and was followed by the formation of the famous *Académie Française* in 1635. As the name *Accademia della Crusca* [the Bran Academy] implies through the metaphor of winnowing³⁴, the establishment of a language academy marked the national project to separate a ‘correct’ standard variety of language (grains) and the rest (bran) based on the puristic concept discussed above. The ‘correct’ or ‘standard’ use of national standard language is determined and enacted while the ‘incorrect’ or ‘non-standard’ use is discouraged and criticised, although such judgement is necessarily normative and value-laden. It is very natural that the foundation of the first language academies almost

³⁴ The official website of *Accademia della Crusca* explains: “The name ‘*Accademia della Crusca*’ was derived from their lively meetings, playfully called ‘*cruscate*’ [‘bran-meetings’], and came to signify the work of ‘cleaning up’ the language (the bran is the part of the wheat that is discarded when the grain is cleaned up). The newly founded institution adopted as its motto a line from a poem by Francesco Petrarca: “*il più bel fior ne coglie*” (‘she picks the fairest flower’) and built up a rich symbology based on wheat and bread”. (<http://www.accademiadellacrusca.it/en/accademia>)

coincided with the Treaty of Westphalia in 1648 through which the notion of nation-state came into being, thereby creating ‘mainstream’ and ‘minorities’ in language.

However, conceptualising the national language does not only involve language academies and language policies. Once set out, the national language then becomes “the core of their identity, their insurance, and their security” (Gellner 1983:110), building the concept of national culture as well as other standards of the social life within the nation. The notion of the national language thus spread to the public as an embedded idea. Fairclough (1995:136) supports this point by arguing that language standardisation implies unification of the order of discourse. Therefore, the notion of ‘standard’ or ‘correct’ national language is maintained and reinforced in the public media and social interactions. The present thesis focuses on this aspect of the notion of the national language as an embedded and reinterpreted norm in the social discourse.

3.3 Data selection

In order to analyse how the social interaction through public media reflects and influences the conceptualisation of national language in Japan, newspaper entries on the theme of *gairaigo* published between 1 January, 1991 and 31 December, 2010 were selected as the primary source for examination with a focus on recurrent expressions. This section will discuss the relevance of the data employed for the analysis.

3.3.1 Period: 1991-2010

This study will mainly focus on the twenty years between 1991 and 2010, as the beginning of the 1990s is believed to have marked a particularly important turning point in terms of questions surrounding Japanese identity. Following up on his own discussion on modernity, Giddens (1991) refers to the contemporary period roughly from the 1990s as the ‘late’ or ‘high’ modern period within the structure of wider modernity, refuting the term of ‘post-modernity’ which denotes a clear cut-off point from the modern period. The present thesis adopts this view of late or high modernity since the pursuit of national identity through language has persisted since the beginning of the modern era, if nonetheless inflected today by the character of the contemporary context.

With highly advanced communication technology and enhanced mobility of information, media have a great influence on one’s identity, building the shared value framework of a given society as a new foundational pillar of collective identity. As this research sheds light on the discourse in public media, the main analysis will be restricted to the past few decades that are considered to constitute the late modern period. There are a number of intertwined factors driving the changes in language-related discussions observed in the post-1990s both in the international and Japanese contexts.

First of all, the post-1990 period is also described as the post-Cold War era. The end of the Cold War changed the overall character of international relations with significant implications for Japan. Morris-Suzuki (1998:177) argues that the dissolution of the Cold

War tension made it “easier to cross national boundaries” and enabled Japan to establish new links to other neighbouring nations, such as China and Russia. The end of the Cold War also changed attitudes toward Americanisms worldwide, which consequently led to a renewed view of American and other foreign influences in Japan.

Secondly, the period around 1990 marked the end of Japan’s booming economy, which meant that the country could no longer be united under the common slogan of rapid post-war economic growth. Economic confidence was partly lost and led to a search for other narratives to retrieve national confidence in Japan. The collapse of the bubble economy in Japan also coincided with the end of the period of *Shōwa* under Emperor Hirohito in January 1989, which is believed to mark a psychological parting with the wartime past.

In the meantime, many regions of the world have seen the phenomenon of internationalisation, the increased connection among nations, and globalisation, the establishment of integrated systems beyond nations. As a result, national identities in many countries have incorporated ‘international’ or ‘globalised’ images of the self, although a backlash against such a trend has also become evident. Internationalisation also impacted the way in which the Japanese society views itself. Morris-Suzuki (1998:174) points out that the latest wave of globalisation in the 1990s has led to “a new upsurge of identity debates in Japan”, quoting the New Year’s greeting of the *Asahi Shimbun* newspaper of 1994 which proclaimed “Multicultural Japan [*Takokuseki Nippon*]”³⁵. The Japanese government’s attitude toward immigration has also changed during this period. A revision was made to the Immigration Control and Refugee

³⁵ The literal translation of *Takokuseki Nippon* is “multinational Japan”. The translation “multicultural Japan” is thus considered to reflect the author’s interpretation that the cultural diversity, rather than just nationality, plays an important role.

Recognition Act in 1990, allowing third-generation Japanese living abroad to come and work in the country. Subsequently, in 1991, the *Special Act on the Immigration Control of, Inter Alia, Those Who Have Lost Japanese Nationality Pursuant to the Treaty of Peace with Japan* was enforced, issuing a special permanent resident certificate to qualified applicants and abolishing the previous *Alien Registration Law* and alien registration certificate. With such internal changes, the image of Japan has been renewed as a country absorbing and adapting to internationalisation and its concomitant diversity.

At the same time, however, the post-1990 period can also be described by the absence of a leading slogan or agenda for Japan, such as modernisation in Meiji Japan, military nationalism in wartime Japan or democratisation and economic growth in post-war Japan. This new phase of Japanese history opened up a period of identity crisis, described by Bouissou (2002:247) as “the end of the ‘Japanese model’”. The insecurity felt within the Japanese psyche was accompanied by the emergence of ‘new nationalists’ defined by Richard McGregor (1996:4) as “a new breed of bureaucrats, politicians, academics and writers who articulated pride and confidence in their nations’ ancient traditions, and in its modern achievement”.

The situation described above suggests that Japan since the 1990s faces two competing wishes, a wish to be an international, diverse, and multicultural country at one end, and a wish to resist external influence at the other. Although the two are substantially different, both are wishes to retrieve Japanese national confidence and whenever ‘foreign’ influence is discussed, the participants of the discussion are highly conscious of the ‘foreignness’, thereby holding on to the national sentiment, which reveals

historical continuity in the quest of Japaneseness since the beginning of the modern period³⁶. The social transformation and the identity crisis in the post-1990 period have thus intensified debates on the Japanese language with a growing desire to symbolically reassert the Japaneseness now questioned.

In terms of language policy in Japan, the late 1980s and the early 1990s are described as “the end of the revision cycle of the immediate post-war language reforms and the beginning of a broadening of focus to looking at the language as a whole, rather than concentrating on just the script” (Carroll 2001a:1). As characteristics of language planning in the post-1990 period, she lists the fact that the nineteenth session of the Language Council started in 1991 had a broader membership “from journalism, business, broadcasting, and the literary world” in order to examine wider issues related to language, while the notion of ‘confusion in the language’ [*kotoba no midare*] was brought into the mind of the public (*ibid.*:74-75), evidencing the normative view on language prevalent in the post-1990 period³⁷. Such a change in the nature of language-related discussions has also been pointed out by Yasuda (2007:139) who believes that discussion of script and orthographic standards has been replaced in the past few decades by value-laden debates on the use of foreign loanwords as well as the role of the Japanese language in international society. Indeed, the use of *gairaigo* has become a frequent subject in the public media following the Japanese Cabinet Office’s issuance of a cabinet order on ‘the notation of loanwords’ on 28 June 1991. The frequency of its reference can be demonstrated by the fact that the annual average number of mentions of the term *gairaigo* or *katakanago* in the two newspapers used in this study was 98.85 times between 1991 and 2010 while it was 41[60.5] times (see NB in Chapter 5)

³⁶ How Japanese specificity has been viewed in the modern history of Japan will be discussed further in Chapter 4.

³⁷ The notion of disarray will be discussed further in Chapter 7.

between 1985 and 1990³⁸.

Furthermore, Yasuda (*ibid.*:176-183) points to the widening conceptual gap between the term *kokugo* and the term *nihongo*. Although both refer to the Japanese language, the *kokugo* [national language] is generally used for the Japanese language spoken by the Japanese while *nihongo* [Japanese language] is used for the Japanese language learnt by foreigners. He analyses that the use of the term *nihongo* has been on the rise since the 1990s because there is growing awareness that the Japanese language does not only belong to the Japanese but it is also spoken by non-Japanese people. In other words, the term *nihongo* shows the implied existence of the ‘other’. However, he points to the ironic quality of this development by arguing that, while the Japanese are increasingly aware of the diversity among Japanese language speakers, the demarcation between *nihongo* and *kokugo* denotes a thickening of the symbolic wall between native Japanese speakers and Japanese second language learners. This suggests that the period since the 1990s best exhibits the relationship between the notion of *gairaigo* and the notion of *nihongo* in the contemporary context.

3.3.2 Data: Newspaper entries

The main analysis in the present research will be conducted using newspaper entries that deal with the use of *gairaigo*. As previously discussed, printed media played a key role in building a modern society, differentiating modern societies from their predecessors. Conboy (2007:5) argues that the spread of newspapers “was a departure

³⁸ The table is found in Chapter 5.

from the tradition which had seen important communications channelled through the sacred language of Latin and thus restricted to an elite”. Information is principally diffused in the national standard language through printed media read nationwide. As media is one of the most important venues for social discourse, the voice used in the public media often becomes the voice of the nation, shared and taken for granted by all.

In particular, language used in news media is influential in orienting how the public view reality. News media allows individuals to virtually experience reported events (Giddens 1991:26) while a certain opinion on those events is shared through the mass media (Fairclough 1995:219). Through its news coverage, an issue or event can be recognised as a common concern for all readers with direct relevance to their lives. By sharing the same information and facing the same problems described in news media, national solidarity is strengthened and remote issues are treated as inclusive problems for the whole nation. Therefore, the news media is intimately connected to processes of national identification and a major arena in which discourses are (re)produced.

Among the various forms of existing media, the newspaper is one of the most trusted sources of information for the public. Fowler (1986:25-26) underlines that “[f]or the majority of the readership, the newspapers provide their only access to the event itself, and so the structure of the event is determined for the reader by the organization of the language”. Although newspapers may not be the only mediation of reality available today, newspapers remain a major source of information for most people and still sustain a high degree of public trust. In Japanese society, in particular, newspapers constitute one of the most commonly used sources of information despite the recent thriving of the internet and mobile telecommunications. According to the opinion poll

on the Japanese language carried out by the Agency for Cultural Affairs in 2009, 77 percent of respondents answered that they obtain their necessary daily information from newspapers, which came second after television (86 percent), largely distancing the Internet (29.8 percent) and mobile phones (12.1 percent)³⁹. Furthermore, 54.6 percent of respondents answered that newspapers are the most influential media on the use of language, which again came second after television (90.3 percent), far ahead of the Internet (23.9 percent) and mobile phones (14.3 percent) as well as books and dictionaries (9.4 percent)⁴⁰. This suggests that among the written media newspapers are the most important source of information for the majority of the Japanese and therefore constitute a credible source for the analysis of public conceptualisations of national identity.

For the present study, data have been extracted from the two largest Japanese nationwide newspapers, the *Asahi Shimbun* newspaper and the *Yomiuri Shimbun* newspaper. The daily circulation figure of these two papers is around 18 million copies, with *Yomiuri Shimbun* issuing about 10 million⁴¹ and *Asahi Shimbun* about 8 million⁴², largely distancing the third largest circulation figure of *Mainichi Shimbun* with only 3 million copies⁴³. In terms of political orientation, *Yomiuri Shimbun* is considered to be moderately conservative, whereas *Asahi Shimbun* is considered to be moderately

³⁹ Respondents were asked to choose the three most appropriate answers from a list that included: television, newspaper, personal computer (Internet), magazines, radio, leaflets, and mobile phones.

⁴⁰ Respondents were asked to choose the three most appropriate answers from a list that included: television, newspaper, personal computer (Internet), magazines, radio, mobile phones, and books or dictionaries.

⁴¹ *Yomiuri Shimbun* website (<http://adv.yomiuri.co.jp/yomiuri/n-busu/>)

⁴² *Asahi Shimbun* website (http://adv.asahi.com/common/fckeditor/editor/filemanager/connectors/php/transfer.php?file=/2014/uid000026_636861707465722D312E7064666)

⁴³ *Mainichi Shimbun* website (<http://macs.mainichi.co.jp/now/section05/>)

liberal⁴⁴. It has thus been determined that using articles from these two newspapers is sufficient to reliably survey majority arguments for and against the use of *gairaigo*. It may be objected that the ratio of the positive and negative opinions may differ in other newspapers and in other media sources such as television, radio, magazines or the Internet. According to Oshima (2004:91), newspapers are indeed “usually conservative about using *gairaigo* because they must be understandable to the public” Similarly, Jinnouchi (2007:107) has pointed out that his survey shows that newspaper journalists tend be more critical about the use of loanwords, supporting the idea of replacement, than people in other professional categories, such as those who work in government offices, nursing care for elderly people, and Japanese language education⁴⁵. It is also recognised that the majority of the readers’ letter to the editor analysed in this thesis is from individuals of older generations. It has thus been admitted that the proportion of each type of argument observed in newspaper entries may not represent that of the general population. However, the purpose of this research is not to determine the proportion of respective arguments but to analyse the discursive underpinning of arguments employed by both sides. Using the newspaper entries for this purpose does not therefore pose a significant problem despite the possible bias reflected in the choice of entries. With regard to the selection of the materials, all categories of entries, from news stories and editorials to letters to the editor will be included in the analysis, as the form of a newspaper itself has the authoritative power to give readers an impression that

⁴⁴ There has no striking difference between the two newspapers in terms of the strength or proportion of the opinions expressed with regard to the use of *gairaigo*, although *Yomiuri Shimbun* included a few relatively radical expressions such as ‘demon-like *katakanago*’ and ‘*katakanago* can generate poison’. For the actual extracts, see also Chapter 5. However, other newspapers may exhibit some differences, such as the *Sankei Shimbun* newspaper that is considered to be particularly conservative, and the *Nikkei Shimbun* newspaper specialised in financial and business news.

⁴⁵ According to a survey conducted by Jinnouchi in 1998, the percentage of the respondents who answered “*gairaigo* in public documents should be replaced” was higher among newspaper editors (31.6 percent) than the respondents in the other four categories covered in the survey, government officers (24.4 percent), elderly people (19.4 percent), caretakers for elderly people (19.3 percent), and Japanese language teachers (25.3 percent) (Jinnouchi 2007:107).

what is reported there is the consensual reality. Furthermore, all entries are chosen by the editors of the newspaper and these categories are constructed within the framework of the newspaper. It is therefore misleading to consider a news story to be a neutral depiction of reality, editorials to be merely the opinion of the editors, and readers' letters to be the isolated voice of individual readers. However, it has been recognised that the level of intended, but not completely achieved, neutrality may differ depending on the type of the entry. As a consequence, more readers' letters than other types of entry have been used in the analysis, as readers tend to articulate their opinions more explicitly in their letters.

3.3.3 Theme: *Gairaigo*

The main subject of the analysis will be the symbolic implication of the term *gairaigo*, as it is believed to also delineate how the notions of national language and identity are conceptualised. It is first of all important to underline that what is discussed as language in the social discourse is an idealised image rather than the actual use of language in communication. Manzoni (1870) has described, “[u]sage, as far as language is concerned, is the only authority, that is to say the only criterion by which one can logically recognise if a word, or any other verbal sign, belongs, or does not belong to a given language⁴⁶”. Manzoni has thus argued that no other value judgement on language can or should be influential. This is why prescriptivism has been frequently criticised. However, when discussed in public discourse, the existence of national languages is often taken for granted as a given concept, although there is no commonly shared

⁴⁶ *Biblioteca dei Classici Italiani* (http://www.classicitaliani.it/manzoni/app_unit_lingua.html)

definition for it. As a consequence, the boundaries for ‘national language’ are symbolically drawn to bolster the sense of belonging. They are sometimes embedded in discussions on various subjects indirectly associated with national images and therefore not always visible on the surface level of discourse.

In order to uncover this symbolic representation of language, it is important to understand the wider process it participates in. With regard to the issues of identity and symbolism, it is useful to consider Anthony Cohen’s *The Symbolic Construction of Community* (1985). Linguistic identity presupposes the existence of a given linguistic community and Cohen insists on the importance of boundary, as ‘community’ implies “simultaneously both similarity and difference” (*ibid.*:12). In building collective identity, similarities define ‘self’ and differences define ‘other’. The process of symbolic representation of a nation as well as a language thus involves inclusion and exclusion, negotiation between inside and outside, and differentiation of the ‘self’ from the ‘other’. Therefore, for the symbolic construction of a linguistic community, an invisible boundary is drawn in terms of what is included within the linguistic community and what is excluded from it.

The analysis of the discourse on *gairaigo* is believed to reveal such boundaries. Vocabulary is one of the elements that are often borrowed from neighbouring or culturally influential languages. Located at the ‘frontier’ between the ‘national’ and the ‘foreign’, loanwords provide an arena for the negotiation of what should be included in or excluded from the ideal form of the national language. In fact, as will be further demonstrated in the present thesis, it is quite common for loanwords to be recognised as foreign words by their speakers for sociolinguistic reasons. Haugen (1954:387) points

out that “often, too, the criteria which satisfy the linguist that a borrowed word has been integrated will not disguise it to the consciousness of bilingual speakers, who will continue to call an English loanword English in spite of its adapted shape”. The vocabulary and metaphors frequently used to describe loanwords are believed to reveal such stereotypical judgements on language.

The notion of *gairaigo* is also considered essential in understanding the symbolic implication of the national language, as it gives an external perspective. The construction of the ‘self’ is only possible through the creation of the ‘other’. Jenkins (1996:20-21) argues that identity is based on “the internal-external dialectic” for which the eyes of others are essential. Similarly, Gottlieb (2005:4) points out that we understand ourselves by defining “what we are not”. Cohen (1985:58, *italic in original*) further explains why the notion of the ‘other’ is as important as the notion of the ‘self’ for identity:

The most striking feature of the symbolic construction of the community and its boundaries is its oppositional character. The boundaries are *relational* rather than absolute; that is, they mark the community *in relation to* other communities.

Thus, individuals, ‘self-conscious’ cultures, and communities all “define themselves by reference to a ‘significant other’” (Cohen 1985:115). It is thus believed that the examination of *gairaigo* may reveal the images of the ‘significant other’ vis-à-vis the self-image of the national language.

Even though the *gairaigo* discourse will be the main focus of the present research, it is important to underline that this research does not entail any presumption of a uniqueness of the Japanese example but simply applies theoretical insights on the

construction of ‘national languages’ to this particular case. There are numerous comparable cases and one of such examples, the debates on the use of English loanwords in French, *franglais*, will be introduced in Chapter 7.

3.4 Analytical methodology: Textual analysis

In analysing the newspaper articles on the subject of *gairaigo*, the main focus of this research will be textual analysis focusing on recurrent vocabulary and metaphorical expressions that symbolise embedded ideas regarding ‘foreignness’ of *gairaigo* as well as ‘Japaneseness’ of the Japanese language.

Following Sapir’s account of language as presenting “on its inner face the mold of thought” (1921:21), language is a tool to conceptualise reality. The conceptualised reality is then expressed through language. Thus, language is both a conceptual tool and an expressive tool. Language can also embed a certain idea, an opinion, or a point of view on reality in so implicit a manner that it is taken for granted and becomes shared ‘common sense’. For this reason, Fowler (1991:1) has called language “a highly constructive mediation”. Any news story transmitted through language is thus “reported from some particular angle” (*ibid.*:231). In news media, a certain point of view is often embedded in an implicit way, through quotations of public figures or organisations, metaphorical expressions, or recurrent vocabulary. Via such expressions presented in news media, a certain stereotype is created, which is in the words of Fowler (*ibid.*:17) “a socially constructed mental pigeon-hole into which events and individuals can be sorted, thereby making such events and individuals comprehensible”. Once this ‘mental

categorisation' is established, it is accepted as a socially shared common sense. It is thus important to pay particular attention to recurrent wording and expressions. Scholars of critical discourse analysis (CDA) such as Fairclough (1989, 1995), Fowler (1986), and Conboy (2007) call for the critical understanding of the socially constructed meaning of language. Furthermore, the analysis of comments about the use of language, also known as metalanguage (Niedzielski and Preston 2000, Preston 2004), is particularly pertinent to this research, as it offers folk linguistic data that reveals shared norms and beliefs about language in society.

Among various forms of textual analysis, the present research focuses on recurrent vocabulary or wording, such as metaphorical expressions or contrasts frequently used in public discourse. As Fowler (1986:19) asserts, "vocabulary is the part of language which most obviously sorts experience into concepts and systems of concepts", although there are other aspects of language also plays the same role. For Halliday (in Fowler 1986:80) as well, "vocabulary or lexis is a major determinant of ideational structure". Similarly, Lakoff and Johnson (1980:95) argue that "sometimes, indeed quite often, words can be put together in a text with the intention of putting forward a particular point of view, of trying to persuade a reader or listener that this is *the* point of view". Conboy (2007:37, *italic in original*) also agrees on the importance of the role played by vocabulary (lexical mapping) by stating, "[t]he nouns, adjectives and verbs used in conjunction with the main protagonists and themes of the day play a significant part in reinforcing the initial classification and structuring of the news and direct it towards a clear idea of audience". The choice of vocabulary, whether to be used as a metaphor or to draw a contrast, can thus be considered to be one of the most important reflections of thoughts. The use of recurrent vocabulary is also considered to be

relatively easier to compare across different languages even though words sometimes have different connotations in different languages. In the context of the present research, widely used metaphors and widely shared mental categorisations regarding language will be analysed through the textual analysis of the *gairaigo* debate.

3.4.1 Metaphor

While all recurrent vocabulary and expressions are taken into consideration, a particular focus will be given to metaphorical expressions in this research, as they are believed to be effective tools to create images associated with a certain subject matter. Conboy (2007:40) defines metaphor as “the description of one phenomenon in terms of another: a condensed and implicit comparison”. Figurative language often involves ‘myth’ and ‘symbol’ (Hawkes 1972:2) and it vehicles associations widely shared by the general public (*ibid.*:33). Likewise, Fowler (1986:40) explains that linguistic techniques, such as “metaphor, clashes of style, parody, breaking of syntactic rules, invention of new words etc.” often encode a particular idea or opinion. In the public discourse, metaphors, in particular, create a shared image of a subject and in the case of controversial issues metaphors can reveal competing narratives over their interpretation.

Metaphor is defined as a way to “communicate what we think or how we feel about something; to explain what a particular thing is like; to convey a meaning in a more interesting or creative way; or to do all of these” (Knowles and Moon 2006:2). However, metaphor is not merely a rhetorical tool used in literature. As has been rightly pointed out, “metaphor is pervasive in everyday life” rather than being just “a device of

the poetic imagination and the rhetorical flourish”, (Lakoff and Johnson 1980:3) because “human thought processes are largely metaphorical” (*ibid.*:6) although it is not recognised as such by many. They demonstrate how everyday expressions are metaphorical by showing the examples of expressions related to argument and time. They argue that by using expressions such as “your claims are indefensible”, “he attacked every weak point in my argument”, or “I have never won an argument with him”, we create the conceptual metaphor “argument is war” (*ibid.*:4). Similarly, through expressions such as “you are wasting my time”, “this gadget will save you hours”, or “that flat tire cost me an hour”, we create the conceptual metaphor “time is money” (*ibid.*:7-8). In other words, metaphors structure perceptual frameworks for a subject matter. Thus, as Conboy (2007:40) suggests, metaphor is “a bridge between the factual world and the world of ideological persuasion”. Looking at metaphors is hence a particularly useful way to examine the feelings, judgements, or images implicitly attached to a target object or idea in discourse.

It should also be noted that metaphors can describe the same phenomenon in totally different ways. As Lakoff and Johnson (1980:10-13) point out, metaphors can highlight one aspect of a subject matter while hiding other aspects that are inconsistent with that particular metaphor. Thus, in terms of contentious issues, metaphors used to support each argument can reveal what aspect of the issue is in focus. It can also be said that metaphors are chosen in order to manifest a certain point of view or opinion, albeit sometimes without the awareness of the speaker.

It is useful to show here some samples of contrasting metaphors used in Japanese in order to investigate how they represent different interpretation on the reality. For

example, in describing the situation in which the Japanese remains strong against foreign currencies, two wind-related metaphors, *gyakufû* [headwind] and *oikaze* [tailwind] are used in newspaper entries (published by the same two newspapers during the same period as the entries examined in Chapter 6). The former focuses on disadvantages caused by the situation, while the latter focuses on advantages, although when the advantages are mentioned, the metaphor is often accompanied by the expressions such as “on the other hand” or “on the contrary”, because a strong yen generally tends to be considered a negative phenomenon in Japan. Examples include the following.

[*Gyakufû*]

(3) For exports as well, a headwind of the strong yen is blowing. (Asahi, 10 December 1994)

(3) 輸出も、円高という逆風が吹いている。

(4) For the fiscal year 2008, Toyota will thoroughly revise its business plan, including whether or not capital investment is necessary, in order to take account of the headwind of the strong yen that has exceeded 100 yen to the U.S. dollar. (Yomiuri, 22 March 2008)

(4) 08年度の経営計画の策定にあたってトヨタは、1ドル＝100円を突破した円高という逆風を念頭に置き、それぞれの設備投資を行うかどうかを含めて、徹底した見直しを進める構えだ。

(5) Facing the headwind of the market shrinkage and the strong yen, there are more and more warning that “the worst case scenario has to be taken into account in management” (Asahi, 6 January 2009)

(5) 市場縮小と円高という逆風を受け、「最悪を想定した経営をしなければいけない」(...)との声が強まる。

[Oikaze]

(6) The company attracted customers for group tours and school trips with the popularity of overseas travel and the tailwind of the strong yen. (Asahi, 29 December 2000)

(6) 海外旅行の自由化や円高を追い風に、団体や修学旅行客をつかんだ。

(7) On the contrary, the strong yen is a tailwind for companies whose raw materials are dependent on imports that had long been suffering from the appreciation of crude oil prices. (Yomiuri, 18 March 2008)

(7) これに対し、原油高などに苦しめられてきた、原材料などを輸入に頼っている企業にとって、円高は追い風だ。

(8) On the other hand, the strong yen is a tailwind for companies that import products and materials from abroad, which would also benefit consumers. (Yomiuri, 31 August 2010)

(8) 一方、商品や材料を輸入する企業にとって円高は追い風となるだけに、消費者にも恩恵がありそうだ。

Needless to say, the metaphor of a headwind is often used to describe something desirable, as a headwind helps you advance, while the metaphor of a tailwind is used to describe something undesirable, as a tailwind prevents you from advancing. Thus, the metaphors convey the point of view toward the situation. It is important to note that in the above example on the exchange rate, both those who view the situation as a disadvantage and those who view the situation as an advantage use metaphors of wind. Thus, while supporting opposite points of view, a common image of wind is shared by both parties in the discussion.

Similarly, in the case of the debates related to the use of *gairaigo* considered in this thesis, two water-related metaphors *hanran* [inundation] and *kyûshû* [absorption]⁴⁷ were recurrently used. For those who oppose the use of loanwords, *gairaigo* is inundating while for those who support the use of loanwords, *gairaigo* is being absorbed. The metaphor ‘inundation’ [*hanran*] conveys a negative image of threat and disorder with the image of spilling water. Thus, the readers receive an impression that the use of loanwords is a threatening and corrupting development that must be stopped.⁴⁸ On the other hand, the metaphor ‘absorption’ [*kyûshû*] describes water being absorbed and hence not spilling out. Therefore, this expression creates an image of flexibility and security. The expression also implies that the positive effects of what is absorbed are wisely taken in, while the negative effects are minimised or reduced, which is the message conveyed regarding loanwords. With the metaphor of absorption, the readers

⁴⁷ Other recurrent metaphors and expressions will be discussed in Chapter 5 and Chapter 6.

⁴⁸ The metaphor of spilling water has also been discussed by Conboy (2007:183) as an example of a metaphor used as part of a “narrative of exclusion” of outsiders. He quotes the following news story in a British newspaper *The Sun* issued on 3 May, 2004, which articulates a negative view on immigration: “A tidal wave of economic migrants is moving across Europe and is about to crash onto our shores. Why? Countries such as France and Germany have set up water-tight laws to ensure their welfare handouts cannot be creamed off by foreign freeloaders...”

receive an impression that the use of loanwords is under control and the Japanese language is deriving positive effects from it.

The above two water-related images convey two very different points of view but, by virtue of being both so recurrent in public media and social interaction, they have diffused two kinds of widespread views with regard to the use of loanwords. Thus, while in opposition to each other, these views are both nonetheless premised on an imagined boundary between insiders and outsiders through the use of recurrent vocabulary. Such a phenomenon is explained by Morris-Suzuki (1998:108-109), stating that “vocabularies are developed to carve up the world into ‘them’ and ‘us’” and that “those vocabularies become the bearer of examined images where genetic, historical, political and cultural symbolism can be almost inextricably superimposed upon the other”. Furthermore, as is the case with the wind metaphor for the exchange rate, both opponents and the proponents of the use of *gairaigo* share the same metaphorical image that *gairaigo* is water flowing into the Japanese language. The present study will further analyse the lexical components required to build up such contrasting images between ‘self’ and ‘other’, focusing on the methods of categorisation, in order to examine how they are linked to the socially (re)constructed conceptions of national language and national identity.

3.4.2 Categorisation

Categorisation is an essential process in human cognition. Fowler (1986:16) has rightly argued that “[w]e understand the multitude of things and events we encounter in our

daily lives by seeing them as instances of types or categories”. In social interaction, we exchange information based on such types and categories and “without any categorization, it is doubtful whether we could think or communicate at all” (*ibid.*). In other words, how things are classified into types or categories reveals how they are interpreted. In examining perceptions of national language, therefore, it is essential to examine the way in which it is categorised in public discussion.

Fowler (*ibid.*) offers the examples of the categories of ‘table’, ‘weed’ or ‘pet’ and explains that “you can place a book or a cup on a table whether it has four legs or five or one; a weed should be torn up from the garden even if it sports an attractive flower; a pet may be admitted to the sitting room even if it is a cobra”. Thus, as is the case with metaphors, classifying a certain thing into a category also means focusing on certain of its characteristics while occluding others. This view is supported by Lakoff and Johnson (1981:123) who state, “categorisation is a natural way of identifying a kind of object or experience by highlighting certain properties, downplaying others, and hiding still others”. Therefore, in social interaction, one subject matter can be classified into different categories according to one’s interpretation since categorisation is “subject to negotiation and revision” (Fowler 1986:18), although those categories themselves are often taken for granted and rarely examined (*ibid.*:31).

According to Conboy (2007:31), categorisation provides one of “the first and most obvious ways” to observe a viewpoint presented by the news media. Values and priorities of a certain media source can be revealed through the examination on how the news agenda is structured through categorisation. In Japanese, for example, ‘Japan’ [*nihon*] is categorised in two opposing manners in newspaper entries (published by the

same two newspapers during the same period as the entries examined in Chapter 6). Some contrast ‘Japan’ with ‘Asia’ [*ajia*], which implies that they see ‘Japan’ outside of the category of ‘Asia’. To them ‘Asia’ means other countries in Asia but Japan. This can be based on their interpretation, for example, that Japan is a developed country while most other Asian countries are emerging countries, or that Japan is somehow isolated from the rest of Asia due to historical or territorial disputes with other Asian nations. On the other hand, some equate ‘Japan’ to ‘Asia’ which implies that they include ‘Japan’ within the category of ‘Asia’. To them, Japan is a country in Asia. This can be based on their focus on the fact that Japan is geographically situated in the Asian region, or their interpretation, for example, that Japan shares cultural or traditional values with other Asian nations. It can also be the case that those who equate ‘Japan’ to ‘Asia’ often have other countries outside of Asia in their scope and therefore categorise Japan as Asia in contrast to other regions in the world. The following are the examples of the categorisation of Japan.

[Japan≠Asia]

(9) She said that even if it is history full of pains, people in Japan and Asia can live hand in hand by sharing those pains. (Asahi, 8 December 2000)

(9) 「苦痛に満ちた歴史であっても、痛みを分かりあうことで、日本とアジアの人々は手をつないでゆける」と語りかけた。

(10) It is essential to strive for the coexistence and co-prosperity of Japan and Asia by assisting human resource development or cooperating in technical transfer in order not to cause a trade dispute. (Yomiuri, Editorial, 29 June 2009)

(10) 通商摩擦を起こさないよう、人材育成を助けたり、技術移転で協力したりするなど、日本とアジアの共存共栄を図ることが欠かせない。

(11) The smooth relations between Japan and Asia would also benefit U.S. diplomacy. (Asahi, Editorial, 20 September 2009)

(11) 日本とアジアの円滑な関係は米国の外交的な利益にも資する。

[Japan=Asia]

(12) Not only Asian countries such as Japan but also the United States wish for peace in this region. (Asahi, Editorial, 6 December 2005)

(12) 日本などアジアの国々はもとより米国もこの地域の安定を望んでいる。

(13) This museum was built in 1995 by the proposition of President Chirac who is deeply interested in Asian civilisations such as that of Japan. (Yomiuri, 21 June 2006)

(13) 日本などアジア文明に深い関心のあるシラク大統領が1995年に発案。

(14) The World Bank held a seminar targeting non-governmental organisations (NGOs) in Asian countries such as Japan. (Asahi, 2 June 2001)

(14) 世界銀行は1日まで、日本などアジアの非政府組織 (NGO)を対象とする研修会を、初めてワシントンの本部で開いた。

As is presented above, contrasting or assimilative expressions reveal perceptual categorisations. Thus, the second part of the analysis of the *gairaigo* debate will place a particular focus on words and expressions contrasted and equated to the terms *nihongo*, as they are believed to reveal public interpretations of what is categorised as ‘inside’ or ‘outside’ of the ‘Japanese language’. In this process, adjectives and descriptions attached to each category will also be examined, since adjectives, as along with nouns and verbs, “play a significant part in reinforcing the initial classification and structuring of the news and direct it towards a clear idea of audience” (Conboy 2007:37).

From the perspective of both metaphors and categorisation, therefore, the critical analysis of recurrent vocabulary and expressions is particularly useful in order to analyse embedded images attached to loanwords and the “textual construction” (Fairclough 1995:163) of the Japanese national and linguistic identity.

3.5 Summary

The first part of this chapter has introduced the three inter-related key concepts pertinent to the present thesis and argued for the relevance of the case study used in the present thesis in terms of the scope of those concepts. Firstly, the relation between language and identity was discussed in the modern context, as it is believed that language plays an essential role as a symbol of imagined commonality among community members. Secondly, the role of language in the structure of nation-states has been reviewed, as national identity has a close link to the symbolic boundaries between languages. National identity is dynamically and constantly renegotiated at borders “where the

internal and external meet” (Jenkins 1996:24) and as part of this process, language is reintroduced as a vehicle for national representation in which self and other have to be reasserted. Thirdly, the notion of language standardisation has been introduced since the notion of ‘national standard language’ is essential when national identity is reinforced through language. Through deliberately controlling the use of language within the territory of a nation, a given language becomes the national language and part of the national identity of its members. As a result, the desired form of the national language represents the ideal image of the nation itself. How national language is discussed is thus believed to reveal how a national identity is moulded into a certain form.

The second part of this chapter has attested the relevance of the methodological approach employed in the present research. News media has been singled out as a particularly important arena for public discourse to reproduce itself, as it is often seen as the reflection of reality despite the fact that all news contains a certain point of view. Being both printed and news media, analysis of the discussion in newspapers widely read throughout the nation is thus believed to reveal embedded shared perceptions on the subject. As a subject for the analysis, the notion of *gairaigo* is considered particularly important as it is submitted that the perception of excluded elements, such as loanwords, demonstrates how the national language has been conceptualised within a nation through a constructed common outsider, or ‘other’. As the focus of the analysis, it has been suggested that recurrent vocabulary reflects embedded implications in the discourse. When language is spoken, it is always spoken from a certain angle, reflecting the viewpoint of the speaker. Choice of vocabulary, such as that of metaphor or categorisation, thus reveals how the speakers carve out views of the self and the other. Language-related discussions have recurrently been part of the historical process in

which the notions of Japanese ‘self’ and ‘other’ are conceptualised. It is essential to examine such a process, taking historical variables into account, in order to understand the contemporary *gairaigo* discourse from a wider perspective. Chapter 4 will therefore overview the conceptual development of the Japanese language and how language-related debates have been linked to the idea of Japaneseness.

Chapter 4: Development of *Nihongo* as a Concept

4.1 Introduction

Chapter 3 has argued that there is conceptual continuity in language-related discussions in terms of the link between language and identity in the modern structure of the nation-state. Although it is difficult to define a precise starting point of the modern period in any given country, the majority of the characteristics of modernity discussed in Chapter 3 applies to Japan from the Meiji Restoration onwards. Even though Japanese society has gone through tremendous changes since then, evident continuity becomes visible in the repeated efforts to define values associated with the Japanese language as well as Japan itself in relation to external influences, categorised into ‘Eastern’ (mainly Chinese) and ‘Western’ (mainly European and American).

Following up on the key framework related to national language and identity laid out so far, this chapter will provide an overview of the conceptual development of the national language in Japan. It is considered essential to identify the historical foundation of the issue in order to understand the contemporary *gairaigo* controversy on a more fundamental level. In doing so, a particular focus will be placed on the treatment of Eastern and Western influences on the Japanese language and society at different times since the pre-Meiji period to the years proceeding to 1990 through an examination of the discourses on outcome of such influences, particularly in relation to the notion of Japanese national language. The synopsis of the past debates on the Japanese language demonstrates that the distinction between the ‘Eastern’ and ‘Western’ value frameworks has been particularly important, providing an important insight into the analysis of contemporary issues. Today, the Eastern and Western classification may seem antiquated, if not illusory. However, this chapter will argue that the treatment of these

two external inputs in the modern history of Japan evidences a striking psychological demarcation between national language and foreign language projected on to the *nihongo-gairaigo* dichotomy in the contemporary discussion in which *gairaigo* are viewed as particularly foreign. In order to show the continuity in the way in which the Japanese language is conceptualised, the chapter will discuss the characteristics of Japanese linguistic identity during four successive periods: the pre-Meiji period (4.2), the Meiji Restoration period (4.3), the Pacific War period (4.4) and the post-war period leading to the 1990s (4.5).

Although the main focus of the present research is on public attitudes to language, this chapter also looks at language-related discourses at the administrative level since national language planning is profoundly inter-related with the general public attitude through shared social discourse. The intertwinement of the two together indeed creates Japan's "national self-image and the image to be projected to the outside world" (Carroll 2001a:17). Thus, language-related discourses, both public and administrative, are examined in relation to how Japan has constituted itself internally and externally. The more detailed discussion on the history of language planning can be found in the existing literature among which Twine (1991), Gottlieb (1995) and Yasuda (2007).

4.2 The pre-Meiji period

Before discussing how the concept of national standard language was officially introduced during the Meiji period, it is useful to briefly discuss the linguistic situation in the pre-Meiji period. For the majority of the Edo period (1603-1868), external

influence in the Japanese society was significantly limited due to the self-imposed closure [*sakoku*] policy that was introduced in the early seventeenth century, with the penalty of death to those who attempted to leave the country or enter the country from abroad. The Tokugawa shogunate government closed off Japan from any foreign contact with the exception of Dejima, a small island in the Nagasaki Prefecture where Dutch traders were permitted. The purpose of this policy was to establish a stable centralised state free from foreign influence and interference. The policy was in effect until 1853 and to a large extent achieved self-contained stability in Japan. Even though it is difficult to determine true public attitudes towards foreign influences of the time under such a strict ban, academic research into the Edo period provides some insight into how Eastern and Western influences were viewed in pre-Meiji times.

4.2.1 Views on Western influence

While contact with the West was limited to Dutch trade, a small population of the Japanese did have sophisticated knowledge of the Dutch language and European civilisations. Western science already had a significant impact on the Japanese society, especially towards the end of the Edo period. There were scholars who engaged in translating European books into Japanese within the framework of so-called Dutch studies [*rangaku*]. For example, the medical scholar Sugita Genpaku (1733-1817) studied Dutch medicine and translated a Dutch book on anatomy as *Kaitai Shinsho* [New Book on Anatomy]. Sugita was convinced of the superior accuracy of the Dutch anatomical studies in comparison to the Chinese books that were previously known in Japan. However, his attitude toward Western civilisation expressed in his *Rangaku*

Kotohajime [Dawn of Western Science in Japan] (1969[1815]:43) suggests he was aware that admiration toward the West was seen as taboo at the time. Sugita consciously denied any revolutionary intentions towards the country's social order by stating, "All I wanted was to show somehow to the people that the real structure of the human body was different from the one described in Chinese books. I had no other intention in my enterprise". Finally, he concluded his book by stating that all is thanks to "God", Tokugawa Ieyasu, the first shogunate of the Edo period, that he was able to conduct his research using Dutch books, as it is Ieyasu who made the land peaceful enough for them to learn things (*ibid.*:70-71)⁴⁹. This shows that the earnest admiration of the shogunate government was an important norm, while any praise of the West was seen a seditious despite the increasingly striking advances of Western civilisation.

It is important to note that during the majority of the *sakoku* period, reading or writing European languages was strictly forbidden despite the trade relations with the Dutch and the presence of Dutch learning. Thus, according to Sugita (*ibid.*:8), Dutch translators were not allowed to write or read Dutch and were accordingly obliged to take notes in *kana* to record what Dutch traders said or to learn it by heart in order to carry out their duties. Publishing a book with a printed alphabet was also forbidden (*ibid.*:13). It can be said that the banning of the Western language symbolised the general attitude to Western influence as taboo in the Japan of the time.

⁴⁹ "In deep awe, I am reminded that this twelfth year of Bunka (=1815) falls on the two hundredth anniversary of the great god who rest on the Futara Mountains (=Tokugawa Ieyasu). The grace of this great god, who brought unity and peace to the nation, has been extended even to as humble and old a man as myself like the light of the sun which illuminates every corner, every hook, with its hallowed blessings. In awe, and in reverence, I worship. Really, the grace is greater than I have the power to revere" (Sugita 1969 [1815]:70-71).

4.2.2. Views on Eastern influence

Japanese has imported a large amount of vocabulary from Chinese at different times in history. There was a large influx of Chinese vocabulary along with Chinese characters mainly in the Nara (710-794) and Heian (794-1185) periods, which influenced not only rules of word formation but also the grammatical structure in the later development of the Japanese language⁵⁰. Even during the closure period, Chinese studies [*kangaku*] and Chinese writing [*kanbun*] remained prestigious. The Japanese, at least its elite population, were well aware of the history by which Japan had imported so many aspects of its culture from China. It was therefore not the case that admiration of Chinese civilisation was prohibited in the manner that it was with regard to Western civilisation. This is demonstrated by the fact that Sugita denies the superiority of Western science over Chinese science by arguing that it is not due to the superiority of Western knowledge that Dutch studies developed in Japan more rapidly than Chinese studies. He suggested, as is shown below, that it has more to do with differences between the Chinese and Dutch languages and the Japanese ability to learn from external influence, the development of which it owes to Chinese culture.

“Looking back now, I see that Chinese learning took long to develop in this country, because perhaps it was primarily a rhetorical language while Dutch developed fast because it expressed facts as they were and it was easier to learn. Or, perhaps, it was that Chinese has trained the Japanese mind and had made a foundation whereupon Dutch was able to make a rapid stride” (Sugita 1969[1815]:51-52).

⁵⁰ Frellesvig (2010:258-294) provides a detailed account of the Chinese influence on the Japanese language.

Certainly, Chinese studies had by then been deeply embedded in Japanese culture and therefore did not present the same threat to the established order as Western studies did. Chinese writing and Chinese studies in general had long enjoyed special privilege. The knowledge of *kanbun* [Chinese writing] and understanding of Chinese documents such as Confucian textbooks and Buddhist scriptures were seen to be essential to the elite's education. *Kanbun kundoku*, the tradition of rendering Chinese texts into Japanese by annotating the text with diacritics and numbers to show the Japanese word order had also long been practiced. The importance of *kanbun* was reinforced further during the Edo period with the revival of Confucian studies (Twine 1991:35).

Nevertheless, a distinction between things Chinese and Japanese persisted to the eyes of some scholars. From the seventeenth century on, a group of scholars who questioned the Japanese dependence on the Chinese civilisation engaged in Japanese nativist studies known as *kokugaku* in attempt to promote Japanese scholarship independent of Chinese influence. Leading figures in the *kokugaku* studies include Motoori Norinaga, who called for appreciation of Japanese native literature such as *Kojiki* [Records of Ancient Matters] and *Genji Monogatari* [The Tale of Genji].

It has also been pointed out by Miller (1977:290-291) that along with the emergence of the *kokugaku* movement, there was a revival of the ancient myth of *kotodama*, which has been a recurrent theme in language-related discussions in Japan, albeit with varying interpretations. *Kotodama* literally means 'the spirit of language' and is originally a notion based on the Shintoist religion, in which spiritual power is believed to reside in the Japanese language. According to this myth, "beautiful words, correctly pronounced, were believed to bring about good whereas ugly words or beautiful words incorrectly

pronounced were believed to cause evil” (Kitagawa 1987:68) whereby ‘beautiful words’ were associated with the Japanese native words. According to Konishi (1991:461), *kotodama* originated in the indigenous *Yamato* (ancient Japan) literature and was believed to act on the listener’s emotions and bring peace to the earth when read in an appropriate manner using ‘proper Japanese’ native words [*yamatokotoba* or *wago*]. Under the ancient belief of *kotodama*, Chinese vocabulary was eschewed “since the *kotodama* lodges only within Yamato words” and it “functions when the intelligible Yamato language is uttered in a special tone” (*ibid.*:114). It has been argued that the *kokugaku* scholars invoked the *kotodama* myth as the focus on the *yamatokotoba* in the *kotodama* belief supported their objective to establish Japanese scholarship independent of Chinese influence. Thomas (1991:6) confirms that such beliefs in the spirit of language are characteristic to linguistic purism. The myth of *kotodama* has thus played an important role in the debates on the external influence with repeatedly reinvented interpretations of the ‘beautiful’ or ‘authentic’ Japanese language.

4.2.3 Competing views

Two competing views can be identified with regard to the external linguistic influence in pre-Meiji Japan, which is believed to also represent attitudes towards foreign influences in general at the time. On the one hand, the use of Western languages was seen as taboo as a result of the strict closure policy and a growing perception of the threatening impact that Western civilisation might have on Japan. From this point of view, Chinese influence was seen as more familiar and the use of Chinese language remained prestigious in Japanese society. On the other hand, there was a budding

consciousness of ‘things Japanese’ as opposed to the Chinese influence, which resulted in the emergence of nativist scholars as well as the revival of the ancient myth of *kotodama* that focused on the mystical power unique to the Japanese native vocabulary. Thus, as is pointed out by Twine (1991:10)⁵¹, a certain consciousness of the Japanese language already existed in the Edo period in relation to both Western and Chinese languages.

However, it was difficult for a uniform linguistic identity to establish itself, as there was a wide gap between the spoken vernacular language and written scholarly and administrative language. As the writing system of this time was heavily influenced by Chinese and required intensive training, the formal Japanese writing was limited mainly to the elite population and “incomprehensible to most commoners”, widening “the gulf dividing the classes” (Twine 1991:8). It was therefore not until the onset of modernisation in the late nineteenth century that Japan saw the emerging notion of the Japanese national language with “a much more ambitious and totaling vision of ‘Japaneseness’” (Morris-Suzuki 1998:27).

4.3 The Meiji period

The ‘Black Ship’ of Commodore Perry arrived at Uraga Port in 1853, leading to the opening of the country and the Meiji Restoration in 1868. A series of modernisation measures were carried out which are described by Najita (1982:20) as “a composite of diverse and simultaneous transformations taking place throughout society”. The reform

⁵¹ Twine (1991:10) sees such consciousness in the Edo period particularly at the level of spoken language.

measures included the government's policy of promotion of industry, establishment of modern educational institutions, renaming of the capital city from Edo to Tokyo, abolition of the clan-based *han* system, creation of prefectures, and land tax reform. The Meiji Constitution was enacted in 1890. The political, legal and economic systems were set up following the Western model, and the caste system of four occupational types [*shinôkôshô*: warriors, farmers, artisans, and merchants] was abolished. Many newspapers were published during this period as well. Even though electoral system started with restricted suffrage according to the tax amount paid by individuals, movements to enact universal suffrage were initiated soon after the restoration and it was realised in 1925. Thus Japan rapidly became a modern industrialised nation.

Such swift transformation and social upheaval was seen as necessary for two reasons. Firstly, having witnessed the large gulf in the respective levels of science and technology in the West and in Japan, a number of scholars saw that it was imperative for Japan to modernise the country to survive as an independent nation and stave off the imperialist threat from the European and American powers. Secondly, it was also important to carry out a series of reforms to re-establish the identity of Japan that was once threatened by an inferiority complex towards the newly discovered Western civilisation. An integral part of this modernisation project was the standardisation of the national language. It was considered that as the society was being modernised, language was also to be 'modernised' "to enable it to fulfil all the functions of a modern industrialised society" (Carroll 2001a:5). There were both practical and symbolic reasons for Japan to establish its national language. Practically, it was necessary for the wider population to have access to the written language in order to raise the educational

level. Symbolically, the Japanese national language was also expected to serve as the emblem of the newly established identity of Japan.

Language planning thus started “in April 1900 when the government appointed seven language experts to a team charged with preparatory investigations into what should be done about language problems” (Gottlieb 1995:54) with the subsequent establishment of the National Language Survey Committee [*Kokugo Chôsaiinkai*] in 1902. The Committee was led by Ueda Kazutoshi, who had studied linguistics in Germany, for the purpose of establishing a national standard language and ‘improving’ the national language [*kokugo no kaizen*]. It has been pointed out that the basic assumption behind the expression ‘improvement’ [*kaizen*] is that the existing Japanese language was then not in an acceptable form (Hirota 1957:32). However, the concept of ‘improvement’ is highly value-laden and it can involve many different tasks depending on what the desired outcome is. As Japanese society was going through tremendous changes, conflicting values regarding the desired national language resulted in fierce debates, slowing down the reform process.

According to Hayakawa (2007:227), the language reform proposals during the Meiji period included: 1) the abolition of *kanji* and *kanbun*, 2) the adoption of the vernacularisation of written language [*genbun itchi*], 3) the standardisation of Japanese grammar, and 4) the compilation of the Japanese dictionary. In particular, the debates on *kokugo kokuji kaikaku* [national language and script reforms] saw the most animated disputes. Hayakawa (*ibid.*:209-210) divides the various positions taken in the script reform debates into the following five groups:

1. To abolish *kanji* and use an all-*kana* script (supported for example by Maeijima Hisoka, Ôtsuki Fumihiko, Kandô Makoto, Mozume Takami, Shimizu Usaburô, and Toyama Masakazu);
2. To abolish *kanji* and use an all-alphabet script (supported for example by Mori Arinori, Nishi Amane, and Yatabe Ryôkichi);
3. To abolish *kanji* and to adopt a newly invented script (supported for example by Inoue Tetsujirô, Kojima Ittô, and Suganuma Iwazô);
4. To limit the use of *kanji* (supported for example by Fukuzawa Yukichi and Yano Fumio);
5. To preserve the use of *kanji* (supported for example by Miyake Setsurei, Inoue Enryô, and Nakamura Masanao).

More generally, positions taken in the script reform debates can be examined in terms of the two ways of conceptualising the Japanese national language with two competing visions of Japaneseness, a language ‘modernised’ through reforms on one hand and a ‘traditional’ language preserved on the other. The former was associated with ‘the West’ while the latter was associated with ‘the East’. Whereas many reformers desired to define Japan as a modern nation and an aspiring member of a newly encountered Western civilisation, the opponents of the reforms wished to define Japan based on the Eastern value framework established and preserved during the seclusion period. Therefore, the heated language reform debate in Japan during the Meiji Restoration can be seen as a manifestation of a struggle to define Japan as a modern nation-state in relation to Eastern and Western influences.

While the script reform discussion did not result in rapid progress, it is evident that reformers and conservatives equally recognised the need to re-establish national identity

in relation to the rest of the world that Japan was now opened to through a standardised Japanese language. With a large influx of Western culture and dramatic social transformation, the opening of the country was also accompanied by an “outburst of national mindedness” and a search for “an ideology suitable for modern Japan” (Gluck 1985:3). It is for this reason that the script reform debates were referred to as *kokugo kokuji mondai* [national language and script problem], emphasising the fact that it was an issue to be treated at the national level. Furthermore, throughout the debates, the Eastern-Western demarcation was preserved by both reformers and conservatives.

4.3.1 Views on Western influence

Joseph (2004:23) claims that “most of those giving up their traditional language are (...) doing so as part of constructing an identity for themselves that is bound up with a conception of modernity as communication extending beyond their village and their country to the world at large”. Those who supported reform proposals, notwithstanding their other differences, broadly shared this vision they associated with the Western languages, which became evident in the Meiji period with extended contact with Western countries.

Prior to the Meiji period, some consideration had been given to the simplification of the writing system through *kana*, *katakana*, or the Western alphabet by the early nineteenth century in the writings of Ôtsuki Gentaku, Shiba Kôkan, and Honda Toshiaki (Hannas 1997:39). However, the first formal proposal to the government to reform the writing style was made by Maejima Hisoka in 1866. Having studied Dutch and English,

Maejima was a government translator at the Institute of Foreign Learning. Maejima proposed to the Tokugawa government a comprehensive reform to an all-*kana* script as well as to the *genbun itchi* style of writing in order to raise the educational level of the whole population. In his “*kokuji kokubun kairyô kengisho*” [opinion on the improvement of national orthography and national writing] (1899), he stated that Japanese students required three times as much effort to learn the same thing as Western students because of the complicated non-vernacularised written system with its numerous *kanji*. He emphasised that not only would it save time and money in educating people but also that the *kana* script is more suitable to translating books written in Western languages, underlining the fact that several Western books were already translated into Japanese in *kana* script.

Following Maejima, a number of scholars, especially those who had studied in Europe, also advocated script reforms. These supporters of reform included Fukuzawa Yukichi (1835-1901). Although Fukuzawa was *kanbun*-educated himself, he became a teacher of Dutch and later of English and, as can be seen in his autobiography (Fukuzawa 2007[1899]), he emphasised the importance of spreading the values of Western civilisation to as many countrymen as possible through books written in an accessible style. Fukuzawa became the author of popular books dedicated to introducing Western ideas. Fukuzawa’s main suggestion for language reform was to reduce the use of *kanji* to around one thousand and to make the written language accessible to all. This proposal was supported by Yano Fumio (1851-1931), a student of Fukuzawa.

Another leading figure in script reform debates is Mori Arinori (1847-1889). Having returned from his years spent in the United Kingdom and the United States, Mori was

particularly radical with his suggestion in 1873 that the language of Japan be replaced by English. Mori later became Minister of Education in 1886 and shared his view on educational reform with American authorities, including William Dwight Whitney, Professor of Sanskrit Language and Literature at Yale University, to whom he suggested his idea to substitute Japanese with English or a simplified version of English to establish a popular educational system. Although his idea of using English was immediately seen as impossible by Whitney, Mori's letters to Whitney below to suggest the adaptation of Roman letters depicts the vision of Japan supported by Mori and other reformist scholars. It should be pointed out that Mori refers to the existing Japanese writing system as 'Chinese', while expecting Roman letters to be 'our own language':

“All the schools the Empire has had, for many centuries, have been Chinese; and strange to state, we have had no schools nor books in our own language for educational purposes [...]. The only course to be taken, to secure the desired end, is to start anew, by first phonetic principle. It is contemplated that Roman letters should be adopted” (Hall 1973:191).

Elements of civil society supported such reform proposals and multiple organisations came into being, including the *kana no kai* [*kana* society] to promote all-*kana* script and the *Rô-maji kai* [Roman alphabet society] to promote the use of alphabet. The reform ideas also inspired the literary circle and a number of novelists attempted to pen their own works in the vernacularised style, such as Futabatei Shimei and his 1887 novel *Ukigumo* as well as Yamada Bimyô and his novel *Musashino*. Yamamoto Yûzô, an eminent novelist and playwright who served as a member of the House of Councillors, also actively advocated for the language reform including the limited use of *kanji* while opposing the excessive use of *furigana*, the phonetic aid to reading *kanji*.

The Meiji debates suggest that Maejima, Fukuzawa, and Mori, as well as other supporters of language reform, associated phonetic and vernacularised writing with the modernity and Western civilisation to which they were trying to assimilate Japan. Their language reform proposals were based on the idea that Japan should catch up with Western civilisation and join the group of ‘modern’ nations by adopting a ‘modern’ writing system. They associated the existing writing style with Eastern tradition and the image of feudalism and backwardness from which they were trying to free Japan.

4.3.2 Views on Eastern influence

In contrast, there were those who fiercely opposed the reform proposals, arguing that by abolishing *kanji* and *kanbun* the country would lose access to its rich cultural heritage and obfuscate communication. The conservatives associated Chinese writing with the traditional culture that Japan should preserve as well as with the core of communication in Japanese.

For example, Miyake Setsurei (1860-1945) opposed the abolition of Chinese characters in his *Kanji Ridôsetsu* [Theories of the Benefits of Chinese Characters] in 1895, arguing that thoughts could not be articulated without *kanji* while conceding some disadvantages inherent to the writing system (Miyake 1895). Later in 1939, he presented the contact with the Chinese as a commercial and industrial gateway as well as a supply of new knowledge. Thus, according to him, the close relationship with China that had lasted for a thousand and several hundred years had been beneficial to Japan in various ways. Miyake also argued that if one goes to China and stays there, it

would be reasonable to speak Chinese, adopt Chinese hairstyles, and wear Chinese clothing in order to assimilate the culture and customs of China (Miyake 1939:95). On the other hand, he described Western civilisation as “entirely false, making a crazy fuss about things like ‘freedom’ and ‘human rights’”. It is certain that if they continue doing the same, it would only lead to the destruction of the society” (*ibid.*:279)⁵². Similarly, Inoue Enryō (1858-1919) opposed the abolition of *kanji* in his *Kanji Fukahairon* [Impossibility of Abolishing *Kanji*] in 1900. Being a scholar of Buddhism, he emphasised that the Japanese nation is a nation of Chinese studies, that the Japanese is the people of Chinese studies (Inoue 1900:55) and that the Meiji Restoration needed to be carried out with the help of Chinese studies (*ibid.*:59). He concluded emphatically: “Long live Chinese characters, long live Chinese studies, and long, long live Chinese characters and studies!” (Inoue 1900:74).

As opposed to the *Kokugo Chōsaiinkai* led by reformers, conservatives formed the National Language Association [*Kokugokai*] in 1905 that mainly consisted of former feudal lords and elites from the preceding Edo period, claiming that simplification would disturb the language and could even influence the nation’s future. The opponents of the Western-inspired reforms later came to be called *jōi* [expelling barbarians], a Sino-Japanese term originating in China. In addition to the fact that they were educated in *kanbun* and enjoyed the fruits of the elitism of the time, they associated the basis of the purity of the Japanese language and culture with Chinese characters while seeing Western influence as corrupting and barbaric. Blacker (1964:17) explains that, for the conservatives, “Western learning appeared (...) to rest on a spirit and scheme of values entirely opposed to those which they conceived to be Japan’s glory and safeguard. To

⁵² *Sokoku no Sugata* [The State of the Homeland] (Miyake 1939)

allow such studies to gain any footing in Japan would therefore be simply hastening the country's corruption".

As was suggested by the arguments of Miyake (1895) and Inoue (1900), *kanji*, and therefore the associated Chinese influence in general including Buddhism, Confucianism, and Chinese classics, were "invested with a mystique which made them much more than merely a form of writing, linking them with notions of thought and ideas" (Gottlieb 1995:26) counterposed to those that increasingly threatened from the West.

4.3.3 Competing views

While the modernisation process in the Meiji period is more often associated with rapid transformation, the opposition between the reformers and the conservatives slowed down the language reform process, especially that of script reform. Even though an agreement was made in the end on the reduction and partial simplification of *kanji*, which was suggested by Yano Fumio, this outcome was rather moderate compared to other radical changes brought to Japan at the time. This can be at least partly attributed to a failure in establishing a shared view of the desired national language. As was seen above, reformers associated phonetic and vernacular script with the idea of 'modernity' in the Western values that they wished to attain, while the conservatives associated Chinese writing with the idea of 'tradition' in the Eastern values that they wished to see in the national language.

However, it has to be underlined that both reformers and conservatives had accepted the notion of the nation-state and a national language in their arguments, as both groups related their arguments to the idea of national language and national polity or independence. It is also clear from the fact that both the *Kokugo Chôsaiinkai* (1902) with reformers and the *Kokugokai* (1905) with anti-reformers used the term *kokugo* [national language] to name their organisations. For example, if Maejima's reform proposal was inclined more towards Western culture than Chinese culture, he also articulated a strong idea of the national language which according to him must serve current needs rather than what is to be preserved from tradition (Hayakawa 2001:229-232). Similarly, despite his earnest efforts to adopt English as the official language of Japan or to Romanise Japanese writing, Mori was also known to be patriotic and had an increasing inclination for *bushido* (Swale 2000:30). Even Fukuzawa, who was an enthusiastic reformer as well as an advocate of Western values, remained a strong nationalist (Dilworth in Fukuzawa 1969:xv). In his *Encouragement of Learning*, which sold about 3,400,000 copies, Fukuzawa (1969[1872]:65) states that Japanese dependency on the Western civilisation must be only a temporary expediency, emphasising importance of national independence. Fukuzawa thus believed that "a nation can only be supported by independent individuals, for which he argued Western values and the knowledge of the English language were essential for Japan" (Hayakawa 2001:208).

Similarly, the conservatives, who claimed that *kanji* and *kanbun* represent the Japanese national writing and spirit, also shared the same ideal of the unity and the independence of the Japanese nation as well as the dichotomous idea between the East and the West. For example, Miyake, who was a passionate about the preservation of *kanji*, was also

known for his support of nationalism. Miyake repeatedly asked himself about the idea of ‘being Japanese’: “What are the Japanese?” (Miyake 1939:101). He is also known as one of the founders of the political journal *Nihonjin* [The Japanese]⁵³ to discuss and promote the national essence of Japan. Thus, what he was really defending by supporting the continued use of Chinese characters was his image of the Japanese national language associated with *kanji* and Eastern values.

Shiga Shigetaka (1863-1927), who founded the journal *Nihonjin* with Miyake also used the expression “my dear thirty-eight million brothers and sisters” several times in his writing, warning of the rapid Westernisation of Japan (Shiga 1888:2-3). A very similar expression was used by Inoue (1900:63), who wrote: “our country Japan is different from China in terms of the national polity, and one country is strongly connected as if it is one family and the population of forty million are all like brothers”. It shows that those who took part in the debates on the ‘national language and script problem’ equally emphasised the importance of the strong unity in the Japanese nation that was directly associated with the national language in the discourses of the language reform debates.

The Meiji script reform debates are often seen as an opposition between reformers and conservatives. However, as was discussed above, both arguments are equally based on the premise that there must be a single unified national language that represents the Japanese nation. Furthermore, both arguments assigned constructed values, such as modernity or tradition, to the ideas of the West and the East and which they incorporated to their discourses on language. What separates the two groups are the values being assimilated to and differentiated from their visions of the Japanese national

⁵³ The first issue of the journal was in 1888. In 1902, the title of the journal was changed to *Nihon oyobi Nihonjin* [Japan and the Japanese].

language, this process of differentiation and assimilation being key in the reworking of identity in Meiji Japan (Morris-Suzuki 1998). Such associations of national language and national characteristics as well as the East-West demarcation in language are found to be the central basis of all language-based discussions in Japan in the following period. The Meiji language debates are thus essential to consider in the genesis of the contemporary debates on *gairaigo*.

4.4 The Pacific War period

Even though language reforms were slow during the modernisation period, rapid social transformation was an imperative on the political agenda. Western sciences were accordingly vigorously studied. In the 1930s, however, the political climate in Japan shifted with the emergence of military nationalism, bringing a significant change to “the direction and underlying motivations of language policy” (Carroll 2001a:64). Under the wartime regime, the language reform slowed down as the extreme nationalist government promoted the use of *kanji* while banning the use of Western words. Even though the language policy during this period was based on the ideology specific to the wartime regime and entailed notions of a Great Asian Sphere, military solidarity, and hostility towards the West, it is worth examining the discourses regarding the Japanese national language of this time as part of the development of the concept of the Japanese language since it suggests some important links to later linguistic attitudes. First of all, it most clearly shows that language can be a political tool, the meaning of which is reconstructed to suit the ideology of the time. Secondly, the underlying perception of *kanji* and Western loanwords in this time is considered to have largely remained until

present day. That is to say that *kanji* has been clearly incorporated into the perceptual category of the Japanese language, while Western loanwords have been excluded from the idea of *nihongo*, whether they are viewed positively or negatively. Thirdly, some scholars including Miller (1977, 1982) consider that certain contemporary ideas about the Japanese language, such as the contemporary interpretation of *kotodama*, are directly rooted in the wartime ideology, as it incorporates language as a central element of the Japanese national polity under the myth of the uniqueness of the Japanese language and the Japanese polity, leading to the post-war theories of ‘Japaneseness’.

4.4.1 Views on Eastern influence

During the military nationalist regime, Chinese characters were redefined as ‘traditional’ and ‘specific’ of Japan despite their Chinese origin. As discussed above, Chinese characters were viewed by some as symbolically and mystically important to Japanese traditional culture. Such a mystique was extended further with the outbreak of the Second World War. As a result, language reform slowed down to a halt and the proposal to limit the use of *kanji* was suspended after the Manchuria Incident in 1931. It has been explained as “partly because of the need to use many characters for Chinese place names and personal names that were not common in Japan”, but also because of “the value of Chinese characters as the repository of Japanese history, culture, and ultimately the Japanese spirit” (Seeley 1991:147).

It has been argued by a number of scholars including Miller (1977, 1982:92-94) and Gottlieb (1995:26-27), that one of the key discourses used in language planning during

the wartime was the reinvented myth of *kotodama*. As seen above, the myth was originally part of an ancient belief in the spiritual power of language generated when ‘proper Japanese native words’ [not Sino-Japanese loans] are ‘properly pronounced’ (Konishi 1991:461). However, Miller (1977) asserts that this myth has been reinterpreted and reinvented multiple times in the history, as exemplified the arguments used in nativist studies during the Edo period. The basic concept of *kotodama* used during the war period has been explained succinctly by Gottlieb (1995:26-27) as “a kind of mystical spirit in some way inherent in the Japanese language and intimately linked to the national polity”, and “for ultra-nationalists espousing this view of language, attempts to alter Japan’s traditional orthography carried overtones of treason” (*ibid.*:27).

Miller (1977, 1982) explains that it is during the wartime period that the idea of *kotodama* was associated with the idea of *kokutai* and *kotoage*. The term *kokutai* refers to the national polity and, according to Gottlieb (1995:86), was “a term which came to be surrounded by an almost spiritual mystique” that denoted “the development of a distinct pattern of national unity around the emperor’ or ‘the unique essence of Japanese society’ which included the emperor system, the national character (moral virtues considered indispensable to social unity and order), and the family system”. The term *kotoage* (*kötöage* in Old Japanese) was often used in the expression “a land where *kotoage* is not done” that meant in *Man’yōshū* (c. AD 759) “that words having reference to anything that cannot be carried out are not lightly uttered” (because “once anything has been verbalised, it must necessarily be carried out”) (Miller 1977:259). Thus, the original meaning of the phrase *kotoage sezu* (without performing *kotoage*) was “that the act of invocation was so powerful and dangerous that it was not to be used except in the most extreme circumstances” (Carroll 2001a:37). Miller (1977:256)

argues that this concept of *kotoage* was reinterpreted in the 1930's in order to describe Japan as "the divine country whose people do not speak out" in the wartime pamphlet the *Kokutai no Hongi* [Cardinal Principles of National Polity] published by the Ministry of Education in 1937, turning the idea into "a bogus justification for the suppression of freely expressed opinion" (*ibid.*:297).

According to Miller (1982:86), "the *Kokutai no Hongi* itself had placed tremendous importance upon the Japanese language", emphasising that "our nation has, since its founding, developed on the basis of a pure, unclouded, and contrite heart; and our language, customs, and habits all emanate from this source". Thus, language was recruited for political ends in the wartime period and as a symbol of the spiritual power of language. For Gottlieb (1995:87), Chinese characters and the historical script system were "the object of veneration" and thus to attempt to alter the existing script system, the repository of so much tradition, was equivalent to "a violation of *kokutai* itself". It is important to point out that the concepts of *kokutai*, along with that of *kotodama*, were believed to "have survived from remote antiquity" and to be "unchanged through ages eternal" (Miller 1982:94), while the meaning of it was almost entirely reinterpreted from an ancient myth to eschew Sino-Japanese loans in rituals to a political discourse promoting the use of Chinese characters as a repository of Japanese tradition. Carroll (2001a:65) also points this out as "the irony that these characters were not indigenous, but introduced from China, seems to have been conveniently ignored in this way of thinking". She analyses the overall aim of this discourse as "re-aligning Japan politically and culturally to re-emphasise the common links between Japan and China against the West" (*ibid.*), which resulted in the strict banning of Western words during this period.

4.4.2 Views on Western influence

While Chinese characters were associated with the national polity and the spiritual unity of the nation, Western loanwords were actively avoided as *tekiseigo* or *tekikokugo* [enemy words]. Words of English origin were replaced by ‘Japanese’ words, albeit Sino-Japanese words in most cases. For example, the word *ragubî* [rugby] was replaced by *tôkyû* [fight ball], while *anaunsâ* [announcer] was replaced by *hôsôin* [broadcasting person]. English language instruction was also halted during these years (Field 1991:114).

Books and newspapers were censored by the governmental institutions to ensure no Western words were used in publication. However, even during these years of strict banning, it seems that some well-assimilated words were still in use. Totsuka (Iwabuchi *et al.* 1979:15) tells a wartime anecdote when she was a magazine editor. For magazines to be printed, all Western loanwords used by the authors had to be replaced. For example, the term *torakku* [truck] was replaced by *jidôkasha* [automatic wagon]. One day an author used the word *macchi* [match] which Totsuka had a very hard time translating into a ‘non-*tekiseigo*’ term. After consulting with her grandmother who was born in the early Meiji period, she came up with the term *hayatsukegi* [quick lighting wood]. At the military censoring office, however, she was asked to change the word back to *macchi*, as they told her that *macchi* was a ‘Japanese’ term that did not need to be replaced.

Similarly, Kanno (1979:56-57) compares the number of *gairaigo* used in elementary school textbooks of Japanese [*kokugo*] between 1904 and 1941, looking at the textbooks

published in 1904, 1910, 1918, 1933, and 1941. Despite the fact that the ones published in 1933 and 1941 were heavily influenced by military rule, the total number of *gairaigo* (counting the same words appearing multiple times as one) showed a constant increase from 1904 until 1941⁵⁴. This also suggests that the discourse of *tekiseigo* was not only about the actual use of words but also about the association of certain Western words with the foreignness or evil of the enemy. Thus, unlike Chinese elements in the Japanese language that were redefined as purely Japanese, Western influence was severely criticised as a symbol of foreignness under the ultranationalist government. Furthermore, it should be reminded that in the early years of the Meiji period, many Western words and concepts were imported through loan translation in Sino-Japanese [*wasei kango* or *shinkango*], such as *minshushugi* [democracy], *tetsugaku* [philosophy], and *yakyû* [baseball]⁵⁵. Even though they were ‘Western’ in origin, the treatment of those words has been significantly different from words that are transliteration of original words. This was the case in the wartime period as well as in the post-war and contemporary periods in which the former is classified as *kango* (and thus an established part of *nihongo*) while the latter is classified as *gairaigo* (and thus distinctively foreign).

On the other hand, reform proposals from the preceding period were halted as language reforms were associated with the Westernisation of language. While the reduction of *kanji* was seen as a loss of Japanese traditional heritage, support for the adoption of Roman alphabet was seen as support for an enemy script. Ironically, the adoption of

⁵⁴ In the textbook published 1941, the use of *gairaigo* was intentionally restricted and the number of texts related to Western countries was reduced from the previous nine to two.

⁵⁵ Yamaguchi (2007:189) offers three main reasons why new Western concepts were often translated into Sino-Japanese rather than native Japanese words.

- 1) The elite population of the time who translated the Western concepts were more familiar with Chinese studies and Sino-Japanese vocabulary;
- 2) Sino-Japanese words were associated with objectivity and neutrality in the Japanese society;
- 3) Translation in native Japanese terms would have been generally longer than in Sino-Japanese.

kana, which is a domestic product, was also discouraged, “partly because to suggest they should replace characters was a violation of *kotodama* and partly because the exclusive use of a phonetic script was seen as a foreign idea, of the kind which the concept of *kokutai* excluded” (Gottlieb 1995:87).

Such nationalistic language policy, however, is not a case unique to Japan. Linguistic purism tends to surge along with the intensification of nationalism. Indeed, a shared language is an ideal political tool to raise national unity, as it emotionally and spiritually unites the population. For example, the linguistic purification policy in Italy under the Fascist government was equally indicative of its wartime ideology. Ben-Ghiat (1997:438) points out that for Mussolini, linguistic reform was a priority, as he sought “a new mentality and identity proper to subjects of the Fascist nation”. When Mussolini came to power in 1922, the social-cultural space was structured by “a web of local power networks and regional affiliations” with persistent regional dialects and almost 30 percent of Italians communicated exclusively in one of those dialects (*ibid.*:439). The linguistic division was seen as an obstacle to collective identity in Fascist Italy, and the cultural functionary Luigi Freddi argued that “form and pronunciation must be the same from the Alps to the Mediterranean if the language is to be truly national. Linguistic unity is an essential coefficient of national unity” (*ibid.*:439-440). Thus language unification and reforms became a political imperative and the *Reale Accademia d'Italia* [Royal Academy of Italy] was founded in the 1926 in order to ‘purify’ the Italian language and culture, following the model of the *Académie Française*. Under the regime of Mussolini, the use of foreign words was prohibited by law in 1940 in advertising and the name of companies and businesses. Subsequently, the Academy founded the Commission for *Italianità* [Italianness] with the task of

examining foreign words in use and supply substitutes in Italian, publishing a list of *forestierismi* [foreignisms] with official substitutes (*ibid.*:441). As a result, the term *cable* was replaced with *Marconi-gram*, *American Express* with *Americana Expressa*, *bar* with *bottiglieria* ('bottle' *bottiglia* + 'store' suffix *eria*, literally 'a bottle shop'), *cocktail* with *arlecchino* [Harlequin]⁵⁶ (*ibid.*:441-442).

Ben-Ghiat (*ibid.*:442) concludes that the linguistic policy of Fascist Italy "can be judged a failure" with its attempt to publish a new dictionary unfulfilled due to insufficient funds and the campaign to remove foreign words proving unsuccessful as the list of replacements did not have much impact on daily linguistic practices. However, the example of Fascist Italy demonstrates the universality of nationalistic language policies in which 'foreign' words are presented as a 'common enemy' for the population in order to strengthen the spiritual bond of the nation. It should finally be noted that even the Royal Academy of Italy decided not to replace popular foreign words, such as *fox trot*, *swim*, *vaudeville*, *whiskey*, and *shimmy* (*ibid.*:441). It can therefore be said that, as was the case with wartime Japan, the prohibition of 'foreign' or 'enemy' words was not so much a linguistic policy as an ideological policy.

4.4.3 Competing views

Unlike the Meiji period in which views on the Chinese and Western influences were actively competing on the subject of language reform, the treatment of the two types of external influence changed strikingly under the military nationalist government in the

⁵⁶ This substitute was chosen as a result of a readers' referendum carried out by newspaper companies.

1930s and the early 1940s. Even though the treatment of loanwords during the wartime was extreme and not directly comparable to the contemporary language attitude, it offers clear evidence that linguistic issues need to be examined in relation to the external factors focusing on the ideas associated with certain uses of language.

On the one hand, Chinese characters, which were once seen as the embodiment of Japanese backwardness by reformers, were redefined as a national symbol. Language reform proposals were seen “an attempt to tamper with a manifestation of Japanese history, culture, and spirit – with *kotodama*” (Gottlieb 1995:86-88). The myth of *kotodama* was also reintroduced as a narrative to emphasise the uniqueness of the Japanese language and strongly connect it to nationalist policy. On the other hand, Western loanwords, which were once seen as the symbol of civilisation and development, were redefined as ‘enemy words’ or ‘words of enemy countries’, emphasising the foreignness of Western influence. Thus, the use of Western loanwords, along with language reform proposals, was seen as a denial of the spirit of language.

According to Miller (1977, 1982), the contemporary language attitude in Japan that closely associates language with national uniqueness is based on this wartime reinvention of the *kotodama* myth. Miller (1977:252) believes that the myth offered an answer to the question of “what the Japanese language is and just how it works” when such a question was popular as part of the theories of Japaneseness [*nihonjinron*] of the 1970s. The valuation of *kotodama* certainly seems to have evolved after the end of the Second World War into a less political, more general appreciation of the spirituality or beauty of the Japanese language. However, it is true that the use of *gairaigo* is still criticised by reference to the idea of *kotodama* today, examples of which are found in

Chapter 6. Furthermore, the clear distinction between the ‘Eastern’ and ‘Western’ influences on language, the former of which is often incorporated into the vision of Japaneseness, persisted in wartime discourse and can still be observed in post-war and contemporary discussions on the use of language.

4.5 The post-war period

The end of the Second World War would mark another milestone for Japanese linguistic practice. War devastation and democratisation under American guidance led to yet another dramatic social transformation, according to which Japan sought to redefine itself once again. The characteristics of the post-war debates on language can be observed largely in two blocks. The immediate post-war period saw rapid advancement of language reform as part of the democratisation project. The use of English loanwords increased rapidly in Japan in part because the image of the West was renewed to something more positive and in part because American influence grew in Japan through the occupation under the General Head Quarters (GHQ) as well as the general supremacy of the American culture. This growth in English loanwords was observed in many other countries during the same period for similar reasons of American pre-eminence, eventually leading to concerns over the perceived excessive presence of Anglo-Americanisms. After a few decades of post-war reconstruction and democratisation, however, there was a general revival of nationalistic sentiment supported by the economic boom. As the presence of Western loanwords in Japanese became increasingly noticeable, this led to a new backlash against the rapidly expanding use of loanwords. This tendency grew further once the orthographic reform

had been completed in the early 1990s and led to the active public discussions on the use of *gairaigo* that is observed today.

4.5.1 Views on Eastern influence

With the defeat in the war, Chinese characters were thereafter “imbued with a mystique linking them to nationalist values, characters were now spoken of by some as having in some way contributed to the evils of the war” (Gottlieb 1995:121). As a result, the once halted language reform process now accelerated and recognition of the official status of the *genbun itchi* style was symbolised by its use in the drafting of the new constitution in 1946. Carroll (2001a:66) quotes a Ministry of Education publication that describes the immediate post-war years as “an epoch-making period not only for our history of education, but also for the history of the national language which may be called the incarnation of our people’s spirit”. The government changed its attitude toward language reform and the National Language Research Institute [later known as NINJAL] was founded with governmental funding “at a time when the nation was desperately short of resources” (Daniels 1976:22). This indicated “the central importance of the language and its preservation to the Japanese state and people” (Carroll 2001a:66). After the establishment of the Research Institute, a series of reforms were carried out including the issue of the *Tôyô Kanji* List [List of Characters of General Use] in 1946 and the *Jôyô Kanji* List [List of Characters of Regular Use] in 1981, further followed by “revised recommendations on modern *kana* usage (March 1986), and the writing of loanwords (June 1991)” (Carroll 2001a:72). Thus the use of *kanji* was officially regulated and limited in the post-war period.

However, the mood in the public sentiment changed after a few decades. There was eventually a revival of a nationalistic sentiment, which led to a popular tendency to emphasise Japanese uniqueness, manifested by the popularity of the *nihonjinron* literature introduced in Chapter 2. Even though the *nihonjinron* literature is often criticised for its focus on an erroneous belief in the uniqueness and homogeneity of the Japanese culture and language that lacks “analysis of structural (economic, political or sociological) factors” to evidence such a belief (Clammer 1995:2), such discussion of Japaneseness has become particularly prevalent since the 1970s. As Dale (1986:39) observes, *nihonjinron* has provided an arena for an “endless discussion on differences between Japan and the West”, one of the characteristics of such a discourse on Japaneseness being the endless contrasting between of Japan and the West. On this point, Maher and Macdonald (1995:4) have also pointed out that “all too often, literature about Japan focuses on what is different about it, how it can be compared or contrasted with other, particularly ‘Western’ nations”.

As was discussed in Chapter 2, the Japanese language plays a central role in the *nihonjinron* literature “not only as the medium of discussion but also as the primary object of analysis”. For Miller (1982:209), the Japanese belief in the uniqueness of *nihongo* is “Japan’s modern myth” itself. Thus, language-related discussions gained momentum in the quest for the notion of Japanese specificity. In this context, Miller (1982:127) argues that the myth of *kotodama* was once again reinterpreted as “the idea that this somehow unique Japanese language [is] inextricably bound up with the essence of the Japanese national spirit and must never be tampered with on that account”. *Kanji* and Sino-Japanese loans were reinvented as an essential part of the Japanese cultural

and linguistic identity. It has even been pointed out that within the *nihonjinron* literature appeared the claim that *kanji* actually helps people understand the meaning of the words they have never heard of (Dale 1986; Miller 1982; Unger 2004). Thus, the perceptual importance of *kanji* in Japanese society did not diminish.

4.5.2 Views on Western influence

The idea of ‘westernisation’ again triumphed in the post-war years, as it was seen as synonymous to democratisation and a denial of the nationalistic wartime past. Language reform carried out in the post-war period was in large part in continuity with the Meiji modernisation period, including some quite radical proposals. For example, the novelist Shiga Naoya proposed in 1946 that French should be the official language, arguing that “Japan should adopt the best and most beautiful language in the world as its national language”. The media industry also turned to script reform. For example, the *Yomiuri Shimbun* newspaper published an editorial entitled *Kokugo no Minshuka* [The Democratisation of the National Language] on 18 February 1946, calling for the adoption of Roman alphabet as the national script, while in another column ‘*wakariyasuku yomiyakusu*’ (easier to understand and read) emphasising the fact that the newspaper had cut the use of *kanji* to make it easier to read and understand. The newspaper also issued another editorial on 11 April 1946 entitled “for a *rômaji* movement to involve the general public” to call for greater public interest in Romanising the script⁵⁷.

⁵⁷ The other major newspaper, the *Asahi Shimbun* newspaper, was on the other hand slightly more cautious on Romanising the script and warned in its editorial issued on 16 July 1946 that “whether to limit the use of *kanji* or to Romanise the script, the reform has to be carried out slowly and cautiously so that it will not lead to cultural corruption”.

The GHQ submitted the recommendation to replace Japanese orthography with the Roman alphabet to General MacArthur, arguing that the existing writing system would be an obstacle to democracy. Following up on this recommendation, there was a pilot project to use a Roman alphabet-only script for elementary education. According to Eells (1952:212 in Unger 1996:86), the pilot project was developed by the Ministry of Education under the administration of the National Institute for Educational Research in 1948-1951. This project researched the scholarly performance of the students who had received instruction in the Roman alphabet rather than in the conventional script with *kanji* and *kana*. Unger (1996:119) concludes that the result of the project “strongly suggested that Japanese children could achieve more academically if they did not have to learn *kanji* than if they did” although there was no “conclusive proof”. Unger however submits that the Romanisation project was not successful in the end because the 1,850 characters in the *Tôyô Kanji* List (a list of characters for general use) pacified the reformers as the ‘ceiling’ for the *kanji* use but in reality functioned more as its ‘floor’ and the project to limit the use of *kanji* saw “a de facto double standard” (*ibid.*:122), thus not limiting the actual use of *kanji* in practice as expected.

With the improving image of the West and growing dominance of American culture in Japan, the use of *gairaigo* increased dramatically. For example, the number of *gairaigo* entries in an annual dictionary of neologisms, *Gendai Yôgo no Kiso Chisiki*, rose from 399 in 1955 to 1,502 in 1975 (Nomura in Ishiwata 1985:38). Loveday (1986:26) quotes the survey result to show that 94 percent of the recent Western loanwords in the press are of English origin (Morita 1991) and that 8 percent of the total Japanese lexicon is English-based (Stanlaw 1982). Such an intake of English loanwords was described by

Passin (1980:63-64) as being as significant as the massive borrowing from Chinese in the Asuka-Nara period. Zolli (1980:59) argues that such a rise in English loanwords was a common tendency in many countries. This includes the famous example of its France and its numerous Anglicisms, so-called *franglais*⁵⁸ as well as the rapid increase of Anglo-American borrowings in post-fascist Italy as a result of “the massive Anglo-American cultural influence” (Zancani 1995:167). In time, however, such cultural dominance caused some backlash, leading to negative views on Anglo-American loanwords⁵⁹.

The rapid penetration of the Western culture in the post-war years in Japan also led to a backlash, particularly after a few decades of intensive post-war reconstruction. This resulted in the mood to defend Japaneseness with the *nihonjinron* literature discussed above. Within this trend, the *kotodama* and *kanji* myths were relinked to the idealised image of Japaneseness. As opposed to such ‘fictionally traditional’ Japanese values, Western loanwords were seen the symbol of ‘fictionally Western’ values as well as of abstract foreignness. Thus, a perceptual dichotomy between the Japanese language [*nihongo*] and foreign (loan)words [*gaikokugo* or *gairaigo*] was established and reinforced. This dichotomy is observable today, showing a profound historical continuity with the preceding period.

⁵⁸ As this case is particularly comparable to that of the *gairaigo* debate, Chapter 7 will consider this further.

⁵⁹ In the case of Italy, Zancani cites Ferdinando Palazzi (1954 in Zancani 1995:171) who lamented the inflow of “foreign words” as follows: “[m]any, too many, foreign words have invaded our linguistic borders. We are now all agreed that they must be thrown out”. It has also been pointed out that in such negative views on loanwords, “whether loanwords come from America or from other European countries is immaterial: the ‘xenoglossphobia’ is total” (*ibid.*). This general idea of loanwords, without specifying any particular country from which the words are borrowed, is also expressed in the term ‘*gairaigo*’.

4.5.3 Competing views

The period from the end of the Second World War to the end of the 1980s can be described as a gradual shift from progressive reforms associated with Western influence to cultural conservatism associated with Eastern influence. At first, Western influence was widely reinterpreted as something that can democratise Japan and help Japan reconstruct itself from the war devastation and negative war time memories. Such an image of the West was again linked to the idea of language reforms as a continued project and the reform process, halted during the war, was now accelerated. According to Yasuda (2007:139), by the 18th *Kokugo Shingikai* [National Language Council] in 1989, the bulk of the task of standardising and regularising the language was completed, including the following:

1. Limited use of *kanji* characters with the list of characters of general use (the *Tôyô Kanji* List) in 1946 and later the list of characters of regular use (the *Jôyô Kanji* List) in 1981;
2. Replacement of historical *kanazukai* by a system based on the pronunciation of modern Japanese;
3. Limited variation in the pronunciation for each character on the *tôyô kanji* list and reduction in the number of readings people were expected to remember;
4. Simplification of the characters by reducing the number of strokes required;
5. Attempt to bring a degree of uniformity to *okurigana* usage as well as to the manner in which foreign loanwords were written in *katakana* (Gottlieb 1995:157-158).

However, the increasing Western influence eventually also led to a cautious attitude

about excessive Westernisation of Japan in contrast to a reinvented Japaneseness which incorporated things previously imported from China, such as Buddhism⁶⁰ or *kanji*. Thus, the features of cultural and linguistic Japaneseness have increasingly become a popular subject in public discussions since the 1970s. Contrasted to the Japaneseness, Western influence is, from this perspective, seen as particularly foreign. Following on from this trend of pursuing Japaneseness along with the completion of language reform, it has been pointed out by Carroll (2001a) and Yasuda (2007) that the main focus of the debates on language shifted to more value-laden questions of ‘what is proper or beautiful Japanese?’ in the 1990s, leading to the active debates on the use of *gairaigo*.

4.6 Summary

This chapter has provided an overview of the development of the Japanese language as a concept through some language-related debates seen since the Meiji period. In doing so, a particular focus has been placed on the images associated with the ‘Eastern (Chinese)’ and ‘Western’ influences on the Japanese language. As a result, it has been revealed that despite historical changes, there has always been a dichotomous view distinguishing the ‘Japanese’ as ‘self’ from the ‘foreign’ or ‘West’ as ‘other’ in social and political discourses. In such discourses, the national language of Japan, *nihongo*, has always been taken for granted, although there is no agreed definition as to what it refers to. Thus, assigning certain images to *nihongo* as well as to certain external influences can be understood as a way of expressing and affirming national identity. Although the interpretation of ‘Eastern’ and ‘Western’ influences on the Japanese

⁶⁰ Dale (1986:51) points out that Buddhism is seen “to have set down deep roots into the soil of Japanese culture” due to the reinterpretation of the Japanese culture under the *nihonjinron* discourse.

language has changed significantly in the past two hundred years, the images associated with the national language have always been directly or indirectly linked to images of Japaneseness in general. It can therefore be said that there has been historical continuity in the debates on the use of language in Japan since the Meiji period and that the history of the language-related debates is an important basis for understanding the conceptual backbone of the contemporary debates on *gairaigo* that will be examined in Chapter 5.

Chapter 5: Discourse on *Gairaigo*: Findings of Qualitative Analysis

5.1 Introduction

It has been suggested in Chapter 4 that language-related controversies in Japan since the Meiji period share the following characteristics:

1. The notion of national language is taken for granted, according to which it is believed that there should be one national language;
2. All linguistic elements are divided into two categories, Japanese or foreign;
3. National identity is projected onto the characteristics associated with the national language.

In order to locate the contemporary *gairaigo* controversy within a coherent framework and reveal the symbolic implication of the debates, this chapter will examine the public discourse on *gairaigo* through newspaper extracts from the two largest nationwide newspapers in Japan, the *Asahi Shimbun* and the *Yomiuri Shimbun*, published during the period between 1991 and 2010⁶¹. The main focus of this qualitative analysis will be recurrent expressions employed arguing for or against the use of *gairaigo*, as they are believed to be persuasive indicators of common perceptions of the phenomenon. While various types of recurrent words and expressions will be examined, including verbs, nouns, adjectives, and comparison, a particular focus will be on the verb-based, mainly metaphorical, expressions to illustrate the relationship between *nihongo* and *gairaigo*, as well as expressions of categorisation. Expressions of categorisation here refer to expressions used synonymously to (associated with) *gairaigo* that pair *gairaigo* and the other entity together, as well as expressions used antonymously to (contrasted to) *gairaigo* that separate *gairaigo* and the other entity into two different categories.

⁶¹ For the reasons why the two newspapers were selected, see also Chapter 3.

As the result of the analysis, two major characteristics of the discourse have been identified. Firstly, the comparison of recurrent verb-based expressions between negative and positive narratives reveals contrasting perceptions on the relationship between *gairaigo* and *nihongo* asserted in the two types of argument. Describing the same phenomenon in which the use of *gairaigo* is increasing, the extracts in the two groups present remarkably different images for the Japanese language: 1) an image of a beautiful but threatened language and 2) an image of a flexible but vigorous and assertive language. The images built around the relationship between *gairaigo* and *nihongo* are therefore also strikingly different in the negative and positive narratives, which is clear from the connotations carried by each recurrent expression through other example sentences found in a dictionary or newspaper entries. Expressions seen in negative narratives frequently underline the dominance of *gairaigo* over *nihongo*, while expressions seen in positive narratives tend to emphasise *nihongo*'s control over *gairaigo*.

On the other hand, however, further inspection of the discourse also discloses common views held in both types of narratives. An examination of the words associated with or contrasted with *gairaigo* reveals that *gairaigo* and *nihongo* are perceived as two separate entities, whether the use of *gairaigo* is criticised or defended. This commonality is particularly important, as the *gairaigo* controversy is often regarded as the manifestation of two different views on language, overlooking the fundamental commonality between the views held by opponents and proponents. Furthermore, the dualism between *nihongo* and *gairaigo* is also important because it is linked to the dichotomy between 'desirable' and 'undesirable' language characteristic of linguistic purism, allowing for a more universal understanding of these debates. In

addition to these two characteristics, this chapter will include discussion of the qualities respectively associated with *gairaigo* and *nihongo* in these extracts, as these qualities are also recurrent and can be considered key elements in the discourse.

Through the analysis of newspaper extracts the chapter will argue:

1. Negative opinions about the use of *gairaigo* tend to employ expressions that imply concern over the confusion and disarray that *gairaigo* may bring to the Japanese *nihongo* that is beautiful and traditional, while positive opinions tend to make use of words that imply the autonomy and vitality of *nihongo* that actively internalises foreign elements;
2. Images assigned to *nihongo* can be understood as the images associated with Japanese culture in general, whereas images assigned to *gairaigo* can be understood as those associated with general foreignness;
3. The concept of *gairaigo* is thus presented as an external element to *nihongo* and referred to as foreign language [*gaikokugo*] or Western language [*yokomoji*] in both the negative and positive narratives despite the fact that *gairaigo* is a type of vocabulary within the Japanese language;
4. *Gairaigo* is perceived as ‘other’, thereby serving to ground the self-identity of Japanese language and culture at a time when the Japanese society has become more diverse and multilingualism is being increasingly acknowledged, questioning the true essence of the Japaneseness

In order to attest the above points, this chapter will present the procedure of the analysis (5.2), findings of the negative narratives on *gairaigo*, (5.3) and findings of the positive narratives on *gairaigo* (5.4). Negative and positive narratives are analysed based on lists of words employed synonymously or antonymously to the notions of *gairaigo* and

nihongo as well as lists of qualities associated with each of those notions and lists of verb-based expressions to illustrate the relationship between the two. Types of loanwords used as examples of *gairaigo* as well as part of argument will also be compared between negative and positive narratives. Finally, commonalities found in both narratives for and against *gairaigo* will be discussed (5.5), followed by the summary of the findings (5.6). It will be argued that recurrent expressions construct two visions of Japaneseness through the *gairaigo* discussion, while *gairaigo* itself refers less to one of the three strata of the Japanese vocabulary than it acts as a marker for foreignness and unfamiliarity in contrast to *nihongo* on which Japanese linguistic identity is founded. The findings outlined in this chapter will serve to facilitate the understanding of the extensive examination of sample extracts conducted in Chapter 6.

5.2 Procedure of analysis

The use of *gairaigo* is one of the most actively discussed subjects related to language in contemporary Japan. In the period between 1991 and 2010, there were a total of 1,977 entries that mentioned *gairaigo* or *katakanago* in the two most widely read national newspapers, the majority of which were concerned with the use of *gairaigo*. Newspapers constitute influential public news media. Bell (1991:2) is right in pointing out that “news is determined by values, and the kind of language in which that news is told references and expresses those values”. Similarly, Fowler (1991:222) argues that what the news media reports “reflects, and in return shapes, the prevailing values of society”. Words and expressions recurrently used in the news media are thus considered to have been drawn from repertoires that evoke powerful associations among the

general public while simultaneously also reinforcing those associations. The examination of the empirical data on how the use of *gairaigo* is discussed in newspapers is therefore expected to reveal the particular attitudes toward language shared in Japanese society. On this basis, a qualitative analysis has been conducted using newspaper entries on *gairaigo* published between 1991 and 2010 in order to scrutinise the relation between language and national identity in Japan.

Prior to the present research, Ishiwata (1985:3-10, 168-178) has presented several extracts from newspapers published in 1983 and 1984 to show opinions for and against the use of *gairaigo* to introduce the two points of view regarding loanwords. More recently, Loveday (1996:215-217) reproduced eight readers' letters in Japanese newspapers from the 1980s to illustrate negative attitudes towards *gairaigo*. Similarly, Stanlaw (2005:269-270) has introduced an exchange between a reader and the editor who both lament the use of *gairaigo*⁶². Following up on these studies, the present thesis carries out an extensive analysis of the most recent newspaper discussion on *gairaigo* with close attention to how the self-image of Japan is projected onto the structure of the discourse.

The viewpoints presented in the newspaper entries on the use of *gairaigo* are generally divided into two groups: 'negative' views criticising the heavy use of *gairaigo* and seeing it as a sign of corruption of Japanese language and culture (negative narratives asserted by 'opponents'), and 'positive' views accepting of the increasing use of *gairaigo* and seeing it as a sign of enrichment of Japanese language and culture (positive narratives asserted by 'proponents'). The two groups disagree on the question

⁶² See also Chapter 2.

of whether the use of *gairaigo* should be encouraged or avoided. These opinions are most frequently and eloquently expressed through readers' letters to the editor, although there were varying degrees in the strength of sentiments expressed. Due to their general nature, editorials and main body articles appear to be more neutral on the issue. However, they also implicitly express either negative or positive views through the use of specific expressions and wording and such expressions and wording are found to be the same as those used in readers' letters, albeit in a less explicit manner. For this reason, all categories of newspaper entries, main news stories, editorials, and readers' letters, have been used for analysis.

In terms of the types of arguments, the negative narratives seem to outweigh by far the positive narratives in the newspaper entries. However, the present research will not present the numerical distribution of positive and negative opinions expressed in the newspaper extracts, as the purpose of this research is not to disclose the relative weight of differing positions among public opinion. It would be impossible to classify all extracts into 'positive' or 'negative' as even the participants of the discussion are sometimes unaware of their position on the issue with common assumptions embedded through shared impressions. Therefore, the present thesis will instead focus on how such impressions are shared and spread through certain uses of language by analysing the features of public discourse and uncovering the implicit assumptions in both arguments for and against the use of *gairaigo*.

Similarly, in analysing readers' letters to the editor, the generational, vocational, and gender factors will not particularly be taken into account. The debates between the opponents and proponents of the use of *gairaigo* can certainly be partly explained by

the profile of individuals, as has been suggested in previous survey-based studies carried out by Loveday (1996) and Jinnouchi (2007) among others⁶³. However, regardless of the profile of the authors of the letters, the structure of their arguments both for and against *gairaigo* shares much in common. Both opponents and proponents cover a wide generational bracket, from those who are in their teens to those who are in their nineties, as well as a wide variety in professions, from junior high school students, company employees, and doctors to teachers and housewives. Furthermore, both groups included individuals who had substantial knowledge of foreign languages, had lived abroad, worked as translators, were non-Japanese nationals living in Japan, or claimed to have no command of foreign languages. Despite such diversity, the arguments were all similarly structured with recurrent associations and metaphors, although there was a general tendency for people in the older generations to be more critical about the use of *gairaigo*, presumably due to their reduced familiarity with words that came into use recently⁶⁴. The profile of the author of each reader's letter is, however, provided at the end of the extract whenever available.

In order to extract relevant materials for the analysis, all 1,977 extracts (1,011 from Asahi and 966 from Yomiuri) were collected from the electronic newspaper archives *Asahi Shimbun Kikuzo* and *Yomiuri Shimbun Yomidasu Rekishikan*, targeting the period between 1 January 1991 and 31 December 2010, using the archives' search function with the keyword *gairaigo* or *katakanago* [*katakana* words], the most commonly used synonym for *gairaigo*. From among the extracted articles, most relevant extracts were

⁶³ See also Chapter 2.

⁶⁴ Individuals growing up during the Pacific War years have had reduced exposure to English education, as English classes at school were halted during those years. For details on the wartime language policy, see Chapter 4.

manually and carefully selected⁶⁵. The selected extracts have subsequently been examined qualitatively in terms of the recurrence of vocabulary and conceptual associations and contrasts. Among recurrent expressions that represent certain points of view on *gairaigo*, the twelve most recurrent verb-expressions used in association with *gairaigo* have been identified. The twelve examined words are shown in the table below along with the total number of extracts in which they are employed. Out of the twelve, eight convey negative attitudes and four convey positive attitudes and they are all verb-based, mostly metaphorical expressions.

[Negative Expressions]

Expression	Translation	Asahi	Yomiuri	Total
1. <i>Hanran(suru)</i> 氾濫 (する)	Inundation (To inundate)	85	85	170
2. <i>Afureru</i> 溢れる	To overflow	58	71	129
3. <i>Ran'yô(suru)</i> 乱用 (する) ・ 濫用 (する)	Abuse (To abuse)	38	25	63
4. <i>Tsuihō(suru)</i> 追放 (する)	Expulsion (To expel)	17	10	27
5. <i>Haijo(suru)</i> 排除 (する)	Removal (To remove)	16	9	25

⁶⁵ Although there were also a few cases in which the term *gairaigo* was employed to refer to Japanese loans used in other languages, such as *shiatsu* or *futon*, they were not included in the analysis. It is however interesting to note that the opinions about Japanese loanwords were largely positive, praising the international recognition of Japanese culture in general.

6. <i>Hadome</i> (<i>o kakeru</i>) 歯止め（をかける）	Brakes (To put on the brakes)	6	18	24
7. <i>Ôkô(suru)</i> 横行（する）	Rampancy (To be rampant)	6	8	14
8. <i>Ranpatsu(suru)</i> 乱発（する）	Reckless issue (To recklessly issue)	8	2	10

[Positive Expressions]

Expression	Translation	Asahi	Yomiuri	Total
9. <i>Teichaku(suru)</i> 定着（する）	Fixation (To take root)	107	112	219
10. <i>Toriire(ru)</i> 取り入れ （る）・採り入 れ（る）	Adoption (To adopt)	41	62	103
11. <i>Ukeire(ru)</i> 受け入れ （る）・受け容 れ（る）	Acceptance (To accept)	13	17	30

12. <i>Kyûshû(suru)</i> 吸収 (する)	Absorption (To absorb)	14	7	21
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The total number of extracts found for each year between 1985 and 2010 is shown in the tables and graph below. While the annual average number of mentions of *gairaigo* in newspaper entries for the period between 1985 and 1990 was 60.5 times (or 41 times; see NB below), the figure grew to 98.85 for the period between 1991 and 2010, suggesting an increase in public interests in the *gairaigo* discussion in the post-1990 period.

[Prior to 1991]

Year	Asahi	Yomiuri	Total
1985	8	18 (5)	26 (13)
1986	9	12	21
1987	13	68 (30)	81 (43)
1988	22	76 (26)	98 (48)
1989	29	36 (20)	65 (49)
1990	48	24	72
Total	129	234 (177)	363 (246)
Annual Average	21.5	39 (19.5)	60.5 (41)

NB: *Yomiuri Shimbun* had a serialised article the title of which included the word *gairaigo* in 1985, 1987, 1988, and 1989, resulting in a larger annual average figure for both *Yomiuri Shimbun* and the total newspaper entries. While the fact that a *gairaigo*-related article was serialised demonstrates the popularity of the subject, the frequency of

mention in these articles does not have the same implication as the frequency in other entries. Thus, the figures excluding those serialised articles are also shown in parentheses. The figures in parentheses are used in the graph below.

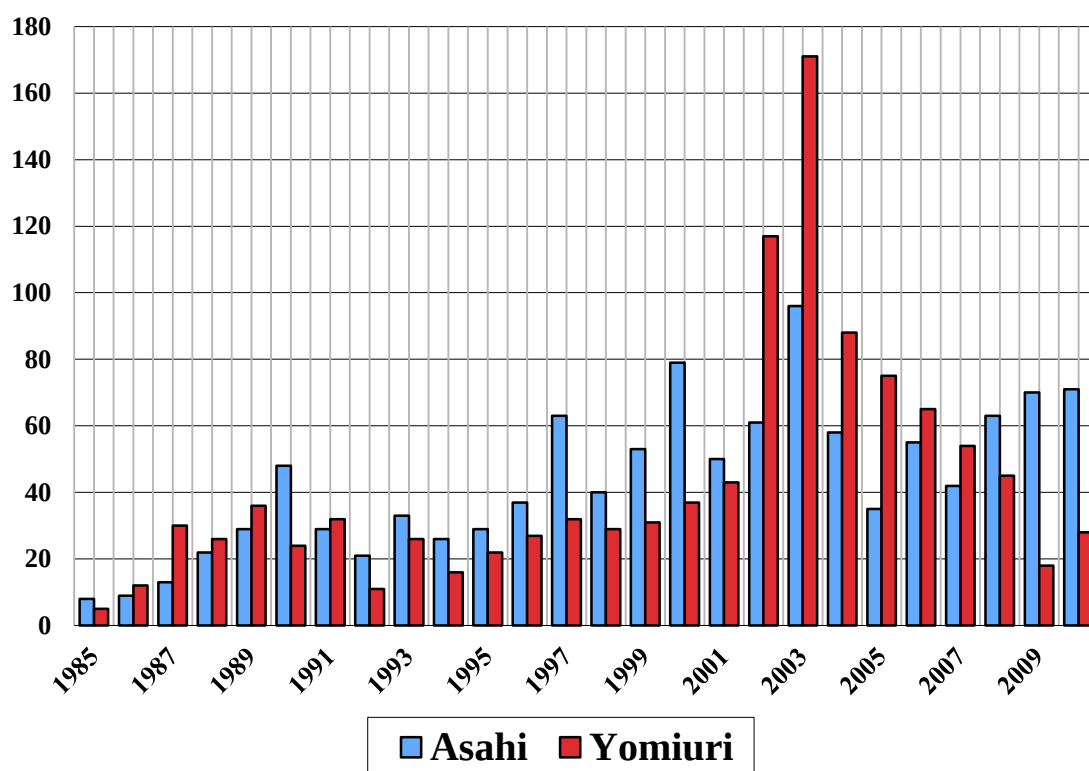
[1991-2010]

Year	Asahi	Yomiuri	Total
1991	29	31	60
1992	21	11	32
1993	33	26	59
1994	26	16	42
1995	29	22	51
1996	37	27	64
1997*	63	32	95
1998	40	29	69
1999	53	31	84
2000*	79	37	116
2001	50	43	93
2002*	61	117	178
2003*	96	171	267
2004*	58	88	146
2005*	35	75	110
2006*	55	65	120
2007	42	54	96
2008	63	45	108

2009	70	18	88
2010	71	28	99
Total	1,011	966	1,977
Annual Average	50.55	48.3	98.85

NB: As indicated by asterisk signs, there were particular years in which the discussion was more active, such as 1997, 2000, as well as 2002–2006. This can be explained by political measures taken in those years. In 1997, the then Health Minister Koizumi Jun'ichirô made his second proposal⁶⁶ to reduce *gairaigo* in documents issued by the Ministry, which received a generally positive response from the public. In 2000, Koizumi became Prime Minister and again proposed to reduce the use of *gairaigo* in publications by governmental offices. In the same year, the Japanese Language Council also had a report on '*nihongo* in the internationalising world' that included a discussion of the increasing use of *gairaigo*. From 2002 to 2006, NINJAL carried out a project to replace difficult *gairaigo* with easier expressions, which encouraged active reactions by the general public. Furthermore, in 2006, Abe Shinzô, whose speeches were known to include numerous *gairaigo*, replaced Koizumi at the head of the government, which also provoked renewed discussion of the uses of *gairaigo*.

⁶⁶ Koizumi made his first proposal to the Ministry of Health in 1989. See also Chapter 1.

Graph 1: The Number of Newspaper Entries on *Gairaigo* 1985 - 2010

The nature of the debates has also changed since the 1990s. In the pre-1991 period, discussions on *gairaigo* tended to focus more on their orthography or meaning and less on the question of whether *gairaigo* ‘should’ be used or not. This change has been pointed out by several scholars including Carroll (2001a:74-75) and Yasuda (2007:139). The below is a sample extract from the 1980s that represent the tendency in the *gairaigo* discussion in the pre-1990 years.

[Extract from the pre-1990 period]

(15) Which is better, *betonamu* or *vetonamu* [to write ‘Vietnam’ in *katakana*]? Which is better, *chîmu* or *tîmu* [to write ‘team’ in *katakana*]? – the orthography of *gairaigo* (including foreign place names) is said to be an ‘old but new question’. The *Kokugo*

Shingikai [National Language Council] of the Ministry of Education will start reviewing this issue for the first time in thirty years. (Asahi, 8 December 1986)

(15) ベトナム、ヴェトナムのどちらがいいか。チームか、ティームかー「古くて新しい問題」といわれる外来語（外国地名を含む）の表記について、文部省の国語審議会が近く、ほぼ30年ぶりに見直し作業を始める。

(16) The *Kokugo Shingikai* [National Language Council] of the Ministry of Education has decided to loosen the “norm” over the orthography of *gairaigo* for which the orthographic convention in *katakana* has not been fixed. The majority of the Council members supported the approval of the writing with ‘v’. (Yomiuri, 12 December 1988)

(16) 文部省の国語審議会が、外来語の片仮名表記のうち慣用が固定していないものについては「規範」をゆるめる方向を打ち出した。ヴァ行の表記も認めていい、とする賛成派の委員が多かったという

5.3 Narratives against *gairaigo*

The examination of the newspaper extracts demonstrates that the following words are used either synonymously to or in association with *gairaigo* in negative arguments about the use of *gairaigo*:

- *Arufabetto* [アルファベット Alphabet (as a script name)]

- *Eigo* [英語 English]

- *Gaikokugo* [外国語 A foreign language]

- *Gyaru yôgo* [ギャル用語 Words used by young girls]
- *IT sangyô no kotoba* [IT 産業の用語 Terms in the IT industry]
- *Katakana* [カタカナ *Katakana* (as a script type)]
- *Katakanago* [カタカナ語 Words written in *katakana* (literally)]
- *Kokusaika* [国際化 Internationalisation]
- *Ôbei no kangaekata ya seido* [欧米の考え方や制度 Western thinking and systems]
- *Ryakuji* [略字 Abbreviation]
- *Ryûkôgo* [流行語 Vogue words]
- *Senmon yôgo* [専門用語 Jargons]
- *Shingo* [新語 Neologisms]
- *Wakamono kotoba* [若者言葉 Words used by young people]
- *Wasei eigo* [和製英語 Japanese made English]
- *Yokogaki* [横書き Language written horizontally, horizontal writing]
- *Yokomoji* [横文字 Letters written horizontally, horizontal letters]
- *Zôgo* [造語 Coinage]

The above words are often associated with the following qualities. The number of extracts that included each expression is indicated in parentheses.

- *Midare* [乱れ Disarray] (56 times in Yomiuri and 46 times in Asahi)
- *Wakarinikui* [わかりにくい Difficult to understand, unclear] (38 times in Yomiuri and 26 times in Asahi)
- *Nankaina* [難解な Difficult] (39 times in Yomiuri and 26 times in Asahi)

- *Aimaina* [あいまいな Ambiguous] (18 times in Yomiuri and 21 times in Asahi)
- *Imifumei no* [意味不明の Incomprehensible] (11 times in Yomiuri and 21 times in Asahi)
- *An'ina* [安易な Reckless] (17 times in Yomiuri and 10 times in Asahi)
- *Oshiyoseru* [押し寄せる To flood in] (Used 15 times in Yomiuri and 6 times in Asahi)
- *Kôzui* [洪水 Flood] (13 times in Yomiuri and 6 times in Asahi)
- *Fuhitsuyôna* [不必要な Unnecessary] (4 times in Yomiuri and 9 times in Asahi)
- *Kikinarenai* [聞きなれない Unfamiliar to hear] (5 times in Yomiuri and 7 times in Asahi)
- *Miminarenai* [耳慣れない Unfamiliar to hear] (5 times in Yomiuri and 4 times in Asahi)
- *Chinpunkanpun* [ちんぷんかんぷん Totally incomprehensible] (4 times in Yomiuri and 5 times in Asahi)
- *Keishô o narasu* [警鐘を鳴らす To give warning] (7 times in Yomiuri and twice in Asahi)
- *Unzari* [うんざり fed up] (6 times in Yomiuri and 3 times in Asahi)
- *Okashina* [おかしい Strange] (5 times in Yomiuri and 4 times in Asahi)
- *Rikaifunô* [理解不能 Incomprehensible] (4 times in Yomiuri)
- *Namanieno* [生煮えの Half-cooked, half-complete] (3 times in Yomiuri and once in Asahi)

- *Utsukushikunai* [美しくない Not beautiful] (Once in Yomiuri and twice in Asahi)
- *Hiretsuna* [卑劣な Contemptible] (Used for a specific *gairaigo*, *sutôkâ* [stalking]) (Once in Yomiuri and twice in Asahi)
- *Chûtohanpana* [中途半端な Halfway] (Twice in Asahi)
- *Fukakaina* [不可解な Incomprehensible] (Twice in Asahi)
- *Muchitsujo* [無秩序 Chaotic, random] (Once in Yomiuri)
- *Kisokusei no nai* [規則性のない Irregular] (Once in Asahi)
- *Akuma no yôna* [悪魔のような Demon-like] (Used for a specific *gairaigo*, *rôn* [loan]) (Once in Yomiuri)

The following expressions can also be taken as positive qualities. However, they are used to represent the shallowness or superficiality of the benefit of *gairaigo*, often contrasted to more cherished values represented by *nihongo*.

- *Benrina* [便利な Convenient] (20 times in Yomiuri and 25 times in Asahi)
- *Kakkôii* [格好いい Good-looking] (5 times in Yomiuri and 6 times in Asahi)
- *Hibiki no ii* [響きのいい Good sounding] (Once in Asahi)
- *Hagire no ii* [歯切れのいい Crisp sounding] (Once in Asahi)

On the other hand, the following words are recurrently used in negative narratives either antonymously to or in contrast to *gairaigo*, and synonymously to each other. It suggests that *gairaigo* are treated as an entity separate from these words.

- *Bunka* [文化 Culture (in general)]

- *Dentôbunka* [伝統文化 Traditional culture]
- *Hiragana* [ひらがな *Hiragana* (as a script type)]
- *Jibun no kuni no kotoba* [自分の国の言葉 The language of our own country]
- *Kanbun* [漢文 Chinese texts]
- *Kangaku* [漢学 Chinese studies]
- *Kango* [漢語 Sino-Japanese, including ones created in Japan]
- *Kanji* [漢字 *Kanji* (as a script type)]
- *Kanjiryoku* [漢字力 Kanji competency]
- *Kanseki* [漢籍 Chinese classics]
- *Kokugoryoku* [国語力 Japanese competency]
- *Kotoba* [言葉 Language (in general)]
- *Kotodama (no kuni)* [言霊 (の国) (The country of) *Kotodama*]
- *Nihon* [日本 Japan (as a country name)]
- *Nihonbunka* [日本文化 Japanese culture]
- *Nihongo* [日本語 The Japanese language]
- *Tategaki* [縦書き Vertical writing style]
- *Wabun* [和文 Japanese texts]
- *Wago* [和語 Native Japanese words]
- *Yamatokotoba* [大和言葉 Native Japanese words]

The above words are often associated with the following qualities.

- *Tadashii* [正しい Correct, just, right] (68 times in Yomiuri and 61 times in Asahi)
- *Utsukushii* [美しい Beautiful] (54 times in Yomiuri and 48 times in Asahi)
- *Wakariyasui* [わかりやすい Easy to understand] (51 times in Yomiuri and 47 times in Asahi)
- *Shikkari* [しっかり Properly] (30 times in Yomiuri and 33 times in Asahi)
- *Tekisetsuna* [適切な Appropriate] (32 times in Yomiuri and 28 times in Asahi)
- *Yutakana* [豊かな Rich] (25 times in Yomiuri and 29 times in Asahi)
- *Yasashii* [やさしい Easy] (24 times in Yomiuri and 25 times in Asahi)
- *Mijikana* [身近な Familiar] (17 times in Yomiuri and 21 times in Asahi)
- *Rippana* [立派な Splendid, excellent] (18 times in Yomiuri and 20 times in Asahi)
- *Dentôtekina* [伝統的な Traditional] (17 times in Yomiuri and 16 times in Asahi)
- *Seikakuna* [正確な Accurate] (20 times in Yomiuri and 12 times in Asahi)
- *Subarashii* [素晴らしい Wonderful] (10 times in Yomiuri and 9 times in Asahi)
- *Meikakuna* [明確な Precise] (10 times in Yomiuri and 6 times in Asahi)
- *Kichintoshita* [きちんとした Proper] (11 times in Yomiuri and 3 times in Asahi)
- *Hyôjuntekina* [標準的な Standard] (3 times in Yomiuri and 7 times in Asahi)
- *Kanzenna* [完全な Perfect] (3 times in Yomiuri and 4 times in Asahi)
- *Chantoshita* [ちゃんとした Proper, appropriate] (3 times in Asahi)

- *Kaonajimi* [顔なじみ Familiar faces] (Once in Asahi)
- *Hyôgenryoku ni tonda* [表現力に富んだ Rich in expressions] (Once in Asahi)
- *Sensaina* [繊細な Delicate] (Once in Yomiuri and once in Asahi)
- *Hôyôryoku no aru* [包容力のある Broad-minded] (Once in Yomiuri)

The following actions are used to describe the relation between *nihongo* and *gairaigo* in negative narratives. The implied meaning is found below each expression. The detailed explanation of the impressions conveyed by each expression will be provided in Chapter 6.

- *Hanran(suru)* [氾濫（する） Inundation (To inundate)]:

It can be a threat if it is not properly controlled

- *Afureru* [溢れる To overflow]:

It is above the normal level.

- *Ran'yô(suru)* [乱用（する）・濫用（する） Abuse (To abuse)]:

It can cause a serious problem if it is misused with a bad intention.

- *Tsuihō(suru)* [追放（する） Expulsion (To expel)]:

It should not exist at all.

- *Haijo(suru)* [排除（する） Exclusion (To exclude)]:

It interferes with a healthy or harmonious state of being.

- *Hadome (o kakeru)* [歯止め（をかける） A brake, (To put on the brakes)]:

It is an undesirable phenomenon that is rapidly advancing.

- *Ôkô(suru)* [横行（する） Rampancy (To be rampant)]:

It is an action carried out with malicious intentions.

- *Ranpatsu(suru)* [乱発（する） Reckless shooting (To recklessly shoot issue)]:

It has been done without sufficiently considering the consequences.

The above lists of words and expressions demonstrate that in negative narratives, *gairaigo* is largely associated with negative qualities such as disarray, difficulty, inappropriateness, or inaccuracy, as well as symbols of unfamiliarity, foreignness, or the West. *Gairaigo* is often contrasted to *nihongo*, which is often associated with positive qualities such as beauty, clarity, appropriateness, or accuracy, as well as symbols of familiarity, Japan, or the East. It is important to note that, in the negative narratives, Sino-Japanese elements such as *kanji*, *kango*, and *kanbun* are associated with *nihongo* and thus contrasted to *gairaigo*. This point is further substantiated by the fact that the expression *tategaki* [vertical writing] is also associated with *nihongo*, while vertical writing is shared by other East Asian languages including Chinese. With this regard, Carroll (2001a:173) has pointed out that the key notions associated with *kanji* include “tradition, heritage, erudition, history, and spiritual resonance”. As has been discussed in Chapter 3, these notions are key images associated with the national language. It suggests that in negative narratives *kanji* has been reinvented as part of the Japanese national language and therefore a symbol of Japaneseness.

The eight recurrent expressions in negative narratives show *gairaigo* as a threat that is beyond control. With the image of spilling water depicted by water-related expressions such as *hanransuru* [to inundate], *afureru* [to spill over], *kôzui* [flood], *oshiyoseru* [to flood in], the use of *gairaigo* is also seen to have exceeded the acceptable limit, causing some alarm or a defensive action. Water is a shapeless element and in our daily lives water always exists within certain vessels or boundaries, whether it is a glass or a bottle of drinking water, river banks, or seawalls separating land and sea. When these are

breached or overcome, water can be a source of disruption, and sometimes even a threat to human lives. Thus such metaphorical expressions refer to a situation in which *gairaigo* has exceeded its putative container with disarray ensuing. Thus, as a result, *nihongo* risks losing its beauty and order as a direct result of *gairaigo*'s extension. Probable negative results are often implied through the expressions such as *ran'yôsuru* [to abuse], *ôkôsuru* [to be rampant], and *ranpatsusuru* [to recklessly issue]. It was also frequently emphasised that *gairaigo* should be intentionally removed from *nihongo*, expressed through terms such as *tsuihōsuru* [to expel], *haijosuru* [to remove], and *hadome o kakeru* [to put on the brakes].

Examples of *gairaigo* given in the extract also sometimes build a shared image about the issue. The below are examples of *gairaigo* used in negative narratives. While there is a substantial variety among them, they tend to be, albeit not always, words that have negative associations, such as *risuku* [risk], *nansensu* [nonsense], and *rôn* [(financial) loan] in order to bolster a negative association. These words can also be understood as the impression of *gairaigo* themselves. Besides, negative narratives are often presented with less assimilated words as examples of *gairaigo* in order to emphasise their difficulty or unfamiliarity. Among the below examples, the comprehension ratio for *sukîmu* [scheme] was 10.4 percent, the ratio for *puraioritî* [priority] was 7.6 percent, and the ratio for *ajenda* [agenda] was only 4.7 percent in the survey carried out by NINJAL in 2003 and 2004 (NINJAL 2006:219-223). Many other words listed below had a comprehension ratio below 50 percent. The percentage in the parentheses shows the proportion of those who answered in the survey that they understood the meaning of each word (where data is available). It is also noticeable that most of the below words are conceptual or related to a new idea rather than words that refer to tangible objects.

Such conceptual words are considered to be harder to accept, as they pose a greater threat to the existing cultural identity.

- *Ajenda* [アジェンダ Agenda] (4.7 percent)
- *Akuseru* [アクセル Acceleration]
- *Akusesu* [アクセス Access] (57.7 percent)
- *Apareru* [アパレル Apparel]
- *Asesumento* [アセスメント Assessment] (17.0 percent)
- *Autosôshingu* [アウトソーシング Outsourcing] (14.2 percent)
- *Bajetto* [バジェット Budget]
- *Benchimâkingu* [ベンチマーキング Benchmarking]
- *Burakku* [ブラック Black]
- *Deisâbisu* [デイサービス Day service] (77.2 percent)
- *Eko* [エコ Eco < ecology]
- *Gurume* [グルメ Gourmet]
- *Hômu herupâ* [ホームヘルパー Home helper]
- *Howaito* [ホワイト White]
- *Infômudo konsento* [インフォームド・コンセント Informed consent] (23.2 percent)
- *Infura* [インフラ Infrastructure]
- *Inobêshon* [イノベーション Innovation] (13.6 percent)
- *Jendâ* [ジェンダー Gender]
- *Konsensasu* [コンセンサス Consensus] (24.0 percent)
- *Kuoritî* [クオリティー Quality]

- *Mai baggu* [マイバッグ My bag < Shopping bag]
- *Mama* [ママ Mum]
- *Manyuaru* [マニュアル Manual]
- *Nansensu* [ナンセンス Nonsense]
- *Neichâ* [ネイチャー Nature]
- *Pawafuru* [パワフル Powerful]
- *Puraioriti* [プライオリティ Priority] (7.6 percent)
- *Purojekuto chîmu* [プロジェクトチーム Project team]
- *Raibu tôku* [ライブ・トーク Live talk]
- *Rejume* [レジュメ Résumé]
- *Reshipi* [レシピ Recipe]
- *Retoro* [レトロ Retro]
- *Riaru* [リアル Real]
- *Riezon'ofisu* [リエゾンオフィス Liaison office]
- *Risuku* [リスク Risk]
- *Risutora* [リストラ Company restructuring]
- *Rôn'* [ローン (Financial) Loan]
- *Rosu* [ロス Loss]
- *Shoppu* [ショップ Shop]
- *Sôрудоauto* [ソールドアウト Sold out]
- *Sukîmu* [スキーム Scheme] (10.4 percent)
- *Supîdî* [スピーディー Speedy]

- *Sutôkâ* [ストーキング Stalking]
- *Têkuauto* [テークアウト Take out]
- *Terewâku* [テレワーク Telework]
- *Torendo* [トレンド Trend] (53.0 percent)

At the same time, however, opponents of *gairaigo* themselves also use, unwittingly or not, some loanwords as part of their arguments (not as examples of *gairaigo* they discuss), as is shown in the list below. Although there is a variety among such words as well, they tend to be more well-assimilated ones, often representing a tangible object or person, such as *terebi* [television (abbreviated)], *rajio* [radio], *anaunsâ* [announcer], and *poketto* [pocket]. This suggests that even though some people criticise *gairaigo* fiercely, they do not reject the use of all loanwords but only certain words that they find threatening, unfamiliar, difficult to understand, or undesirable. However, when being discussed in newspaper, such images are generalised as the impression associated with the whole notion of *gairaigo*. In other words, *gairaigo* as the subject of the public controversy is a symbolic notion that does not necessarily include all words of foreign or Western origin.

- *Ana* [アナ Announcer (abbreviated)]
- *Anaunsâ* [アナウンサー Announcer]
- *Famirî resutoran* [ファミリー・レストラン Family restaurant]
- *Gyaru* [ギャル Gal, young girl]
- *Masukomi* [マスコミ Mass media, mass communication (abbreviated)]
- *Menyû* [メニュー Menu]
- *Messêji* [メッセージ Message]

- *Nyûsu* [ニュース News]
- *Ôpun* [オープニング Opening]
- *Poketto* [ポケット Pocket]
- *Rajio* [ラジオ Radio]
- *Rôpuuê* [ロープウエー Ropeway]
- *Superingu* [スペリング Spellings]
- *Terebi* [テレビ Television (abbreviated)]

5.4 Narratives for *gairaigo*

The following words were used either synonymously or in association to *gairaigo* in positive arguments about the use of *gairaigo*.

- *Arufabetto* [アルファベット Alphabet as a script name]
- *Atarashii gainen* [新しい概念 New concepts]
- *Atarashii Jibutsu ya gainen* [新しい事物や概念 New things and concepts]
- *Eigo* [英語 English]
- *Gaikoku kara no atarashii chishiki ya gainen* [外国からの知識や概念 New knowledge and concepts from abroad]
- *Gaikoku no bunka ya gainen* [外国の文化や概念 Foreign culture and concepts]
- *Gaikoku no bunka ya kotoba* [外国の文化や言葉 Foreign cultures and words]
- *Gaikokugo* [外国語 Foreign words or language]

- *Ikoku no bunka ya shisô* [異国の文化や思想 Foreign culture and ideas]
- *Jôhôka* [情報化 Informatisation]
- *Katakana* [カタカナ *Katakana* (as a script type)]
- *Katakanago* [カタカナ語 Words written in *katakana*]
- *Kokusai shakai* [国際社会 International society]
- *Kokusaika* [国際化 Internationalisation]
- *Ôbei no kotoba* [欧米の言葉 Western words]
- *Ôbeibunmei* [欧米文明 Western civilisation]
- *Ôbeigo* [欧米語 Western words]
- *Seiyô* [西洋 The West]
- *Sekai no bunka to bunmei* [世界の文化と文明 Global cultures and civilisations]
- *Shinchishiki* [新知識 New knowledge]
- *Shogaikoku no chie ya bunka* [諸外国の知恵や文化 Wisdom and culture from various other countries]
- *Soto no atarashii bunka* [外の新しい文化 New culture from abroad]
- *Wasei eigo* [和製英語 Japanese made English]
- *Yokogaki* [横書き Horizontal writing]
- *Yokomoji* [横文字 Horizontal letters]
- *Yôroppa no kotoba* [ヨーロッパの言葉 European words]

It is particularly noteworthy that the following words are also grouped together with *gairaigo* within the positive narratives, while in the negative narratives, Chinese-based

elements such as *kanji*, *kango*, and *kanbun* are associated with *nihongo* and counterposed to *gairaigo*. Proponents argue that both *kango* (or *kanji*) and *gairaigo* are foreign or external elements that can be Japanised or internalised.

- *Kango* [漢語]

- *Kanji* [漢字]

The above words were described by the following qualities:

- *Atarashii* [新しい New] (145 times in Yomiuri and 151 times in Asahi)

- *Benrina* [便利な Convenient] (48 times in Yomiuri and 60 times in Asahi)

- *Shinsenna* [新鮮な Fresh] (9 times in Yomiuri and 26 times in Asahi)

- *Nihongokashita* [日本語化した Japanised] (10 times in Yomiuri and 7 times in Asahi)

- *Waseikashita* [和製化した Japanised] (Once in Yomiuri)

On the other hand, the following words are used as a contrast or counterpoint to the notion of *gairaigo*, and synonymously to each other. As was the case with the negative narratives, *gairaigo* is treated as an entity separate from these words in positive narratives as well.

- *Nihon* [日本 Japan]

- *Nihongo* [日本語 The Japanese language]

- *Nihonjin* [日本人 The Japanese]

- *Nihon no bunka* [日本の文化 Japanese culture]

The above words are associated with the following qualities.

- *Yutaka(na)* [豊か (な) Rich, enriched] (53 times in Yomiuri and 60 times in Asahi)
- *Takumi(ni)* [巧み (に) Skilfully, wisely] (7 times in Yomiuri and 14 times in Asahi)
- *Jûnanna* [柔軟な Flexible, versatile] (6 times in Yomiuri and 7 times in Asahi)
- *Katsuryoku* [活力 Vitality, energy] (13 times in Yomiuri and 12 times in Asahi)
- *Dondon* [どんどん Progressively, vigorously] (24 times in Yomiuri and 27 times in Asahi)
- *Susunde* [進んで Voluntarily] (32 times in Yomiuri and 24 times in Asahi)
- *Sekkyokutekini* [積極的に Actively, assertively] (32 times in Yomiuri and 26 times in Asahi)
- *Dokujino* [独自の Unique, original] (23 times in Yomiuri and 23 times in Asahi)
- *Enerugî* [エネルギー Energy] (12 times in Yomiuri and 15 times in Asahi)
- *Tasaina* [多彩な Diverse] (6 times in Yomiuri and 12 times in Asahi)
- *Ukemi* [受け身 Receptive] (7 times in Yomiuri and 8 times in Asahi)
- *Don'yokuni* [貪欲に Greedily] (Once in Yomiuri)

The following actions are used to describe the relation between *nihongo* and *gairaigo* in positive narratives. The implied meaning is found below each expression.

- *Teichaku(suru)* [定着 (する) Fixation (To take root)]:

It has become part of or is regarded as part of the recipient.

- *Toriire(ru)* [取り入れ (る) Adoption (To adopt)]:

The recipient is enriched with or benefits from the diversity added by it.

- *Ukeire(ru)* [受け入れ (る) Acceptance (To accept)]:

The recipient actively decided to accept it after consideration.

- *Kyûshû(suru)* [吸収 (する) Absorption (To absorb)]:

The recipient takes control in either benefiting from it or cancelling out the negative impact from it.

The above lists of words and expressions suggest that the positive narratives rest upon the image of a flexible, versatile, and vigorous *nihongo* actively reaping the benefits of *gairaigo*. While it is also a general tendency in both negative and positive narratives, *nihongo* is more often compared in positive narratives to Japan as a country or the Japanese as people, as well as the Japanese history, tradition, or culture, while *gairaigo* is often used synonymously to foreign or Western culture or civilisation. It is emphasised that Japan has a unique tradition of taking in and benefiting from external elements. The autonomy or dominance of *nihongo* is emphasised through the frequent reference to expressions such as *nihongokashita* or *waseikashita* [to Japanise]. In positive narratives, as is the case with the negative narratives, *gairaigo* is associated with foreign or western languages such as *yokogaki*, and *gaikokugo*, while contrasted to the Japanese language, Japanese culture, and Japan itself. However, unlike in the negative narratives, Chinese-based elements, such as *kanji* or *kango*, are not very frequently contrasted to *gairaigo* in positive narratives. By emphasising that *kanji* and *kango* are well-assimilated and internalised in Japanese, the proponents of *gairaigo* underline the possibility for *gairaigo* to be also wisely ‘Japanised’ within Japanese

language and culture in the future. Water-related metaphors used by the proponents, such as *kyûshû(suru)* [to absorb] and *chосуichinoyôni* [like a reservoir], imply that water is under control and below a certain level. An example extract is below.

(17) Japan is like both a Western country and an Eastern country while being neither. It is a fundamental Japanese mindset to fuse all kinds of ideas such as Confucianism, Buddhism and others. Japan has established a culture with a distinct cultural and linguistic identity that has not changed since around the eighth century. While accepting various ideas *chосуichinoyôni* [like a reservoir], Japan has not lost its unity. (University professor, Yomiuri, 28 January 2002)

(17) 日本は西洋のようでもあり、東洋のようでもあり、また、どちらにも似ていないとも言える。儒教や仏教、その他のあらゆる観念を融合するのが、日本の基本的な精神構造だ。八世紀ごろから、あまり変化することなく、文化的にも言語的にもアイデンティティーの高い文化を確立した。貯水池のように様々なものを受け入れるが、統一性は失っていない。

Some proponents also use examples of *gairaigo*, a list of which is found below. The percentage in the parentheses shows the proportion of those who answered that they understood the meaning of the word in the survey carried out by NINJAL in 2003 and 2004 (NINJAL 2006:219-223). The list shows that negative narratives tend to be presented with either well-assimilated loanwords that have been long used in Japanese, such as *garasu* [< *glas*, glass, Dutch] and *kôhî* [< *koffie*, coffee, Dutch] or relatively new words that have positive connotations, such as *bariafurî* [barrier free] and *jendâ* [gender] (as the words are often used in the context where greater equality is promoted) as well as *mesena* [< *mécénat*, arts patronage, French] (as the word implies the

promotion of artistic and cultural activities). Thus the familiarity and positive impact of the *gairaigo* are emphasised.

- *Aidentitî* [アイデンティティー Identity] (23.1 percent)
- *Âkêdo* [アーケード Arcade]
- *Akusesu* [アクセス Access] (57.7 percent)
- *Bariafurî* [バリアフリー Barrier free] (72.7 percent)
- *Conseputo* [コンセプト Concept]
- *Garasu* [ガラス (< *glas*) Glass, Dutch]
- *Hankachi* [ハンカチ Handkerchief]
- *Ikura* [イクラ (< *укра*) Salmon roe, Russian]
- *Jendâ* [ジェンダー Gender]
- *Kôhî* [コーヒー (< *koffie*) Coffee, Dutch]
- *Mesena* [メセナ Mécénat]
- *Nîzu* [ニーズ Needs]
- *Shoppingu* [ショッピング Shopping]
- *Supûn* [スプーン Spoon]
- *Sutoresu* [ストレス Stress]
- *Totan* [トタン (< *tutanaga*) Galvanised iron, Portuguese]

Furthermore, as is the case of the opponents, the proponents themselves also use some loanwords not as examples but as part of their arguments. The below is a list of loanwords found in positive arguments. While there is no striking commonality among

them, the word *Enerugî* [< Energie, energy, German] symbolises the image of the Japanese language held in positive narratives.

- *Basshingu* [バッシング Bash]
- *Bokyaburari* [ボキャブラリー Vocabulary]
- *Enerugî* [エネルギー Energy]
- *Kêsu* [ケース Cases]
- *Masukomi* [マスコミ Mass media, mass communication (abbreviated)]
- *Sarada* [サラダ Salad]

5.5 Commonalities in both narratives

It has been shown that the relationship between *nihongo* and *gairaigo* is depicted in substantially different manners in negative and positive narratives with regard to the use of *gairaigo*. Opponents see *gairaigo* as threatening the order or beauty of *nihongo* while proponents see it as enriching *nihongo* thanks to its vigour and vitality. However, there are also commonalities in both narratives. This thesis argues that these commonalities reveal a more fundamental implication of the *gairaigo* controversy. This section will introduce three interrelated commonalities found in the narratives both for and against *gairaigo*. Firstly, in both narratives, the importance of Japanese tradition is emphasised and both groups argue for the preservation of each reinvented version of such tradition. Secondly, in both negative and positive narratives the term *nihongo* is used rather than the more conventional term *kokugo* [national language] in discussing the use of *gairaigo*. Finally, *gairaigo* is used as a representation of otherness to which is

counterposed the notion of *nihongo*, whether the use of *gairaigo* is criticised or supported. These three commonalities show that although *gairaigo* has been a frequent subject of debate, what is really discussed through the controversy is the desired form of *nihongo*, imagined and defended by the various members of the society. Furthermore, as the images associated with *nihongo* represent the images associated with Japan, the *gairaigo* debate constitutes an integral part of the wider negotiation of Japanese identity.

5.5.1 Reinvented tradition

As has been discussed in Chapter 3, the notion of history and tradition is important for the constitution of national identity and constantly reconstructed. Morris-Suzuki (1998:38) underlines that traditions are “open to a range of interpretations and acquire new nuances as they come into contact with fresh ideas and changed social circumstances”. The notion of tradition is, after all, based on a reinvented idea of history, and the image of the ‘traditional language’ is particularly important when a language is seen as part of a collective identity. Identity in general is, according to Jenkins (1996:27-28), established based on temporal and spatial location. Linguistic identity is likewise founded on the pillars of spatial unity (belief in the shared intelligibility of language by all its speakers regardless of location) and temporal continuity (language conceived as unbroken tradition) (Yasuda 2007:13). Thus, in the *gairaigo* debate, in both the negative and positive narratives, there was a reference to the reinvented idea of tradition in *nihongo* as the national language, although the images of the ‘tradition’ are constructed in different ways to support each of their arguments.

On one hand, in negative narratives, the ‘traditional’ form of the Japanese language is illustrated as ‘pure’ Japanese language that includes Sino-Japanese elements (*kanji* and *kango*) but excludes Western elements (*gairaigo*). Such an ideal can be articulated by reference to *kotodama* [the spirit of language]⁶⁷ or *kotoba no midare* [the disarray of language]⁶⁸. However, by emphasising the purity of *nihongo*, the opponents fail to acknowledge the Japanese language, which has been pointed out by several scholars, including Thomas (1991) and Miller (1982), to be extremely receptive to foreign influence. On the other hand, in positive narratives, the ‘tradition’ of Japan or the Japanese language is linked with the vigour and vitality to benefit from and take advantage of external influences including both Sino-Japanese elements and *gairaigo*. The proponents argue that it is a unique Japanese trait to flexibly absorb new ideas through foreign words and enrich itself. For them, the action of importing and ‘Japanising’ foreign words is the tradition of Japan to be maintained. In this context, the notion of *gairaigo* is discussed almost always interchangeably with that of wider external influence upon the country. The proponents thus emphasise the historical continuity of importing and internalising external elements by using expressions such as *somosomo* [to begin with], *korai* [from old times] as well as *ômuakashikara* [from ancient times]. However, by arguing for the Japanese tradition of always importing new knowledge and ideas from abroad, the proponents fail to acknowledge certain phases of Japanese history, such as more than two hundred years of self-imposed closure during the Edo period as well as the wartime in which the English language was seen as an enemy language [*tekikokugo*]⁶⁹. Thus, the notion of tradition is not a simple unmediated reflection the reality but a selective reinvention to suit the argument for or against *gairaigo*. In this regard, the commonalities between negative and positive narratives are

⁶⁷ See also Chapter 4.

⁶⁸ See also Chapter 3 and 7.

⁶⁹ See also Chapter 4.

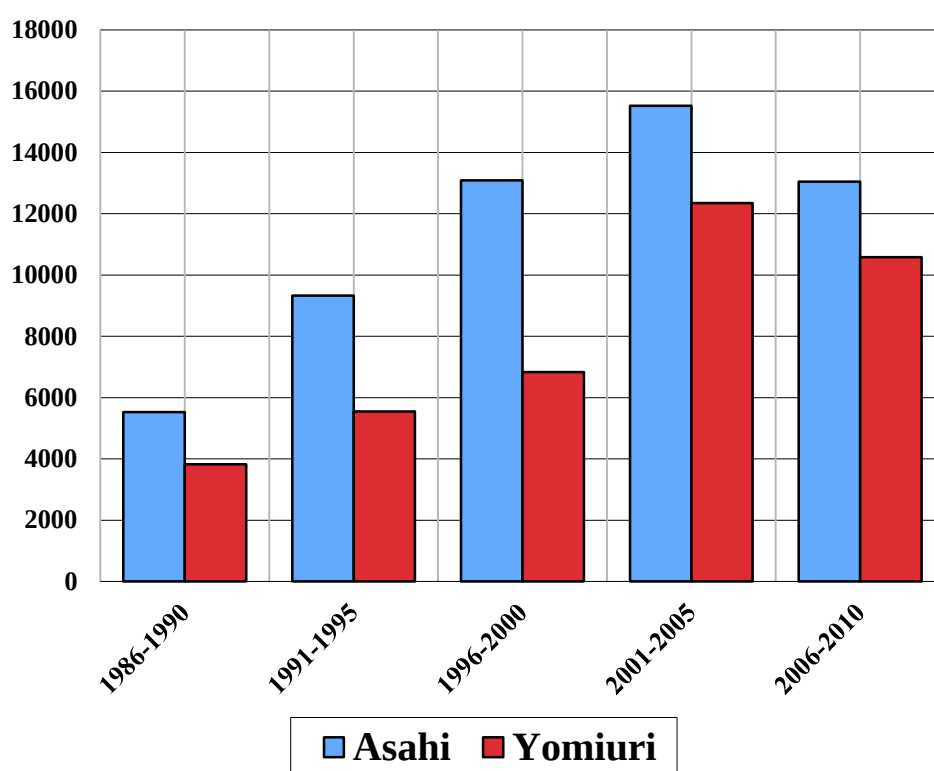
evident in that both arguments are based on their reinvented ideas of the history and tradition of the Japanese language.

5.5.2 The use of *nihongo* over *kokugo*

Another commonality between negative and positive narratives is that the term *nihongo*, rather than the more conventional term *kokugo*, is preferred to refer to the Japanese language when discussing *gairaigo*. As described in Chapter 3, the term *nihongo* implies the Japanese language from the perspective of non-native speakers of Japanese, while the term *kokugo* implies Japanese from the viewpoint of native speakers. Chapter 4 has indicated that language-related discussions in the past, such as the language reform debates in the Meiji period, often involved the notion of *kokugo* as the national language of Japan. It is important therefore to take account of the increased use of the term *nihongo* in contemporary language-related discussions, as it may add context-specific perspective to this study, while the fundamental structure of the *gairaigo* controversy itself should always be analysed within a universal framework. While representing ‘our language spoken in our country’ (Yasuda 2007:177), the term *nihongo* implies that there is an ‘other’ in relation to the Japanese language as ‘self’. The use of the term *nihongo* started replacing *kokugo* in certain areas of language planning in the 1990s and has become a commonly employed word in Japanese society since the turn of the new century.

The use of the term *nihongo* has increased significantly in newspaper entries as well. The graph below shows the number of mentions of the term between 1986 and 2010.

Although the period between 2006 and 2010 has seen a slight decline compared the period between 2001 and 2005, it displays overall a sharp growth in interest in the notion of *nihongo* from the preceding decades. It is noticeable that the pattern of the increase in the mentions of *nihongo* is similar to that of *gairaigo* shown in 5.2, starting to increase around 1990 and peaking during the 2000 – 2005 period. This suggests that there is a correlation between interest in the notion of *nihongo* and that of *gairaigo*.



Graph 2: The Use of the Term '*Nihongo*' 1986 - 2010

Growing public interest in *nihongo* can also be illustrated by the remarkable success of the 2.5 million selling book *Koenidashite yomitai nihongo* [*Nihongo* to read aloud] written in 2001 by Takashi Saitô, a professor of Japanese literature at Meiji University. Although the term *kokugo* is still in use today mainly as the name for the subject of study at school, the Japanese language is almost always referred to as *nihongo* in the

gairaigo debate. In this regard, Yasuda (2007:175) explains that the term *nihongo* tends to appear in public discussion more often at times of “oscillation of national identity”. As the term *nihongo* implies the existence of an ‘other’, the growing awareness of diversity in the rapid globalisation and internationalisation is considered to have led the public discussion to focus more on the notion of *nihongo* over the more introspective notion of *kokugo*. Indeed, the term ‘*kokusaika*’ [internationalisation] is frequently mentioned in the newspaper entries on *gairaigo* (75 times: 34 times in *Yomiuri* and 41 times in *Asahi*), suggesting the use of *gairaigo* is closely associated with the phenomenon of internationalisation. Thus, the frequent references to the term *nihongo* can indeed be seen as a manifestation of a new quest for the Japaneseness, or identity of Japan’s ‘self’ in relation to a growing diversity⁷⁰.

5.5.3 *Gairaigo* as otherness

Thus, the term *nihongo* is employed as the representation of Japan’s ‘self’ in relation to the notion of ‘other’. In both negative and positive narratives, then, *gairaigo* has been employed as denoting such otherness. The present study argues that *gairaigo* is one of the symbols of otherness in contemporary public discussions. The notions of ‘self’ and ‘other’ embedded in the *gairaigo* controversy can be understood in terms of the dichotomous classification between *nihongo* and *gairaigo* that became evident through the examination of the words associated with and contrasted to *gairaigo*. Dale (1986:58) explains this perceptual dichotomy surrounding the notion of *nihongo*.

⁷⁰ It should also be pointed out, however, that the term *nihongo* presupposes monolingualism in Japan, as it naturally neglects other languages of Japan, namely Ainu and Ryūkyūan as well as other languages spoken in Japan.

On the one hand, Dale points to a dichotomy between ‘authentic’ and ‘inauthentic’ components of the Japanese language, arguing that there are some key words in Japanese that are believed to be untranslatable into any other language, such as *iki* [chic], *ukiyo* [the ephemeral world], *mono no aware* [the pathos of things], and *amae* [coaxing] (*ibid.*:57). Thus, he argues that the negative attitude towards foreign loanwords is due to such a belief that Japanese words are bearers of something unique to the Japanese and that “the influence of foreign loan words or linguistic calques menaces the pure autonomy of Japanese experience” (*ibid.*:58)⁷¹. The ideas of ‘authenticity’ and ‘inauthenticity’ are discursive construction as is the case with the ideas of ‘purity’ and ‘impurity’. There is thus a parallel between this argument of untranslatable words and the negative narratives on the use of *gairaigo*. In newspaper discussions as well, *gairaigo* is often associated with inauthenticity through expressions such as half-cooked [*namanieno*] or halfway [*chûtohanpana*], while *nihongo* is often associated with authenticity through expressions such as ‘proper’ [*kichintoshita*, *chantoshita*] as well as ‘properly’ [*shikkari*].

On the other hand, he also points to the belief that the Japanese language has a unique feature according to which “alien culture is somehow inevitably naturalised or Japanified at the frontier” as with the case of Buddhism that is seen “to have set down deep roots into the soil of Japanese culture” as well as the flooding of foreign loanwords that is seen as evidence of the language’s specific character “which facilitates the adoption of foreign words” (*ibid.*:51-52). This is comparable to the view held in positive narratives on the use of *gairaigo*. Therefore, while seeing the use of *gairaigo* as

⁷¹ Note that such myths in the uniqueness of a language itself are not unique to Japanese. For example, Ferguson (1959) has discussed four common myths about the Arabic language.

a positive phenomenon, what the proponents defend in their arguments is the specificity of the Japanese language that adopts foreign influences in its unique way. This view was also presented in the newspaper discussions through expressions such as ‘to absorb’ [*kyûshûsuru*] as well as ‘to Japanise’ [*nihongokasuru*]. Such an idea existed historically within expressions such as *wakon kansai* (Japanese spirits and Chinese technology) and *wakon yôsei* (Japanese spirits and Western technology). The former is a slogan used during the Nara period when Japan imported a large amount of Chinese culture and civilisation while the latter is a slogan, based on the former, used mainly during the Meiji period and the large influx of Western culture and civilisation. These slogans refer to the principle of importing foreign civilisation while maintaining the Japanese spirit. The expression ‘*wakon*’ draws a clear distinction between ‘things Japanese’ and ‘things foreign’. Kuwabara (1983:134) analyses that those slogans were developed “in order to keep confidence in what was originally going on in Japan” and “respect what is indigenously Japanese”, protecting Japanese cultural and national identity at a time of large influx of foreign culture.

Therefore, the notions of *nihongo* and *gairaigo* are treated as two separate entities and as symbols of ‘self’ and ‘other’ in both negative and positive narratives. In the newspaper discussions, there are recurrent expressions, including the following, that substantiate this point further:

- “To replace *gairaigo* with *nihongo*”
- “To abolish *gairaigo* and only use *nihongo*”
- “To translate *gairaigo* into *nihongo*”
- “To use *gairaigo* because there is no equivalent in *nihongo*”
- “To use *gairaigo* if there is no appropriate translation”

The above expressions clearly indicate the assumption that ‘*gairaigo* are not *nihongo*’, regardless of the claim being made in the debates, evidencing the Japanese perception of *gairaigo* as a distinct and alien vocabulary. By delineating *gairaigo* as particularly foreign, whether they are harmful or beneficial to *nihongo*, the participants of the debates attempt to secure the well-defined boundaries between *gairaigo* as ‘outside’ and *nihongo* as ‘inside’. It should be underlined that this premise is unquestioned in either negative or positive narratives. This can be understood as a reaction to buttress national identity through the notion of ‘our’ language in a time of rapid foreign cultural influx. Neither opponents nor proponents treat *gairaigo* as a category of Japanese vocabulary but as one element of the binary it constitutes with *nihongo*, the identity of each element defined in relation to the other. While criticising or supporting the use of *gairaigo* seen as the representation of otherness, both participate equally in buttressing notions of self and other, a pair of “mutually constructed and evolving images” (Jepperson, Wendt, and Katzenstein 1996:59) that constitute the identity of Japan. It is therefore essential to examine the recent debates on *gairaigo* not only in terms of the disagreement between opponents and proponents, but also as framed by a shared commitment to negotiate and defend the Japaneseness represented by *nihongo*.

5.6 Summary

The careful examination of the newspaper discourse on *gairaigo* has revealed that the opponents and proponents use strikingly different narratives to explain what is happening to *nihongo* as a result of the increasing use of *gairaigo*. Different qualities of

nihongo and *gairaigo* are thus emphasised to support each of their arguments as expressed through the recurrent expressions employed by the two groups. The two visions held in the negative and positive narratives are summarised as following:

- In negative narratives, *gairaigo*, *katakanago*, and *katakana* are contrasted to *nihongo*, *wago*, *kango*, *hiragana* or *kanji*, and the terms *gaikokugo* or *yokomoji* are used as synonymous with *gairaigo*. Therefore, for opponents, *gairaigo* is foreign and an excessive use threatens the identity of *nihongo*. Expressions that represent ‘thoughtlessness’, ‘disorder’ and ‘threat’ were used in association with *gairaigo* while *nihongo* was described as ‘beautiful’, ‘proper’, and ‘splendid’.
- In positive narratives, *gairaigo* and *katakanago* are described as foreign but it is believed that *gairaigo* can be internalised in *nihongo* just as *kango* became part of *nihongo* in the past. Thus, *gairaigo* is here equated with *kango* or *kanji*. Expressions such as ‘new’, ‘convenient’ and ‘enriching’ were used for *gairaigo* while *nihongo* was described as ‘energetic’, ‘flexible’, and ‘active’, suggesting that *nihongo* retains its autonomy and mastery over the adoption of *gairaigo*.

It is however essential to point out that the opponents’ arguments and proponents’ arguments share a common premise in their discourses, which is that the concepts of *nihongo* and *gairaigo* constitute two distinct entities. Both groups share the wider perception that *nihongo* is facing *gairaigo*, through which their respective notions of Japanese national identity are asserted, while neither group questions the fundamental structure of the debates in which the underdefined notion of *nihongo* is taken for granted. This suggests that the *gairaigo* controversy is not only a linguistic question on the use of specific loanwords, but also a reflection of the on-going negotiation of

Japanese national identity, having acquired a renewed intensity in recent times with the growing exposure of Japanese society to the external world through globalisation and internationalisation. Based on the analysis and findings presented in this chapter, Chapter 6 will provide an extensive list of expressions followed by actual sample extracts from the newspaper discussions with detailed analysis.

Chapter 6: Recurrent Expressions and Samples Extracts

6.1 Introduction

This chapter will substantiate the findings discussed in Chapter 5 with an extensive analysis of the impressions conveyed by the twelve most recurrent verb-based expressions that illustrate the relationship between *nihongo* and *gairaigo*, followed by detailed textual analysis of actual sample extracts from the two newspapers. After outlining the structure of the data presentation, this chapter will first provide an examination of recurrent expressions used in negative narratives about the use of *gairaigo* with eight most recurrent verb-based expressions as well as other key expressions and extracts featuring short (and often humorous or satirical) poetry *senryû* contributed by readers (6.2). Subsequently, recurrent expressions used in positive narratives will be analysed with reference to the four most recurrent verb-based expressions and other key expressions (6.3). While the main findings have already been discussed in Chapter 5, the general implications of the *gairaigo* discussion will be underlined once more (6.4) before applying the findings into a more general framework in Chapter 7.

In order to present the data most efficiently, among the 1,977 articles extracted from the archives, 158 extracts which most clearly represent the public discourse will be introduced and analysed.

Each expression will be presented with the following information:

1. The number of extracts found in newspapers (the total number and the breakdown of Asahi and Yomiuri);
2. Dictionary definition of the expression;

3. Dictionary examples of the expression⁷²;
4. Newspaper examples⁷³;
5. Other terms associated with the expression other than *gairaigo* (or an equivalent) in the newspapers⁷⁴;
6. Main ideas implied by the expression;
7. Sample extracts with annotations.

The sample extracts will be listed chronologically for each expression and at the end of each extract, the name of the newspaper (Yomiuri or Asahi) and publication date are indicated. When it is a letter from a reader, the profile of the reader (age, gender, and profession) will also be noted to the extent that it is revealed in the original newspapers. In each sentence, the analysed expression is underlined and shown in the original Japanese (transcribed in alphabet) with their English translation in square brackets. In order to show the dichotomous relationship between *nihongo* and *gairaigo* and to analyse the images associated with each notion, the sample extracts will be accompanied by a list of words that are both implicitly and explicitly contrasted to (under the “Contrast” section) and associated with (under the “Association” section) *gairaigo*. “Contrast” refers to words that are either used antonymously or in contrast to *gairaigo* as a counterpoint or antithesis. “Association” refers to words that are either used synonymously or used in parallel to *gairaigo* and focusing on similar qualities. The expressions indicating the relationship between *nihongo* and *gairaigo* (whether

⁷² The definition and examples will be taken from *Kenkyûsha's New Japanese-English Dictionary* (1980). A bilingual Japanese-English dictionary has been used rather than a monolingual Japanese dictionary mainly for two reasons. Firstly, in terms of practicality, it allows direct citation given by the dictionary editors without the need for translation. Secondly, the subtle implication of the expression can be presented, preserving the closest, albeit not identical, meaning, through translation rather than through monolingual synonyms, the implication of which may be slightly different from the actual expression.

⁷³ Newspaper extracts that include the same expression but on themes other than *gairaigo* will be introduced, as they are believed to illustrate both implicit and explicit connotations and nuances conveyed by the expression.

⁷⁴ A list of words that have been used in combination with the expression will be provided to show images associated with the expression in public media.

associated with or contrasted to *gairaigo*) will be underlined with a wavy line. Additional notes will follow an asterisk. The original extract in Japanese will be available below each translated extract.

6.2 Negative narratives

6.2.1 *Hanran(suru)* [氾濫 (する)]

1) Appeared in newspapers: 170 times (85 times in Asahi and 85 times in Yomiuri)

2) Dictionary definition:

- *Hanran* (noun)
 - (1) flooding; (an) inundation; a deluge; a flood
 - (2) a flood; (an) over-supply; a plethora
- *Hanransuru* (verb)
 - (1) overflow; flood; flow [run] over; inundate
 - (2) flood; inundate

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the subject of '*hanran(suru)*', i.e. that which is inundating or flooding⁷⁵.

⁷⁵ In Japanese, a sentence 'A is inundated by B' is typically structured as '*A ni(wa)* [topic] *B ga* [subject] *hanransuru* [verb]'. Thus, the subject of '*hanransuru*' refers to what inundates. When the word is used as a noun, 'the inundation by A' is expressed as '*A no hanran*'. In such cases, the part that corresponds to 'A' is underlined here.

(18) The city is hanranshite [inundated, flooded] with pornographic magazines.

(18) ポルノ雑誌が町に氾濫している。

(19) The street was hanranshite [flooded] with all the colours of the rainbow.

(19) その通りはさまざまな色が氾濫していた。

(20) We have to pick and choose from the hanransuru [flood(s) of] information.

(20) われわれは氾濫する情報を取捨選択しなければならない。

(21) There is hanran [an intolerable amount] of katakana everywhere.

(21) 横文字の氾濫は目に余る。

4) Newspaper examples:

(22) It [Production of aluminium cans] is even a threat to the Earth in that it is a cause of global warming and an hanran [inundation] by waste. (Asahi, 22 November 1991)

(22) 地球の温暖化やごみ氾濫 (はんらん)の原因になっている点では、地球の脅威でさえある。

(23) With regard to the human rights diplomacy of the United States, I think of the American society in which not only human rights but also human lives are at risk due to the hanran [inundation] by guns. (Asahi, 15 March 1994)

(23) 米人権外交に思う、銃器の氾濫 (はんらん) で人権どころか人命が危機にさらされている米社会の姿を。

(24) He laments the situation in which children get involved in bullying and crimes, surrounded by hanransuru [inundating] information. (Yomiuri, 21 May 2009)

(24) インターネットで 氾濫 (はんらん) する情報に取り囲まれ、いじめや犯罪に巻き込まれる子どもたちを憂う。

(25) Nowadays, pornography is hanranshite [inundating] without control. There is no chance for ‘art’ of those days to be on the scene. (Asahi, 28 May 2010)

(25) 今は、野放し状態のポルノグラフィーがはんらんしている。当時の意味での『芸術』の出る幕はない。

5) Words associated with *hanran(suru)* in the newspapers:

- Child pornography
- Counterfeit products
- Waste
- Arms and weapons
- Information
- Advertisement
- Colours
- Images
- Sounds

6) Main ideas implied by the expression:

The expression that most typically represents the public impression on *gairaigo* is ‘*gairaigo no hanran*’ [inundation by *gairaigo*] and it is remarkably recurrent in newspapers, seen in 170 articles (85 articles both in Asahi and Yomiuri) among the total of 1,977 articles examined in this research. According to an article from the *Yomiuri Shimbun* Newspaper on 28 November 2002, “*Katakana de hiku gaikokugo jiten* [Dictionary of foreign words to look up in *katakana*]” published by Heibonsha in 1930 had an introduction already stating that “an era of *hanran* [inundation] by *gairaigo* has now come. It seems as if the sun does not rise without *gairaigo* in all fields of everyday life from sports, release of imported films, department stores, on the street, food, clothing, and shelter, medicine etc.” It indicates that the expression *hanran* has long been used for *gairaigo*. The expression ‘*gairaigo no hanran*’ is indeed a common notion and even the Japanese-English Dictionary offers “there was a *hanran* [flood] by *gairaigo* [loanwords] in the second half of the 20th century” as the first example sentence under the section for *gairaigo*.

As is clear from the above words that are also used in association with *hanran*, when the expression *hanran(suru)* is used, what inundates is either something negative and that should not be accepted by society but that continues increasing rapidly such as child pornography or counterfeit products, or something that can be accepted if controlled to an appropriate level but is otherwise a cause of disorder, such as information or advertising. As shown in the dictionary definition, the word *hanran(suru)* is also literally used for ‘inundation of a river’ or ‘flood of water’. The inundation of a river happens when the level of water increases to the point that the

banks of the river can no longer hold the water inside. Similarly, a flood of water occurs when water flows in such large volumes or momentum that a container (be it a dam or a pool) cannot hold the water within itself. The key image in the figurative use of *hanran* is therefore that there is an appropriate and acceptable level to the quantity and flow of something (be it information or advertisement), compared to the bank of the river, and that this level is being exceeded, and as a result there is a feeling of threat to something important or beneficial. Such implications of the term *hanran* have also been pointed out by the *Gairaigo* Committee of NINJAL who posits that the expression represents an honest impression that is shared by many people (NINJAL 2006:12).

In the newspaper examples above, too much waste can cause problems for the earth (22) and the uncontrolled use of guns can deprive individuals of human rights by costing human lives (23). Similarly, too much (inappropriate) information can result in bullying and crimes (24) and too much pornography can obscure art (25). Earth, human rights, human lives, children, and art are all valued as something worth preserving and that is being threatened by the insufficient containment of waste, guns, information and pornography. Thus, it can be said that the expression *hanran* is used in the context of a concern that the unregulated use of *gairaigo* will threaten a Japanese language in need of preservation.

7) Sample extracts:

(26) Today, Japan is seeing the hanran [inundation] by katakanago in magazines and other places. It might be fine if katakanago became kanzenna [perfect] nihongo, but they have not at all. (78-year-old male, Asahi, 13 June 1991)

(26) 今日の日本は雑誌を始めカタカナ語の氾濫（はんらん）です。カタカナ語が完全な日本語となっているのならいざ知らず、決してなっていないのです。

Contrast: *Kanzenna* [Perfect] *nihongo*

Association: Imperfection (implicit)

(27) Hanran [inundation] by gairaigo has been pointed out. In our newspaper, we try to avoid the use of gairaigo as much as possible when there are tekisetsuna [appropriate] nihongo replacements. (Editorial, Asahi, 2 January 1995)

(27) 外来語のはんらんが言われる。紙面では、適切な日本語の言い換えがあれば、できるだけ外来語を避けようとしている。

Contrast: *Tekisetsuna* [Appropriate] *nihongo* (contrasted to *gairaigo* through the expression ‘replacement’)

Association: Inappropriateness (implicit)

(28) In our days when *gairaigo* and newly coined words are *hanranshite* [inundating], I would like to consider *kanji* as part of the Japanese culture*. If they lose their original *utsukushisa* [beauty] or usage, the future of *nihongo* could also be at risk. (40-year-old housewife, Yomiuri, 23 November 1996)

(28) 外来語や造語が氾濫（はんらん）している昨今、漢字は日本文化のひとつ*と考えたい。それが本来の美しさ**や出番を失っては、日本語の将来も危ういといわなければならないだろう。

Contrast: *Kanji*, Japanese culture, original *utsukushisa* [beauty] of *nihongo*, the future of *nihongo*

Association: Newly coined words, risk

* The Japanese culture is explicitly associated with *kanji*.

** The idea of *utsukushisa* [beauty] is often mentioned for *gairaigo* or other associated linguistic elements.

(29) As the Minister of Health Koizumi pointed out that “there are too many *katakanago* used by governmental offices, the Ministry of Health revised language usages in official documents and compiled guidelines that highlights difficult *katakanago* and suggests how to replace them with *nihongo*. (...) The Minister of Health Koizumi had been criticising the *hanran* [inundation] by *katakanago* ever since he was appointed as Minister by saying “if we say ‘*higaeri kaigo*’ instead of ‘*dei sâbisu*’ [day service], elderly people can understand”. (Yomiuri, 11 September 1997)

(29) 「役所言葉にカタカナ語が多過ぎる」との小泉厚相の指摘で、公文書などの用語使用の見直しを進めていた厚生省は十日、意味のわかりにくいカタカナ

語を抽出して日本語での言い換え方などを示した使用指針をまとめた。(…) 小泉厚相は昨年十一月の就任以来、「デイサービスを日帰り介護と言い換えれば、お年寄りも理解できる」などと、カタカナ語のはんらんを批判していた。

Contrast: *Nihongo*, easy to understand (implicit)

Association: Difficult *katakanago*

(30) Countless numbers of *katakana* words are *hanranshite* [inundating] in everyday life, such as ‘*risuku*’ [risk], ‘*kuoritî*’ [quality], ‘*neichâ*’ [nature], and ‘*riaru*’ [real]*. On *terebi* [television (abbreviated)]** in particular, numerous *katakanago* are exchanged and it is as if they were accepted as *nihongo*, so sometimes I feel like shouting at them, “This is Japan. Say it again in *nihongo*!” (49-year-old housewife, Asahi, 3 November 1998)

(30) 「リスク」「クオリティー」「ネイチャー」「リアル」と、数え上げればきりがなほどのカタカナ語が、毎日の生活の中にはんらんしている。とくにテレビでは、多くのカタカナ語が飛び交い、まるで日本語のような感覚で受け入れられているようで、「ここは日本。日本語で言い直して」と叫びたくなる時がある。

Contrast: *Nihongo* (through the expression ‘as if they were accepted as *nihongo*’), Japan

Association: Not accepted as *nihongo* (implicit)

* *Gairaigo* discussed include ‘*risuku*’ [risk], ‘*kuoritî*’ [quality], ‘*neichâ*’ [nature], and ‘*riaru*’ [real]’

** On the other hand, the author herself uses a loanword, *terebi* [television (abbreviated)], suggesting that she does not consider *terebi* as one of the ‘*katakanago*’ she discusses.

(31) The environment *nihongo o torimaku* [surrounding *nihongo*]* is changing significantly, such as the words used by young people with new ideas, *midare* [disarray]** in the use of honorific expressions, *hanran* [inundation] by *katakanago*, and influences of *gaikokugo* along with internationalisation. (Yomiuri, 18 November 1998)

(31) 新しい感性の若者ことば、敬語表現の乱れ、カタカナ語の氾濫（はんらん）、そして国際化時代ゆえの外国語の影響と、日本語を取りまく環境が激変している。

Contrast: *Nihongo*

Association: The words used by young people with new ideas, *midare* [disarray] of honorific expressions, influences of *gaikokugo*, internationalisation

* With the expression ‘the environment *nihongo o torimaku* [surrounding] *nihongo*, *gairaigo* and other associated linguistic elements are expressed as external to *nihongo*.

** The idea of *midare* [disarray] is often mentioned for *gairaigo* or other associated linguistic elements.

(32) In any case, the *hanran* [inundation] by *katakanago* is extreme. It is acceptable to borrow new concepts from foreign languages that originally did not exist in *nihongo** and express them in *katakana*, but there are more than a few people who find it sad and

unacceptable to express concepts with *katakanago* despite the fact that they have long been expressed through *nihongo*. (Russian interpreter, Yomiuri, 22 August 1999)

(32) それにしても、カタカナ語の氾濫（はんらん）は凄（すさ）まじい。日本語にもともと無い新しい概念を外国語から借用しカタカナで表現するのはいいとして、すでに日本語によって長年表現されてきた概念をカタカナ語で表現するのはけしからんと悲憤慷慨（こうがい）する人は少なくない。

Contrast: *Nihongo*, concepts that have long been expressed through *nihongo*

Association: New concepts from foreign languages

* By discussing whether an expression for the *katakanago* exists in *nihongo* or not, the author of this extract implies that *katakanago* is not *nihongo*.

(33) Unnecessary *gairaigo*, *eigoka* [Anglicisation] in particular, are increasing, and elderly people can do nothing but feel perplexed by these *yokomoji* [horizontal letters]. The relation between the Japanese people and *eigo* [English] is an important issue that may influence the basis of our culture in the future. For this reason, I feel extremely sorry that a large part of recent *hanran* [inundation] by *yokomoji* is *eigo* [English]. (...) We have to know that because of the *man'en* [spread (like contagious diseases)] of English**, some part of *nihongo*, the most important traditional culture of our country, is being destroyed and forced to decay. (71-year-old male, Asahi, 12 April 2000)

(33) 不必要な外来語、特に英語化が進み、年配者は横文字に戸惑うばかりだ。日本人と英語の問題は、将来における文化の基本を左右しかねない重要課題である。この点で、現在の横文字の氾濫（はんらん）は、その大部分が英語であり、まことに憂慮に堪えない。(…) 英語のまん延によって、我が国最大の伝統

文化である日本語のいくつかが破壊され、衰退を余儀なくされていることを知るべきである。

Contrast: The Japanese people, *nihongo*, the most important traditional culture of our country, the basis of our culture in the future

Association: Unnecessary *gairaigo*, *eigoka* [Anglicisation], *yokomoji* [horizontal letters], *eigo* [English], destruction and decay (of *nihongo*)

* *Yokomoji* [horizontal letters], which will be introduced later, is an expression that is used to refer to Western languages and words based on the fact that Western languages are written horizontally whereas Japanese is traditionally written vertically.

** By using the expression ‘*man’en* [spread like contagious diseases]’, the author expresses his fear of the gradual decay of Japanese culture.

(34) When I travelled in Europe, it left me a strong impression to hear a tour guide say in a suburban area in France, “Although *eigo* [English] *hanransuru* [inundates] since France became a part of the European Union (EU), we are making efforts to protect the *utsukushii* [beautiful] French language”. I wonder how the Japanese government is viewing *nihongo* that is being *osensarete* [contaminated] by *gairaigo*. (78-year-old housewife, Asahi, 22 June 2000)

(34) かつてヨーロッパを旅した時、フランス郊外でガイドが「欧州連合（EU）圏になって英語がはんらんする中で、私たちは美しいフランス語を守ることに努力している」と言った言葉が強く印象に残っている。外来語に汚染されていく日本語を、政府はどう考えているのだろうか。

Contrast: *Utsukushii* [beautiful] French language, *nihongo*

Association: *Eigo* [English], contamination

(35) In contemporary Japan, there is an increasing number of people who are dressed such that we do not know which country they are from, and *katakanago* and *wasei eigo* [Japanese-made English]* are *hanranshite* [inundating]. Although civilisations develop and generations change, we must not abolish our traditional culture. (57-year-old flower arrangement artist, Yomiuri, 25 July 2000)

(35) 今の日本には、どこの国の人かわからないような格好が目立ち、カタカナ語や和製英語が氾濫（はんらん）しています。文明は進化し、時代は変化するものですが、だからと言って伝統文化を切り捨ててしまっはいけないのです。

Contrast: Those who are dressed such that we do not know which country they are from, *wasei eigo* [Japanese-made English]

Association: Our traditional culture

* *Wasei eigo* is described as being as foreign as *katakanago*, even though they were coined in Japan.

(36) Although recently katakanago are hanranshite [inundating], I would like to kichinto [properly] use tadashii [correct] nihongo. Terebi [television (abbreviated)]* is fine but I would like to learn the correct language by reading more newspapers and books. (53-year-old independent businesswoman, Yomiuri, 6 December 2000)

(36) 最近は、カタカナ語がはんらんしていますが、正しい日本語はやはりきちんと使いたと思います。テレビもいいけれど、もっと新聞や本を読んで正しい言葉を身に着きたいものです。

Contrast: *Tadashii* [correct] *nihongo*, *kichinto* [properly], the correct language, newspapers and books

Association: *Terebi* [television (abbreviated)], improper (implicit), incorrect (implicit)

* It should be noted that the author uses the loanword *terebi* [television (abbreviated)] in his own writing, suggesting that he does not consider it as part of the *katakanago* that he criticises.

(37) Katakanago are hanranshi [inundating] today and chûtohanpana [halfway] eigo [English] has been taught. The learning of nihongo tends to be undervalued. All the more, I would like to cherish utsukushii [beautiful] language. (18-year-old preparatory school student, Asahi, 18 April 2002)

(37) いま、カタカナ語がはんらんし、中途半端な英語教育がなされています。日本語の学習は、軽視されがちです。だからこそ、美しい言葉は大切にしたいと考えるのです。

Contrast: The learning of *nihongo*

Association: *Chûtohanpana* [halfway] *eigo* [English], *utsukushii* [beautiful] language

(38) It may not suit the time when *katakanago hanranshi* [inundate] and demands for *eigo* [English] are growing, but all the more I would like to cherish *nihongo* and understand the meanings of *kanji** and words as mental pillars in my life. (48-year-old housewife, Asahi, 10 August 2002)

(38) カタカナ語が氾濫（はんらん）し、英語の需要が高まる時代にそぐわない
かも知れないが、それだからこそと日本語を大切にし、漢字や言葉の持つ
意味を理解し、これからの生活の糧にしたいと思う。

Contrast: *Nihongo*, the meanings of *kanji* and words

Association: *Eigo* [English]

* *Kanji* is considered to be part of Japanese.

(39) The National Institute for Japanese Language and Linguistics released a mid-term report to show examples of how to replace sixty-three difficult *gairaigo* with *nihongo**. I think it is very important for a public institution to propose replacement examples for each *gairaigo*, as difficult *gairaigo hanransuru* [inundate]. (Male high school teacher, Yomiuri, 7 January 2003)

(39) 国立国語研究所が、分かりにくいとされる六十三の外来語について、日本語への言い換え例を示す中間発表を行った。分かりにくい外来語がはんらんす
る中で、公的な機関が、個々の外来語の言い換え例を提示したことは、とても
意義深いことだと思う。

Contrast: *Nihongo*, easy (implicit)

Association: Difficult *gairaigo*

* The expression ‘replace *gairaigo* with *nihongo*’ implies that *gairaigo* is not *nihongo*.

(40) [Headline] *Nihongo* rather than *katakana**

The National Institute for Japanese Language and Linguistics released its proposal to replace sixty-three *hanransuru* [inundating] *katakanago*. Out of these, there are as many as twenty-three words that even I, who used to be a *kokugo* [national language] teacher, do not understand the meaning of right away. (64-year-old male, Yomiuri, 7 January 2003)

(40) *カタカナ*より *日本語*の方が

国立国語研究所が、*はんらんするカタカナ語*の言い換え六十三語を公表した。中には、*国語教師*だった私でも意味が浮かばないカタカナ語が二十三語もある。

Contrast: *Nihongo*, *kokugo* [national language]

Association: *Katakana*, *katakanago* to be replaced with *nihongo*

* As is made clear by the title, *katakana*, instead of *katakanago*, is contrasted to *nihongo*, suggesting *katakana* as the name of a syllabary is also used synonymously to *gairaigo* as a type of vocabulary.

** *Katakana* was contrasted indirectly to the author’s knowledge, who used to be a teacher of *kokugo* [national language]⁷⁶.

⁷⁶ About the term *kokugo* [national language], see also Chapter 3 and Chapter 5.

(41) [Headline] Difficult *gairaigo* should be replaced with *tekisetsuna* [appropriate] *nihongo*

The National Institute for Japanese Language and Linguistics has proposed examples for replacing sixty-three *gairaigo* (*katakanago*) words such as *sukîmu* [scheme] or *konsensasu* [consensus]* with *nihongo*. I cannot help thinking that the *hanran* [inundation] by *katakanago* indicates the decay of the ability of the Japanese to create new words**. (55-year-old male elementary school vice president, Yomiuri, 10 January 2003)

(41) 難しい外来語は適切な日本語に

国立国語研究所が、「スキーム」「コンセンサス」などの外来語（カタカナ語）六十三語を日本語に言い換えた例を示した。私は、現在のカタカナ語のはんらんは、日本人の造語能力の衰えを示しているように思えてならない。

Contrast: *Tekisetsuna* [appropriate] *nihongo*, ability of the Japanese to create new words, easier (implicit)

Association: Difficult *gairaigo* to be replaced with *nihongo*, inappropriate (implicit), decay

* *Gairaigo* discussed include *sukîmu* [scheme] and *konsensasu* [consensus].

** The above contrast reveals that to this author, *gairaigo* represents thoughtless acceptance of foreign words, despite the fact that some *katakanago*, such as *wasei eigo* [Japanese made English] were coined in Japan with the ‘Japanese ability to create new words’.

(42) According to the nationwide survey that the *Yomiuri Shimbun* Newspaper carried out on the 22nd and 23rd last month, the majority of the people* have felt the *hanran*

[inundation] by *katakanago* and been in trouble because they did not know the meaning of those words. (Yomiuri, 10 April 2003)

(42) 読売新聞社が先月 22、23 の両日実施した全国世論調査では、大多数の人がカタカナ語の「氾濫 (はんらん) 」を感じ、程度の差はあれ、その意味がわからずに困った経験を持っていた。

Contrast: The majority of the people

Association: Trouble

* By contrasting ‘the majority of the people’ to *katakanago*, this report of the survey result implicitly shows the threat of *katakanago* shared by ‘all of us’.

(43) There have been many letters to the editor to lament the *hanran* [inundation] by *katakanago*. I am also one of those who lament the situation. What I especially feel disturbed about is the trend to try to say things in *eigo* [English] even when there are *nihongo* expressions*. (64-year-old male, Yomiuri, 7 May 2003)

(43) カタカナ語のはんらんを憂う投書が続いている。私もその一人だ。中でも不愉快に感じるのは、日本語の表現があるのに、あえて英語に言い換えて使おうとする風潮だ。

Contrast: *Nihongo* expressions

Association: Trend to try to say things in *eigo* [English], disturbing

* The description ‘to say things in *eigo* [English] even when there are *nihongo* expressions’ implies that *katakanago* is English and not Japanese.

(44) The National Institute for Japanese Language and Linguistics is suggesting examples to replace hanransuru [inundating] gairaigo (katakanago). It is an attempt to express more than a hundred katakanago in nihongo. I saved the suggestions right away as an important reference. (Editorial, 23 November 2003)

(44) はんらんする外来語（カタカナ語）の言い換え例を国立国語研究所が提案している。百を超えるカタカナ語を日本語で表現する試みを、貴重な参考資料として、早速保存させてもらった。

Contrast: *Nihongo* (through the expression ‘to express *katakanago* in *nihongo*’, *gairaigo* is excluded from *nihongo*), an important reference

Association: *Gairaigo* to be replaced with *nihongo*, unimportant (implicit)

(45) I suggest that we have children recite tanka, haiku and other poems or passages from novels* at school and home from around the age of 9, all the more because it is the time when hanran [inundation] by gairaigo and midare [disarray] in language use are pointed out as a problem. I believe it would lead to the ability to acquire yutakasa [richness] and utsukushisa [beauty]** of *nihongo*. (68-year-old high school teacher, Asahi, 14 January 2004)

(45) 外来語のはんらんや言葉遣いの乱れが問題視される現代だからこそ、短歌、俳句、詩、小説の一節などを小学校の3年ぐらいから学校や家庭で暗唱させてみてはどうだろうか。日本語の豊かさ、美しさを会得する力につながるだろう。

Contrast: *Tanka*, *haiku* and other poems or passages from novels, the ability to acquire *yutakasa* [richness] and *utsukushisa* [beauty] of *nihongo*

Association: *Midare* [disarray] in language use, a problem

* Japanese (traditional) literature is contrasted to *gairaigo*.

** The contrast between the notions of *midare* [disarray] and *utsukushisa* [beauty] is often used in the *gairaigo* discussion and will be discussed further in Chapter 6.

(46) A proposal to replace *katakana* words (*gairaigo*) with *nihongo* was submitted. Although there are some words that are easier to express in *katakana**, the majority can be expressed in *chantoshita* [proper] *nihongo*. *Nihongo* is a language with very rich expressions. (...) I am concerned that the continued *hanran* [inundation] by *katakana* words may lead to the lack of training necessary to make a good use of such benefits of *nihongo*. (63-year-old male who lived abroad and came back to Japan twenty years ago, Asahi, 13 July 2004)

(46)カタカナ言葉（外来語）の日本語での言い換えが示された。中にはカタカナの方が表しやすい言葉もあるが、大多数は、ちゃんとした日本語で表現が可能だ。日本語は、非常に表現力に富んだ言葉である。(...) このままカタカナ言葉が氾濫（はんらん）したら、そういった日本語の良さを使いこなす訓練がされなくなるのではないかと心配する。

Contrast: *Chantoshita* [proper] *nihongo*, a language with very rich expressions, benefits of *nihongo*

Association: *Katakana* words to replace, *katakana*, improper (implicit)

* *Katakana* as a script type is directly associated with *gairaigo*.

(47) The hanran [inundation] by katakanago is bothering elderly people at the same time as lowering the kanji aptitude of young people*. (...) I suggest we re-evaluate the dentô [tradition] of kyûshû [absorption] of gairaigo seen during the Meiji period** to some extent. (Professor of Chinese literature from China, Asahi, 17 July 2004)

(47) カタカナ語の氾濫 (はんらん) は高齢者を悩ませ、一方で若い人たちの漢字能力を低下させている。(...) ある程度は明治期の外来語吸収の伝統を見直してはどうか。

Contrast: Elderly people, the *kanji* aptitude of young people, *dentô* [tradition] of *kyûshû* [absorption] of *gairaigo*

Association: *Gairaigo* not being absorbed (implicit)

* By contrasting *katakanago* with both elderly people and the *kanji* aptitude of young people, the author implies that the threat of *katakanago* affects everyone.

** At the same time, this author makes a clear distinction between *katakanago* and loan translation of Western words (in Sino-Japanese) made in the Meiji period. He describes the latter as tradition while viewing the former as a source of a trouble for everyone.

(48) Kangaku [Chinese studies] used to be essential for Japanese intellectuals. However, it tends to be forgotten in the contemporary era in which katakanago hanransuru [inundate]. (Asahi, 31 July 2004)

(48) かつて漢学は、日本の教養人にとって欠かせなかった。しかし、カタカナ語がはんらんする現代においては、忘れられがちな存在だ。

Contrast: *Kangaku* [Chinese studies], essential for Japanese intellectuals, traditional (implicit)

Association: The contemporary era

(49) In particular, there were many articles about typhoons and earthquakes in newspapers this year. Such disaster information must be easily understandable by everyone. However, what I recently feel is the hanran [inundation] by fukakaina [incomprehensible] yokomoji [horizontal letters]*. (63-year-old independent businessman, Asahi, 17 December 2004)

(49) とくに今年は台風、地震などの自然災害の記事が新聞をにぎわした。こうした災害情報はだれもが容易に理解しうるものでなくてはならない。それなのに最近特に感ずるのは不可解な横文字の氾濫 (はんらん)である。

Contrast: Easily understandable

Association: *Fukakaina* [incomprehensible] *yokomoji* [horizontal letters], difficult to understand (implicit)

* By modifying *yokomoji* [horizontal letters] with the expression ‘*fukakaina* [incomprehensible]’, the author emphasises their unfamiliarity and inaccessibility. The use of the term *yokomoji* implies a contrast between the vertically written Eastern languages and the horizontally written Western languages.

(50) The Ministry of Environment selected thirty-seven species of animals and plants for the first target of restriction in order to protect the domestic ecosystem from foreign species [expressed as *gairaishu*]*. (...)They say [with regard to loanwords], ‘language is a living creature’, but in contemporary Japan, it is not possible to restrict *gairaigo* like a foreign species. I wonder what will happen to the ‘cultural ecosystem’ of *nihongo* as a result of the *hanran* [inundation] by *gairaigo*. (Yomiuri, 11 February 2005)

(50) 環境省の専門会合は、国内の生態系を外来種から守るため、三十七種類の動植物を第一次の規制対象に選定した。 (...)「言葉は生きもの」と言われるが、現代の日本では外来の動植物を規制するような訳にもいかない。カタカナ語の氾濫 (はんらん)によって、日本語という“文化の生態系”はどうなるのか。

Contrast: Domestic ecosystem, cultural ecosystem of *nihongo*

Association: Target of restriction, foreign species

* Using the expression ‘*gairai*’, literally meaning ‘come from outside’ for both foreign species and loanwords, the author expresses the fear that *nihongo* may one day become extinct because of *gairaigo*. Furthermore, by suggesting a policy to restrict foreign species, a desire to also restrict *gairaigo* is expressed.

(51) I am stunned by the difficulty of terms in the IT industry and business jargons that are often seen in the *masukomi* [mass media, mass communication (abbreviated)]*. In addition, there is the hanran [inundation] by yokomoji [horizontal letters] in the society. There are also trendy words and words used by gyaru [gal. young girls]*. I feel a kind of loneliness because of the frustration** of not being able to catch up with them and I feel as if *nihongo* is losing its charms. (52-years-old housewife, Asahi, 12 April 2005)

(51) 今、マスコミをにぎわしている IT産業の用語や企業の専門用語を小耳にはさみ、難しさに閉口する。加えて、ちまたに飛び交う 横文字のはんらん。流行言にギャル用語。ついて行けない もどかしさと 日本語から趣が失われていくようで、一抹の 寂しさを感じる。

Contrast: The charms of *nihongo*, easiness (implicit)

Association: Difficulty of terms in the IT industry and business jargons, trendy words and words used by young girls, loneliness, frustration

* The author uses several loanwords in this article such as *masukomi* [mass media, mass-communication (abbreviated)] and *gyaru* [gal, young girls] as well as *taitoru* [title], and *kyacchi kopî* [from ‘catch copy’, catch phrase] (although not included in the extract). It can thus be inferred that the crux of her criticism is only targeted at certain loanwords.

** Negative feelings are associated with *gairaigo*, such as loneliness and frustration.

(52) There is a tendency for Japanese traditions and culture to be undervalued today. Utsukushii [Beautiful] nihongo is increasingly midarete [in disarray] because of the hanran [inundation] by katakanago. It should be corrected. (75-year-old male, Yomiuri, 5 April 2006)

(52) 今日、日本の伝統や文化が軽んじられる傾向にあります。美しい日本語も、カタカナ語のはんらんなどで、ますます乱れています。正しく直されるべきです。

Contrast: Japanese traditions and culture, *utsukushii* [beautiful] *nihongo*

Association: *Midare* [disarray] to be corrected

(53) [Headline] Unzari [fed up with] katakanago

‘*Mai baggu*’ [< my bag, shopping bag], ‘*eko*’ [< eco, ecology], ‘*shoppu*’ [shop]’*... I have a headache over the hanran [inundation] by katakanago. I wonder since when we started using katakana for what we can say in nihongo. There are nihongo for the above words: ‘*kaimono kaban*’, ‘*kankyô hogo*’, and ‘*omise*’**. (32-year-old temporary employee, Asahi, 11 October 2007)

(53) カタカナ語にもううんざり

マイバッグ、エコ、ショップ……。カタカナ語のはんらんに頭を痛めています。いつから日本語で言えることをカタカナに置き換えるようになったのでしょうか。右記は「買い物かばん」「環境保護」「お店」と、日本語があります。

Contrast: *Nihongo* (through the expression ‘there are *nihongo* for the above *gairaigo*’)

Association: *Unzari* [fed up with], a headache, *katakana*

* *Gairaigo* discussed include *mai baggu* [< my bag, shopping bag], ‘*eko*’ [< eco, ecology], ‘*shoppu*’ [shop].

** The words that the author list to replace *katakana* words include both *wago* (*kaimno kaban*, *omise*) and *kango* (*kankyô hogo*).

(54) Although nowadays *hanran* [inundation] by *yokomoji* [horizontal letters], abbreviated and coined words has been pointed out, I would at least like *anaunsâ* [announcers]* of broadcasting stations to be the first ones to show the example of good standard *nihongo*. (74-year-old male, Asahi, 27 March 2008)

(54) 横文字、略字、造語など言語のはんらんが時々話題になる時代ですが、せめて放送局のアナウンサーは、率先して標準的なよい日本語の範を示して欲しいと思います。

Contrast: Good standard *nihongo*

Association: *Yokomoji* [horizontal letters], abbreviated and coined words

* The author uses a loanword *anaunsâ* [announcers] in his letter, thus implying that such assimilated loans are not included in his criticism.

6.2.2 Afureru [溢れる]

1) Appeared in newspapers: 129 times (58 times in Asahi and 71 times in Yomiuri)

2) Dictionary definition:

- Afureru (verb)

overflow (its banks); run[flow] over (the brim); spill over; brim over (with...);
teem[swarm] (with...)

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the subject of *afureru*, i.e. what overflows.

(55) A market afureta [brimming, bursting] with vitality

(55) 活気にあふれた市場

(56) The patients afurenbakari [filled, packed] the waiting room to the point of overflowing.

(56) 待合室は患者たちがあふれんばかりだった。

(57) Various types of (narcotic) drugs are already afurete [available in abundance] all around us.

(57) いろいろな種類の麻薬がすでに私たちの身近にあふれている。

4) Newspaper examples:

(58) There were few empty seats in the train and people afureta [overflowed] towards the doors. (Yomiuri, 28 February 1992)

(58) 列車は、ほとんど空席がなく、入り口付近にまで人があふれた。

(59) I don't know what is necessary to me as information is afurete [overflowing] this much. (Yomiuri, 6 April 2009)

(59) これだけ情報があふれていると、何が自分に必要か分かりません。

(60) The incident happened suddenly to the family afureta [full of] happy faces. (Asahi, 28 December 2010)

(60) 笑顔があふれたその家で突然事件が起きた。

5) Words associated with *afureru* in the newspapers:

- People
- News
- Information
- Charms
- Affection
- Confidence

6) Main ideas implied by the expression:

Being an expression used for liquid flooding or spilling over, the expression *afureru* has a similar connotation to that of *hanran*. While *hanran* conveys an impression of a threatening flood of water, *afureru* can however be used to express abundance and therefore used with both desirable objects, such as charms, affection or confidence and undesirable ones such as narcotic drugs. It can also be used for something neutral, such

as people, news, and information. However, regardless of the type of the subject, there is a common implication that the amount or degree of the object is in excess of a certain norm. In the newspaper example (58), there are more people than the number of seats in the train and thus ‘people *afureru*’. Similarly in (59), there is more information than one can handle and thus ‘information *afureru*’ brings confusion. Conversely, one can express a positive message by saying ‘happy faces *afureru*’ as is seen in (60), meaning a family is happier than one would normally imagine.

Thus, a contrast can be drawn between that which overflows and that which may be overwhelmed by it. When used in the discussion about the use of *gairaigo*, the expression conveys the impression that *gairaigo* is in use to a greater extent than one would deem to be normal and therefore threatens the identity of *nihongo*. Furthermore, as *gairaigo* is the subject of the verb *afureru*, it intimates that *gairaigo* is an autonomous agent that is not under control of *nihongo*.

7) Sample extracts:

(61) The theme of this forum was ‘I do not understand this *katakanago*’. There were about sixty examples of *gairaigo* and *wasei eigo* [Japanese made English] that *afureru* [overflow] around us such as names of products, new terms and nicknames of public institutions. The majority of the opinions constituted a request for them to be ‘replaced with *nihongo* whenever possible’ while some said ‘it should be ok if they convey some ideas’. (Asahi, 14 October 1995)

(61) 今回のフォーラムのテーマは「このカタカナ語がわからない」。商品名、新語や公共施設の愛称など、身の回りにあふれる外来語や和製英語の例が約六

十通寄せられた。「なるべく日本語への言い換えを」という意見が多数だったが、「感性でわかればいいのでは」という声もあった。

Contrast: *Nihongo*, understandable (implicit)

Association: Not understandable, *wasei eigo* [Japanese made English words], names of products, new terms and nicknames of public institutions, words to be replaced with *nihongo*

(62) We will think about how we should perceive 'katakanago' that *afureru* [overflow] in cities and what the future of *nihongo* will be like. (...) We will call for your proposal for a "structural reform of *katakanago*". (Editorial, Yomiuri, 2 August 2002)

(62) 街にあふれる「カタカナ語」をどうとらえればよいのか、日本語の将来はどんな風になるのかといったテーマについて、考えようと思っている。(...) あなたの「カタカナ語構造改革案」を募集します。

Contrast: The future of *nihongo*

Association: *Katakanago* to be reformed

(63) I wonder if *nihongo* is such a poor and weak language. *Gairaigo afurete* [overflow] everywhere from the mass media, *nyûsu* [news]* commentary, politicians' statements, and product names. It seems they use *katakanago* even for what can be expressed in *nihongo*. I wonder if they know the *eigo* [English] *superingu* [spellings]* of those words. (61-year-old male, Asahi, 17 November 2002)

(63) 日本語はそんなに貧弱な言葉だろうか。報道関係者やニュース解説、政治家らの発言、商品名、至るところにカタカナ語があふれている。わざわざカタカナ語にしなくても日本語で間に合う言葉まで言い換えているようだ。話している人はその英語のスペリングを知っているのだろうか、とも思う。

Contrast: *Nihongo*, (through the expression 'to use *katakanago* even for what can be expressed in *nihongo*')
Association: Words to make *nihongo* poor and weak, *eigo* [English]

* The author himself uses *gairaigo* terms, *nyûsu* [news] and *superingu* [spellings], suggesting that what he criticises as *katakango* does not include these words.

(64) No matter what caused the *hanran* [inundation], and when it started, *katakanago* that *afurekaeru* [overflow] today are far from lovable childishness. The majority of them are nothing but annoyance. If we leave the meaning *aimaini* [vague], it can even generate *gaidoku* [poison]. (Editorial, Yomiuri, 28 April 2003)

(64) いつ、何が氾濫の起こりだったかはさておき、今、あふれかえるカタカナ語は稚気愛すべしなどとはほど遠い。ほとんどが迷惑千万の口だ。言葉の意味をあいまいにしては、害毒も流す。

Contrast: Lovable

Association: Annoyance, *aimaini* [vague], *gaidoku* [poison]

(65) I appreciate the ‘replacement’ of *gairaigo*, the final proposal of which was released by the National Institute for Japanese Language and Linguistics. It should be regarded as a question raised for the problem of *gairaigo* that have so far been used *an’ini* [recklessly] and more than necessary. It is important for the citizens of a country across generations* to understand the language, but once *katakanago afureru* [overflow] this much, it is difficult. (...) I fear *kanbun* [Chinese text]** and *wabun* [Japanese text] that constitute the barebones of *nihongo* may be threatened if difficult *gairaigo* become difficult *nihongo*. (76-year-old male, Asahi, 7 May 2003)

(65) 国立国語研究所が最終案を公表した外来語の「言い換え語」を評価したい。今まで安易に、しかも必要以上に使われてきた外来語の問題に一石を投ずるものと見るべきである。言葉は国民が世代を超えて理解することが大切だが、これだけカタカナ語があふれると、そうもいかない。(...) 分かりにくい外来語が分かりにくい日本語になるのは、日本文化の根幹をなす漢文、和文を揺るがすことになりはしないか。

Contrast: Citizens of a country across generations, an easy language to understand, *kanbun* [Chinese text] and *wabun* [Japanese text], the barebones of *nihongo*

Association: *Gairaigo* to be replaced with *nihongo*, problem, *an’ini* [recklessly], more than necessary, difficult *gairaigo*

* By describing *gairaigo* as something that prevents ‘citizens across generations’ from understanding the language, the unfamiliarity and foreignness of *gairaigo* is emphasised.

** *Kanbun* [Chinese text] is explicitly expressed as part of ‘the barebones of *nihongo*’.

(66) *Katakanago* is *afurete* [overflowing] everywhere. There are bottles of condiments labeled ‘*burakku*’ [black] and ‘*howaito*’ [white]* instead of ‘*kuro*’ and ‘*shiro*’*. In restaurants, expressions such as ‘*sôрудоauto*’ [sold out] and ‘*têくauto*’ [take out]* are *haba o kikasete* [prevailing]. (64-year-old male, Yomiuri, 7 May 2003)

(66) カタカナ語は至る所にあふれている。「黒」「白」ではなく、「ブラック」「ホワイト」と書かれたコショウの缶がある。外食店では「ソールドアウト」「テークアウト」といった表現が幅をきかせている。

Contrast: Being dominated (implicit)

Association: Prevailing

* *Gairaigo* discussed include ‘*burakku*’ [black] and ‘*howaito*’ [white], in contrast to ‘*kuro*’ and ‘*shiro*’ (*wago*), as well as ‘*sôрудоauto*’ [sold out] and ‘*têくauto*’ [take out].

(67) Lifestyle has changed. There are now few people wearing *old-style kimono* and *gairaigo* and *katakanago* are *afure* [overflowing]. It seems *Japanese traditional culture* has become insignificant. (34-year-old housewife, Yomiuri, 8 December 2003)

(67) 生活様式も変わりました。昔ながらの着物を着る人はほとんどなく、外来語・カタカナ語があふれ、日本の伝統文化は肩身を狭くしているようです。

Contrast: Old-style *kimono*, Japanese traditional culture

Association: A threat to Japanese traditional culture (implicit)

(68) [Subheadline] Easy to understand

As long as *gairaiigo afureru* [overflow], we will actively engage ourselves in replacing
katakana expressions. (Newspaper advertisement, Yomiuri, 26 December 2003,)

(68) わかりやすく

外来語があふれる中、カタカナ表現の言い換えも一層積極的に進めます。

Contrast: Easy to understand

Association: *Katakana* expressions to be replaced with *nihongo*, difficult to understand
(implicit)

6.2.3 *Ran'yô(suru)* [乱用 (する) ・ 濫用 (する)]

1) Appeared in newspapers: 63 times (38 times in Asahi and 25 times in Yomiuri)

2) Dictionary definition:

- *Ran'yô* (noun)
abuse; misuse; misappropriation; an improper use (of -)
- *Ran'yôsuru* (verb)
abuse; misuse; make an improper use of -; misapply; misappropriate; use improperly
(unlawfully); use to excess

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of of *ran'yôsuru*.

(69) *ran'yôsuru* [abuse, make an improper use of] one's power

(69) 権力を乱用する

(70) *ran'yôsuru* [squander] government money

(70) 国費を乱用する

(71) drug *ran'yô* [abuse]

(71) 薬の乱用

4) Newspaper examples:

(72) Our country [Namibia] became independent in March 1990 and adopted the Ombudsman system in the constitution against environmental destruction and *ran'yô* [abuse] of resources in order to take responsibility for the environment. (Asahi, 13 June 1992)

(72) 1990年3月に独立したわが国は、環境破壊や資源の乱用に対するオンブズマンを憲法に盛り込み、環境への責任を果たしている。

(73) A penalty is applied if their professional authority is *ran'yôshite* [abused] to collect information related to personal privacy outside of their duty. (Asahi, 9 April 2003)

(73) 職権を乱用して職務の用以外に使う目的で個人の秘密に属する情報を収集した場合などに罰則

(74) It is an organisation engaged in healthy education for the youth, removal of gangs, and prevention of drug *ran'yô* [abuse], whose activities are supported by member fees.

(Yomiuri, 14 March 2006)

(74) 青少年の健全育成や暴力団体の排除、薬物乱用防止などに取り組む団体で、会員らの会費などで活動に当たる。

5) Words associated with *ran'yô (suru)* in the newspapers:

- (Discretionary, professional and parental) rights
- Budget, government money
- Social status
- (Illegal) drugs
- (Natural) resources
- Technology
- Legal systems

6) Main ideas implied by the expression:

As is seen above, the objects of 'abuse' are not undesirable on their own. Be it rights, drugs or resources, they can be beneficial if used or exercised in an appropriate manner but can cause serious problems if misused or abused. Thus, the expression *ran'yô(suru)* implies that the object is not being used in an appropriate manner and that there are potential threats to something important. In the newspaper examples above, the abuse of resources puts the environment at risk (72), the abuse of professional authority puts personal privacy at risk (73), and the abuse of drugs puts the welfare of society at risk

(74). The expression *ran'yô(suru)* also implies that the object is used with a malicious intention, which strengthens the negative and threatening connotation of the word. Thus the use of this expression clearly indicates a negative view.

Therefore, the contrast is drawn between what is abused and what is at stake as a result. When discussing the use of *gairaigo*, what is abused is *gairaigo* while what is at stake is the beauty or correctness of *nihongo*.

7) Sample extracts:

(75) What we should really worry about is the irregular *midare* [disarray]* of *nihongo*, such as *ran'yô* [abuse] of *gairaigo*. I understand neologisms will be necessary as time goes by, but we should try to express ourselves in *nihongo* as much as possible without increasing *katakanago* for no reason. (27-year-old Japanese female company employee living in the UK, Asahi, 2 November 1992)

(75) むしろ懸念すべきは、外来語の乱用など、まさに規則性のない「乱れ」である。時代とともに新しい用語は当然、必要になろうが、みだりにカタカナ語を増やさずに、できる限り日本語で表現すべきである。

Contrast: *Nihongo*, regular (implicit)

Association: What we should really worry about, irregular *midare* [disarray] of *nihongo*, neologisms

* With the association with irregularity and *midare* [disarray] as well as the expressions *ran'yô* [abuse] which also has a connotation of disorder, *gairaigo* is depicted as a source of confusion.

(76) In particular, I lament the fact that the *ran'yô* [abuse] of *katakana* is accelerating as if people are ignoring the *utsukushii* [beautiful] and *rippana* [splendid] *nihongo* established by the sophisticated Japanese culture, and I fear that it will exceed the limit and it may one day lose its nationality*. (77-year-old former principal of a junior high school, Asahi, 4 July 1995)

(76) 特に要望したいのは、日本人の高い文化性が生み出した、美しく立派な日本語があるのに、これを無視するかのごとく、カタカナ語の乱用は加速し、もう限度を超し、やがて無国籍語になるのではないかと憂える。今や個人の力ではどうにもならぬ段階にきていると思われる。

Contrast: *Utsukushii* [beautiful] and *rippana* [splendid] *nihongo*, sophisticated Japanese culture

Association: Exceeding the limit, a stateless language

* The fear of 'losing nationality' explicitly expressed in this extract is embedded in many opinions by opponents.

(77) Newspaper headlines need to be easy to understand more than anything. *Ran'yô* [abuse] of *gairaigo*, neologisms, and jargons should be avoided. (Asahi, 4 June 1999)

(77) 新聞の見出しは、第一に、わかりやすくなければならない。外来語・新語・専門用語の乱用は避けたい。

Contrast: Easy to understand

Association: Difficult to understand (implicit), neologisms, and jargons

(78) Although I have given up on ran'yô [abuse] of katakanago in the masukomi [mass media, mass communication (abbreviated)]*, as it is the current trend, it is a pity that even the government offices do not protect the utsukushii [beautiful] nihongo for us. (...) I cannot understand why we should replace expressions in hiragana and kanji that constitute a part of yutakana [rich] Japanese culture with gairaigo and gradually turn everything into katakanago. (80-year-old housewife, Asahi, 9 April 2002)

(78) マスコミがカタカナ語を乱用するのは時の流れと観念していましたが、お役所までが美しい日本語を守ってくれないとは残念です。(...) 豊かな日本文化を培ってきた平仮名や漢字の表現**を、なし崩し的に外来語をあててカタカナ語にすることは納得できません。

Contrast: Utsukushii [beautiful] nihongo, expressions in hiragana and kanji, yutakana [rich] Japanese culture

Association: Neither beautiful nor rich (implicit)

* The author uses the term in katakana, masukomi [mass media, mass communication (abbreviated)].

** The extract illustrates the clear distinction drawn between katakana (considered to refer to gairaigo) as foreign and hiragana and kanji (considered to refer to wago and kango) as Japanese, despite the fact that both hiragana and katakana are created in

Japan, albeit based on Chinese characters, while *kanji* was mostly imported from China⁷⁷.

(79) Even the Ministry of Culture, Sports, Science and Technology that organises the Council for Cultural Affairs *keishô o narasu* [gives warning about]* *ran'yô* [abuse] of *katakanago* have projects such as '*sûpâ ingurisshu rangêji haisukûru* [super English language high school]', and '*sukûringu sapôto nettowâku* [schooling support network]**. The 'disease' caused by the '*katakana virus*' is deep-rooted. (Yomiuri, 18 November 2002)

(79) さらに、カタカナ語の乱用に警鐘をならす文化審議会のおひざ元、文部科学省でも「スーパーイングリッシュランゲージハイスクール」「スクーリングサポートネットワーク」などの事業を抱えているのだから“カタカナウイルス”に侵された「病」の根は深い。

Contrast: Diseased body (implicit)

Association: The 'disease' caused by the '*katakana virus*'

* The expression *keishô o narasu* [to give warning] is used frequently for the use of *gairaigo*, conveying a message that some measures need to be taken before it leads to serious consequences.

** *Gairaigo* discussed include *sûpâ ingurisshu rangêji haisukûru* [super English language high school] and *sukûringu sapôto nettowâku* [schooling support network]

⁷⁷ There are some *kanji* that were invented in Japan, such as *hatake* (畑, 畠 field), *tôge* (峠 mountain pass), and *tsuji* (辻 crossroad), which are specifically called *kokuji*. More examples are available in Frellesvig (2010:16).

(80) The language of governmental offices that used to be synonymous to 'fixed form' is now characterised by an outstanding ran'yô [abuse] of qairaiqo, and it is now a synonym of 'imifumei no [incomprehensible]* katakanago'. This is due to the fact that there is a growing tendency in which words are directly borrowed to refer to Western ways of thinking and systems. (Yomiuri, 28 January 2003)

(80) かつて〈紋切り型〉と同義だったお役所言葉は、現代では〈意味不明のカタカナ語〉と言ってもいいほど外来語の乱用が目立つ。欧米の考え方や制度を表す言葉を訳さずにそのまま使う傾向が、年々強まっているからだ。

Contrast: Comprehensible (implicit)

Association: *imifumei no* [incomprehensible], Western ways of thinking and systems

* The expression *imifumei no* [incomprehensible] is often used in news media to describe the speech of a drug addict, an alcoholic, or a criminal suspect who needs to go through a psychiatric screening, thus implying that it is incomprehensible and nonsensical.

(81) This month, the *Yomiuri Shimbun* newspaper has begun its new attempt to make its articles easier to read and understand. We avoid ran'yô [abuse] of katakanago and qairaiqo and try to replace such words with nihongo as much as possible. (Newspaper advertisement, Yomiuri, 28 January 2003)

(81) 読売新聞は今月から、記事をより読みやすく、分かりやすくするための新しい試みを始めています。カタカナ語や外来語の乱用を避け、できるだけ日本語に言い換えるように心がけています。

Contrast: Easier to read and understand, *nihongo*

Association: Difficult to read and understand (implicit), words to be replaced with *nihongo*

(82) In order to *keishô o narasu* [give warning about]* the *ran'yô* [abuse] of *katakana*, the National Institute for Japanese Language and Linguistics announced its plan to replace *katakana* words that are difficult to understand with *nihongo*. (Yomiuri, 23 November 2003)

(82) カタカナ語の乱用に警鐘を鳴らすため、国立国語研究所が、分かりにくいカタカナ語を日本語に置き換える案を発表した。

Contrast: *Nihongo*, easier to understand (implicit)

Association: Difficult *katakana* words to be replaced with *nihongo*

* The expression *keishô o narasu* [to give warning] is used to suggest some action against it needs to be taken.

(83) *Gairaigo* are useful to express new things or ideas that did not previously exist in Japan. On the other hand, if they are *ran'yôsuru* [abused], it can be a barrier to *tsutaeai* [communication]* and *midasu* [bring disarray] to *nihongo*. (Yomiuri, 9 October 2004)

(83) これまでになかった新しい物事や思考を表現する言葉として、外来語は便利な存在だ。反面、乱用すると伝え合いの障害となり、日本語を乱す。

Contrast: *Nihongo*

Association: New things or ideas that did not exist in Japan before, barrier in *tsutaeai* [communication], *midasu* [to bring disarray]

* The author seems to have intentionally avoided using loanwords 'komyunikêshon [communication]' and used *wago* 'tsutaeai', despite the fact that the loanword *komyunikêshon* is more commonly used than *tsutaeai* used in this passage. For example, in the *Asahi Shimbun* newspaper, *tsutaeai* was used 93 times while *komyunikêshon* was used 25,991 times in the period between 1991 and 2010. In the *Yomiuri Shimbun* newspaper, *tsutaeai* was used 78 times while *komyunikêshon* was used 23,376 times in the period between 1991 and 2010. Thus it is likely that the choice of *wago* over the loanword may have been intentional, although it is a rare case in the debates in which an opponent of the use of *gairaigo* intentionally avoids even well assimilated loans.

(84) Midare [disarray] of nihongo is often pointed out and I think ran'yô [abuse] of gairaigo is part of the phenomenon. I hear some people choose to use a miminarenai [unfamiliar] gaikokugo [foreign language] or good sounding gairaigo* with a meaning different from the original words, despite the fact that there are rippana [splendid] nihongo. (61-year-old junior high school teacher, Asahi, 6 February 2007)

(84) 日本語の乱れがたびたび指摘されるが、外国語の乱用もその一つと言えるだろう。立派な日本語があるのに、あえて耳慣れない外国語を用いたり、耳に響きのいい外来語を、本来の意味とは異なる使い方をしたりするのを聞くことがある。

Contrast: *Rippana* [splendid] *nihongo*

Association: *Midare* [disarray], *miminarenai* [unfamiliar] *gaikokugo* [foreign language], good sounding *gairaigo*

* The expressions 'miminarenai [unfamiliar]' as well as 'good sounding' emphasise the image of *gairaigo* as both alien and superficial.

(85) It has been a while since midare [disarray] of nihongo has been pointed out, which I think is partly because of the ran'yō [abuse] of gairaigo and abbreviated words. As language is a tool to send messêji [messages]*, its role is not fulfilled if it is imifumei [incomprehensible]. (58-year-old doctor, Asahi, 3 March 2009)

(85) 日本語の乱れが叫ばれて久しいが、その一因は外来語や略語の乱用にあると思う。言葉はメッセージを伝える道具であるが、意味不明ではその役目を果たしていないことになる。

Contrast: *Nihongo*, comprehensible (implicit)

Association: *Midare* [disarray], abbreviated words, *imifumei* [incomprehensible]

* The author uses a word in *katakana*, *messêji* [messages]

6.2.4 Tsuihō(suru) [追放 (する)]

1) Appeared in newspapers: 27 times (17 times in Asahi and 10 times in Yomiuri)

2) Dictionary definition:

- *Tsuihō* (noun)

1. eviction; ejection; banishment; expatriation; deportation; condemnation to exile; transportation

2. (noun) purge; expulsion

3. (noun) removal; elimination; liquidation

- *Tsuihōsuru* (verb)

1. banish, exile; deport; evict; expel; expatriate; condemn (something) to exile;
send[force] (something) into exile; proscribe; rout[force] out; taboo; ostracize

2. purge; ban; expel; oust; evict

3. remove; eliminate; liquidate; banish

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of *tsuihōsuru*.

(86) *tsuihō* [banishment] of violence

(86) 暴力の追放

(87) a campaign aimed at *tsuihō* [doing away with, purging] harmful publications

(87) 悪書追放運動

4) Newspaper examples:

(88) It is important to be careful about your own diet, possibly by consulting with your doctor, in order to *tsuihōsuru* [expel] obesity. (11 September 2004, Asahi)

(88) 医者と相談してもいいから自分で食事に気を配り、肥満を追放する。

(89) Some point out that the supply of fish will fall and their prices will go up if illegal fishing is *tsuihōshite* [expelled] by tightening the regulation and the fishing restriction is strictly followed. (Yomiuri, 1 February 2007)

(89) 今後、規制強化で「ヤミ漁獲」を追放して、漁獲枠が厳格に守られると、供給量が落ち込み、価格が急騰すると予想する声もある。

(90) He called for the tsuihō [expulsion] of the corruption that is at its worst level in the world as a solution to the opposition between Islamic extremists and other religions, and to bring harmony among different ethnic groups. (Asahi, 30 May 2007)

(90) 世界最悪レベルの汚職の追放、イスラム過激派と他宗教との対立解消や部族間の融和も呼びかけた。

(91) While incidents related to gangs happen frequently in Fukuoka Prefecture, the city employees and citizens have vowed for an tsuihō [expulsion] of violence. (Yomiuri, 17 April 2010)

(91) 福岡県での連続発砲事件など、暴力団がかかわったとみられる事件が頻発するなか、市職員や市民は暴力追放を誓った。

5) Words associated with *tsuihō(suru)* in the newspapers (object of the verb):

- Violence or violent gangs
- Smoking cigarettes
- Political corruption
- Counterfeit media
- Drinking and driving
- Health problems

6) Main ideas implied by the expression:

The expression *tsuihō(suru)* is used for something that should completely disappear. Unlike some other words examined in this section, it is not the quantity or degree but the existence itself that is problematic. In the newspaper examples, obesity (88), illegal fishing (89), corruption (90), and violence (91) are not acceptable or desirable to any extent. The contrast is drawn between what is or should be expelled and what it is to be expelled from. When discussing the use of *gairaigo*, what is expelled is *gairaigo* while what it is expelled from is *nihongo*.

7) Sample extracts:

(92) [Headline] “Let’s call it ‘*higaeri kaigo*’ instead of ‘*deisâbisu*’ [day service]*”, the Health Minister Koizumi** instructs the *tsuihō* [expulsion] of *katakanago*
Health Minister Koizumi said at a press interview after a Cabinet meeting on the 10th that *katakanago* that are difficult to understand should be replaced with *nihongo* wherever possible in the future, as there are too many of them in the language used in official documents related to the Ministry of Health. (Yomiuri, 10 June 1997)

(92) 「デイサービスでなく、日帰り介護と呼ぼう」 小泉厚相がカタカナ語追放を指示

小泉厚相は、十日の閣議後の会見で、厚生省関連の“役所言葉”に、意味のわかりにくいカタカナ語が多すぎるとして、今後、できるだけ日本語に置き換えて使用していく方針を明らかにした。

Contrast: *Nihongo*, easy to understand (implicit)

Association: Difficult *katakanago* to be replaced with *nihongo*

* *Gairaigo* discussed include *deisâbisu* [day service].

** Koizumi Jun'ichirô, then Health Minister and later the Prime Minister, is known for his calls to reduce *katakanago* in public documents to make them simpler to understand.

(93) [Headline] Agreeing with the 'tsuihō [expulsion]' of *katakanago*

I thought 'Hurray!' I was wondering why there had been nobody opposing the use of *katakanago*. Even people in my generation sometimes suffer to understand *katakanago*. I think there will be more people in the older generations who are suffering. Even though I manage to understand the general meaning of *katakanago* in newspaper articles from the context, I do not know the precise meanings. I read that the Minister of Health Jun'ichirô Koizumi has given a strong instruction to tsuihō [expel] *katakanago*, which made me happy. For example, I can somehow understand '*infômudo konsento*' [informed consent]* without converting it into *nihongo* as I have seen the word so many times in the newspaper, but I still prefer '*setsumei to rikai*'. For '*manyuaru*' [manual]* as well, I use it myself without thinking too much but '*tebiki*' is easier to understand. I did not previously know the seikakuna [correct] *nihongo* for '*purojekuto chômu*' [project team]*, and learned that it was '*kentôhan*'. There are a countless number of *katakanago*. I could not agree more with the idea of tsuihō [expulsion]. Because we have utsuskushii [beautiful] *nihongo*. (55-year-old company employee, Asahi, 13 June 1997)

(93) カタカナ語の「追放」に賛成

ヤッター！と思った。なぜ、いままでカタカナ語に異論を唱える人がいなかったか、と不思議に思っていた。私の年代でも、カタカナ語の理解に苦しむことがある。私より上の年代の人たちは、もっと多くの人が苦しんでいると思う。

新聞などでは、前後の文章から何となく意味を読みとってはいたが、正確ではない。今度、小泉純一郎厚相の強い指示で、「カタカナ語追放」に乗りだしたとの記事を読み、思わずうれしくなったものである。「インフォームド・コンセント」にしても、何度も新聞などで目にしているから、日本語にしなくても何となく分かるが、やはり私にとっては「説明と理解」の方が好ましい。「マニュアル」も、私自身なにげなく使う言葉だが、「手引」の方がより分かりやすい。「プロジェクトチーム」は、今まで正確な日本語はわからなかったが、今回初めて「検討班」と知った。数えあげたらキリがないほどのカタカナ語。追放大賛成。美しい日本語があるのだから。

Contrast: Precise meanings, *nihongo*, easier to understand, *seikakuna* [correct] *nihongo*, *utsukushii* [beautiful] *nihongo*

Association: Words to be converted into *nihongo*, imprecise (implicit), difficult to understand (implicit), incorrect (implicit), disarray (implicit)

* *Gairaigo* discussed include *infōmudo konsento* [informed consent], *manuaru* [manual], and *purojekuto chîmu* [project team].

(94) The document is called ‘on the tekiseika [optimisation] of the use of katakanago in the materials drafted by the Ministry of Health’. It is a guideline* that the Ministry of Health produced in order to tsuihōsuru [expel] katakanago from documents in the Ministry and was sent to each prefectural government in September this year ‘for reference’. (Asahi, 30 October 1997)

(94) この文書は「厚生省作成文書におけるカタカナ語の使用適正化について」。厚生省が省内の文書からカタカナ語を追放するために作った手引書で、今年九月、各都道府県に「参考として」送付した。

Contrast: *Tekisei* [Optimal]

Association: Irrational (implicit)

* The reference to the ‘guideline’ presented by the public authority gives an impression that the *tsuihō* [expulsion] of *katakanago* is a justified national project, while the word ‘optimisation’ of its title suggests the current use of *katakanago* is not desirable.

(95) [Headline] Efforts to tsuihō [expel] difficult katakanago and make it easier to understand (Yomiuri, 10 January 2003)

(95) 難しいカタカナ語追放 わかりやすく言い換え運動

Contrast: Easier to understand

Association: Difficult *katakanago* to be replaced with *nihongo*

(96) [Comparing Prime Minister Abe with the former Prime Minister Koizumi mentioned earlier in the article] On the contrary, the politics of the Prime Minister Abe are like a *famirî resutoran* [family restaurant]* with a *menyû* [menu]** full of *katakana*.

In the *menyû* [menu]** of the *ôpun* [opening]** day (inaugural speech), there were many words such as ‘*inobêshon*’ [innovation], ‘*ajiagêtowei*’ [Asia gateway], ‘*saicharenji*’ [challenge again], ‘*raibutôkukantei*’ [live talk from the Prime Minister’s residence] and ‘*kantorîaidentitî*’ [country identity]***. Former Prime Minister Koizumi, who instructed the *tsuihō* [expulsion] of *katakanago* as “*wakenowakaranai* [incomprehensible] *katakanago* are used too much *an’ini* [thoughtlessly]”, must be looking at it bitterly. (Editorial, Yomiuri, 5 November 2006)

(96) これに比べると、安倍政治はカタカナのメニューがたくさん並んでいるファミリー・レストランのようである。オープンの日のメニュー（所信表明演説）にも、「イノベーション」「アジア・ゲートウェイ」「再チャレンジ」「ライブ・トーク官邸」「カントリー・アイデンティティー」などが並んでいた。「安易にわけのわからないカタカナ語を使いすぎる」こう言ってカタカナ語の追放を指示したことがある小泉氏は、きっと眉（まゆ）をひそめているに違いない

Contrast: Thoughtful (implicit), comprehensible (implicit)

Association: *Wakenowakaranai* [incomprehensible], *an’ini* [thoughtlessly]

* The reference to a family restaurant gives an impression of being cheap and convenient but inauthentic. The speech of the former Prime Minister Abe was compared to a family restaurant because he was known for his heavy use of *gairaigo*. In the earlier part of the article, the author compared the politics of the former Prime Minister Koizumi to a *soba* noodle restaurant, which has an image of a being familiar, comforting, authentic and traditionally Japanese.

** The author uses words in *katakana* such as *famirî resutoran* [family restaurant], *menyû* [menu], as well as *ôpun* [opening].

*** *Gairaigo* discussed include *inobêshon* [innovation], *ajiagêtowei* [Asia gateway], *saicharenji* [challenge again], *raibutôkukantei* [live talk from the Prime Minister's residence] and *kantorîaidentitî* [country identity].

(97) [Headline] The prefecture* compiles a list of examples to *tsuihō* [expel] governmental jargons in *katakana* for “political reform starting from language” (Yomiuri, 4 April 2003)

(97) カタカナ役所言葉追放 県が用例集作成へ 「行政改革は言葉から」

Contrast: Better politics (implicit)

Association: Jargons, something to be reformed (implicit)

* The issue of *gairaigo* in administrative documents is discussed at both the national and local level.

6.2.5 Haijo(suru) [排除 (する)]

1) Appeared in newspapers: 25 times (16 times in Asahi and 9 times in Yomiuri)

2) Dictionary definition:

- *Haijo* (noun)

exclusion; removal; elimination; (legal) abatement

- *Haijosuru* (verb)

exclude; remove; eliminate; do away with...; put out of the way; (legal) foreclose

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of *haijosuru*.

(98) A personnel change intended to haijosuru [remove] discontent

NB: The parts underlined with a dotted line refer to the object of *haijosuru*.

(98) 不平分子を排除するのがねらいの人事異動

(99) Haijosuru [Remove] sit-down[sit-in] protestors[strikers, etc.]

(99) 座り込みをしていた人たちを排除する

4) Newspaper examples:

(100) If the immune system is weakened, it becomes more difficult to haijosuru [remove] cancer. (Asahi, 06 January 1999)

(100) 免疫力が衰えるとがんを排除する力が落ちる。

(101) While activities for the haijo [removal] of gangs are gaining momentum, it [a birthday for a gang head] would be morally problematic. (Asahi, 31 January 2003)

(101) 暴力団排除運動が高まる中、モラル的に問題がある。

(102) If we haijoshi [stop] such unnecessary spending and concentrate our investment on necessary projects that we prioritise, the residents would be happier even if the government becomes smaller. (Yomiuri, 26 April 2010)

(102) こうした無駄を排除し、自分たちが必要な事業に優先順位を付けて集中投資すれば、お金が有効に使え、政府が小さくなっても住民の満足度は増す。

5) Words associated with *haijo(suru)* in the newspapers (object of the verb):

- Violence and gangs
- Viruses and diseases
- Unnecessary components
- Activities that disturb others
- Biases and prejudices

6) Main ideas implied by the expression:

The expression *haijo(suru)* is often used with an object that interferes with the healthy or harmonious state of something. In the newspaper examples above, cancer disrupts one's health (100), gangs trouble a peaceful society (101), and unnecessary spending causes problems to the balance of one's financial situation (102). It is therefore an action to remove the cause of such disharmony in order to ameliorate the situation. As was the case with *tsuihō(suru)*, *haijo(suru)* is also used for harmful objects regardless of their abundance. The contrast is drawn between what is removed and what it is removed from. In the case of discussion on *gairaigo*, what is removed are *gairaigo* and what it is removed from is *nihongo*.

7) Sample extracts:

(103) In the training [for elderly people to use computers] that took place for a total of eight hours in two days, difficult katakanago were haijo [eliminated] as much as possible and the materials were written tategaki [vertically]*. (Yomiuri, 8 October 1997)

(103) 二日間で計八時間に及ぶ講習では、難解なカタカナ語をなるべく排除、教材も縦書きにした。

Contrast: Easier (implicit), *tategaki* [vertical writing]

Association: Difficult *katakanago*

* Being contrasted to vertical writing, *katakanago* is associated with horizontal writing, *yokomoji* or *yokogaki* [implying that they are Western words]. It should however be noted that this horizontal-vertical distinction is only symbolic, as *katakanago* can be written both horizontally and vertically just as other type of Japanese vocabulary can be.

(104) On this day, the original plan was presented with revisions of parts pointed out by experts at the review meeting on the 13th. The final draft was then completed after confirming a few things such as the haijo [elimination] of katakanago used in the handbook whose meanings are difficult to understand. (Yomiuri, 28 April 2001)

(104) この日は、十三日の検討会で専門家から指摘された部分を修正した原案が連絡会議に示され、ハンドブックに書かれていた意味の分かりづらいカタカナ語の排除などを確認し、最終原案が完成した。

Contrast: Easier to understand (implicit)

Association: Difficult to understand

(105) When the Public Nursing Care Insurance Law was established in 1997, the profession that used to be known as ‘*hômu herupâ* [home helper]’ was newly named as ‘*hômon kaigoin*’ [visiting caretaker]*. *Mochiron* [Of course]** the most important objective was to haijosuru [eliminate] katakana, but the new name also suggests the intention to clearly define the profession as a special position engaged in nursing care. (Yomiuri, 26 November 2002)

(105) その後、九七年の介護保険法の成立で、通称の「ホームヘルパー」は「訪問介護員」と新たに名付けられた。もちろん、カタカナを排除するのが第一の目的だったが、加えて、新しい言葉には、介護を行う専門職という立場を明確にしようとの思いが込められていた。

Contrast: Clear

Association: Unclear (implicit)

* *Gairaigo* discussed include *hômu herupâ* [home helper] while its ‘*nihongo*’ replacement, as ‘*hômon kaigoin*’ [visiting caretaker], is *kango*.

** The use of the expression ‘*mochiron* [of course]’ for the fact that the most important objective is to ‘*haijosuru* [eliminate] *katakana*’ implies that it is a consensual fact that *katakana* needs to be eliminated.

(106) It has long been pointed out that *nihongo* is *midarete* [in disarray]. I fear that *katakanago* will continue *zôshoku* [breeding]* further if we leave the situation as it is. Therefore, I would like to make a request to those who are involved in writing notices

and explanations in governmental offices and agencies as well as the mass media such as newspapers, magazines and broadcasting. I want new *gairaigo* to be haijo [eliminated] whenever possible and replaced with simple translated words that many people can understand** . (66-year-old male, Asahi, 7 May 2003)

(106) 日本語が乱れていると言われて久しいが、このまま放置すると、ますますカタカナ語の増殖が憂慮される。そこで、カタカナ語を世間に流布していると思われる官庁の通達や説明文を担当する人たち、新聞、雑誌、放送など報道に携わる人々にはお願いがある。新しい外来語は出来るだけ排除して、多くの人に理解される平易な「訳語」にしてほしいのである。

Contrast: Simple translated words that many people can understand

Association: *Midare* [disarray] of *nihongo*, difficult and few people understanding (implicit)

* The expression ‘continue *zôshoku* [breeding]’ gives an impression that *gairaigo* is akin to a virus, multiplying rapidly and proliferating.

** By using the expression ‘translated words’, the author implies that *katakanago* are foreign words that to be translated into Japanese.

(107) [Headline] The government haijo [eliminates] difficult gairaigo such as ‘autosôshingu’ [outsourcing] and ‘ajenda’ [agenda]* etc.

There was an agreement at the vice ministers’ meeting held on the 12th to replace nankaina [difficult] gairaigo used by its offices and agencies in white papers and PR documents with wakariyasui [easy] nihongo. (Asahi, 13 June 2003)

(107) 「アウトソーシング」「アジェンダ」... 難解外来語を政府が排除
政府は12日の副大臣会議で、各省庁が白書や広報資料などに使っている難解な外来語をわかりやすい日本語に言い換えることを申し合わせた。

Contrast: *Wakariyasui* [easy] *nihongo*

Association: *Nankaina* [difficult] *gairaigo*

* *Gairaigo* discussed include *autosôshingu* [outsourcing] and *ajenda* [agenda].

6.2.6 Hadome (o kakeru) [歯止め(をかける)]

1) Appeared in newspapers: 24 times (6 times in Asahi and 18 times in Yomiuri)

2) Dictionary definition:

- *Hadome* (noun)

a brake; a slipper; a skidpan; a skid

- *Hadome o kakeru* (verb)

brake; skid; apply [put on] the brakes

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of *hadome o kakeru*.

(108) *hadome o kakeru* [stem] the decline in the birth rate

(108) 少子化に歯止めをかける

(109) We must *hadome o kake* [put an end to] that vicious cycle.

(109) その悪循環に歯止めをかけなくてはならない。

(110) Human desires are limitless, so we need to *hadome o kake* [put a brake on] them somehow.

(110) 人間の欲望は際限がないものだから、なんらかの歯止めをかける必要がある。

4) Newspaper examples:

(111) On the other hand, an experts' view was reported that the rise of stock prices could be just a temporary phenomenon unless *hadome ga kakaranai* [a brake is put on] the declining population. (Asahi, 5 September 2006)

(111) 一方で、少子化に歯止めがかからない限り株価の上昇も一過性の現象になりかねない、との専門家の見方も伝えた。

(112) There are more than a few lessons that we can learn from the wisdom of our ancestors in hadome o kakeru [putting the brakes on] the deforestation in Asia. (Yomiuri, 10 October 2008)

(112) アジアの森林破壊に歯止めをかけるため、先人の知恵に学ぶべき点は少なくない。

(113) In order to hadome o kakeru [put the brakes on] the decline of the international scholarly achievement of Japan, the number of teachers will be revised and each teacher will be able to spend more time to in front of children and provide a better quality educational environment . (Asahi, 4 July 2010)

(113) 日本の国際的な学力低下に歯止めをかけるため、教員定数の改善により、教員一人ひとりが子どもと向き合う時間を増やし、質の高い教育環境の実現を目指します。

5) Words associated with *hadome o kakeru* in the newspapers:

- Declining population
- Falling stock prices
- Deteriorating scholarly achievement
- Turnout rate (in an election)
- Approval rate of the government
- Rising unemployment rate

6) Main ideas implied by the expression:

The expression ‘*hadome o kakeru*’ tends to be used in the political context when discussing an ongoing undesirable phenomenon, such as declining population (111), deforestation (112), or the decline of international scholarly achievement (113). The expression implies that the situation is rapidly deteriorating and therefore requires immediate action. The contrast is, therefore, between the agent of the action and the object of it. The agent of this action is often a governmental or administrative body or regulation. In the articles examined, the expression ‘*hadome o kakeru*’ was often used in combination with other negative expressions such as *ran’yô* [abuse], *hanran* [inundation], *ran’yô* [abuse] or *afureru* [to overflow] as can be observed in the below extracts.

7) Sample extracts:

(114) On the 25th, the Minister of Education, Culture, Sports, Science and Technology Tōyama announced a plan to set up a committee consisting of experts by the end of next month in order to *hadome o kakeru* [put the brakes on] the *ran’yô* [abuse] of *gairaigo* and *gaikokugo* [foreign language] and maintain the ‘*dentōtekina* [traditional] and *utsukushii* [beautiful] *nihongo*’. The committee is to compile a list of words to replace *gairaigo* with *nihongo* to distribute widely. (Yomiuri, 26 June 2002)

(114) 遠山文部科学相は二十五日、官庁の公用文書や社会一般での外来語・外国語の乱用に歯止めをかけ、「伝統的な美しい日本語」を維持するため、来月中に有識者による委員会を設置する方針を明らかにした。委員会は今年末にも、外来語を日本語に適切に言い換える事例集を作成し、幅広く普及を図る考えだ。

Contrast: *Dentôtekina* [traditional] and *utsukushii* [beautiful] *nihongo*

Association: *Gaikokugo* [foreign language], *gairaigo* to be replaced with *nihongo*

(115) “*Hanran* [inundation] by *katakanago* is worrying after all. How can we *hadome o kakeru* [put brakes on] it?” We received such a question from some of our readers*.

(Editorial, Yomiuri, 30 October 2002)

(115) 「カタカナ語の氾濫（はんらん）はやはり気になる。歯止めをかけるにはどうしたらいいのでしょうか？」。何人かの読者からそんな問題提起をいただいた。

Contrast: Reassuring (implicit)

Association: Worrying

* By mentioning ‘some of our readers’, the editorial implies that the problem of *katakanago* is shared not only by the editors but also by readers.

(116) The National Institute for Japanese Language and Linguistics is reviewing the possibility of replacing *katakanago* through a ‘*gairaigo*’ committee established in August inviting external experts in order to *hadome o kakeru* [put the brakes on] the *afureru* [overflowing] *katakanago**. (Yomiuri, 17 December 2002)

(116) あふれるカタカナ語に歯止めをかけようと、国立国語研究所は今年八月、外部の専門家を加えた「外来語」委員会を設け、言い換えができるかどうか検討している。

Contrast: Threatened by an uncontrollable overflow (implicit)

Association: An overflow that must be stopped (implicit)

* Although this extract comes from a news article, it does not include any explicit statement of opinion. However the expressions *afureru* [overflowing] and *hadome o kakeru* [put the brakes on] imply that *katakanago* is used more than is necessary and that action needs to be taken against it.

(117) [Headline] It is time to *hadome o kakeru* [put the brakes on] the *ran'yô* [abuse] of *katakanago** (Editorial, Yomiuri, 28 April 2003)

(117) カタカナ語 乱用に歯止めをかける時だ

Contrast: Confused (implicit)

Association: Something to be stopped (implicit)

* The use of the expressions *hadome o kakeru* [put the brakes on] and *ran'yô* [abuse] in the headline emphasises a sense of confusion caused by *katakanago*.

(118) [Headline] Stop *katakanago* and use *utsukushii* [beautiful] *nihongo*

Prime Minister Koizumi instructed the Task Force Centre for Judicial Reform Meeting to review the heavy use of difficult *yokomoji* [horizontal letters]. I really think he is right. Recently *katakanago* are being used so often that I sometimes even feel like I am in a foreign country*. Despite the fact that Japan* has a *rippana* [splendid] culture of *kanji* and *hiragana***, I wonder why people try to use *gaikokugo* [foreign language] rather than the language of our own country. To me it feels like they are too lazy to understand the meaning of *gaikokugo* and translate them into *tekisetsuna* [appropriate] *nihongo****. (...) Shouldn't we make more efforts to *hadome o kakeru* [put the brakes

on] the current trend in which *katakanago hanransuru* [inundate]? (70-year-old male, Yomiuri, 7 August 2003)

(118) カタカナ語やめ、美しい日本語を

小泉首相がこのほど、司法制度改革推進本部顧問会議で、専門用語について難解な横文字の多用を改めるよう指示した。まさに正論だと思う。最近は、カタカナ語が使われることがあまりに多く、私などは、外国にいるように感じられることすらある。日本には、漢字やひらがなという立派な文化があるにもかかわらず、なぜ自分の国の言葉を使わずに、外国語を使おうとするのだろうか。外国語の意味を理解したうえで、適切な日本語に訳そうという努力を怠っているように感じられてならない。(…) カタカナ語がはんらんする今の風潮に歯止めをかけるよう、もっと努力すべきではないだろうか。

Contrast: *Utsukushii* [beautiful] *nihongo*, Japan, *rippana* [splendid] culture of *kanji* and *hiragana*, the language of our own country, *tekisetsuna* [appropriate] *nihongo*

Association: Difficult *yokomoji* [horizontal letters], foreign country, *gaikokugo* [foreign language] to be translated, lazy

* While the author discusses the use of *katakanago*, he refers to ‘a foreign country’ and ‘Japan’, suggesting the use of *katakanago* is directly associated with a foreign country while the idea of *nihongo* is associated with Japan.

** *Kanji* is explicitly referred to as part of ‘splendid Japanese culture’ along with *hiragana*. Thus, this extract categorises *kanji* and *hiragana* as *nihongo* while establishing *gairaigo* as external to *nihongo*.

*** The expression ‘translate into *tekisetsuna* [appropriate] *nihongo*’ implies that *katakanago* is neither *nihongo* nor appropriate.

(119) In order to *hadome o kakeru* [put the brakes on] the *ran'yô* [abuse] of *gairaigo* in *katakana**, the National Institute for Japanese Language and Linguistics is in the process of replacing them with *nihongo*. (Asahi, 14 August 2003)

(119) カタカナ外来語の乱用に歯止めをかけようと、国立国語研究所が日本語に言い換える作業を進めている。

Contrast: Confused (implicit), *nihongo*

Association: *Gairaigo* to be replaced with *nihongo*

* This news article does not include any clear statement of an opinion, but the use of the expression *hadome o kakeru* [put the brakes on] and *ran'yô* [abuse] implicitly reveals a negative view toward the use of *gairaigo*.

6.2.7 Ôkô(suru) [横行 (する)]

1) Appeared in newspapers: 14 times (6 times in Asahi and 8 times in Yomiuri)

2) Dictionary definition:

- Ôkô (noun)

(noun) rampancy; prevalence

- Ôkôsuru (verb)

1. walk around doing what one pleases

2. be common(place); be rampant[rife, widespread, prevalent]

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the subject of *ôkôsuru*.

(120) a part of town where violence is *ôkôsuru* [rife, rampant, widespread, prevalent]

(120) 暴力が横行する街

(121) Fake brand-name goods are *ôkôshite* [rife, common].

(121) 偽ブランド品が横行している。

(122) Picking pockets, robbery, and kidnapping are *ôkôshite* [commonplace, everyday occurrences] in this place.

(122) ここではすりや強盗、誘拐が日常茶飯事のように横行している。

4) Newspaper examples:

(123) The citizens got tired of the *ôkô* [rampancy] of terrorism and lost most of their sympathy for the guerrilla. (Yomiuri, 29 December 1996)

(123) 国民は長年のテロ横行に疲れ、ゲリラへの共感はほとんどなくなった。

(124) Because of the lobbying of animal rights groups that cannot accept the *ôkô* [rampancy] of incredible animal abuse incidents, there is a movement to revise the Animal Welfare Act (a law related to the protection and care of animals). (Yomiuri, 03 July 1998)

(124) あるまじき動物虐待事件の横行にたまりかねた動物愛護団体などの働きかけもあって、「動物保護法（動物の保護及び管理に関する法律）」見直しの機運が高まっている。

(125) Everyone knows that counterfeit products ôkôshi [are rife] in all fields and creating a problem. (Asahi, 1 April 2005)

(125) あらゆるジャンルでコピー商品が横行し、問題化しているのは周知のとおりだ。

5) Words associated with *ôkô(suru)* in the newspapers (the subject of the verb):

- Counterfeit money and products
- Crimes
- Terrorism
- Discrimination
- Political corruption
- Animal abuse

6) Main ideas implied by the expression:

The word *ôkô(suru)* is often used for an action carried out with a malicious intention to take advantage of the weak or to deceive someone. Terrorism is organised with an intention to threaten unarmed civilians (123), animal abuse is conducted with an intention to take advantage of weak animals (124), and counterfeit products are manufactured with an intention to deceive consumers who have no ability to tell fake

brand products from real ones (121) (125). As a result of counterfeit products, terrorism, or animal abuse, innocent consumers, unarmed citizens, and weak animals are put at risk. Thus the contrast is between what is rampant and what is put at risk, which is, in the case of the *gairaigo* debate, *gairaigo* and *nihongo*.

7) Sample extracts:

(126) The ôkô [rampancy] of *gairaigo* is a warning signal that our attention to *nihongo* is being lost. The fact that the original role of language, ‘communication’, is being lost means *nihongo* suffers from an illness*. The kôzui [flood] of *aimaigo* [ambiguous words] weakens even the trustworthiness of language. This is all caused by the attitude of each of us towards *nihongo***. (Editorial, 18 July 1995, Yomiuri)

(126) 外来語の横行は日本語への気構えが崩れつつある危険信号ではないか。
「伝達」という言葉本来の役目が損なわれているということは、日本語が病ん
でいることだ。あいまい語の洪水は言葉への信頼感も薄める。そうした状態に
しているのは、だれでもない、われわれ一人一人の日本語に対する姿勢であ
る。

Contrast: Our attention to *nihongo*, communication, trustworthiness of language

Association: Warning signal, illness of *nihongo*, *kôzui* [flood] of *aimaigo* [ambiguous words], obstacle to communication (implicit), not trustworthy (implicit)

* *Gairaigo* is explicitly depicted negatively with the metaphor of an illness associated with danger and flooding.

** By using the expression ‘the attitude of each of us’, the editorial emphasises that the issue is shared by everyone.

(127) [Headline] It is a problem to forget the bi [beauty] of nihongo with the ôkô [rampancy] of gairaigo (81-year-old farmer, Asahi, 7 March 2000)

(127) 日本語の美忘れ、外来語の横行困る

Contrast: *Bi* [beauty] of *nihongo*

Association: A problem

(128) The Japanese Language Council (an advisory council of the Ministry of Education and Science) is to embark on the *kôtsûseiri* [traffic control]* of *gairaigo*, because there are an increasing number of katakana words that many people do not understand. A guideline will be made for governmental offices and agencies that are socially influential as a reference for editing official documents by classifying the words into “those to be replaced with nihongo”, “those to be accompanied by annotated explanations as replacing them is difficult” and so on. This is because ‘if chinpuncanpunna kotoba [incomprehensible] ôkôshi [become rampant], it won’t be possible to communicate’ and ‘the entire *nihongo* will be midarete [in disarray]’. (Asahi, 11 June 2000)

(128) 多くの人が内容を理解できないカタカナ言葉が増えているとして、国語審議会（文相の諮問機関）が外来語の「交通整理」に乗り出すことになった。社会的な影響が大きい官公庁や報道機関に対し、「日本語に言い換えるもの」「言い換えが難しいので注釈付きで使うもの」などの指針を示し、公文書や記事をつくる際の参考にしてもらうという。「ちんぷんかんぷんな言葉が横行したら、意思疎通ができなくなる」「日本語全体が乱れてしまう」という理由からだ。

Contrast: Traffic control, comprehensible (implicit), *nihongo*, communication

Association: *Katakana* words that many people do not understand, *chinpuncanpunna kotoba* [incomprehensible], words to be replaced with *nihongo*, disarray of *nihongo*

* The expression *midarete* [disarray] is contrasted to the expression *kôtsûseiri* [traffic control] (*seiri* in *kôtsûseiri* refers to organisation).

(129) It should be taken more seriously that *rikaifunôno* [incomprehensible] *katakanago* are *ôkôshite* [rampant] in fields relating to our daily lives and well-being, such as medicine and welfare. (Editorial, Yomiuri, 7 January 2003)

(129) 医療や福祉分野など暮らしや命にかかわる分野で、理解不能のカタカナ語が横行していることにはもっと危機感を持つべきではないか。

Contrast: Something to be taken seriously, our daily lives and well-being in danger, comprehensible (implicit)

Association: *Rikaifunôno* [incomprehensible] *katakanago*

(130) *Nihongo* is *midareta* [in disarray] partly because of the *ôkô* [rampancy] of *yokomoji* [horizontal letters]. It is adequate to use ‘*gairyaku*’ for ‘*rejume*’ [résumé], ‘*chôrihō*’ for ‘*reshipi*’ [recipe]* and so on because they mean the same things. (79-year-old newscaster, Yomiuri, 24 March 2006)

(130) 日本語が乱れたのは、横文字の横行にも一因があります。「レジユメ」は「概略」、「レシピ」は「調理法」などの表現で、十分に意味を言い表せます。

Contrast: *Nihongo*, horizontal letters (implicit)

Association: *Midare* [disarray] of *nihongo*, *yokomoji* [horizontal letters]

* *Gairaigo* discussed include *rejume* [résumé] and *reshipi* [recipe], while the recommended ‘*nihongo*’ terms, *gairayaku* and *chôrihō* are *kango*.

6.2.8 Ranpatsu(suru) [乱発 (する) ・ 濫発 (する)]

1) Appeared in newspapers: 10 times (8 times in Asahi and twice in Yomiuri)

2) Dictionary definition:

- *Ranpatsu* (noun)

1. random[reckless] firing

2. an excessive[a reckless] issue (of bank notes); an overissue

- *Ranpatsusuru* (verb)

1. fire[shoot] at random

2. issue excessively[recklessly]; overissue

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of *ranpatsusuru*.

(131) an overissue of bills[banknotes]

(131) 手形[紙幣]の乱発

4) Newspaper examples:

(132) [In Ukraine] The former government that was dominated by the privileged class of the former Communist Party ranpatsushi [recklessly issued] currency, as the parliament and the industrial world requested, while it was only seeking immediate stability. (Asahi, 28 November 1994)

(132) 旧共産党の特権層が居すわった前政権は、議会や産業界の要求するがままに通貨を乱発し、目先の安定ばかりを求めようとしてきた。

(133) Trying too hard to achieve growth caused inflation and the bubble economy that led to the economic depression. The government handled the situation by ranpatsushite [recklessly issuing] government bonds. Such misgovernment led to the mountain of debts that we have now. (Asahi, 3 January 2007)

(133) 成長を高望みしてインフレやバブルを招き、その反動で不況になれば、国債を乱発して公共事業で支える。そうした失政で生まれたのが、目の前にある借金の山だ。

5) Words associated with *ranpatsu(suru)* in the newspapers (the object of the verb):

- (Corporate or Government) Bonds
- Currencies
- Terrorism
- (Undesirable) Actions, statements or words
- Tickets

6) Main ideas implied by the expression:

The expression *ranpatsu(suru)* implies that the object of the word is used or done excessively without sufficient consideration of its consequences. For example, the government of a country issues too much currency without considering the potential problem of inflation (132). The government may also issue too many bonds without considering the impact on the fiscal health of the country (133). Therefore, the implied result is something undesirable, such as inflation or the mounting debt. The contrast is what is recklessly issued and what incurs the desirable result of it. In the case of the *gairaigo* debate, if *gairaigo* is used too much some undesirable impact is incurred by *nihongo*.

7) Sample extracts:

(134) The employees of Sagamihara City compiled a guideline “On the wakariyasui [easier] usage of *katakanago* for the citizens”, so that they can make their documents easier for citizens without ranpatsu [recklessly issuing] *katakanago*. (Asahi, 23 April 2000)

(134) 相模原市は、職員が作る文書で、カタカナ言葉を乱発せず、市民に分かりやすい文書にするための手引書「市民に分かりやすい片仮名語の使用基準について」をまとめた。

Contrast: *Wakariyasui* [Easier]

Association: Difficult *katakanago*

(135) Criticism has been made that the ‘*gairaigo* that the governmental offices *ranpatsu* [*recklessly issue*] are *meiwaku* [*annoying*],’ with regard to expressions such as ‘*riezon’ofisu* [*liaison office*] development project’ and ‘*benchimâkingu* [*benchmarking*]* introduction project’ in the pamphlets of the prefecture. (Asahi, 15 May 2002)

(135) 県の広報紙に掲載されていた「リエゾンオフィス整備事業」「ベンチマーキング導入事業」といった表現についても「役所が乱発の外来語は迷惑」と批判している。

Contrast: Agreeable (implicit)

Association: *Meiwaku* [*annoying*]

* *Gairaigo* discussed include *riezon’ofisu* [*liaison office*] and *benchimâkingu* [*benchmarking*].

(136) At the prefectural governmental meeting, many pointed out during the general Q&A session that the official documents that *ranpatsusuru* [*recklessly issue*] *katakanago* are *wakarinikui* [*difficult to understand*] for the citizens. (Asahi, 5 July 2003)

(136) 4日の県議会一般質問で、カタカナ語を「乱発」する県の資料などが県民に分かりにくいとの指摘が相次いだ。

Contrast: Easier to understand (implicit)

Association: *Wakarinikui* [*difficult to understand*]

(137) [Headline] Concerned about *nihongo* by the *ranpatsu* [reckless use] of *katakanago*

It has been discussed that the *kanji* competency of Japanese university students is on the decline*. (...) Secondly [As a second reason for the decline], due to the educational system focusing on *eigo* [English] by the Ministry of Education, Culture and Science, people mistakenly believe that the use of *gairaigo*, *eigo* [English] words rewritten in *katakana*, would enhance the quality of *nihongo* and therefore they are *ranpatsu* [recklessly issuing] *katakanago*. As a result, *nihongo* is rapidly dying out. (...) In the era of information technology, it is to some extent unavoidable to see many *katakanago*. However, I want the government to have an educational system that encourages people to make efforts to *naoseru* [correct] them into *nihongo* whenever possible and teaches that *nihongo* is a *subarashii* [wonderful] language. (52-year-old male owner of a preparatory school, Asahi, 19 November 2005)

(137) カタカナ乱発、日本語を憂慮

大学生の漢字力不足が話題になっている。(...) 第二に、文部科学省の英語重視の教育によって、英語をカタカナに置き換えた外来語を使うことが、水準の高い日本語と国民が思いこみ、カタカナ語を乱発。日本語がどんどん廃れてしまったのではないか。(...) I T 社会の中、多くのカタカナ語が入り込むのはある程度やむを得ないのだろう。だが、日本語に直せるものは直す努力をし、日本語が素晴らしい言葉であることを教える教育をしてほしいものだ。

Contrast: *Nihongo*, *kanji* competency, the quality of *nihongo*, rapidly dying out, correct (through the expression *naosu* [to correct]), *subarashii* [wonderful] language

Association: Concerns, decline, *eigo* [English], *eigo* [English] words rewritten in *katakana*

* The decline of the *kanji* competency is attributed to the heavy use of *gairaigo*.

(138) [Headline] An administrative policy speech with *ranpatsu* [reckless issuing] of *yokomoji* [horizontal letters]

I listened to the administrative policy speech by the Prime Minister on the 26th and felt angry about how the person who professes *utsukushii nihon* [Japan, the beautiful country]* could speak like that. He still used *yokomoji* [horizontal letters] everywhere, such as *kantorî aidentitî* [country identity], *inobêshon* [innovation], *sengo rejîmu* [post-war regime]** and so on. In particular, he *ranpatsu* [recklessly issues] the word *inobêshon***. Many people must have had trouble understanding it. As there is *utsukushii* [beautiful] *nihongo*, I want him to *shikkari* [properly] talk to the people using easy words so that everyone can understand. (62-year-old board member of a company, Asahi, 29 January 2007)

(138) 「横文字」乱発の施政方針演説

26日の首相施政方針演説を聞いたが、これが「美しい国、日本」を標榜（ひょうぼう）する人の演説なのか、と腹が立った。相変わらずと言っていいのか、カントリー・アイデンティティー、イノベーション、戦後レジームなど「横文字」が随所に出た。特に、イノベーションは乱発とっていいほど。これでは、理解できない人が多いのではないかと。美しい日本語があるのだから、意味が分かるようにやさしい言葉で、国民に向かって、「しっかり」話しかけてもらいたいものだ。

Contrast: *Utsukushii nihon* [Japan, the beautiful country], *utsukushii* [beautiful] *nihongo*, *shikkari* [properly], easy words

Association: *Yokomoji* [horizontal letters], trouble understanding, improper (implicit), difficult words (implicit)

* The Prime Minister in the extract is Shinzô Abe, and he is known to have described his political goal as building ‘*utsukushii* [beautiful] *nihon* [Japan]’. Thus, the reference to ‘*utsukushii nihon*’ is intended as satire since the author of the extract sees *yokomoji* as ‘not beautiful’.

** *Gairaigo* discussed include *kantorî aidentitî* [country identity], *inobêshon* [innovation], *sengo rejîmu* [post-war regime] (‘*sengo*’ is Sino-Japanese for post-war).

(139) Prime Minister Abe has been *ranpatsu* [recklessly issuing] *katakanago* such as ‘*kantorî aidentitî*’ [country identity]* since he took office. Minister Watanabe in charge of regional revitalisation emphasised his preference for *nihongo* by stating, “Criticism has been made that there are too many *yokomoji* [horizontal letters]. I would like to acknowledge those who [are contributing to regional revitalisation and] are particularly *karisumatekina* [charismatic]** as ‘*chiiki kasseika dendôshi*’ [regional revitalisation missionaries]”. (Asahi, 7 February 2007)

(139) 安倍首相は就任以来、「カントリー・アイデンティティー」などカタカナ語を乱発。渡辺地域活性化担当相は6日の記者会見で「『横文字ばかり多すぎるじゃないか』という批判もある。特にカリスマ的なものを『地域活性化伝道師』と認定したい」と語り、日本語へのこだわりを強調した。

Contrast: *Nihongo*

Association: *Yokomoji* [horizontal letters]

* *Gairaigo* discussed include ‘*kantorî aidentitî*’ [country identity], while the suggested ‘*nihongo*’ expression for those who are particularly contributing to regional revitalisation, *chiiki kasseika dendôshi* [regional revitalisation missionaries], is *kango*.

** While opining that there are too many *yokomoji*, the Minister himself uses a *katakana* word *karisuma* [charisma].

6.2.9 Other expressions for negative views

In addition to the above recurrent expressions, other expressions convey negative views on the use of *gairaigo*.

(140) I watched an American movie on *terebi* [television (abbreviated)]* at night. I chose to see it in Japanese for the purpose of learning *nihongo* but, at the end, not only my expectations were not met but the effect was the opposite, as there was a ridiculous number of *gairaigo* that are *yûgaina* [harmful] to *nihongo*. (Australian company employee in Japan, Asahi, 26 April 1992)

(140) 夜のテレビでアメリカ映画を見ました。日本語の勉強になると思い日本語版にしたのですが、結果は日本語に有害な外来語がばかばかしいくらいたくさん出てきて、勉強どころか、かえって逆効果でした。

Contrast: Learning *nihongo*

Association: *Yûgaina* [harmful] to *nihongo*

*The author uses the word in *katakana*, *terebi* [television (abbreviated)].

(141) I think katakanago will increase in the time ahead, but I would like the Japanese to use them by naoshite [correcting] them into nihongo whenever possible. From the end of the Edo period to the Meiji period, the Japanese made efforts to translate into their own language* by creating words such as ‘jiyû’ [freedom, liberty]*. I want the Japanese to learn a lesson from this example. (60-year-old Belgian university professor, Asahi, 13 June 1992)

(141) これからも、こうしたカタカナ語が増えてくるとは思いますが、日本語に直せるものは直して使ってほしいですね。江戸時代末から明治にかけては、例えば『自由』と訳するなど、何とか自国の言語にしようと努力している。見習ってほしいと思います。

Contrast: *Nihongo* (through the expression of ‘correcting them into *nihongo*’), their own language (through the expression ‘translate’)

Association: *Katakanago* to be corrected and translated

* *Shinkango* such as *jiyû* [freedom, liberty], loan translations of Western words in Sino-Japanese format created during the Meiji period, are referred to as the Japanese’s ‘own language’, suggesting that the Sino-Japanese format is seen as ‘domestic’ despite the fact that the coinage method was originally based on Chinese.

(142) Facing a kôzui [flood] of katakanago*, I hope to avoid katakana at least in writing the names of animals and plants that can be written in kanji**. (Editorial, Asahi, 2 October 1992)

(142) カタカナ語洪水の中で、せめて漢字で表せる動植物名ぐらひは、カタカナを避けたいものです。

Contrast: *Kanji*

Association: *Kôzui* [flood], *katakana*

* The expression *kôzui* [flood] of *katakanago* conveys the impression that the volume of *katakanago* is exceeding a certain limit, as with the similar water-related metaphor *hanran* [inundation].

** The author discusses the scientific convention in Japan in which names of species are written in *katakana* even if they are not of foreign origin. Thus, the author connects the debates on loanwords (the flood of *katakanago*) with debates on two types of script, *katakana* and *kanji*. This suggests that the etymological origins of individual words are not at the centre of the *gairaigo* debate but rather that the general fear about words in *katakana* is.

(143) [Headline] Too many coined words in *katakana* (*Midare* [disarray] of *nihongo*)
JA, JR, JRA, JT, and JTB*. These are all names of Japanese companies (and organisations) that changed their names in the past ten years. I wonder if people name companies with *katakanago* or initialisms because they undervalue *nihongo*. I wonder if they think Japanese names are not fashionable and up-to-date. (38-year-old doctor, Asahi, 9 November 1992)

(143) カタカナ造語が多すぎないか (日本語の乱れ)

J A、J R、J R A、J T、J T B。これは、ここ 10 年以内に呼称を変更した日本の会社（または組織）である。カタカナ語やアルファベットの名前をつけるのは、日本語を軽んじているからではなかろうか。日本名だと、格好が悪く、今風でないと考えて、こういう命名になるのだろうか。

Contrast: *Nihongo*, Japanese names

Association: Coined words in *katakana*, *midare* [disarray] of *nihongo*, initialisms

* Although the author mentions both *katakanago* and alphabet script, the example of company names are all initialisms, suggesting that the author sees them as being almost synonymous.

(144) Nowadays, *katakanago muchitsujoni* [randomly, chaotically] *sekkensuru* [occupy] governmental offices, towns, *terebi* [television (abbreviated)]* programmes, and printed media. *Apareru* [apparel] industry, *infura* [infrastructure], *akusesu* [acceleration], *akusesu* [access], *asesumento* [assessment], *retoro* [retro], *torendo* [trend], *gurume* [gourmet]** etc. While internationalisation will continue in the time ahead, how do we and how should we distinguish *nihongo* and *gairaigo****? (Editorial, Yomiuri, 19 January 1993)

(144) 今、役所を、町を、テレビを、活字媒体を、カタカナ語が無秩序に席卷する。アパレル産業、インフラ、アクセス、アセスメント、レトロ、トレンド、グルメ……。国際化があらゆる面で進んでいくこれから、日本語と外来語の使い分けはどうなっていくのか。また、どう使い分けたいのか。

Contrast: *Nihongo*

Association: *Muchitsujoni* [randomly, chaotically] *sekkensuru* [occupy], internationalisation

* The author uses the *katakana* word *terebi* [television (abbreviated)].

** *Gairaigo* discussed include *apareru* [apparel] industry, *infura* [infrastructure], *akusesu* [acceleration], *akusesu* [access], *asesumento* [assessment], *retoro* [retro], *torendo* [trend], and *gurume* [gourmet].

*** The expression ‘how should we distinguish *nihongo* and *gairaigo*?’ clearly illustrates that *gairaigo* is not seen as part of *nihongo*.

(145) Living abroad, I strongly feel the *midare* [disarray] of *nihongo* including those *katakanago* (such as *sekuhara* [sexual harassment (abbreviated)] and *risutora* [corporate restructuring (abbreviated)]*). Can we not cherish *kotoba* [language] more? The *midare* [disarray] of *kotoba* [language] leads to the *midare* [disarray] of thoughts. I would especially like journalists to think about it. (53-year-old high school teacher living in Honolulu, Asahi, 13 November 1993)

(145) 外国で暮らしていると、こうしたカタカナ語 [=「セクハラ」, 「リストラ」] を含めて、日本語の乱れを強く感じます。言葉をもっと大切にできないものでしょうか。言葉の乱れは、思考の乱れにもつながります。

Contrast: *Nihongo*, *kotoba* [language]

Association: *Midare* [disarray] of *nihongo*, *midare* [disarray] of thoughts

* *Gairaigo* discussed here include *sekuhara* [sexual harassment (abbreviated)] and *risutora* [corporate restructuring (abbreviated)].

** The author contrasts *katakanago* to language and thought. *Katakanago* is thereby indirectly associated with thoughtlessness.

(146) There are *chantoshita* [proper] *nihongo* (for *supîdîsa* [speedy + noun suffix = speediness] and *pawafurusa* [powerful + noun suffix = powerfulness]), ‘*hayasa*’ [speed] and ‘*chikarazuyoi*’ [powerful]*. There is no particular reason to use *gairaigo*. (Editorial, Asahi, 23 April 1994)

(146) もっとも「速さ」「力強い」というちゃんとした日本語がある。ことさら外来語を使う必要はない。

Contrast: *Chantoshita* [proper] *nihongo*

Association: Improper (implicit)

**Gairaigo* discussed include *supîdî* [speedy] and *pawafuru* [powerful] while the ‘*nihongo*’ words suggested, *hayasa* [speed] and *chikarazuyoi* [powerful], are *wago*.

(147) *Hanran* [inundation] by *katakanago*, such as *namanieno* [half-cooked] *gairaigo** and *wasei eigo* [Japanese made English], is often criticised. It does indeed give us a headache that the *katakanago* dictionary published (by Shôgakkan) this year has more than 20,000 words. It is known that our pioneers in the Meiji period who rapidly modernised Japan made great efforts in translating Western words using *kanji***. Examples include *tetsugaku* [philosophy], *gainen* [concept], *ninshiki* [awareness], *gikai* [parliament], and *ginkô* [bank]. Many of them have been also exported to China, the motherland of *kanji*, and still in use today. However, the recent vigorous influx of *gairaigo* seems to be a source of headache in China as well. (Editorial, Yomiuri, 2 October 1996)

(147) 生煮えの外来語や和製英語などカタカナ語のはんらんはしばしば批判の対象となる。今年刊行のカタカナ語辞典（小学館）の収録数は二万余というから、確かに頭が痛くなる。近代化を急いだ明治時代の先達が、西欧の言葉を漢

字で翻訳した苦勞は知られている。哲学、概念、認識や議会、銀行など。それらの多くは、漢字の祖・中国にも輸出され、今も使われているが、近年の外来語の盛んな流入は中国でも頭の痛い問題らしい。

Contrast: *Kanji* (through the expression ‘translating Western words’)

Association: *Namanieno* [half-cooked] *gairaigo*, *wasei eigo* [Japanese made English], a headache, Western words, recent vigorous influx of *gairaigo*

* The expression ‘*namanieno* [half-cooked]’ implies that *gairaigo* have not fully become *nihongo* and are thus undesirable.

** *Kanji* is depicted as Japanese, through the expression ‘translating Western words using *kanji*’. Thus, loan translation during the Meiji period is not discussed as part of *gairaigo*.

(148) [Headline] From the era of *kanji* to the era of *katakana zôshoku* [propagation]*
Nihongo is *futokoro ga fukai* [broad-minded] towards *gairaigo*. It has created numerous *wasei eigo* [Japanese made English]. The predilection for imported modern products has been inherited by those who admire imported brands. *Katakana* was invented by scholars in the early Heian period. Being spoiled by the *benrisa* [convenience], *katakanago* continue *zôshoku* [propagating]. (Editorial, Asahi, 5 June 1997)

(148) 漢字からカタカナ増殖の時代へ

日本語は、外来語に対して懐が深い。あまたの和製英語も編み出した。ハイカラ好みの遺伝子は、舶来ブランド品崇拜の人々が脈々と受け継ぐ。カタカナは、平安初期に学僧が考案した。便利さに甘え、カタカナ語の増殖は続く。

Contrast: *Kanji*, *nihongo*, *futokoro ga fukai* [broad-minded]

Association: *Wasei eigo* [Japanese made English], predilection for imported modern products, imported brands, *benrisa* [convenience], *zôshoku* [propagating]

* The expressions *zôshoku* [propagating] gives an impression that *katakana* is increasing of its own volition, thus not under the control of *nihongo*.

(149) [Headline] *Wago kuchikusareru* [being expelled]: *budôshu* to *wain* [wine], *kaiten* to *ôpun* [open]*

Although *katakanago* have often been raised as a problem, in 1979 more than half the respondents [of a survey on language use carried out by NHK] preferred *budôshu* to *wain* [wine], and *kaiten* to *ôpun* [opening]. However, this trend was completely reversed in the 1996 survey when only 18 percent used *budôshu*. These are examples in which *gairaigo kuchiku* [expelled] *wago*. (Yomiuri, 18 November 1998)

(149) 駆逐される和語 ぶどう酒→ワイン 開店→オープン

何かと問題となるカタカナ語だが、七九年当時は「ワイン」より「ぶどう酒」を、「オープン」より「開店」を使う人が過半数を占めた。しかしいずれも九六年調査では完全に逆転し、「ぶどう酒」を使う人は18%にすぎない。外来語が和語を駆逐しつつある例だ。

Contrast: *Wago*, expelled

Association: Dominant (implicit)

* *Budôshu* [wine] and *kaiten* [opening], the examples of *wago* given in the extract are in fact both *kango*, not *wago*⁷⁸. This suggests that the discussion is not based on the

⁷⁸ According to *Kôjien* 5th edition (1998), the term ‘*budô*’ is a loanword from ‘*budaw*’ in a language in Western Asia that came to Japan through Han China.

vocabulary classification of *wago*, *kango*, and *gairaigo*, but rather on the dichotomous relationship between *gairaigo* and *wago*, which can also be understood as *gairaigo* and *nihongo*.

(150) [Headline] Is the *ran'yô* [abuse] of *katakana* led by the government?

Dictionaries are to play the role of *bôhatei* [seawall] against the *midare* [disarray] of *nihongo*, but this seawall has some broken parts. (40-year-old factory worker, Asahi, 20 May 2000)

(150) 政府が率先？カタカナ乱用

字引は日本語の乱れの防波堤の役割を担うべきなのに、ところどころ決壊している。

Contrast: Something to be protected by the seawall

Association: *Midare* [disarray] of *nihongo*, broken parts, flooding water (implicit)

(151) Spoken language today is *midarete* [in disarray] without any rules.

I am not convinced by the way *katakanago* are used intentionally despite the fact that there are *chantoshita* [proper] *nihongo*. I wonder if people think they sound more fashionable and give a better impression. (...) When I was listening to a female *ana* [announcer (abbreviated)]* talking on the *rajio* [radio]*, she was explaining how she had to wait for a longer time than expected before getting on a *rôpuuê* [ropeway]*. I thought she might say ‘I *rosu* [loss, lost]** time’, but she said ‘*sonshitsu*’ [loss]**, which made me happy. *Terebi* [Television (abbreviated)]* and *rajio* [radio]* are influential. I would like to cherish *nihongo*. (67-year-old male, Asahi, 4 September 2000)

(151) 何でもありの現代話し言葉 乱れています

ちゃんとした日本語があるのに、わざわざカタカナ語を使うのはどうかと思う。かっこよくてうけるとでも思っているのだろうか。(...) ラジオで女性アナが旅に出た時、予定より長時間、始発のロープウエーに乗るのを待った話をしていた。「時間をロスしました」と言うかなと聞いていたら、「損失」だったので、うれしくなった。テレビ、ラジオの影響は大きい。日本語を大事にしたい。

Contrast: *Chantoshita* [proper] *nihongo*

Association: *Midare* [disarray], improper (implicit)

* The author himself uses some words in *katakana*, such as *ana* [announcer (abbreviated)], *rôpuuê* [ropeway], *terebi* [television (abbreviated)] and *rajio* [radio].

***Gairaigo* discussed include *rosu* [loss, lost] for which its ‘*nihongo*’ replacement is ‘*sonshitsu*’ [loss] in *kango*.

(152) The twentieth century is about to end, it is now the era of international information technology, but I have totally *gibuappu* [given up]* in tackling the nami [waves] of the kôzui [flood] of gairaigo and new words. (53-year-old housewife, Asahi, 15 November 2000)

(152) 二十世紀もあと少し、国際情報化時代と言われる昨今、新語、外来語の洪水の波に私は全くギブアップ状態です。

Contrast: Threatened traditional words (implicit)

Association: International information technology, *nami* [waves] of the *kôzui* [flood], new words

* The author herself uses a word in *katakana*, *gibuappu* [given up], although in this case, she may have used it ironically.

(153) A seventy-five-year-old woman in Tokyo complains, “I have been perplexed by the kôzui [flood] of katakanago. There are many words I don’t understand even in the description of *terebi* [television (abbreviated)]* programmes in the newspaper. I wonder what it will be like in fifty years”. (Editorial, Yomiuri, 27 September 2002)

(153) 東京の七十五歳の女性は「カタカナ語の洪水に戸惑っています。新聞のテレビ欄を見てもわからないものが多い。五十年後はどうなっているのでしょうか」と、訴える。

Contrast: Comprehensible (implicit)

Association: Incomprehensible, *kôzui* [flood] of *katakanago*

* The author herself uses a word in *katakana*, *terebi* [television (abbreviated)].

(154) It is not only recently that *gairaigo habikoru* [overgrew]*. If one looks at a dictionary of *gairaigo* published in the early Shôwa period, there are many words and phrases that are still in frequent use today such as ‘*nansensu*’ [nonsense]**. (Editorial, Yomiuri, 26 December 2002)

(154) 外来語がはびこるのは今に始まったことではない。昭和初期に出版された外来語の辞書を開くと、「ナンセンス」など今も頻繁に使われる語句が数多く目につく。

Contrast: Threatened (implicit)

Association: *Habikoru* [overgrew]

* The expression *habikoru* [to overgrow] is often used with reference to weeds in a garden or vice in society.

** *Gairaigo* discussed include *nansensu* [nonsense].

(155) [Headline] *Tadase* [Correct] the *fuhôshinnyûno* [trespassing]* *katakanago*
Gairaigo is supposed to be *gaikokugo* that have been *nihongokashita* [Japanised]. According to Arakawa Sôbê, the master of the *gairaigo* research, *gairaigo* are ‘brides in a language’ and should be celebrated. However, too many of recent *katakanago* are used in a one-sided and self-centred way as if they were ‘*jûkyofuhôshinnyû* [residential trespassers]’. (71-year-old magazine editor, Asahi, 8 January 2003)

(155) 「不法侵入」のカタカナ語正せ

外来語とは日本語化した外国語を指す。外来語研究の大家、故荒川惣兵衛氏に言わせれば、「言葉の花嫁」であり、祝福された新日本語だ。ところが、現在

のカタカナ語の多くは、「住居不法侵入」とでも言おうか、一方的で独りよがりな使用例が多すぎる。

Contrast: *Gaikokugo*, one-sided and self-centred, *jûkyofuhôshinnyû* [residential trespassers], should be lamented (implicit)

Association: *Fuhôshinnyûno* [trespassing], *katakanago* to be corrected, *gaikokugo*, not Japanised (implicit), not to be celebrated (implicit)

* The expression *fuhôshinnyûno* [trespassing] used for *katakanago* implies that *katakanago* entered *nihongo* without consent or permission. On the contrary, ‘*nihongokashita* [Japanised]’ is described as a desirable quality.

(156) I hear that there is a movement to naosô [correct] *katakanago* into *nihongo*. I agree with the idea. If *katakanago* continue increasing like this, we may not be able to have a conversation without a dictionary of *katakanago* in our *poketto* [pockets]*. (40-year-old housewife, Asahi, 25 June 2003)

(156) カタカナ語を日本語に直そうという動きがあるとか聞く。賛成だ。この勢いでカタカナ語が増えると、カタカナ語辞典をポケットに入れておかないと、会話さえおぼつかなくなるかもしれない。

Contrast: *Nihongo* (through the expression *naosu* [correct] *katakanago* into *nihongo*)

Association: Something to hinder smooth conversation (implicit)

* The author herself uses a word in *katakana*, *poketto* [pockets].

(157) The series of suggestions aims to keishô o narasu [to give warning about] the heavy use of *katakanago* that are difficult to understand in governmental documents.

(Yomiuri, 14 November 2003)

(157) 一連の提案は、官公庁の文書などでわかりにくいカタカナ語の多用に警鐘を鳴らすのが狙い。

Contrast: Easier to understand (implicit)

Association: Something that requires warning, difficult to understand

(158) [Headline] Please stop imigafumeina [incomprehensible] expressions

I wonder if they [the manufacturers of electric devices] think kanji and kana* look ugly.

Although the latest devices such as *terebi* [television (abbreviated)]** and washing machines often have eigo [English] words or initial alphabet letters to refer to them, there has been some improvement. However governmental documents have still been criticised for their heavy use of *gairaigo*. I want them to stop using okashina [strange, funny] yokomoji [horizontal letters]. (67-year-old male university lecturer, Asahi, 11 June 2004)

(158) 意味が不明な表示はやめて

漢字や仮名は格好が悪いとでも言うのだろうか。洗濯機やテレビなどの最新機器にも英語やその頭文字が書いてあることが多いが、多少の改善は見られる。

しかし、官庁文書は今も外来語の多用を指摘され、評判が悪い。おかしい横文字表示はやめてもらいたい。

Contrast: *Kanji* and *kana*

Association: *Imigafumeino* [incomprehensible], *eigo* [English] words, initial alphabet letters, *okashina* [strange, funny] *yokomoji* [horizontal letters]

* The author contrasts *kanji* and *kana* against *gairaigo*, *eigo*, and alphabet.

** However, the author himself uses a word in *katakana*, *terebi* [television (abbreviated)].

(159) I think it is important to use *nihongo* correctly and express ourselves in *nihongo*. I hear that the National Institute for Japanese Language and Linguistics is proposing to replace *gairaigo*. I would really like the *masukomi* [mass media, mass communication (abbreviated)]* and the government to enact such a replacement. Without that, the future of *nihongo* is in danger. (33-year-old company employee, Asahi, 20 March 2005)

(159) 日本語を正しく使うこと、日本語で表現することは大切だと思う。国立国語研究所では、外来語の言い換えを提言していると聞く。ぜひマスコミ、政界などは積極的に実践してほしい。このままでは、日本語の将来は危うい。

Contrast: Correct *nihongo*, *nihongo* expressions, the future of *nihongo*

Association: *Gairaigo* to be replaced, danger

* The author himself uses a word in *katakana*, *masukomi* [mass media, mass communication (abbreviated)].

(160) There are numerous voices lamenting an increase of *katakanago*, *midare* [disarray] of honorific expressions, a decline of *kokugoryoku* [competency in *kokugo*, the national language]*. The National Institute for Japanese Language and Linguistics is announcing a series of suggestions for replacing difficult *gairaigo*. (Yomiuri, 7 April 2005)

(160) カタカナ語の増大、敬語の乱れ、国語力の低下などを嘆く声がかまびすしい。国立国語研究所では、わかりにくい外来語の言い換え案を次々に公表している。

Contrast: *Kokugoryoku* [competency in *kokugo*, the national language], easier (implicit)

Association: *Midare* [disarray] of honorific expressions, difficult *gairaigo* to be replaced

* ‘An increase of *katakanago*’ is listed together with ‘*midare* [disarray] of honorific expressions’ as well as ‘a decline of *kokugoryoku* [competency in *kokugo*, the national language]’, suggesting *katakanago* is in contrast with *kanji* and competency in the national language.

(161) The article defined ‘*sutôkâ* [stalking]* activities’ as conduct to make someone feel uneasy about his/her security by repeatedly following her/him around etc., while the definition of ‘following her/him around etc.’ has also been defined. We should *hômurisari* [bury]** such contemptible actions along with the *katakanago*. (Yomiuri, 18 May 2005)

(161) 条文は「つきまとい等」の定義をした上で、それらを反復、身の安全に不安を覚えさせるなどと「ストーカー行為」を定義した。卑劣な行為はそのカタカナ語とともに葬り去りたい。

Contrast: Security

Association: Conduct to make someone feel uneasy about his/her security by repeatedly ‘following her/him around etc.’, something to be buried, contemptible actions

* *Gairaigo* discussed include *sutôkâ* [stalking].

** The expression *hômurisari* [do away with] has an extremely negative connotation, literally meaning ‘to bury the dead body away’. Even though this expression is used for a particular word, the definition of the word *sutôkâ* [stalking] given in the article can be understood as the general impression of *gairaigo* that make people uneasy by threatening their security.

(162) We should have kept the idea that ‘having debts is a shame’ but we lost our judgement facing an akumanoyôna [demon-like] katakanago wearing a mask of ‘rôn’ [(financial) loan]* and yielded to the temptation. I think it is really a sinful word. (Yomiuri, 27 September 2005)

(162) 「借金恥」という意識を我々はどこかに残すべきだったのに、「ローン」という仮面をかぶった悪魔のようなカタカナ語に、我々は判断力を失い、その誘惑に負けてしまいました。本当に罪深い語だと思います。

Contrast: Our judgement

Association: An akumanoyôna [demon-like] katakanago, temptation, a sinful word

* *Gairaigo* discussed include rôn’ [(financial) loan], a word with a negative connotations.

(163) I lived in Germany for more than ten years* until two years ago and returned to Japan, but I found it difficult to get used to the language of my home country, Japan. Katakanago were miminitsuite [annoying to hear]** and I could not help wondering why people don’t speak kichintoshita [proper] nihongo despite the fact they are nihonjin [the Japanese]***. I wonder if they think they can make themselves understood abroad by speaking with katakanago. (49-year-old housewife, Asahi, 8 December 2005)

(163) 私は2年前まで十数年ドイツに住み帰国しましたが、母国日本で耳にする言葉がなかなかなじみませんでした。カタカナ語が耳について、日本人なのにどうしてきちんとした日本語をしゃべらないのか、不思議でなりませんでした。カタカナ語を話せば外国でも通じると思っているのでしょうか。

Contrast: *Nihonjin* [the Japanese], *kichintoshita* [proper] *nihongo*

Association: *Miminitsuite* [annoying to hear], improper (implicit)

* The author has an experience of living abroad for a long time, suggesting that such contrast between *katakanago* and (proper) *nihongo* is not confined to those who have little exposure to foreign languages.

** The expression *miminitsuku* [annoying to hear], like the expression *miminarenai* [unfamiliar to hear] *katakanago*, emphasises the unfamiliarity of *katakanago*.

*** The expression ‘despite the fact they are *nihonjin* [Japanese]’ suggests the author’s opinion that the Japanese should speak proper *nihongo* without using *katakanago*.

(164) We insisted that we abolish the *gairaigo jendâ* [gender] and only use the *nihongo* ‘*shakaitekiseibetsu*’*. (Editorial, 23 March 2006, Asahi)

(164) 我々はジェンダーという外来語をなくし、「社会的性別」という日本語だけでいいではないか、と主張した。

Contrast: *Nihongo*

Association: Not *nihongo* (implicit)

* *Gairaigo* discussed include *jendâ* [gender], while the word suggested, *shakaitekiseibetsu*, is *kango*.

(165) *Inobêshon* [innovation], *terewâku* [tele-work], *ajia gêtouei* [Asia gateway], *raibu tôku* [live talk], *kantorî aidentitî* [country identity]*... What on earth do they mean? ‘Abe’s speech is *utsukushikunai* [not beautiful]**. Mr. Prime Minister, *Yamato* [an antiquated way of calling Japan] is the land ‘protected by *kotodama* [spirit of language]’***. (Editorial, Asahi, 30 September 2006)

(165) イノベーション、テレワーク、アジア・ゲートウェイ、ライブ・トーク、カントリー・アイデンティティー...こりゃ何のこっちゃ? 「美しくない 演説、安倍所信」 宰相よ、ヤマトは「言霊の佐(たす)くる国」。

Contrast: *Yamato* [an antiquated way of calling Japan], *kotodama* [spirit of language], *utsukushii* [beautiful] (implicit)

Association: *Utsukushikunai* [not beautiful]

* *Gairaigo* discussed include *inobêshon* [innovation], *terewâku* [tele-work], *ajia gêtouei* [Asia gateway], *raibu tôku* [live talk], and *kantorî aidentitî* [country identity].

** The expression *utsukushikunai* [not beautiful] is used in reference to the famous quote of then Prime Minister Abe, ‘*utsukushii* [beautiful] *kuni* [country]’. Thus, the image of ‘*nihongo*’ and the image of ‘*nihon* [Japan]’ is indirectly compared, indicating that the debates on *nihongo* are often elevated to debates on ‘*nihon* [Japan]’.

*** *Kotodama* [spirit of language] is mentioned frequently to express negative views of *gairaigo*, as the ancient belief concerns the spirit of language that only resides in Japanese native words [*wago*, also known as *yamatokotoba*] and the use of borrowed vocabulary was eschewed for certain rituals based on this belief (even though the

borrowed vocabulary in this context meant Sino-Japanese, which is considered as part of *nihongo* today)⁷⁹.

(166) To Mr. Yanagisawa, Minister of Health, Labour and Welfare

“Use *katakanago* heavily”*, says Prime Minister Abe.

(Reader’s contribution section, Asahi, 3 February 2007)

(166) 柳沢厚労相へ

カタカナ語を多用しなさい

—安倍首相

Contrast: Clear in meaning (implicit)

Association: Ambiguous (implicit)

* This is a satirical column pointing to the ambiguity of *katakanago* and politicians who take advantage of this ambiguity. Minister Yanagisawa was then criticised for calling women “birth machines” in January 2007 and had to make excuses for his statement. The extract satirically jokes that then Prime Minister Abe, who was often criticised for his heavy use of *katakanago*, might give him advice to follow his model and use many *katakanago* to obscure the issue and escape from public criticism.

(167) [Headline] *Utsukushii* [Beautiful] *nihongo*, please don’t die out

It was at a bookstore. I asked a shop assistant in her twenties at the reception “I would like two book coupons as a *otsukaimono* [gift]”. After a moment of silence, she replied to me, “I am sorry but I don’t understand what you are saying”. I answered, “I would like to give them to someone” and she said, “Then they are *purezento* [presents], is that

⁷⁹ For the reinvention of the *kotodama* myth, see also Chapter 4.

right?” I said, “Yes, that’s right, they are *purezento* [presents], they are *gifuto* [gifts]”. I wondered how this woman was brought up, but soon told myself, “That was right. Government officials of this country also use too many *yokomoji* [horizontal letters] for no reason”. (...) Everyone, don’t you feel sad about the fact that the ‘*utsukushii* [beautiful] language of Japan (or language of *utsukushii* [beautiful] Japan)*’ that is supposed to be used in this ‘*utsukushii* [beautiful] *kuni* [country]’ is dying out? (60-year-old housewife, Asahi, 21 April 2007)

(167) すたれないで、美しい日本語

ある本屋さんでの出来事です。受付にいた20代の店員さんに「おつかい物にしたいので、図書カードを二つお願いします」と言うと、しばらく沈黙があり、「あのう……お客様の言われている意味が分かりません」の言葉が返ってきた。「人さまに差し上げたいのですが」「それならプレゼントですね」「ええ、そうそう。プレゼント。ギフトです」この女性はどんな環境で育ったのだろうか—と思ったが、「いや、いや、この国の閣僚の方々もやたらと横文字をお使いだ」と思い直した。(...)「美しい国」で使われるはずの「美しい日本の言葉」がすたれていくことに、寂しさを感じませんか。みなさん。

Contrast: *Utsukushii* [Beautiful] *nihongo*, *utsukushii* [beautiful] language of Japan (or language of *utsukushii* [beautiful] Japan), *utsukushii* [beautiful] *kuni* [country]

Association: *Yokomoji* [horizontal letters]

* *Gairaigo* is contrasted to ‘*utsukushii* [beautiful] Japan’ as a country (again in reference to then Prime Minister Abe’s speech).

(168) What disturbs me is *katakanago*. More than 80 percent of the people* feel there are too many of them. Intellectuals** at the time of modernisation tackled foreign words rushing into Japan and put *nihongo no fuku* [clothes of *nihongo*] on them such as ‘*shakai*’ [society], ‘*kojin*’ [individuals] and ‘*tetsugaku*’ [philosophy]***. Nowadays, *katakanago* are dancing *hadakanomama* [naked]** on the Internet and magazines. (...) I am concerned the *utsukushii* [beautiful] *nihongo* may someday die out *mushikuisarete* [eaten by worms of] *katakanago*. (Editorial, Asahi, 26 July 2008)

(168) とはいっても、気になるのはカタカナ語である。多いと感じる人が8割を超す。開化期の文化人たちは、なだれ込む外国語と格闘し、「社会」「個人」「哲学」...と片っ端から新しい日本語の服を着せた。いまは裸のまま、ネットに雑誌にカタカナが躍る。(...) カタカナ語に虫食いにされて、美しい日本語がいつか鬼籍に入ることにはならないか。心配である。

Contrast: More than 80 percent of the people, intellectuals, *nihongo no fuku* [clothes of *nihongo*], *utsukushii* [beautiful] *nihongo*

Association: Disturbing, foreign words, dancing *hadakanomama* [naked], death of *nihongo*, worms eating *nihongo*

* Even though it is an editorial, by quoting the survey response given by ‘more than 80 percent’ of the respondents, it conveys the impression that the editorial represents a majority view.

** ‘*Nihongo no fuku* [clothing of *nihongo*]’, associated with civilisation and sophistication, is contrasted to ‘*katakanago* dancing naked’ associated with primitiveness and vulgarity.

*** The words mentioned as *nihongo no fuku* [clothes of *nihongo*], ‘*shakai*’ [society], ‘*kojin*’ [individuals] and ‘*tetsugaku*’ [philosophy], are all *shinkango* [Japanese made Sino-Japanese].

(169) However, what about the recent *nihongo*? *Katakanago* continue increasing and words are often abbreviated in conversation. It seems to me that young people in particular are rapidly kuzushite [destroying] *nihongo*. Many languages are used in the world. Among them I think *nihongo* is a very utsukushii [beautiful] language. There are many ways to express one thing by combining kanji and hiragana*. (15-year-old female junior high school student, Asahi, 10 August 2008)

(169) しかし、最近の日本語はどうだろう。カタカナ語は増え、様々な言葉は略されて、会話の中で多く使われている。特に若い人たちが、日本語をどんどん崩しているように思える。世界中でいろいろな言葉が使われている。その中でも日本語はとても美しい言葉だと思う。漢字と平仮名を組み合わせ、たった一つのことでも、たくさんの表現方法がある。

Contrast: *Nihongo*, a very *utsukushii* [beautiful] language, the combination of *kanji* and *hiragana*

Association: Abbreviated words, the destruction of *nihongo*

* *Nihongo* is described as a very *utsukushii* [beautiful] language and defined explicitly as *kanji* and *hiragana*.

(170) I felt awkward to hear a child who refers to her mother ‘*mama*’ [mum]* when talking in the third person. In fact, it was not a child but a female university student who is more than twenty years old. (...) Language has been believed to have an invisible

power called kotodama. When one stands up with an objective, one is motivated by some words and makes efforts with the words that motivated him/her. I see danger in the psychological state of the person who refers to one's mother as *mama* in the third person in one's youth. The suspects of frequent juvenile delinquencies all have in common an immature personality, and I wonder if it is too much to say it is the result of undervaluing language, kotodama. (65-year-old male, Asahi, 23 August 2008)

(170) 第三者に対し、母親のことを「ママ」と呼ぶ子どもを身近にして違和感を覚えた。子どもといっても大学生で、20歳を超えた女性である。(…)言葉は言霊と言われ、見えない力があるとされてきた。人が志を立てる時には、何かの言葉に触発され、触発された言葉を胸に秘めて精進する。しかし、青年期になって第三者に、母親のことをママと呼ぶ心理状態には危うさを感じる。多発する若者の事件の容疑者には、共通して人格的未熟さがあるが、言葉すなわち言霊をおろそかにした故と言えれば言い過ぎか。

Contrast: language, *kotodama*, healthy psychological state (implicit), mature personality (implicit)

Association: Awkward, danger in the psychological state, juvenile delinquencies, immature personality

* *Gairaigo* discussed include *mama* [mum].

(171) For high school students like myself, it is sometimes useful to learn new words in *gairaigo* that are in heavy use, but there are also wrong gairaigo (wasei eigo). For example, they are *gôruin* [reaching the goal], *bakkumirâ* [rear view mirror], *gattsupôzu* [raising a fist in triumph]* and so on. There are no such eigo [English]** words. We

have words that exist only in Japan related to Japanese culture, seasons or history. *Yokomoji* [horizontal letters] may be stylish, but I think it is necessary to transmit the *utsukushisa* [beauty] and *sensaisa* [delicacy] of *nihongo*. (16-year-old female high school student, Asahi, 18 April 2010)

(171) 私のような高校生にとって、外来語の多用で単語が増え、勉強に役立つときもある。しかし、間違った外来語（和製英語）もある。例えば「ゴールイン」「バックミラー」「ガッツポーズ」など。このような英語はない。日本には、日本の文化、季節、歴史などに関した、日本にしかない言葉がある。格好いい？横文字もいいが、日本語の美しさ、繊細さをもっと伝承していくことが必要ではないかと思う。

Contrast: Words that exist only in Japan, Japanese culture, seasons or history, *utsukushisa* [beauty] and *sensaisa* [delicacy] of *nihongo*

Association: Wrong *gairaigo* (*wasei eigo*), *eigo* [English], *yokomoji* [horizontal letters]

* *Gairaigo* (*wasei eigo*) discussed include *gôruin* [< ‘goal in’, reaching the goal], *bakkumirâ* [< ‘back mirror’, rear view mirror], and *gattsupôzu* [< ‘guts pose’, raising a fist in triumph].

** ‘*Gairaigo*’ and ‘*eigo* [English]’ is used de facto interchangeably, as she claims that it is a ‘wrong’ *gairaigo* if there is no such ‘*eigo* [English]’.

(172) [Headline] A law with a *yokomoji* [horizontal letters] name is *NG* [no good]*?
“Because we have an broad-minded *kanji* culture**, it cannot be impossible to express anything in *kanji*. We should not jump at *namanieno* [half-cooked] *gairaigo* without

making efforts to use *kanji*”. There is a law whose name was rejected for such a reason by the legal department of the Cabinet Office. (Asahi, 14 June 2010)

(172) 横文字法律はNG？

「我が国は包容力ある漢字文化を有しているのだから、漢字で表記できないはずがない。その努力をすることなく、生煮えの外来語に飛びつくべきではない」こんな理屈で、内閣法制局にけられた幻の法案名がある。

Contrast: Extensive *kanji* culture,

Association: *Yokomoji* [horizontal letters], *NG* [no good, written as NG also in original], *namanieno* [half-cooked] *gairaigo*

* The author seems to have ironically used the expression ‘NG [no good]’ in alphabet in the headline.

** The *kanji* culture is presented as Japanese and contrasted with *yokomoji* [horizontal letters].

6.2.10 Senryû poems

Both *Asahi Shimbun* and *Yomiuri Shimbun* have a section of *senryû* poems⁸⁰ contributed by readers. One of the most frequent theme for these poems is the use of *gairaigo*, of which a total of 113 (64 in *Asahi* and 49 in *Yomiuri*) poems were contributed in the twenty years reviewed.

⁸⁰ A *senryû* poem is a traditional Japanese poem, similar to *haiku*, that consists of seventeen morae, often with humour, satire, and irony in observing everyday life, human society or emotions.

Most of such poems on *gairaigo* expressed a negative view, which could be at least be explained in part by the fact that the majority of the contributors are elderly people. It could also be because of a general belief that using *gairaigo* is considered undesirable in these poems⁸¹. Thus those who write such poems may be more sensitive to the heavy use of *gairaigo*. It is however noteworthy that these poems and the accompanying commentaries made by a professional poet or an editor include similar expressions to those already considered above. The below are some examples of contributed verses in the newspapers.

NB: The verses are translated literally to highlight the original expressions used by the authors and thus do not follow the specific syllable patterns that are normally used for this type of poetry.

(173) Grandfather asks, is there any dictionary* for *katakana*.

Comment: *Gairaigo ôkô* [are rampant]. (Asahi, 13 March 1997)

(173) 片仮名の辞書は無いかと祖父は聞き

【評】 外来語横行。

Contrast: *Nihongo* (implicit)

Association: *Katakana*, a foreign language (implicit)

* The expression ‘dictionary’ conveys the impression that *katakana* is an independent foreign language, despite the fact that *katakana* is the name of a syllabary.

⁸¹ Some contemporary poets question this practice and intentionally use *gairaigo* in their verses. These authors include Machi Tawara, the author of *Sarada* [Salad] *Kinenbi* [Anniversary] (1987) that became one of the most popular contemporary books of Japanese verses.

(174) Katakanago threatens the country of kotodama.

Comment: *Kotodama* refers to the magical power believed to reside in language. Walking down the street, one should notice that there are many *katakanago* and feel concerned about the future of *nihongo*. The key word in this poem is *kotodama*. (Asahi, 16 April 1997)

(174) 言霊の国おびやかすカタカナ語

【評】言霊（ことだま）とは、古代、ことばに宿っていると信じられた不思議な力を言う。街を歩いていると、カタカナ語が多いことに気づく今日このごろ、日本語の行く末が案じられる。言霊の句語がポイントの句。

Contrast: Country of *kotodama*, *nihongo*

Association: Concerns for *nihongo*

(175) Katakanago, going further and further, with my hearing.

Comment: Nowadays, *katakanago* are *hanransuru* [inundating] the society. While I think it is inevitable with the currents of the time, it is difficult for elderly people to accept them. On the other hand, *nihongo* has been declining remarkably which is increasingly worrisome. (Asahi, 8 March 2001)

(175) カタカナ語ますます遠く耳遠く

【評】いま世間にははんらんするカタカナ語。時代の流れとして仕方がないと思いつつも、老齢世代にとっては受け入れ難い感情が動く。一方に日本語のいちじるしい衰退があり心配がつる。

Contrast: *Nihongo*

Association: Going further and further, difficult to accept, a remarkable decline of *nihongo*, worries

* The expression ‘further and further’ symbolises the unfamiliarity of *gairaigo*.

(176) A katakana dictionary, I always keep it at hand, but I still cannot learn the words and look them up over and over again.

Comment: It should not be only the author of this poem* that is perplexed by the hanran [inundation] by gairaigo. (Asahi, 6 June 2002)

(176) カタカナ辞書常に手元に置き見るも覚えられずに又（また）引いてみる

【評】外来語の氾濫（はんらん）に戸惑うのはこの作者だけではないだろう。

Contrast: *Nihongo* (implicit)

Association: *Katakana*, a foreign language (implicit)

* The expression ‘perplexing not only to the author’, it conveys the impression that it is a common view of *gairaigo*.

(177) The public sector and the private sector, both furimawasareru [troubled]* by katakana. (Asahi, 10 July 2003)

(177) カタカナに振り回される官と民

Contrast: Peaceful (implicit)

Association: *Katakana*, trouble,

* The expression ‘the public sector and the private sector’ gives an impression that everyone is troubled by *katakanago*.

(178) *Katakanago*, sound crisp and clear*, but *imifumei* [incomprehensible]**. (Asahi, 12 November 2003)

(178) カタカナ語歯切れよろしく意味不明

Contrast: Comprehensible (implicit)

Association: Crisp and clear, *imifumei* [incomprehensible]

* The expression ‘crisp and clear’ generally conveys a positive impression but in this poem the expression is used ironically to emphasise the superficiality of *katakanago*.

** The expression *imifumei* [incomprehensible] emphasises the foreignness of *gairaigo*.

(179) *Katakanago*, I want to say, it is Japan here. (Yomiuri, 27 April 2003)

(179) カタカナ語此处は日本と言いたいな

Contrast: Japan

Association: Foreign country (implicit)

(180) I want to *kubikiri* [cut off the head]* of the *katakanago risutora* [company restructuring]** as well. (Yomiuri, 9 July 2004)

(180) リストラも首切りしたいカタカナ語

Contrast: Organisation (implicit)

Association: Disorganisation, something to be gotten rid of (implicit)

* The expression ‘*kubikiri*’ [cut off the head], a Japanese expression for dismissals, is used for a play on words to criticise the *katakanago risutora*. Through this play on

words, *katakanago* is associated with the cruelty of companies firing employees for the purpose of organisational restructuring.

** *Gairaigo* discussed include *risutora* [company restructuring], a word with a negative connotations.

(181) Every time a new proposal is introduced, *katakanago* increase.

Comment: Everyone is *unzari* [fed up] with *katakanago* that *oshiyosete* [flood in] like *nami* [waves]. (Yomiuri, 10 December 2004)

(181) 新機軸出すたび増えるカタカナ語

【評】波のように押し寄せて来るカタカナ語は誰だってうんざりです。

Contrast: The rest of the Japanese vocabulary other than *katakanago*

Association: *Unzari* [fed up], *oshiyosete* [flood in] like *nami* [waves]

(182) *Katakanago senkyosuru* [occupy] the leading part of the language. (Asahi, 13 April 2005)

(182) カタカナ語言葉の主役占拠する

Contrast: The leading part of the language

Association: Dominant and invasive (implicit)

(183) Speaking of *utsukushii* [beautiful] *nihon* [Japan] in *katakanago*. (Yomiuri, 12 October 2006)

(183) 美しい日本を語るカタカナ語

Contrast: *Utsukushii* [beautiful] *nihon* [Japan]

Association: *Midare* [disarray] (implicit)

(184) I don't like katakana, says my brain refusing / No confidence in speaking, expressed in katakanago.

Comment: [On the two poems] It is irritating that gairaigo are oshiyose [flooding in] and haba o kikaseru [becoming dominant] in daily life. For example, people say “what is the bajetto [budget]?” or “what is the puraioritî [priority]?” but it is nothing more than “yosan wa?” and “yûsen jun 'i wa?” in nihongo*. (Yomiuri, 20 March 2007)

(184) カタカナはいやだと脳が拒絶する／しゃべる時自信の無さがカタカナ語

【評】日常生活に外来語が押し寄せ幅を利かせるのは腹立たしい。「バジエツトは？」「プライオリティは？」何のことはない「予算は？」「優先順位は？」と日本語を使えばいいだけ。

Contrast: Confidence, *nihongo*

Association: *Katakana*, no confidence, irritating, *oshiyose* [flooding in] and *haba o kikaseru* [becoming dominant]

* *Gairaigo* discussed include *bajetto* [budget] and *puraioritî* [priority], while the suggested *nihongo*, *yosan* and *yûsen jun 'i*, are *kango*.

(185) The more katakanago increase, the less nihongo we have. (Yomiuri, 1 April 2007)

(185) カタカナ語の数だけ減った日本語

Contrast: *Nihongo* (through the explicit comparison between an increase in *katakanago* and a decrease in *nihongo*)

Association: Foreign (implicit)

(186) While saying let's make utsukushii [beautiful] kuni [country] Japan, katakanago afureru [overflow] in Japan today.

Comment: It is a satire that although a great politician [implicitly then Prime Minister Abe] said that he would aim to make utsukushii [beautiful] Japan, the country sees gairaigo katakana hanran [inundate] and we don't know where the original language of the country is. (Yomiuri, 16 April 2007)

(186) 美しい国日本をめざすとぞカタカナ語あふれる今の日本

【評】 お偉い政治家の言う 美しい日本をめざすとの件だが、その日本は カタカナ表記の外国語が氾濫（はんらん）して、本来の日本の言葉は何処へやらのだ、との皮肉。

Contrast: *Utsukushii* [beautiful] *kuni* [country] Japan, the original language of the country

Association: *Katakana*

(187) Every time I see a *katakanago*, I get a feeling of displeasure.

Comment: There are recently so many *katakanago* and neologisms, as if it is a *hanran* [inundation] by *katakanago*. Is *utsukushii* [beautiful] *nihongo*, like *utsukushii* [beautiful] Japan disappearing? It should not be only the author of this poem that is feeling this way*. (Asahi, 29 August 2007)

(187) カタカナ語読むたびに抱く不快感

【評】 カタカナ語の氾濫（はんらん）か、カタカナ語、新語がやたらに目立つ昨今である。美しい国ならぬ美しい日本語が失せていくのではないだろうか。作者ならずとも同じ思いであろう。

Contrast: *Utsukushii* [beautiful] *nihongo*, *utsukushii* [beautiful] Japan

Association: A feeling of displeasure, neologisms

* The statement “it should not be only the author of this poem that is feeling this way” gives an impression that it is a shared view.

(188) *Katakanago*, I understand with *kanji* annotations.

Comment: It is a good idea. That way, it seems possible to even learn *yokomoji* [horizontal letters]. To remember a name of a flower, we can convert it into *kanji*. Let us try the technique right away! (Asahi, 6 November 2007)

(188) カタカナ語漢字をふって納得す

【評】 なるほど。そうすれば横文字でも記憶できそうネ。花の名前をひとつとっても、漢字になおして覚えておけばいいんだ。さっそく実行しよう！

Contrast: *Kanji*

Association: *Yokomoji* [horizontal letters]

6.3 Positive narratives

6.3.1 Positive: *Teichaku(suru)* [定着 (する)]

1) Appeared in newspapers: 219 times (107 times in *Asahi* and 112 times in *Yomiuri*)

NB: Many articles used this word in negation to criticise the use of *gairaigo*, which is also included in the count above.

2) Dictionary definition:

- *Teichaku* (noun)

fixing; fastening; sticking; adherence: fixation; immobilisation; (for creatures) colonisation

- *Teichakusuru* (verb)

take hold; get attached; get fixed; get established; anchor oneself[*itself*]; establish oneself[*itself*]; settle; fix; (for plants) take[strike] root; (for new systems or customs) take hold; take root; come to stay; (for transplanted internal organs) take root; establish itself; (to a certain status) establish oneself; become part of (a team)

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the subject of *teichakusuru*.

(189) Democracy has teichakushite [established itself] firmly in the country.

(189) 民主主義はその国にしっかりと定着している。

(190) Dual career families have teichakushite [become part of] the culture in this country.

(190) 共働きはわが国にすっかり定着している。

(191) Regular exercise encourages calcium teichaku [fixation] in the bones.

(191) 定期的な運動はカルシウムを骨に定着させる。

4) Newspaper examples:

(192) The executive committee in charge of its organisation sees that it [the exhibition of light sculptures] has teichakushi [taken hold] as a regular event in winter and the number of visitors from the Kansai region outside the prefecture has increased. (Asahi, 26 December 1997)

(192) 主催者の実行委員会は、[光の彫刻芸術が]冬の恒例行事として定着し、特に県外の関西地方からの来場者が増えたとみている。

(193) Recycling shops have sukkari [completely] teichakushi [taken hold] in the past ten years. (Yomiuri, 27 September 2004)

(193) リサイクルショップは、ここ10年ほどですっかり定着しました。

(194) They aim for the firm teichaku [establishment] of the knowledge by doing so. (Yomiuri, 9 July 2008)

(194) そうすることで、知識の確実な定着を狙っている。

(195) One can quickly see the cultural differences between Japan where the Western calendar has *teichakushita* [taken hold] and Korea where life is based on the Chinese calendar. (Asahi, 24 December 2008)

(195) 新暦が定着した日本と、旧暦が暮らしの軸になっている韓国の文化の違いも一目でわかる。

5) Words associated with *teichaku(suru)* in the newspapers:

- System (political, educational, social)
- Knowledge, perception, view, a way of thinking
- Popularity
- Lifestyle
- Customs
- Traditional events, food, and practice
- Brand or the name of a product
- Trends
- People
- Athletes (as a member of the regular team)

6) Main ideas implied by the expression:

The expression *teichaku(suru)* implies that something becomes part of a larger structure, normally after a certain amount of time. It also gives an impression that a certain element or practice is under full control of the larger structure, therefore posing no threat. For example, if an exhibition always happens in winter, the event will be

considered as part of the winter culture of that region (192). Similarly, recycling shops can be recognised as part of the society if there are so many of them (193), and the lesson can become part of one's knowledge by learning something intensively (194). The western calendar became part of Japanese culture because it was followed by most people in the country (195). Thus, the expression *teichaku(suru)* sets up a dichotomy between a new element that becomes part of a larger entity and the old structure which receives the new element. In the case of the *gairaigo* debate, this dichotomous relationship is drawn between *gairaigo* and *nihongo*. The degree of *teichaku* is also often mentioned as a criterion for whether or not to avoid the use of *gairaigo*. According to such articles, if the word has *teichakushita* [taken root] they can be acceptable, as they have become part of *nihongo*. Thus this expression is sometimes used for partial acceptance of certain *gairaigo* that have been assimilated, while still criticising the use of *gairaigo* in general such as (203) and (204). It is also used to describe the way in which *shinkango* [Japanese-made Sino-Japanese] have taken root in Japanese such as (205) and (206).

7) Sample extracts:

(196) The people in this country are skilful at waseikashi [Japanising] gaikokugo and quickly have them teichaku [take root] as gairaigo that have dokujino [unique meanings]. Furthermore, they are also pretty good at distinguishing them from their original meaning according to the situation. (Editorial, Yomiuri, 23 March 1996)

(196) この国の人々は外国語を和製化し独自の意味を持つ外来語として素早く定着させてしまうワザに長（た）けている。かつ、都合によって、その本来の意味と使い分ける手練手管もなかなかのものがある。

Contrast: The people in this country

Association: Japanised *gaikokugo*, *gairaigo* that have *dokujino* [unique] meanings

(197) When a large number of *kango* came into Japan during the Nara period, it must have been awkward like a snake that has just *nomikonda* [swallowed] an elephant* [with a reference to “The Little Prince” written by Saint-Exupéry]. However, such vocabulary gradually became a well-established part of *nihongo*. Now, a large number of Western words are *nomikomare* [being swallowed] by *nihongo* as *katakanago*. It must be the time for the snake to adjust its shape. Unnecessary things will exit gradually as excretions and some will probably *teichakushi* [stabilise] as *nihongo*. Just like *kango* once did**. (Russian translator, Yomiuri, 22 August 1999)

(197) 奈良時代に漢語が大量に入ってきたときには、蟒蛇が象を呑み込んだかのようにギクシャクしていたのではないだろうか。しかし、次第にそれがこなれた日本語になっていった。そして今度は大量の欧米語がカタカナ語となって日本語に呑み込まれつつある。現在は、ちょうどまだ蟒蛇が形を整えている最中なのだろう。不要なものは、徐々に排泄（はいせつ）物となって出ていき、日本語として定着していくものもあるはずだ。かつての漢語のように。

Contrast: *Nihongo*

Association: *Kango*, *nomikomare* [being swallowed] by *nihongo*, Western words

* The metaphor of a snake swallowing an elephant gives an image of Japan being a small but powerful country that takes in different elements from abroad and digests the nutritious parts in its own way.

** Western words are associated with *kango* that are described an element that was ‘swallowed by *nihongo*’.

(198) However, words such as ‘*bariafurî*’ [barrier free] and ‘*akusesu*’ [access]* are in the process of *teichakushitsutsuaru* [taking hold]**, as is also pointed out by the Institute [= National Institute for Japanese Language and Linguistics]. If such words are replaced simply with ‘*shôhekiyokyo*’ [for barrier free] and ‘*setsuzoku, sekkin, riyô, or sannyû*’ [for access], it could be even more difficult to understand the meaning. (36-year-old high school teacher, Yomiuri, 7 January 2003)

(198) だが、「バリアフリー」や「アクセス」などの言葉は、同研究所も指摘するところ、定着しつつある言葉だろう。これらを「障壁除去」や「接続、接近、利用、参入」などと単純に置き換えようとすると、かえって意味が伝わりにくくなることも懸念される。

Contrast: *Nihongo* (implicit)

Association: Becoming part of *nihongo* (implicit)

* *Gairaigo* discussed include *bariafurî* [barrier free] and *akusesu* [access], words with a positive connotation.

** The expression *teichaku* [to take hold] is often used as a condition or reason to (partially) accept (a certain) *gairaigo*, especially in the form of *teichakushitsutsuaru* [now gradually taking root], as it is in this extract, emphasising the fact that they are currently in the process of taking root in Japanese.

(199) There are views that the introduction of *gairaigo* is a result of internationalisation and unavoidable. *Nihongo* has been largely influenced by *gairaigo* by *toriireru*

[adopting] *kango* vocabulary. Words such as *kôhî* [< *koffie*, coffee, Dutch], *garasu* [< *glas*, glass, Dutch], and *totan* [< *tutanaga*, galvanised iron, Portuguese]* have already *teichakushiteiru* [taken root]**. (Editorial, Yomiuri, 28 April 2003)

(199) カタカナ語の導入は、国際化に伴うものであり、やむを得ない、とする見方もある。日本語は、漢語を取り入れるなどして、外来語による影響を強く受けてもきた。コーヒー、ガラス、トタンなどは既に定着している。

Contrast: *Nihongo*

Association: Internationalisation, *kango*, external influence on *nihongo* (implicit)

* *Gairaigo* discussed include *kôhî* [< *koffie*, coffee, Dutch], *garasu* [< *glas*, glass, Dutch] and *totan* [< *tutanaga*, galvanised iron, Portuguese].

** *Kango* and well-assimilated Western loanwords are both described as part of *gairaigo* that have taken root in *nihongo* and thus should be accepted.

(200) “Words like *jendâ* [gender] are *teichakushitsutsuari* [taking root] as terms understood by all** and it is difficult to find a reason to modify such *katakanago* in this regulation” (Asahi, 30 September 2003)

(200) 「ジェンダーなどは共通用語として定着しつつあり、なぜこの条例だけカタカナ語を修正するのか理解に苦しむ」

Contrast: *Nihongo* that is accepting new terms and concepts (implicit)

Association: Terms understood by all, new concepts (implicit)

* *Gairaigo* discussed include *jendâ* [gender].

** *Katakanago* is associated with new concepts expressed by *gairaigo*.

(201) Along with Saiichi Maruya, a writer, and Oriza Hirata, a playwright, they [a group of opponents to the plan to replace the word ‘mesena’ [mécénat]* with ‘bunka shien’ [support for culture] requested the withdrawal of the plan, because it is intentionally used in order to express a new idea, and its replacement would affect the movement that is gradually teichakushitsutsuaru [taking root in the society]. (Yomiuri, 14 November 2003)

(201) 作家の丸谷才一さんや劇作家の平田オリザさんらが名を連ね、「新しい理念を表現するため意図的に使われた言葉。言い換えは、ようやく 定着しつつある運動に打撃を与える」と撤回を要求。

Contrast: *Nihongo* that is accepting new ideas (implicit)

Association: A new idea, the movement (to support cultural activities)

* *Gairaigo* discussed include *mesena* [mécénat], a word with a positive connotation.

(202) On the other hand, [as a result of a survey] it has been revealed that there are some *kêsu* [cases]* in which a *gairaigo* is preferred or has teichakushite [taken hold], suggesting that a replacement plan to simply boycott *gairaigo* would not be welcomed. (Editorial, Yomiuri, 30 June 2004)

(202) 一方で、外来語の方が好まれたり、定着していたりするケースもあり、単に外来語を排斥するような言い換え提案は共感を呼ばない、という面も浮かび上がった。

Contrast: *Nihongo* that does not boycott new words (implicit)

Association: Words that are finding a position in *nihongo* or in Japanese society (implicit)

* The author uses a word in *katakana*, *kêsu* [cases].

(203) Katakanago are vigorously hanranshite [inundating]. Although I think those that have already teichakushiteiru [taken root] as gairaigo can stay as they are, we have rippana [splendid] nihongo even if we do not use gairaigo. I understand that eigo [English] is necessary for young people today, but I would like to cherish nihongo as well. (73-year-old housewife, Asahi, 29 April 2000)

(203) カタカナ語はすごい勢いではんらんしている。すでに外来語として定着している*ものはそのままでもいいと思うが、むやみに外来語を使わなくても立派な日本語がある。これからの若者は世界を相手に英語が必要なのであろうが、日本語も大切にしたいものである。

Contrast: *Rippana* [splendid] *nihongo*

Association: *Eigo* [English]

* The expression *teichakushiteiru* [taken root] is used as a condition for the partial acceptance while the main argument is negative about *gairaigo*.

(204) On the other hand, with regard to katakana words that are increasing in the internationalising world, the Japanese Language Council recommendation was given to governmental offices and agencies as well as the *masukomi* [mass media]** not to an'ini [recklessly] use gairaigo or gaikokugo that have not generally teichakushite [taken hold] but replace them with nihongo or add annotations to them. (Asahi, 30 September 2000)

(204) 一方、社会の国際化で増えているカタカナ言葉について、官公庁やマスコミに対して、一般に定着していない外来語や外国語を安易に用いず、日本語に言い換えたり、注釈をつけたりするよう求めた。

Contrast: *Nihongo*

Association: Internationalising world, *an'ini* [recklessly], *gairaigo* or *gaikokugo* that have not generally *teichakushite* [taken root], *gairaigo* or *gaikokugo* to be replaced with *nihongo*.

* The expression *teichakushiteiru* [taken root] is used in negation to criticise words that have not taken root in Japanese.

** The author uses a word in *katakana*, *masukomi* [mass media, mass communication (abbreviated)].

(205) The large number of Western words that flew in from the end of the Edo period through to the Meiji period gradually teichakushite [took hold] as they were translated into nihongo, such as ‘enzetsu’ [speech] and ‘tetsugaku’ [philosophy]*, by people like Fukuzawa Yukichi and Nishi Amane. (Yomiuri, 17 December 2002)

(205) 幕末から明治にかけて大量に流入した欧米の言葉は、福沢諭吉や西周らが「演説」「哲学」などの日本語に翻訳することで定着していった。

Contrast: *Nihongo*

Association: Western words to be translated into *nihongo*

* *Nihongo* discussed in the extract, *enzetsu* [speech] and *tetsugaku* [philosophy], are *shinkango* made in Japan in the nineteenth century. This suggests that words in *kango* format are regarded as having fully integrated into *nihongo*.

(206) In the Meiji period, our *senjin* [ancestors]* created numerous *kango* that corresponded to *ôbeigo* [Western words]. While I wish we could follow suit, such *kango teichakushita [took hold]*** only because those who created them and those who used them had education in kanji and kanseki [Chinese books]. (Editorial, Yomiuri, 26 December 2002)

(206) 明治時代、我々の先人たちは、多くの欧米語を漢語で造語した。その例に倣うことができれば、という期待もあつたが、そうした漢語は、作る側にも使う側にも、漢字や漢籍の教養があつたからこそ定着した。

Contrast: *Kango*, education in *kanji* and *kanseki* [Chinese books]

Association: *Ôbeigo* [Western words]

* The reference to ‘our *senjin* [ancestors] gives an impression that *kango* is a long-standing feature of Japanese culture.

** *Kango*, *kanji* and *kanseki* [Chinese books] are associated with *teichaku* [taking root], thus implicitly *nihongo*, while ‘Western words’ are depicted as foreign.

6.3.2 Toriire(ru) [取り入れ (る) ・採り入れ (る)]

1) Appeared in newspapers: 103 times (41 times in Asahi and 62 times in Yomiuri)

2) Dictionary definition:

- *Toriire* (noun)

Taking in; gathering in

- *Toriireru* (verb)

Accept; adopt; introduce; borrow (from-)

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of *toriireru*.

(207) *Toriireru* [To adopt] his idea

(207) 彼のアイディアを取り入れる

(208) *Toriireru* [To accept] advice

(208) 忠告を取り入れる

(209) Toriireru [To introduce] Western civilisation into (the country)

(209) 西洋の文明を取り入れる

(210) Toriireru [to adopt, introduce, borrow] advanced technology

(210) 先端技術を取り入れる

(211) The Japanese language has toriirete [borrowed] a lot of foreign words.

(211) 日本語はこれまでに多くの外来語を採り入れてきた。

4) Newspaper examples:

(212) Although I have been engaged in orchestra and contemporary music since I started conducting, I would like to *sekkyokutekini* [assertively] toriirete [adopt] various genres of music such as synthesiser sounds and ethnic music. (Yomiuri, 5 July 2005)

(212) 確かにここ最近、指揮を本格的に始めたこともあって、オーケストラや現代音楽的なものに力を入れてきたけど、シンセサイザーや民族音楽など、様々なジャンルのものも積極的に取り入れていきたい。

(213) Kanagawa Prefecture also toriireta [adopted] the system of recommendation for its elementary school examinations. (Yomiuri, 26 July 2006)

(213) 小学校の試験の推薦制は、神奈川県も取り入れた。

(214) However, the Saga Clan was not in a situation to start toriire [adopting] Western technologies right away. (Asahi, 1 January 2009)

(214) だが、佐賀藩が西洋技術をすぐに取り入れられる状況にあったわけではない。

5) Words associated with *toriireru* in the newspapers:

- Training method for sports
- Food ingredients
- Technologies
- Opinions
- Methods
- Points of view
- Requests
- Culture
- Trends

6) Main ideas implied by the expression:

The expression *toriire(ru)* often takes an object that represents diversity, such as opinions, methods, points of view, and different forms of art. It is also evident that these objects are adopted in order to improve or enrich something for the benefits of the subject of the word. For example, by adopting various genres of music, a musician can make his pieces of music more interesting (212). Similarly, by adopting a new system, the prefectural government aims to improve its organisation (213), or by adopting

Western technologies, a Japanese clan can enhance its productivity or efficiency (214). Thus in many cases, the verb *toriireru* can be also translated as ‘to learn from’. Therefore, the result of the adoption tends to be positive and there is the implication that the object of this verb is used for the sake of the subject. The implied contrast is what enriches and what is enriched. In the context of the use of *gairaigo*, it implies that *nihongo* is enriched by adopting *gairaigo*.

7) Sample extracts:

(215) *Gairaigo* are *toriirerareru* [adopted] because they are convenient to express new things and concepts* or give a fresh impression. Although *kango* is also *gairaigo***, the word *gairaigo* generally refers to Western words that entered Japanese since the end of the Muromachi period. (Editorial, Asahi, 29 September 1992)

(215) 外来語が取り入れられるのは、新しい事物や概念を表したり、新鮮な印象を持たせたりするのに便利なためです。漢語も外来語ですが、普通は16世紀半ば、室町末期以降に入ってきた欧米語を指します。

Contrast: Japan, Japanese (implicit)

Association: Convenient, express new things and concepts, a fresh impression, *kango*, Western words

* Being associated with new things and concepts, *gairaigo* is depicted as something that enriches Japanese or Japan.

** *Kango* is explicitly linked to *gairaigo* in order to emphasise the possibility for *gairaigo* to be fully integrated into *nihongo* like *kango* once did, despite the fact that the term *gairaigo* generally does not include *kango*.

(216) When we toriireru [adopt] a way of thinking that did not exist before and there is no appropriate translation*, it is time to use katakana. (Asahi, 30 September 1992)

(216) 従来にない考え方を取り入れる 場合、適切な訳語が生み出せなければ、カタカナの出番です。

Contrast: Appropriate translation

Association: A way of thinking that did not exist before, *katakana*

* While *gairaigo* is depicted as something that enriches Japan or Japanese by introducing a way of thinking that did not exist before', it is not considered an 'appropriate translation'.

(217) It is true that the katakana writing for gairaigo played a significant role for Japan to catch up and compete with the Western civilisation* since the Meiji period. We have transformed what we hear into katakana and toriirete [adopted] them into jûnanna [flexible] nihongo. (50-year-old housewife, Asahi, 2 March 1995)

(217) 確かに、明治以降、遅れた欧米文明に追いつき追い越すために、外来語の片仮名表記が果たした役割は計りしれない。耳で聞いた音を取りあえず片仮名にして柔軟な日本語に取り入れてきた。

Contrast: *Jûnanna* [flexible] *nihongo*

Association: *Katakana* writing, Western civilisation

* *Gairaigo* as words are directly associated with *katakana* as a syllabary and Western civilisation.

(218) For example, what does it mean if we *yakushita* [translate] the word ‘*aidentitî*’ [identity]* into ‘*jikodôitsusei*’? Regarding this word, we use it as a ‘*gairaigo*’ because we *toriireta* [adopted] from the West ‘individualism’ that did not originally exist in Japan**. *Katakana eigo* [English in *katakana*] sometimes express the differences between the West and Japan. I think it is worth using them and thinking about the original words because there is no convincing translation***. It is not bad for students to struggle with them. (17-year-old male high school student, Asahi, 12 November 1996)

(218) 例えば、「アイデンティティー」を「自己同一性」と訳したところで、どのような意味があるか。この語に限れば、元来日本になかった「個人主義」を西洋から取り入れた結果、「外来語」として、用いているのではないだろうか。カタカナ英語は西洋と日本の相違を表すことがある。訳語につかみどころがないからこそ原語を使い、考えるに値すると思っている。学生がそれともがいてみるのも悪くはない。

Contrast: Japan

Association: ‘Individualism’ from the West that did not originally exist in Japan, *katakana eigo* [English in *katakana*], the differences between the West and Japan

* *Gairaigo* discussed include *aidentitî* [identity].

** The concept of individualism itself is associated with *gairaigo* as a vocabulary type.

*** While the use of *gairaigo* is supported, the expression ‘there is no convincing translation’ implies that *gairaigo* is foreign and therefore ‘to be translated’ if possible.

(219) Like America, Japan has a society full of *katsuryoku* [vitality]*. Japan has *dondon* [vigorously]** *toriirete* [adopted] cultures and concepts from abroad, creating neologisms in *katakana*. As a result, there is a shared cultural understanding that *katakana* refers to new concepts. (American international business consultant, Asahi, 5 June 1999)

(219) 日本は米国と似て活力にあふれる社会。外国の文化や概念も、カタカナの新語を作ってどんどん取り入れてきた。その結果、カタカナは新しい概念を表すという文化的理解ができあがっている。

Contrast: Japan

Association: *Katsuryoku* [vitality], *dondon* [vigorously], cultures and concepts from abroad, neologisms in *katakana*, new concepts

* The expression *katsuryoku* [vitality] emphasises the strength and stability of *nihongo* that would not be threatened by *gairaigo*.

** The expression *dondon* [vigorously] emphasises the autonomy and vigour of *nihongo*.

(220) There are more than a few people who feel threatened about a large number of *gairaigo* (many of which are *eigo* [English]) entering *nihongo* and making the language hybrid. However, the truth is that the Japanese are *mizukara susunde* [voluntarily]* *toriire* [adopting] them rather than being invaded by *gaikokugo* [foreign language], and *nihongokashi* [Japanising]** their form to suit the phonetic and syntactical structure of *nihongo*. (University professor, Asahi, 27 July 1999)

(220) 日本語に多くの外来語（そのほとんどは英語）が入り、雑種化することに危機感を抱く人は少なくない。しかし、外国語の侵略と言うよりも日本人が

自ら進んで取り入れ、日本語の音韻体系や文構造に合うように形状を変え日本語化しているというのが実情だろう。

Contrast: *Nihongo*, the Japanese

Association: *Eigo* [English], *mizukara susunde* [voluntarily], *gaikokugo* [foreign language], *nihongokashi* [Japanising]

* The expressions *mizukara susunde* [voluntarily] and *nihongokashi* [to Japanese] explicitly emphasise the autonomy of *nihongo* over *gairaigo*.

** The expression *nihongokashi* [Japanising] emphasises the strength of the Japanese language to internalise external elements.

(221) It is not possible to think in *nihongo* and literally translate it into French. There are some discrepancies between the French language, refined through a centralised process of determined meanings, and *nihongo*, equipped with the wild *katsuryoku* [vitality] to *dondon* [vigorously] *toriireru* [adopt] *qairai go*. (Writer, Asahi, 1 December 2000)

(221) 日本語で考えて直訳してもフランス語にならない。中央集権的に明せきに意味を確定され、洗練されてきたフランス語と、外来語もどんどん取り入れる野育ちのような活力を備えた日本語。その間には、きしみの起きる場所がある。

Contrast: *Nihongo*

Association: Wild *katsuryoku* [vitality], *dondon* [vigorously]

(222) Having the word ‘*fuda*’ [card], Japan has *toriireta* [adopted] Portuguese ‘*karuta*’ [< *carta*], German ‘*karute*’ [< *Karte*], and English ‘*kâdo*’ [< card]. *Wago* and *gairaigo* are both in use. This is the evidence that Japan has *ukeirete* [accepted] new culture and things from abroad. We should not define Japan in an exclusive way as ‘Japan that is neither Eastern nor Western’ but as ‘Japan that is both Eastern and Western’*.

(University professor, Yomiuri, 28 January 2002)

(222) 日本には「札（フダ）」という言葉がありながら、ポルトガル語の「カルタ」、ドイツ語の「カルテ」、英語の「カード」という言葉を取り入れた。和語と外来語が並列している。これは外の新しい文化・文物をすべて受け入れてきた証左だ。「東洋でも西洋でもない日本」という排他的な形ではなく、「東洋でも西洋でもあり、かつ日本である」と規定すべきだ。

Contrast: Japan, *wago*, Eastern

Association: New culture and things from abroad, Western

* By defining the identity of Japan as a ‘hybrid between the East and the West’, *wago* is implicitly associated with the East and *gairaigo* with the West.

(223) Would it [the recent heavy use of emoticons] be an improvement or a decline of expressions for *nihongo* whose expressions have been *yutakani* [enriched] by *toriirete* [adopting] many *gairaigo*? (Asahi, 24 April 2002)

(223) 多くの外来語を取り入れて表現力を豊かにしてきた日本語ですが、これ[「顔文字」]は表現力の進化なのか、退化なのか……。

Contrast: *Nihongo*, enriched

Association: Enriching elements (implicit)

(224) The Japanese* have the history** in which they have toriirete [adopted] foreign culture and ideas through katakana. Along with internationalisation and informatisation, there should be some words that are easier to have teichaku [take hold] as they are, without forcing replacement. (Yomiuri, 17 December 2002)

(224) 日本人には、カタカナ語を通して異国の文化や思想を取り入れてきた歴史がある。国際化、情報化の進展の中で、無理に言い換えをせず、そのまま定着させた方が理解しやすい言葉もあるだろう。

Contrast: The Japanese

Association: History, foreign culture and ideas, internationalisation and informatisation

* *Nihongo* and the Japanese are used almost synonymously.

** The historical dimension of the use of *gairaigo* is emphasised.

(225) There are many words that came from abroad and completely tokekonda [melted] into nihongo*. Although ikura [*ukpa*, salmon roe, Russian]* cannot be written in kanji, kanji have been allocated to words that were toriirerareta [adopted] in old times and they cannot be distinguished from nihongo**. (...) Kanji is a writing system that was originally brought from China a long time ago. The barebones of contemporary nihongo were established by allocating kanji to words that were originally in use in Japan (wago) and learning words that came with kanji from China (kango). Nihongo has thus been yutakani [enriched] by umaku [skillfully] torikonde [adopting] foreign cultures and words. (Editorial, Yomiuri, 17 December 2010)

(225) 外国から入ってきて、すっかり日本語の中にとけこんだ言葉はたくさんあります。イクラは漢字では書けませんが、古くに取り入れられた言葉は、漢字があてられ、日本語と区別が付きません。(…) そもそも、漢字ははるか昔、中国からもたらされた文字です。もともと日本で使われていた言葉（和語）に漢字をあてはめたり、漢字といっしょにやってきた言葉（漢語）を学んだりして、現代の日本語のおおもとが作られました。外国の文化や言葉をうまく取りこんで、日本語は豊かになっていったのです。

Contrast: *Nihongo*, words that were originally in use in Japan (*wago*), *yutakani* [enriched], *umaku* [skillful]

Association: Words that came from abroad, *kanji* that was originally brought from China a long time ago, foreign cultures and words

* While the expressions ‘completely *tokekonda* [melted] into *nihongo*’ and ‘they cannot be distinguished from *nihongo*’ emphasise the familiarity of *gairaigo*, they also imply

that *gairaigo* are nonetheless not *nihongo* by referring to “words that were originally in use in Japan”.

** *Gairaigo* discussed include *ikura* [<икра, salmon roe, Russian].

6.3.3 Ukeire(ru) [受け入れ (る) ・受け容れ (る)]

1) Appeared in newspapers: 30 times (13 times in Asahi and 17 times in Yomiuri)

2) Dictionary definition:

- *Ukeire* (noun)

Receiving; reception; acceptance; admission; admittance

- *Ukeireru* (verb)

Accept; receive; enroll; enter; register; accession (a book); agree [assent, consent] to...;
grant; listen to...; comply with...; entertain (a proposal); buy [swallow] (a new theory);
admit; accept; approve; host (a convention)

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the subject of *ukeireru*.

(226) *Ukeireru* [to take on, take in, admit, enrol] a large number of students

(226) (学校が) 多数の生徒を受け入れる

(227) He [His mind] is *ukeireru* [open to, hospitable to, receptive to] new ideas.

(227) 彼は積極的に新しい考え方を受け入れる。

(228) Tofu is ukeirerare [popular] in America as a low-fat health food.

(228) アメリカでは豆腐は低脂肪の健康食品として受け入れられている。

(229) This theory has not yet been ukeirerarete [accepted, deemed acceptable, gained acceptance] among experts.

(229) この説はまだ専門家の間で受け容れられていない。

(230) Many loanwords have ukeirerarete [been adopted, entered the language, found their way to acceptability] in recent decades.

(230) 最近の数十年間たくさんの外来語が受け入れられてきた。

4) Newspaper examples:

(231) Illinois University is a state university located about two hundred kilometres to the south of Chicago, and it has ukeirete [accepted] Japanese students since the beginning of this century. (Asahi, 2 June 1996)

(231) イリノイ大学は、シカゴの南約二百キロにあるイリノイ州立の総合大学で、今世紀初めから日本人の留学生を受け入れた。

(232) There has to be a provision that ukeirerareru [can accept] such diversity to some extent through a certain mechanism [of the society]. (Yomiuri, 7 January 2006)

(232) そういうある程度の多様性を受け入れられるメカニズムを明文化していく必要がある。

(233) The growth [of the business] started when the prices were set at the level that were ukeireraru [accepted] by the customers in Osaka who are severe about prices.
(Asahi, 26 November 2008)

(233) 成長の原点は値段に厳しい目を持った大阪の顧客に受け入れられる価格の設定だった。

5) Words associated with *ukeireru* in the newspapers:

- Proposals or suggestions
- Students
- Employees
- Patients
- Culture
- Diversity or differences

6) Main ideas implied by the expression:

The expression *ukeire(ru)* implies that the object of this word is taken positively through the judgement of the subject of the word. In the dictionary examples above, a school decides to take in students from Japan because such educational exchanges are considered beneficial for the school (231), while diversity is accepted in order to improve the mechanism of the society (232). Similarly, prices are accepted by

consumers if they are reasonably set (233). On the contrary, a theory may not have been accepted because experts consider the theory to be wrong or meaningless (229). Thus, as one of the dictionary examples shows, *gairaigo* are accepted because the society or speakers of the language decided that they can bring some benefits. The word *ukeireru* thus suggests that the subject of the word has the autonomy to take decisions regarding whether or not to take in the object from the outside. The dichotomous relationship depicted by the expression is between what is accepted and what accepts it, which are, in the case of the *gairaigo* debate, *gairaigo* and *nihongo* (or its speakers).

7) Sample extracts:

(234) It is the same thing even if one translates *bariafurî* [barrier-free] into *mushôheki** if the concept is not understood. Although there are indeed words that are difficult for elderly people to understand, there are also many cases in which it is easier to ukeireru [accept] *katakanago* as they are if the concept is clear. (Asahi, 8 October 1997)

(234) バリアフリーを無障壁と訳してもその概念を理解していなければ同じ。
お年寄りには理解しにくい言葉もあるが、その概念がわかれば、カタカナ語を
そのまま受け入れる方がわかりやすい場合も多い。

Contrast: *Nihongo* (implied through the expression ‘if one translates’), *kango* (through the *kango* ‘translation’ *mushôheki* [no barrier])

Association: Clear concepts

* *Gairaigo* discussed include *bariafurî* [barrier-free], a word with a positive connotation.

(235) I obediently ukeire [accept] katakanago as it is the tide of the time and look them up in the katakanago dictionary I bought half a year ago. I assume, in reality, that nihongo and katakanago will co-exist* in everyday life whatever the form may be. (49-year-old housewife, Asahi, 3 November 1998)

(235) 時代の流れなのだから仕方がないと素直に受け入れ、半年前に買ったカタカナ語辞典を引いている。現実の生活の中では、どんな形にせよ日本語とカタカナ語が共存していくのだろう。

Contrast: *Nihongo*

Association: The tide of the time

* The reference to the ‘coexistence of *nihongo* and *gairaigo*’ implies that they are separate entities rather than the latter constituting part of the former.

(236) There are a significant number of cases in which the usage and meaning of a word change when Japanese culture is ukeirerareru [accepted] by different cultures with different ideas such as the case of *kimono* used as a cardigan or *tofu* as canned produce for making *sarada* [salad]*. He [Kato] deems that “the same thing happens when Japan ukeireru [accept] gairai no mono [foreign elements] and it demonstrates the bunka no chikara [cultural power]** of the recipient”. (Editorial explaining a view of Hidetoshi Kato, a sociologist, Asahi, 13 December 1999)

(236) 着物がゆったり羽織る室内着になったり、豆腐が缶詰になってサラダに利用されたりと、日本の文物が異文化に受け入れられる際に利用法も、ある場合はそれに伴って言葉の意味も、「換骨奪胎」された例は非常に多い。「日本

が外来のものを受け入れる際も同様のことがあり、それは受け入れ側の文化の力を示す」と評価している。

Contrast: Japan, the recipient, *bunka no chikara* [cultural power]

Association: *Gairai no mono* [foreign elements]

* The author uses a word in *katakana*, *sarada* [salad].

** The reference to the ‘*bunka no chikara* [cultural power] of the recipient’ emphasises the autonomy of Japan as a recipient in adopting foreign culture.

(237) *Nihongo* has a characteristic that it easily ukeire [accepts] gairaigo and some see the amount of gairaigo as representing the katsuryoku [vitality] of its citizens. Trendy katakanago may be the symbol of this. (Editorial, Yomiuri, 8 January 2003)

(237) 日本語には外来語を受け入れやすい素地があり、外来語の量は、その国民の活力に比例するという見方もある。流行を彩るカタカナ語はその象徴かもしれない。

Contrast: *Nihongo*

Association: Symbol of the *katsuryoku* [vitality] of its citizens

* By associating *gairaigo* with the vitality of the citizens, the language and the people are closely linked.

(238) *Nihongo* is *somosomo* [to begin with]* a language that was established by *jûnanni* [flexibly] ukeireru [accepting] gaikokuno kotoba [foreign words]. In particular, it has an excellent characteristic of explicitly expressing words from different language communities by using the phonetic katakana made in Japan to write *gairaigo*. (...) If

we *basshingu* [bash, criticise]** *gairaigo* too much and replace them all, there is a risk of an *hanran* [inundation] by replacement words. (...) *Nihongo* cannot establish itself only within *Japan*. We must not forget that we are in an *international society*. We should think more about the *benefits* of *katakanago* instead of how to replace them. (University professor, Asahi, 21/08/2003)

(238) そもそも日本語は、外国の言葉を柔軟に受け入れることで成立した言語である。とりわけ、日本生まれの表音文字のカタカナで外来語を表記することによって、異なる言語圏の接点を明示的に表現できる優れた特質を持っている。(...) 外来語バッシングが行き過ぎて、どれもこれも言い換えとなると、言い換え語の氾濫（はんらん）という弊害が生じる可能性がある。(...) 日本語は日本の中だけで閉じては成立し得ない。国際社会の中に置かれていることも忘れてはなるまい。言い換えよりむしろカタカナ語の利点こそ肝に銘じるべきではないか。

Contrast: *Nihongo*, *jûnanni* [flexibly], Japan

Association: *Gaikokuno kotoba* [foreign words], different language communities, the phonetic *katakana* made in Japan, international society, benefits

* The expression *somosomo* [to begin with] emphasises that the use of *gairaigo* is a long-standing tradition of *nihongo*.

** The author uses a word in *katakana*, *basshingu* [bash, criticise].

6.3.4 Kyûshû(suru) [吸収 (する)]

1) Appeared in newspapers: 21 times (14 times in Asahi and 7 times in Yomiuri)

2) Dictionary definition:

- *Kyûshû* (noun)
absorption; assimilation
- *Kyûshûsuru* (verb)
absorb; assimilate

3) Dictionary examples:

NB: The parts underlined with a dotted line refer to the object of *kyûshûsuru*.

(239) *kyûshûsuru* [absorb] foreign business

(239) 外国企業を吸収する

(240) *kyûshûsuru* [absorb] knowledge

(240) 知識を吸収する

(241) *kyûshû* [absorption] of nourishment

(241) 栄養の吸収

(242) Japan was busily engaged in *kyûshû* [assimilating] Western civilisation.

(242) わが国は西欧の文化の吸収に忙しかった。

4) Newspaper examples:

(243) We can learn a lot from the development of the American civilisation that has enriched ideas by kyûshûshite [absorbing] thoughts from various ethnic groups such as the Indians and Jewish people. (Asahi, 18 April 1998)

(243) インドやユダヤ系など多様な民族の思考を吸収して、さらに豊かな発想をするアメリカ文明の変容には学ぶものが多いと思う。

(244) Products to kyûshûsuru [absorb] bad odour have been popular. (Yomiuri, 31 May 2005)

(244) 悪臭を吸収する商品も人気を集めています。

(245) However, if we bite well, it will have many positive effects such as to assist the kyûshû [absorption] of nutrition and to strengthen the muscle of the chin. (Yomiuri, 21 November 2008)

(245) しかし、よくかめば、栄養の吸収を助けたり、あごの筋肉を強くしたりと良いことがたくさんある。

5) Words associated with *kyûshûsuru* in the newspapers:

- Nutrition
- Wisdom
- Knowledge
- Different culture(s)
- Company, business or country (in cases of acquisition or unification)

- Increase of costs, decrease of sales and other financial losses
- Shock or noise
- Ultraviolet or CO2

6) Main ideas implied by the expression:

As is shown above, an object of *kyûshû(suru)* can be either something positive such as wisdom or knowledge (240), ideas (243), nutrition (241) (245), or something negative such as bad smell (244), financial losses, shock or noise, as well as something neutral such as a company or country. However there is a common implication in this word that:

1. The impact of the negative objects is mitigated or cancelled out;
2. The effects of the positive objects are taken as an advantage for the subject of *kyûshû(suru)*;
3. The subject of the *kyûshû* takes control of the neutral objects (such as in a company acquisition or unification of a country).

As a result, the implication of the statements with the word *kyûshû(suru)* tends to be positive and a dichotomous relationship is drawn between what is absorbed and what absorbs it. In the case of the discussion over *gairaigo*, the subject of *kyûshû(suru)* is often *nihongo*, and the object is *gairaigo* or what they bring with them. Therefore, based on the analysis above, the implication of the expression *kyûshû(suru)* is that flexible, versatile and energetic *nihongo* takes in the positive effects of *gairaigo* by turning them into *nihongo*. Thus the potential negative impacts of *gairaigo* are cancelled out and *nihongo* maintains control over *gairaigo*.

7) Sample extracts:

(246) The Japanese have made good use of *gairaigo** through the distinction between *hiragana* and *katakana*** in order to understand the cultures and civilisations of the world. Nowadays, we often *kyûshûsuru* [absorb] new knowledge from *katakanago* that we see in a newspaper etc. (63-year-old male company employee, Yomiuri, 25 July 1991)

(246) 日本人は、平仮名とカタカナを使い分けて外来語を表現し、世界の文化と文明を理解するのに役立てて来た。今は新聞等のカタカナ語から新知識を吸収すること多い。

Contrast: The Japanese, *hiragana*

Association: *Katakana*, the cultures and civilisations of the world, new knowledge

* The expression ‘the Japanese have made good use of *gairaigo*’ shows that the Japanese possess autonomy over the use of *gairaigo*.

** The expression ‘the distinction between *hiragana* and *katakana*’ implies the distinction between the Japanese civilisation and ‘civilisations of the world’ mentioned later.

(247) From a different perspective, it can also be said that Japan has *sekkyokutekini* [assertively] *kyûshûshi* [absorbed] *gaikokugo* [foreign language] without any restriction on imports. Things like automobiles and electrical appliances were not originally Japanese inventions, but they have now become main exports from Japan. Katakana was made based on *kanji* in the Heian period and became a convenient means to write Western words as phonograms. While it is essential to make efforts to give appropriate

translations*, it feels as if the *katsuryoku* [vitality] that pushed Japan to become an economic giant** and the *katsuryoku* [vitality] of *katakana* that *tsugitsugito* [successively] *torikomu* [adopts] *gaikokugo* [foreign language] are connected in some way***. (Editorial, Asahi, 29 September 1992)

(247) 見方を変えれば、輸入制限もなく、外国語を積極的に吸収しているとも言えます。自動車も、多くの電気製品も、日本で発明された物ではありませんが、今や輸出の花形です。平安初期に漢字から作られたカタカナは、表音文字として欧米語の表記に威力を発揮しました。適切な訳語を生み出す努力は欠かせませんが、日本を経済大国に押し上げた活力と、外国語を次々に取り込むカタカナの活力は、底流でつながっているような気がします。

Contrast: Japan, *sekkyokutekini* [assertively], *katsuryoku* [vitality], Japan, an economic giant, *tsugitsugito* [successively] *torikomu* [adopts] *gaikokugo* [foreign language]

Association: *Gaikokugo* [foreign language], things that were not originally Japanese inventions, *katakana*, *kanji*, Western words

* The use of the expression ‘appropriate translations’, however, suggests that *katakanago* are not *nihongo* as is also evident by the fact that the author uses the word *gaikokugo* [foreign language].

** The expression ‘an economic giant’ implicitly emphasises the strength of *nihongo* through the comparison between the economy and language.

*** This editorial makes an explicit parallel between Japan and *nihongo* as well as between imported products and *gaikokugo*.

(248) A long time ago, *kanji* were *nihongokashi* [Japanised]* and Japan *kyûshû* [absorbed] European words. Furthermore, *gaikokugo* [foreign language] were translated into *kanji* at the beginning of the Meiji period, and today *katakanago* are frequently used. However, such a phenomenon can be positively evaluated as a symbol of the excellence of *nihongo* in that they broaden and enrich the expressions of *nihongo*. The *enerugi* [energy]** generated by the society and youth for convenience should not be denied because they broaden *nihongo*. (50-year-old company employee, Asahi, 23 November 1992)

(248) はるか昔、漢字が日本語化し、ヨーロッパの言葉を吸収、さらに明治初期には外国語の翻訳漢字が生まれ、今、カタカナ語が乱発されています。しかし、これらは日本語の表現に幅を持たせ、豊かさを具現化している点で、評価できるとともに、日本語のすばらしさを感じます。大衆や若者が自らに都合の良い言葉を生み出すエネルギーは、日本語に幅を持たせるという点で、否定できないのではないのでしょうか。

Contrast: Japan, *nihongo*, *kanji*, broadened and enriched

Association: *Kanji*, *nihongokashi* [Japanised], European words, *gaikokugo* [foreign language], symbol of the excellence of *nihongo*, broadening and enriching elements, *enerugi* [energy], convenience

* The expression *nihongokasuru* [to Japanise] conveys the impression that *nihongo* has the power to assimilate foreign words.

** The author uses a word in *katakana*, *enerugi* [energy].

(249) It is true that there has recently been an increasing number of *gaikokugo* [foreign language], especially *eigo* [English], in our daily lives. There are some words that are difficult for the general public to understand. However, as is the case in any period of time, new words also *yutakanishite* [enrich] our expressions. We distinguish the word ‘*kaimono*’ and ‘*shoppingu*’ [shopping]* with slightly different connotations. Such distinction based on our daily life is very interesting. However, while *dondon* [vigorously] *kyûshûshi* [absorbs] new words, the barebones of *nihongo* have not changed at all**. (Linguist, Yomiuri, 1 January 1993)

(249) 確かに、最近は外国語、特に英語が私たちの身の回りに増えて来ました。中には一般の人にはわかりにくいことばもあります。でも、いつの世でもそうですが、新しいことばは表現を豊かにもしてくれます。我々は「買い物」と「ショッピング」を微妙に分けて使うでしょう。生活に密着したこうした使い分けは、大変面白いと思います。しかし、新しいことばをどんどん吸収しながら、実は、日本語の根幹は少しも変わっていません。

Contrast: Enriched, *dondon* [vigorously], the barebones of *nihongo*

Association: *Gaikokugo* [foreign language], *eigo* [English], new words, enriching elements

* *Gairaigo* discussed include *shoppingu* [shopping].

** By arguing that *nihongo* has not changed, the author creates an image of strong and stable *nihongo*.

(250) “Japanese culture has a *tasaide* [diverse] and *futokoro ga fukaku* [broad-minded] characteristic and in the end it *kyûshûshite* [absorbs] everything including *yokogaki*

[horizontal writing] and *gairaigo* as part of its *dentô* [tradition]*. (Writer, Yomiuri, 2 February 1994)

(250) 多彩で懐が深く、横書きも外来語も結局全部、伝統として吸収してしまうのが日本の文化。

Contrast: Japanese culture, *tasaide* [diverse], *futokoro ga fukaku* [broad-minded], *dentô* [tradition]

Association: *Yokogaki* [horizontal writing]

* It is emphasised that the use of *gairaigo* is part of Japanese *dentô* [tradition].

(251) Japan* during the Meiji period modernised itself by *kyûshûsuru* [absorbing] *eigo* [English] *don'yokuni* [greedily]**. (Yomiuri, 13 November 2002)

(251) 明治日本は、どん欲に英語を吸収することで、近代化の道を突き進んでいった。

Contrast: Japan, *don'yokuni* [greedily]

Association: *Eigo* [English]

* Japan [*Nihon*] and Japanese [*nihongo*] are used synonymously.

** The expression *don'yokuni* [greedily] emphasises that Japan absorbed English autonomously.

(252) [Headline] I have difficulties in understanding the boycotting of *gairaigo* *Nihongo* has *korai* [since old times]* *kyûshûshi* [absorbed] new knowledge and concepts from abroad through *kango* in old times and through *katakanago* in recent times. It is a language that has enhanced its expressive power by adding what is

necessary to its *bokyaburari* [vocabulary in *katakana*] or rather, to its *goi* [vocabulary in *kango*]**. Those who have true knowledge of *gaikokugo* also cherish *nihongo* and do not repeat unnecessary *gairaigo* anyway. Why don't we stop boycotting *gairaigo* that would hinder the development of *nihongo*? (45-year-old university professor, Asahi, 21 May 2003)

(252) 外来語の排斥、理解に苦しむ

日本語は古来、外国からの新しい知識や概念を古くは漢語、最近はカタカナ語で吸収し、必要なものはボキャブラリー、いや、語彙（ごい）に加えて表現力を高めてきた言語です。本当に外国語の教養がある人は、日本語を大切にしてい、不必要な外来語を連発したりはしません。余計な心配をして、日本語の進化を止めるような外来語排斥は、やめにしませんか。

Contrast: *Nihongo*, a language that has enhanced its expressive power

Association: New knowledge and concepts from abroad, *kango*, empowering elements, elements that contribute to the development of *nihongo*

* The expression *korai* [since old times] suggests that the use of *gairaigo* is part of the Japanese tradition.

** The author uses a word in *katakana*, *bokyaburari* [vocabulary], which he later rephrases in its *kango* equivalent for a satirical reason.

(253) Since before the Meiji Restoration, Japan has takumini [skilfully] kyûshûshite [absorbed] Western words into nihongo. Teichaku [stabilisation] of qairaiigo has not only transformed nihongo, but also exerted a significant influence on the language of China, the motherland of kanji. (Chinese instructor, Asahi, 17 July 2004)

(253) 日本は明治維新の前から多くの欧米の言葉を巧みに日本語に吸収してきた。外来語の定着は従来の日本語を変貌（へんぼう）させただけでなく、漢字の母国である中国語にも大きな影響を与えた。

Contrast: Japan, *takumini* [skilfully], *nihongo*

Association: Western words

(254) After the opening of the country in the Meiji period, Japan has kyûshûshite [absorbed] gaikokugo [foreign language] ukemide [receptively] in order to catch up and compete with Western technology and culture. (Editor's response to a reader's letter, Asahi, 08/10/2007)

(254) 明治の開国後、日本は、欧米の技術や文化に追いつけ追い越せと受け身で外国語を吸収してきた。

Contrast: Japan, *ukemide* [receptively]

Association: *Gaikokugo* [foreign language], Western technology and culture

6.3.5 Other expressions

The following are newspaper extracts that present positive views of *gairaigo* with other expressions that substantiate my argument.

(255) *Âkêdo* [arcade], *hankachi* [handkerchief], *supûn* [spoon]*... There are many *gairaigo* that have *tokekomi* [melted] in our lives and been *nihongokashita* [Japanised]**. *Sutoresu* [stress]* is one of them. Although its Japanese translation is ‘*fuka*’ [load]**, *sutoresu* is used as it is as a medical term. (Editorial, Yomiuri, 14 October 1991)

(255) アーケード、ハンカチ、スプーン……。生活に溶け込み、日本語化した
外来語は多い。ストレスもそうだ。邦訳は「負荷」だが、医学用語としてその
まま使われる。

Contrast: Japanese translation

Association: *Tokekomi* [melted], *nihongokashita* [Japanised]

* *Gairaigo* discussed include *âkêdo* [arcade], *hankachi* [handkerchief], *supûn* [spoon] as well as *sutoresu* [stress].

** While the expressions ‘*tokekomi* [to melt into]’ and ‘*nihongokashita* [Japanised]’ emphasise the fact that these *gairaigo* have been integrated into *nihongo*, *gairaigo* is still distinguished from *nihongo* through the expression ‘Japanese translation’. And the example of the ‘Japanese’ translation is *fuka* [load], *kango*.

(256) For example, we can look at the word *aidentitî* [identity]*. According to my English-Japanese dictionary, it refers to “being the same person (thing), being oneself, identification”. However, this is somewhat awkward and imprecise. It is natural to feel that way, because the word ‘*aidentitî*’ [identity] is a concept that was established in

another cultural background and there is no equivalent vocabulary in *nihongo***. (...) *Ômukashikara* [From ancient times]***, Japan has established its unique culture by importing wisdom and culture from various other countries and re-interpreting them in a convenient way. Language is not an exception. (...) From the beginning, there is no such thing as pure Japanese culture or pure Japanese style, and there is no such thing as *nihongo* without *katakanago***. (20-year-old female university student, Asahi, 21 June 1997)

(256) 例えばアイデンティティーということば。手元の英和辞典には「同じ人（もの）であること、本人であること、身元、正体」とあります。しかし何だかこれではおさまりが悪いし、的を射ていない。それもそのはず、アイデンティティーは、違う文化的背景から成立した概念であって、日本語にそのような語彙（ごい）は無いのですから。(...) 日本は大昔から、諸外国の知恵や文化を輸入し、それらを自分たちに都合良く解釈し直すことで、独自の文化をつくり上げてきたのです。言葉だけが特別なわけありません。(...) 純粋な日本文化、純和風などというものは元々ありえず、カタカナ語ぬきの日本語もありえない、と思うのです。

Contrast: *Nihongo*, Japan, unique culture

Association: A concept that was established in another cultural background, wisdom and culture from various other countries

* *Gairaigo* discussed include *aidentiî* [identity].

** While saying ‘there is no such thing as *nihongo* without *katakanago*’, the author argues that ‘there is no equivalent vocabulary in *nihongo* [for the *gairaigo* word *aidentiî*], implying that *gairaigo* is not vocabulary in *nihongo*.

*** The expression *ômuakashikara* [from ancient times] conveys the impression that the import of *gairaigo* is part of Japanese tradition.

(257) It is not only recently that *katakanago* started to *afureta* [overflow]. Many dictionaries of *gairaigo* were published even in the pre-war period. It is also a proof of the *katsuryoku* [vitality] of the country that new words enter from abroad. (Editorial, Yomiuri, 27 January 2004)

(257) カタカナ語があふれたのは今に始まったことではない。戦前にも外来語辞典がいくつも出版された。外国から新しい言葉が入るのは、その国の活力が健全な証拠でもある。

Contrast: The country [=Japan], *katsuryoku* [vitality]

Association: New words from abroad

(258) “While changing its contents one after another, *tanka* poetry has kept its form. Part of the changes made to the contents can be seen in teenagers’ poems that *takumini* [skilfully] *torikonda* [adopt] dialects and *gairaigo*”. It will be interesting to watch how this long-living traditional literature will develop in the future. (Yomiuri, 14 February 2006)

(258) 「短歌は色々と内容を変えながらも、その形は守られてきました。方言や外来語を巧みに取り込んだ10代の作品はその変化の一つかもしれませんね」長命を誇る伝統文芸は今後、どう形を変えるのか。注目したい。

Contrast: *Takumini* [skilfully], long-living traditional literature

Association: Changes, dialects, non-standard (implicit)

* By associating *gairaigo* and dialects, it conveys the impression that the use of *gairaigo* is not standard Japanese in the same way that the use of dialects is considered not to be.

6.4 Summary

This chapter has provided an in-depth analysis of the twelve most recurrent verb-based, generally metaphorical, expressions as well as sample extracts collected from the newspaper archives to substantiate the findings discussed in Chapter 5. The recurrent expressions have offered two contrasting accounts of the relation between *nihongo* and *gairaigo* while associating specific qualities to each. Through the close investigation of the sample extracts, it has also become evident that *gairaigo* has a unique sociolinguistic position as ‘foreign’ words that represents otherness, serving to establish the vision of *nihongo* as a symbol of the ‘self’ of Japanese national identity.

In Japan, the use of loanwords has been a subject of frequently controversial debate in the public sphere. There have indeed been an increasing number of loanwords and some of the newer and less assimilated loanwords are not always understood by the general public, which is perceived to cause problems of communication or social exclusion. However, the majority of the Western-originated loanwords in Japanese are assimilated into the language and are understood and used by most of its speakers. As there are also other types of difficult words that may hamper communication among people of different ages, genders or professions, it cannot be said that the use of ‘all’ loanwords is

particularly problematic in terms of communication and information sharing in contemporary Japanese society. Yet, as has been seen in this chapter, the use of *gairaigo* is persistently debated as a particularly controversial issue. Thus, the symbolic otherness represented by *gairaigo* is a key notion to understand why the *gairaigo* controversy persists. Chapter 7 will examine this symbolic otherness in the framework of linguistic purism, highlighting its universal character through the case study of the contemporary *franglais* controversy in France.

Chapter 7: Language Purism and Comparative Case of *Franglais*

7.1 Introduction

Chapter 6 has provided a detailed textual analysis of newspaper entries on the subject of *gairaigo*. It has been argued that opponents and proponents associate the concepts of *nihongo* and *gairaigo* with different adjectives, synonyms and antonyms, which made their positions strikingly different. However, it has also been revealed that in both positive and negative narratives on *gairaigo* there is a common dichotomous relationship between *nihongo* as ‘our’ language, which corresponds to the image of ‘self’, and *gairaigo* as ‘their’ language, which corresponds to the image of otherness.

While the main focus in this thesis is the case study of the *gairaigo* debate, it is important to locate the issue within the wider context of language and identity as it features in the field of sociolinguistics. Therefore, following up on the findings of the newspaper analysis, this chapter will analyse the *gairaigo* debate by reference to the dichotomous relationship between *gairaigo* and *nihongo* as well as to the universal framework of linguistic purism. The universality of the issue will be demonstrated further through a parallel case study of the *franglais* [Anglicisms in the French language] controversy in contemporary France. This chapter will argue that both the *gairaigo* controversy and the *franglais* controversy constitute examples of linguistic purism, in which language is perceived within a dualistic structure of ‘ours’ and ‘theirs’. It is particularly important to point out that with the recent trend of internationalisation and globalisation, the identification of ‘our language’ is closely intertwined with the notion of nationality, as can be ascertained through the vocabulary used for describing loanwords and the national language both in Japanese and French newspapers.

While linguistic purism “is itself a problem in need of a rational solution” (Thomas 1991:216), such normative judgements regarding what is ‘desirable’ and ‘undesirable’ in language account not only for negative views on loanwords⁸² but also for favourable views of loanwords, albeit to a lesser extent. The first part of this chapter will therefore compare the dichotomy between *nihongo* and *gairaigo* observed in the newspaper discussion on *gairaigo* with the dualism between the ‘desirable’ and ‘undesirable’ elements of language characteristic of linguistic purism. In order to argue that the notion of linguistic purity is fundamentally linked to the notion of national purity, images and counter images of ‘purity’ in linguistic purism will be examined, followed by a list of images associated with ‘Japan’ and ‘the West’ in the *nihonjinron* literature (7.2). Subsequently, this chapter will present eight pairs of contrasting images in newspaper extracts associated with the *nihongo-gairaigo* dichotomy by revisiting some of the sample extracts analysed in Chapter 6 (7.3). It will be argued that images associated with the general ‘Japaneseness’ and general ‘purity’ have many features in common with the images associated with the Japanese language in the newspaper discourse on *gairaigo*, suggesting that the discourse on the Japanese language is a reflection of the wider discourse on the Japanese nation and that the language is thereby ‘nationalised’. Puristic debates in language are universal, albeit present to differing degrees in individual cultures, and the controversy in Japan is certainly not its only manifestation. In order to further substantiate the universal character of such debates, the debates over the use of *franglais* [Anglicisms] in France will be reviewed as a parallel case (7.4). Through the analysis of selected newspaper entries in the French press, it will be argued

⁸² The target of linguistic purism varies from only foreignisms to other non-standard uses of language, depending on the scholarly interpretation. While “many scholars have widened the scope of purism to include not only an opposition to foreign elements but also to dialectalisms and jargon” (Thomas 1991:11), Jernudd (1989:4) points out that in linguistic purism, “the attitude of speakers toward native and non-native elements” is an important ingredient and the attitude “is determined by socio-cultural, political and historical factors which are external to language”. Thomas (1991:55) also admits that foreignisms are an easy target of purism.

that the notion of *français* [French] understood as ‘our language’ is contrasted to the notion of *franglais* conceived of as ‘their language’. This suggests that the French language is treated as an essential part of the national identity while loanwords are seen as an external entity to the national language, as has been observed for the case of *gairaigo*. The structural and comparative analysis in this chapter will thus help situate the *gairaigo* controversy as a universal issue within a wider framework.

7.2 *Gairaigo* and *nihongo*

The textual analysis of the newspaper discussion has attested that Japanese vocabulary is conceptually bisected into *nihongo* and *gairaigo* in terms of public perception. Different qualities and images are associated with each of the two categories and distinct narratives are put forward in accordance with the degree of hostility to or acceptance of the use of *gairaigo*. The proponents of *gairaigo* tend to see *nihongo* as a ‘rich’ and ‘flexible’ language full of ‘vitality’ that ‘absorbs’ foreign elements. Thus for the proponents, *gairaigo* is part of *nihongo* and the use of such vocabulary ‘enriches’ *nihongo*. On the other hand, the opponents of *gairaigo* tend to see *nihongo* as a ‘traditional’ and ‘beautiful’ language that is being threatened because of the ‘inundation’ by *gairaigo*. Thus for the opponents, *gairaigo* are foreign words that are putting *nihongo* into a state of ‘disarray’. Both proponents and opponents share conceptual demarcations between *nihongo* as ‘our’ national language and *gairaigo*, as ‘their’ foreign language, thereby reaffirming the very notion of a common national language.

As was touched upon in Chapter 2, negative attitudes towards foreign loanwords are sometimes explained through the framework of linguistic purism. Thomas (1991:19) explains linguistic purism as characterised by a dualistic view “which labels certain elements as ‘pure’ (therefore desirable) and others, often including loanwords, as ‘impure’ (therefore undesirable)”. However, the analysis of newspaper extracts suggests that such a dichotomy can be observed not only in negative narratives but also in positive narratives about the use of *gairaigo*. Whether in positive or negative narratives, there is an implied contrast between *gairaigo* and *nihongo*, thereby dividing the two into dualistic categories. In negative narratives, *gairaigo* (and its chosen synonyms such as *katakanago*) is seen as a threat to *nihongo* and thus ‘undesirable’. *Gairaigo* is counterposed to *kango* or *kanji* that are seen as an integral part of *nihongo* despite the fact they are also linguistic elements that originated abroad. In positive narratives, on the other hand, *gairaigo* is seen as enriching foreign elements that have been taken into *nihongo*, and hence ‘desirable’. While both *gairaigo* and *kango* are seen as ‘internalised’ foreign elements that demonstrate the vitality of *nihongo*, *gairaigo* is still counterposed to *nihongo* as an external element.

Sample extracts illustrating this demarcation between *nihongo* and *gairaigo* (and its equivalent) include the following (as it is a common characteristic among both opponents and proponents, positive opinions are marked with an asterisk):

- (39) *Nihongo* rather than *katakana* (64-year-old male, Yomiuri, 7 January 2003)
- (46) A proposal to replace *katakana* words (*gairaigo*) with *nihongo* was submitted (63-year-old male, Asahi, 13 July 2004)
- (185) The more *katakanago* increase, the less *nihongo* we have. (Yomiuri, 1 April 2007)
- *(219) Like America, Japan has a society full of *katsuryoku* [vitality]. Japan has *dondon* [vigorously] *toriirete* [adopted] cultures and concepts from abroad, creating new terms in *katakana*. (American international business consultant, Asahi, 5 June 1999)
- (247) While it is essential to make efforts to give appropriate translations, it feels as if the *katsuryoku* [vitality] that pushed Japan to be an economic giant and the *katsuryoku* [vitality] of *katakana* that *tsugitsugito* [successively] *torikomu* [adopts] *gaikokugo* are connected in some way. (Editorial, Asahi, 29 September 1992)

It is important to underline that this common demarcation between *nihongo* and *gairaigo* is based upon value judgements of the ‘ideal’ form of the Japanese language. As has been pointed out in Chapter 5 and Chapter 6, both opponents and proponents frequently use some loanwords in the context of their very arguments. What guides their interventions is therefore not so much the actual usage of language than an idealised image of the Japanese language. In this sense, opponents and proponents are standing on common ground on which their opposition is played out. For Cameron (1995:3-4) “all attitudes to language and linguistic change” are thus “value-laden” and “fundamentally ideological”. She argues, quoting Milroy (1991:31-32), that those who oppose language change conceive of languages as “ideal and perfect structures” and of speakers as the corrupters of this ‘perfect’ language. Such a view is generally shared by the opponents of *gairaigo* who believe that the Japanese language should be kept in its

‘authentic’ form free from external influence. On the other hand, there are those who argue that language should be allowed to develop organically as “naturally variable and changing structures” (Cameron 1995:4) and prescriptive attempts to intervene in the usage of language should be eschewed. Such a view is generally shared by the proponents of *gairaigo* who believe that the Japanese language evolves and enriches itself by taking in *gairaigo*. Regarding those two views, however, Cameron (*ibid.*) points out that both parties distinguish between language, whether perfect or natural, and speakers, who are the corrupters of ‘good’ language, although they have different ideas about what the ‘good’ language is. This view can be applied to the case of the *gairaigo* controversy, as both opponents and proponents distinguish between *nihongo* and *gairaigo* and seek the ‘good’ features of *nihongo* to be preserved, even though there is no unitary definition for the ‘good’ *nihongo*. In order to articulate this undefined concept of ‘good’ *nihongo*, various images are associated with the Japanese language and contrasted with *gairaigo* as its counterpoint. It is therefore essential to shed further light on the contrasting images associated with *nihongo* and *gairaigo* that are used in the *gairaigo* debate.

Within the framework of linguistic purism, Thomas (1991:25-32) offers the following contrasting images associated with ‘purity’ and ‘impurity’ based on various metaphors related to the notion of a ‘purity’ of language.

Purity	Impurity
- Immaculate	- Polluted
- Unblemished	- Adulterated
- Undefined	- Corrupt

- Virginal - Pristine - Real - Classic - Whole - Unitary - Homogeneous - Original - Inviolable - Simple - Correct	
[Genetic and genealogical purity] - Pedigree	[Genetic and genealogical purity] - Hybrid - Bastardised - Adulterated
[Metallurgical purity] - Pure metal	[Metallurgical purity] - Alloys - Admixture (of any other elements)
[Aesthetic purity] - Clean - Uncluttered - Traditional	[Aesthetic purity] - Corrupt - Complicated
[Religious purity] - Clean	[Religious purity] - Unclean - Taboo

Similarly, in his criticism of the *nihonjinron* literature, Dale (1986:41-51) examines this ‘polarity’ between Japan and the West and lists the following contrasting images attributed to each concept.

Japan	The West
- Blood purity	- Miscegenation
- Verticality	- Horizontality
- Spirituality	- Materialism
- Emotional	- Rational
- Emotionality	- Rationality
- Particularity / Uniqueness	- Universality
- Homogeneity	- Heterogeneity
- Receptive	- Donative

7.3 Contrasting images in the newspaper extracts

Many of the above contrasting images suggested by Thomas (1991) and Dale (1986) are transferrable to the discourses on *gairaigo* and, depending on which associated images are focused on, significantly different narratives can be built around *nihongo* and *gairaigo*. Therefore, the choice of the images to associate with the notion of *nihongo* can be understood as the choice of a position with regard to the *gairaigo* controversy, although the dualistic viewpoint is shared by both parties. Following up on such a dichotomous structure, the below contrasting pairs of concepts have been identified in the newspaper discourse on *gairaigo*. Each pair will be examined by revisiting some of

the sample extracts from Chapter 6. The contrasting images will be underlined in the extracts.

1. Beauty and disarray (mainly negative narratives)
2. Perfection and imperfection (mainly negative narratives)
3. Correctness and incorrectness (mainly negative narratives)
4. Comprehensibility and incomprehensibility (mainly negative narratives)
5. Receptive and donative (mainly positive narratives)
6. Spirituality and practicality (both negative and positive narratives)
7. Verticality and horizontality (both negative and positive narratives)
8. Japan and the West (overarching, both negative and positive narratives)

7.3.1 Beauty and disarray

(Mainly negative narratives)

As is pointed out by Thomas (1991:27), aesthetics is one of the central notions associated with purity. The idea of beauty or order is expressed in the Japanese words *utsukushii* (adjective) or *utsukushisa* (noun). In the articles examined in Chapter 6, the word *utsukushii* was used a total of 102 times (54 times in *Yomiuri* and 48 times in *Asahi*). The expression *utsukushii nihongo* alone was used as many as 829 times in the two newspapers (444 times in *Asahi* and 385 in *Yomiuri*) between 1991 and 2010, demonstrating the strength of the psychological association between the notion of aesthetic purity and the Japanese language. The wide acceptance of the term *utsukushii nihongo* can also be demonstrated by the result of a survey carried out by the Agency

for Cultural Affairs in 2009, according to which 87.7 percent of the respondents answered that they think there is such a thing as ‘beautiful Japanese’ [*utsukushii nihongo*]. The implication of the term *utsukushii* can be best understood in contrast to the word *midare* [disarray, disorder] which was also frequently used, a total of 96 times (50 times in Yomiuri and 46 times in Asahi) in the extracts examined⁸³. The noun ‘*midare*’ refers to ‘a loss of order or normality’⁸⁴ and it is often used in the expression ‘*kotoba no midare* [disarray of language]’ or ‘*nihongo no midare*’ [disarray of the Japanese language] by those who oppose to the use of *gairaigo*, a total of 497 times (266 times in Yomiuri and 231 times in Asahi).

The widespread currency of the concept of *midare* can also be revealed by the following survey results showing the percentage of the respondent who answered that they think that the Japanese language is in disarray [*midareteiru*]⁸⁵:

Institution/Year	Result
NHK Broadcasting Culture Research Institute/1979 (Yomiuri, 18 November 1998)	77 percent
NHK Broadcasting Culture Research Institute/1986 (Yomiuri, 18 November 1998)	72 percent
NHK Broadcasting Culture Research	84 percent

⁸³ The notion of ‘*utsukushisa*’ can be contrasted with the notion of ‘*midare*’, as the adjective ‘*utsukushii*’ means not only ‘beautiful’ but also ‘orderly, neat, or well tended’ according to *Kenkyûsha’s New Japanese-English Dictionary* (1980).

⁸⁴ *Ibid.*

⁸⁵ The survey results are available on the website of the Agency for Cultural Affairs unless otherwise stated. (http://www.bunka.go.jp/kokugo_nihongo/yoronchousa)

Institute/1996 (Yomiuri, 18 November 1998)	
Cabinet Office/1977	69.2 percent (Either to a great or some extent)
Cabinet Office/1992	74.8 percent (Either to a great or some extent)
Cabinet Office/1995	73.6 percent (Either to a great or some extent)
Cabinet Office/1997	69.2 percent (Either to a great or some extent)
Cabinet Office/1999	85.8 percent (Either to a great or some extent)
<i>Yomiuri Shimbun</i> /1999 (Yomiuri, 10 January 2000)	81 percent (Either to a great or some extent)
Cabinet Office/2000	88.9 percent (Either to a great or some extent)
Agency for Cultural Affairs/2008	79.5 percent

Carroll (2001a:80) points to the implication of the term *midare* as “a subjective value judgement, where the emphasis is on movement away from one’s own standard or yardstick of how things should be (*jibun no monosashi kara zurete iru*)”. In other words, it can also be said that the notion of ‘how things should be’ is represented by the term ‘*utsukushisa*’.

It can thus be said that in the *gairaigo* discourse, *utsukushisa* of *nihongo* is contrasted with the *midare* [disarray] caused by *gairaigo* by those who oppose to the use of *gairaigo*. Fairclough (1995:35) has pointed out, “a verbal interaction is a mode of social action” and has the effect of making certain ideas seem natural and commonsensical. Through frequent reference to wording such as *utsukushii nihongo* or *kotoba no midare* in relation the use of *gairaigo*, one may be led to naturally feel that *gairaigo* brings disarray to beautiful *nihongo* without having personal experience of the phenomenon, and such a narrative can be strengthened and reproduced.

Sample extracts:

- (75) What we should really worry about is the irregular *midare* [disarray] of *nihongo* [the Japanese] language, such as *ran'yô* [abuse] of *gairaigo*. (27-year-old Japanese female company employee living in the UK, Asahi, 2 November 1992)
- (84) *Midare* [disarray] of *nihongo* is often pointed out and I think *ran'yô* [abuse] of *gairaigo* is part of the phenomenon. (61-year-old junior high school teacher, Asahi, 6 February 2007)
- (118) Stop *katakanago* and use *utsukushii* [beautiful] *nihongo* (70-year-old male, Yomiuri, 7 August 2003)
- (127) It is a problem to forget the *bi* [beauty] of *nihongo* with *ôkô* [rampancy] of *gairaigo*. (81-year-old farmer, Asahi, 7 March 2000)

7.3.2 Perfection and imperfection

(Mainly negative narratives)

Related to the notion of ‘wholeness’ listed by Thomas (1991:31), perfection is often associated with *nihongo* in negative narratives about *gairaigo*. The perfection of *nihongo* is then contrasted to the imperfection of *gairaigo* through expressions such as *chûtohanpana* [halfway] and *namanieno* [half-cooked].

Sample extracts:

(26) It might be fine if *katakanago* become *kanzenna* [perfect] *nihongo*, but they have not at all. (78-year-old male, Asahi, 13 June 1991)

(37) *Katakanago* are *hanranshi* [inundating] today and *chûtohanpana* [halfway] *eigo* [English] has been taught. The learning of *nihongo* tends to be undervalued. (18-year-old preparatory school student, Asahi, 18 April 2002)

(147) *Hanran* [inundation] by *katakanago*, such as *namanieno* [half-cooked] *gairaigo* and *wasei eigo* [Japanese made English], is often criticised. (Asahi, 14 June 2010)

7.3.3 Correctness and incorrectness

(Mainly negative narratives)

The notion of ‘correctness’ (Thomas 1991:32) is also often associated with *nihongo* and contrasted to the notion of ‘incorrectness’ of *gairaigo* by those who oppose to the use of *gairaigo*. While reference to the correctness of *nihongo* is frequently observable in the newspaper discourse, it is rarely accompanied by a definition of this correctness.

Sample extracts:

- (36) Although recently *katakanago* are *hanranshite* [inundating], I would like to *kichinto* [properly] use *tadashii* [correct] *nihongo*. (53-year-old independent businesswoman, Yomiuri, 6 December 2000)
- (93) I did not previously know the *seikakuna* [accurate] *nihongo* for ‘*purojekuto chîmu*’ [project team], and learned that it was ‘*kentôhan*’. There are a countless number of *katakanago*. I could not agree more with the idea of *tsuihō* [expulsion]. (55-year-old company employee, Asahi, 13 June 1997)
- (171) For high school students like myself, it is sometimes useful to learn new words through *gairaigo* that are in heavy use, but there are also wrong *gairaigo* (*wasei eigo*). (16-year-old female high school student, Asahi, 18 April 2010)

7.3.4 Comprehensibility and incomprehensibility

(Mainly negative narratives)

The opponents of *gairaigo* also draw a contrast between the simplicity (Thomas 1991:32) of meaning or comprehensibility of *nihongo* and the difficulty or incomprehensibility of *gairaigo*. The difficulty or incomprehensibility of *gairaigo* was one of the most frequent references in extracts representing negative narratives, although it should be pointed out that in such arguments the criticism focuses on a small portion of non-assimilated loanwords, even though the general term *gairaigo* is used.

Sample extracts:

- (49) Such disaster information must be easily understood by everyone. However, what I recently feel is the *hanran* [inundation] by *fukakaina* [incomprehensible] *yokomoji*. (63-year-old independent businessman, Asahi, 17 December 2004)
- (95) Efforts to *tsuihō* [expel] *muzukashii* [difficult] *katakanago* and make it *wakariyasuku* [simpler]. (Yomiuri, 10 January 2003)
- (107) There was an agreement at the vice-ministers' meeting held on the 12th to replace *nankaina* [difficult] *gairaigo* used by its offices and agencies in white papers and PR documents with *wakariyasui* [easy] *nihongo*. (Asahi, 13 June 2003)

7.3.5 Receptive and donative

(Mainly positive narratives)

The analysis of the *gairaigo* discussion in newspapers has shown that in positive narratives the Japanese language or culture is often described as having the capability to import and 'Japanise' foreign elements. Thus, the receptive nature (Dale 1986:51) of *nihongo* is contrasted to the donative nature of *gairaigo*. This view is linked to the general popular belief that Japanese has the "ability to serve as a sort of cultural 'adapter', transforming imported know-how to suit the tastes of both local consumers and other Asian markets, [and] is already evident in Japan's twentieth-century industrial success" (Morris-Suzuki 1998:153). In the *gairaigo* discourse, the receptiveness of Japan or the Japanese language is often characterised as active and voluntary through the expression *don'yokuni* [greedily], *dondon* [vigorously], or *sekkyokutekini*

[assertively]. The image of receptive *nihongo* implies the donative nature of foreign languages from which *gairaigo* are taken from.

Sample extracts:

- (247) From a different perspective, it can also be said that Japan has sekkyokutekini [assertively] *kyûshûshi* [absorbed] *gaikokugo* [foreign language] without any restriction on imports. (Editorial, Asahi, 29 September 1992)
- (249) However, while dondon [vigorously] *kyûshûshi* [absorbing] new words, the barebones of *nihongo* have not changed at all. (Kindaichi Haruhiko, a linguist, Yomiuri, 1 January 1993)
- (251) Japan during the Meiji period modernised itself by *kyûshûsuru* [absorbing] *eigo* [English] don'yokuni [greedily]. (Yomiuri, 13 November 2002)
- (254) After the opening of the country in the Meiji period, Japan has *kyûshûshite* [absorbed] *gaikokugo* [foreign language] ukemide [receptively] in order to catch up and compete with Western technology and culture. (Editor's response to a reader's letter, Asahi, 8 October 2007)

7.3.6 Spirituality and practicality

(Both negative and positive narratives)

The Japanese language appears to be associated with spiritual values in the popular mind. In the *gairaigo* discourse, a contrast is often drawn between the spirituality or emotionality of *nihongo* and the practicality or rationality of *gairaigo*. Opponents of *gairaigo* refer to *gairaigo* as something that corrupts the spiritual value of the Japanese

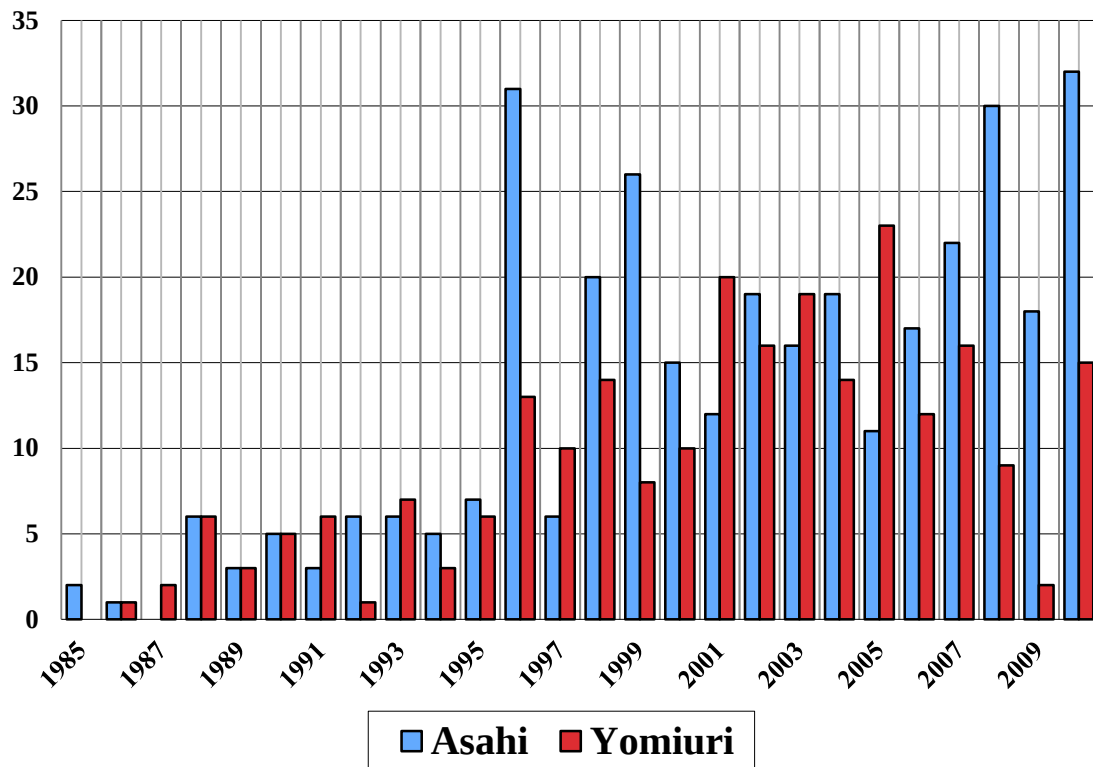
language. On the other hand, proponents often underline the practical value of *gairaigo*. The opponents' view of the spirituality of *nihongo* is often reflected in the myth of *kotodama* with which they argue that *gairaigo* should be avoided as *kotodama* only resides in the Japanese language. While originally used as a reason to avoid the use of Sino-Japanese loans (Konishi 1991:114), the idea of *kotodama* is reformulated in the discourse of opponents into a reason to avoid *gairaigo* to protect *nihongo*, which for them includes *kango*⁸⁶.

Kotodama itself is a notion frequently mentioned in newspaper discussions on the theme of language today. In most cases of public discussions, the expression is used to warn people to be careful with the language or words they use or to enjoin them to appreciate the beauty or importance of language, but can also be seen alongside criticisms of the use of loanwords. The term *kotodama* is often referred to with a quote from the passage in *Man'yôshû*, “*kotodama no sakiwau kuni* (the land where the spirit of language brings good luck)” to emphasise the uniqueness of the Japanese language and Japan⁸⁷. The below graph shows the number of times the word *kotodama* was mentioned in newspaper entries between 1991 and 2010. It shows that the frequency of the reference increased since the mid-1990s. Although this is partly because of the fact that a Japanese pop rock band Southern All Stars performed a million-selling song titled

⁸⁶ This has been discussed extensively by Miller (1982). See also Chapter 4.

⁸⁷ It should however be pointed out that the belief in the spiritual power of language itself is not exclusive to Japanese culture, as Carroll (2001a:36) notes, “comparison with other societies and cultures throughout history shows that Japan is not unique in assigning special powers to words, particularly in a religious or magical context, although this may be realised in culturally specific ways”. Carroll (2001a:26) also points out that “[t]here are also parallels with the theory of speech acts, which was first articulated by the philosopher J.L. Austin in the early 1960s and has since been developed largely within the field of pragmatics.”

“*Ai no Kotodama* [*Kotodama* of Love]: Spiritual Message” it also shows that interest in the Japanese language in general has grown⁸⁸.



Graph 3: The Use of the Term ‘*Kotodama*’ 1985 - 2010

Sample extracts:

(171) *Yokomoji* may be stylish, but I think it is necessary to transmit the *utsukushisa* [beauty] and *sensaisa* [delicacy] of *nihongo*. (16-year-old female high school student, Asahi, 18 April 2010)

(174) *Katakanago* threatens the country of *kotodama*. (Asahi, 16 April 1997)

*(215) *Gairaigo* are *toriirerare* [adopted] because they are *convenient* to express new things and concepts or give a fresh impression. (Editorial, Asahi, 29 September 1992)

⁸⁸ Jinnouchi (2007:77) also points out that this song is one of rare cases in which the Japanese lyrics are sung with French-like pronunciation such as ‘*towa*’ [とほ] and ‘*sôwa*’ [挿話] that sound like French ‘*toi*’ and ‘*soi*’ respectively. This observation is ironic given that ‘proper Japanese pronunciation’ is said to be essential to activate *kotodama* (Konishi 1991:461).

7.3.7 Verticality and horizontality

(Both negative and positive narratives)

The psychological demarcation between verticality of *nihongo* and horizontality of *gairaigo* (Dale 1986:44) is highly visible in the *gairaigo* debate through the expression *yokomoji* [horizontal letters], *yokogaki* [horizontal writing], and *tategaki* [vertical writing]. These expressions are based on the fact that the Japanese language is traditionally written vertically while Western languages are written horizontally. However, Japanese texts can now be written both vertically and horizontally and thus those expressions are today only symbolic. It should also be mentioned that not only Japanese but also Chinese and Korean are traditionally written vertically, although both languages are often written horizontally nowadays.

Sample extracts:

- (33) Unnecessary *gairaigo*, *eigoka* [Anglicisation] in particular, are increasing, and elderly people can do nothing but feel perplexed by these *yokomoji* [horizontal letters].
(71-year-old male, Asahi, 12 April 2000)
- (103) In the training [for elderly people to use computers] that took place for a total of eight hours in two days, difficult *katakanago* were *haijo* [eliminated] as much as possible and the materials were written *tategaki* [vertically]. (Yomiuri, 8 October 1997)
- (130) *Nihongo* is *midareta* [in disarray] partly because of the *ôkô* [rampancy] of *yokomoji* [horizontal letters]. (79-year-old newscaster, Yomiuri, 24 March 2006)
- (250) “Japanese culture has a *tasaide* [diverse] and *futokoro ga fukaku* [broad-minded] character and in the end it *kyûshûshite* [absorbs] everything including *yokogaki*”

[horizontal writing] and *gairaigo* as part of its *dentô* [tradition]. (Writer, Yomiuri, 2 February 1994)

7.3.8 Japan and the West

(Overarching, both negative and positive narratives)

Dale (1986) suggests that the above contrasting images are all attributed to the dichotomous view of ‘Japan’ and ‘the West’. In this dualistic structure, the notion of ‘the West’ is a generalised image and does not refer to a single country. Sakai (1996:19-21) has pointed out that in the *nihonjinron* discourse, Japan is not counterposed to “the wide range of societies with which the nation might meaningfully be compared – Korea, Thailand, France, Britain, Nigeria, Mexico, etc.” but to a monolithic entity called “the West”. In the newspaper extracts as well, there were few mentions of specific countries other than Japan⁸⁹, while a general concept of a Western, foreign, English-speaking sphere was often emphasised, especially in terms of Western culture, wisdom and civilisation. Similarly, Morris-Suzuki (1998:157) points out the tendency of Japanese civilisation theories to focus “almost entirely on the relationship between ‘Western’ and ‘Japanese’ civilisation”.

As has been pointed out previously, Chinese-based elements, such as *kanji*, *kango*, *kanbun*, and *kangaku*, are often grouped together with Japanese-originated elements such as *hiragana*, *wago*, *yamatokotoba*, and *wabun* as an internalised part of *nihongo*. This tendency has been discussed by Loveday (1996:48-49) who points to “the division

⁸⁹ In the case of the *franglais* debate in France, the United States was more specifically associated with English terms used in French. See 7.4.

between the Japanese and Chinese-based lexicons as the ‘national’ language (*kokugo*) and European-based vocabulary as *gairaigo*” although the data analysed in this research suggest that the distinction is drawn between *nihongo* and *gairaigo* rather than between *kokugo* and *gairaigo*⁹⁰. Ishiwata (1985:138) makes the same point in underlining that it is often the case that the combination of *wago* and *kango* are contrasted to *gairaigo*, despite the similarities between *kango* and *gairaigo* that both entered Japanese from abroad.

While opponents focus on the difference between *gairaigo* that remains external to *nihongo* and *kango* that is internalised in *nihongo*, proponents assert that *gairaigo* will follow the path of *kango* and will be internalised within *nihongo* in the future. As has been exemplified above by the contrasting expressions of *tategaki* [vertical writing] and *yokogaki* [horizontal writing], the image of *nihongo* represents Japaneseness while it is also partly a reinvented ‘Eastern’ influence on Japanese and the image of *gairaigo* represents the Western influence on Japanese. This view is clear through the comparison between the adjectives used for *gairaigo* and those used for *kanji*. While adjectives such as *miminarenai* or *kikinarenai* [unfamiliar to hear] are often used for *gairaigo*, *kanji* is often accompanied by adjectives such as *kaonajimi* [familiar face].

Sample extracts:

(147) *Hanran* [inundation] by *katakanago*, such as *namanieno* [half-cooked] *gairaigo* and *wasei eigo* [Japanese made English], is often criticised. It does indeed give us a headache that the *katakana* dictionary published (by Shôgakkan) this year has more than 20,000 words. It has been known that our pioneers in the Meiji period who rapidly

⁹⁰ For the differences between *nihongo* and *kokugo*, see also Chapter 3 and Chapter 5.

modernised Japan made great efforts in translating Western words using kanji.
(Editorial, Yomiuri, 2 October 1996)

*(197) Now, a large number of Western words are nomikomare [being swallowed] by nihongo as katakanago. (Russian translator, Yomiuri, 22 August 1999)

*(205) The large number of Western words that flew in from the end of the Edo period through to the Meiji period gradually teichakushite [took hold] as they were translated into nihongo, such as ‘enzetsu’ [speech] and ‘tetsugaku’ [philosophy], by people like Fukuzawa Yukichi and Nishi Amane. (Yomiuri, 17 December 2002)

*(217) It is true that the katakana writing for gairaigo played a significant role for Japan to catch up and compete with the West since the Meiji period. We have transformed what we hear into katakana and toriirete [adopted] them in jûnanna [flexible] nihongo. (50-year-old housewife, Asahi, 2 March 1995)

*(218) Katakana eigo [English in katakana] sometimes express the differences between the West and Japan. I think it is worth using them and thinking about the original words because there is no convincing translation. It is not bad for students to struggle with them. (17-year-old male high school student, Asahi, 12 December 1996)

*(254) After the opening of the country in the Meiji period, Japan has receptively kyûshûshite [absorbed] gaikokugo in order to catch up and compete with Western technology and culture. (Editor’s response to a reader’s letter, Asahi, 8 October 2007)

(259) [Headline] With kaonajimi [familiar faces], the newspaper will be easier to read with an increase of 66 kanji from 1 April (Asahi, 14 March 2002)

7.3.9 Nationalisation of language

As has been discussed so far, recognising a national standard language means seeing one type of language as “‘purer’ than and therefore ‘superior’ to other types” (Hall 1942:4 in Thomas 1991:11) whereby all the linguistic elements in a given language are divided into the “binary classification” of what is standard and non-standard, pure and impure, superior and inferior, as well as desirable and undesirable (Thomas 1991:39). Maher (1995:100) has similarly described the role of ‘standard’ language as “to differentiate urban from rural, educated from uneducated, intellectualised versus non-intellectualised, nice people from not so nice people”. Chapter 6 has suggested that such puristic dualism also exists in the newspaper discussion in the contrast between *nihongo* and *gairaigo*, with the accompanying terms associated with each notion. They can be understood as the images associated with Japan and the West in a more general sense. Dale (1986) argues that the national identity of Japan is based on the distinction between the generalised images of Japan and the West. In other words, *nihongo* as a language and Japan as a nation are discussed simultaneously in the *gairaigo* debate.

In this regard, Thomas (1991:43) points to the fundamental link between nationalism and linguistic purism, arguing that “it is hard to think of an instance of purism which is not motivated by some form of cultural or political nationalism”. It has been a universal tendency that the debates related to language are intensified when national identity is threatened in some way. Jernudd (1989:3) asserts that linguistic purism “occurs at particular historical times to defend, demarcate, and protect that which constitutes Self” for greater consolidation of the nation. Similarly, Shapiro (1989:21) argues that language purification can be viewed as “part of a broader and very basic play of forces

in a society, those that produce identity among persons and those that create differences”. The deeply intertwined relation between language and identity in the case of Japan has been pointed out and discussed by various scholars including Miller (1982), Dale (1986) and Gottlieb (1995), as well as Stanlaw (2005:265-278)⁹¹.

National languages are often regarded as the prime example of national heritage despite the fact that languages predate the creation of modern nation-states. Languages are thus ‘nationalised’. This point has been explained by Romaine (1989:325) who believes that the existence of “labeled and described languages” such as ‘French’, ‘English’, ‘Greek’, ‘Spanish’ etc. “allows languages to be seen as possessions [of nations], whose integrity and purity must be safeguarded”. In this context, disputes over the use of linguistic borrowing can be seen as a component of debates over the character of national identity. Such a view of a language as the embodiment of national identity is observable in many other cases and not unique to Japan. In order to demonstrate the universality of linguistic purism motivated by national identity, the following section will overview the contemporary French debates on the use of English words, known as *franglais*, in a comparative case study.

7.4 The *franglais* discourse in France

7.4.1. Introduction

Languages naturally influence each other and evolve along with time as they adapt themselves to the surrounding environment. Linguistic evolution can hence be

⁹¹ For a more comprehensive list of scholars, see Chapter 2.

compared to biological evolution and discussed in terms of a language ecology (Haugen 1972)⁹². From this point of view, vocabulary borrowing is a natural and inevitable phenomenon. However, the borrowing of words has been a source of social concern and controversy in many linguistic communities. Joseph (2004:207) explains that it is because “it admits the poverty of the language at the same time as it makes it possible to enrich it”. Thus, there are a number of cases in which the use of loanwords is discouraged at the institutional or administrative level.

For example, in the Northern Italian city of Pavia where the Northern League was in control of the municipal government, “a law was passed in March 1994 that prohibits the use of foreign words in shop titles” (Ben-Ghiat 2008:442). Similarly, the National Institute of the Korean Language (referred to as the NIKL thereafter) started a campaign “to purify the Korean language” in July 2004, under which “[e]very week people choose a loanword or a foreign word which should be substituted for with a correct Korean word, and then suggest and decide on what the correct word should be”⁹³. Countless more examples could be provided to support the contention that puristic reaction to the use of foreign loanwords is a universal phenomenon. Among such cases, the debates over the use of English in the French language are particularly active. Carroll (2001a:159) points out that “[l]oanwords are a central issue of language planning in a number of countries, where there are concrete policies attempting to restrict them: France is probably the best-known example”. Anglicism or Americanism in France is often referred to as *franglais* and in discussions on the use of *franglais* the use of English borrowings is largely seen as an impoverishment of the French language,

⁹² The ecological metaphor of language was introduced by Einar Haugen in his paper titled *The Ecology of Language* (1972) (Mühlhäusler 2010:308).

⁹³ For the details, see the website of the Korean government and the purification campaign. (http://www.korean.go.kr/eng/intro/project_01.jsp; <http://malteo.net/>)

although such an attitude is occasionally questioned by those who believe that borrowings enrich the language. The French debates on English loanwords thus offer abundant resources to analyse the related discursive formations, including those found in newspaper articles. This section will briefly examine such *franglais* discourses in France as a parallel example to the *gairaigo* discourses in order to attest to the universality of the phenomenon and examine those cases within a larger framework rather than based only on case specific factors with the attendant risk of falling into cultural-centrism.

The case of France is particularly appropriate as a comparative case study to understand the *gairaigo* discourse better for two main reasons. Firstly, there are active debates with both positive and negative arguments on the subject of *franglais* that offer rich resources for analysis. This is comparable to the case of *gairaigo*, as in both cases people “treat their language with particular care and respect and enjoy demonstrating the delicacy of their feelings in this connection on every possible occasion” (Miller 1982:4). At the same time, however, the historical and social background of the French case is substantially different from that of Japan, notably with regard to the historical importance of the French language as an international *lingua franca* as well as the existence of Francophone spheres outside France. In this section, brief outline and background to the *franglais* disputes will be firstly provided. The newspaper discourses during the period of 1991-2010 will subsequently be examined for comparison with the case of *gairaigo*. Finally, it will be concluded that the discourse on *franglais* in France evidences a ‘nationalisation’ of language according to which the language is treated as an component of the national heritage, as can also be seen in the discourse on *gairaigo*.

7.4.2. The definition of *franglais* and the *franglais* debate

The use of words taken from foreign languages has been a source of public concerns almost since the French language was recognised as the official administrative language⁹⁴. In the nineteenth century, the use of English loanwords was criticised for example by François Wey (1845) who pointed out that French was being invaded by English as well as Marcel Viennet (1855) who expressed that French was being corrupted by English (Thody 1995:14). However, it is in the past several decades that the use of (American) English loanwords has become a particularly controversial issue. Kahane and Kahane (1982:152-153) describe the American influence on French as “an event of political history in France” which was perceived as the crisis of the French language as well as the crisis of France itself, and thus “the rejection of *franglais* turned into a crusade”.

Franglais is a combination of French words *français* [French] and *anglais* [English]. As the structure of the word implies, it refers to English words, expressions and influences found in the French language. In many cases, *franglais* refers to particular kinds of English loanwords and are thus distinguished from Anglicisms in general.

Pergnier (1989:19-20) identifies three types of Anglicism in French:

1. An English word or an English mode of expression that is occasionally seen in French wording;

⁹⁴ In 1539, the Ordinance of Villers-Cotterêts recognised the French language as the centralised official language used for legal and administrative matters.

2. An English term which is employed frequently enough to be considered as an integral part of French vocabulary and to be found in dictionaries and glossaries;
3. An English word (or an English mode of expression or word application) used erroneously in place of the correct French word.

According to Thody (1995:1), the term *franglais* generally refers to an Anglicism or Americanism that is “still visibly recognisable as such, terms which are as clearly foreign in origin as ‘*joie de vivre*’ [joy of living] or ‘*folie des grandeurs*’ [delusion of grandeur] are in English”. This means that Anglicisms that fall under Pergnier’s second category such as microphone or telephone (examples given by Thody 1995:1) are usually not considered in the *franglais* debate. It can thus be said that *franglais* represents vocabulary that is distinctively foreign in contrast to the French native vocabulary, while the word *anglicismes* [Anglicisms] refers to a wider range of English influences over French.

Pergnier (1989:61) explains that *franglais* words tend to exist in order to depict new or distinct realities that cannot be expressed with any existing French terms. As a result, *franglais* terms are more frequently used in certain areas of society in which new words are introduced at a faster pace. Thody (1995:101-273) categorises such *franglais* words into four major groups:

1. Words related to business, commerce and politics such as *boss, business, job, leader, management, manager, marketing, meeting, shopping* and so on;

2. Words related to food, drink and tourism such as *barbecue, brunch, camping, chewing gum, cocktail, fast food, hamburger, week-end* and so on;
3. Words related to art, media, and sports such as *goal, hobby, hooligan, interview, show, star, timing, Walkman* and so on;
4. Words related to youth, fashion, and entertainment such as *baby-boom(er), blues, look, overdose, poster, T-shirt* and so on.

It should be pointed out that, despite the above claim about *franglais* being composed of ‘non-assimilated words’, some of the words listed by Thody as *franglais* are more than a century old. For example, the word *job* was first used in 1831, *cocktail* in 1836, and *week-end* in 1906. The word *meeting* was used even by Voltaire in 1734. The image of foreignness is therefore not necessarily based on how long the word has been used in France. Furthermore, some words are categorised as *franglais* because of their association with globalisation despite the fact that they are not of English or American origin. For example, the word *Walkman* is in the list. It is the name of a product manufactured by Sony, a Japanese company. The word *Walkman* is however sometimes considered to be *franglais* because it represents the globalisation of commercial activities that is most associated with American influence. Another example is the Japanese loanword *kamikaze* that is also included in Thody’s list of *franglais*, most likely because the word was imported via America. It can thus be said that the definition of *franglais* to be of English or American origin is first and foremost an image or association constructed within French society.

Furthermore, borrowings from English undergo significant alterations in the process of migration to French. Pergnier (1989:37-60) discusses the phonetic, grammatical and

semantic integration of English terms into French. On the phonetic level, he explains that the vowels and consonants in English words are pronounced using the French phonetic system, which is due to the fact that in France as in Japan, the contact between the national language and English has never been in the form of bilingualism (*ibid.*:32-33). On the grammatical level, for example, a gender has to be allocated to English borrowed nouns. He points out that whether a word is feminised or masculinised is arbitrary (*ibid.*:1989:39). On the semantic level, Pergnier (*ibid.*) gives an example of the word ‘*wagon*’ which in French is employed exclusively to refer to a railway trailer. This is similar to Japanese in which some loanwords are used with a different meaning from the original words, such as the word *ridyûsu* [< reduce] that refers specifically to the reduction of waste as a means of environmental protection rather than the reduction of quantity in general, the word *reshipiento* [< recipient] that refers specifically to recipients of medial and health services, or the term *arubaito* [< *Arbeit*] that refers to part-time job for young people rather than work in general, the original meaning in German. Thus these loanwords are not ‘loans’ or ‘foreign’ in a strict sense. Pergnier (*ibid.*:45) also discusses other forms of integration of English words into French, including truncation of the borrowed terms, such as ‘*parking*’ for ‘parking lot’, ‘*camping*’ for ‘camping ground’, ‘*flash*’ for ‘flash light’, ‘*surf*’ for ‘surfing’, ‘*self*’ for ‘self-service restaurant’ and so on. He explains that this tendency to truncate the longer loanwords is based on the tendency in which French words themselves are shortened into one or two syllables. For example, ‘*sympathique*’ is truncated to ‘*sympa*’, ‘*masochiste*’ is truncated to ‘*maso*’, and ‘*télévision*’ is truncated to ‘*télé*’ in colloquial speech. Truncation is also often seen among *gairaigo*, such as ‘*depâtomento sutoa*’ [department store] truncated into ‘*depâto*’, ‘*sûpâmâketto*’ [supermarket] truncated into ‘*sûpâ*’, ‘*terebijon*’ [television] truncated into ‘*terebi*’, and so on. This practice of

truncation is observed in many languages when loanwords are adopted. For example, In Italian, ‘*un night*’ refers to a night club (Zolli 1980:65) and in Korean, ‘*helsŭ*’ [health] refers to a health club or a gym (Kiaer 2014:45). Similarly, examining the *franglais* terms discussed by Étiemble (1964:58-60, 65), Thomas (1991:209) points out that the targets of criticism in France include pseudo-Anglicisms such as *le tennisman* or *les tennismen* despite the fact that such words are not used in English speaking countries⁹⁵. This is analogous to the *gairaigo* debate in which the use of *wasei eigo* [Japanese-made English] is similarly criticised.

Thus, *franglais* terms are not identical to the English words that they are based upon as they are integrated to the recipient language, albeit to different degrees⁹⁶. What is significant is that specific images are conveyed through the use of *franglais*. Pergnier (1989:128) addresses this point by stating that English borrowings have a ‘magical power’ to convey the image of modernity or trendiness. Such an effect has been discussed with regard to English loanwords used in other languages as well. Kiaer (2014:100) points out, regarding Anglo-Korean words, that they have “a clear expressive meaning linked to a particular context”, frequently summoning an image associated with the West. Haarmann (1989) has also discussed this point with regard to the case of Japan where loanwords are used strategically in advertising in order to evoke certain desired images of the products concerned. Although individual attitudes toward the use of *franglais* vary according to age, professional type, knowledge of English as well as other factors (Pergnier 1989:160), France is often mentioned as one of the most puristic language communities with regard to vocabulary borrowing with the *Académie Française* “so closely identified by laymen with linguistic purism” (Thomas 1991:109).

⁹⁵ Also note that the term ‘tennis’ derived from ‘*tenir*’ in old French.

⁹⁶ Pergnier (1989:112) points out that the recent borrowings from English have been less integrated in terms of their pronunciation due to the spread of American cultural products.

Thomas (*ibid.*:209) confirms that “[n]owhere has the influence of English produced more brouhaha than in France, and for the very obvious reason that English has replaced French as the most widely used international language”. Thus the language academy and attempts at language planning in respect of loanwords in France have become particularly well known internationally.

While the majority of public debates on *franglais* manifest the widely held negative view on its use, the subject attracts controversy and not only negative opinions but also positive opinions are voiced. For example, the novelist Michel Tournier (1977:78 in Thody 1995:13) claimed that loanwords, including *franglais*, enrich language. Conversely, “[a] number of other French writers and commentators have nevertheless been worried for some time about what they see as the unwarranted intrusion of English and American words into their language” (Thody 1995:13-14). Thus there have been animated debates on the issue within various spheres of French society, offering abundant examples of arguments for and against *franglais*. The *franglais* dispute therefore constitutes a useful case study both as a comparative example to the *gairaigo* debate and a visible example of the universal tendency of linguistic purism.

The first use of the term *franglais* is said to have been in a daily newspaper *France Soir* on 26 September 1959 (Thomas 1991:209). The term was then made famous by the French scholar René Étiemble when he wrote his most famous book “*Parlez-vous franglais?*” [Do you speak *franglais*?] in 1964. In his book, Étiemble criticised the use of English loanwords as ‘Atlantic gobbledygook’ [*sabir atlantique*] (Thody 1995:1) that ‘massacres’ the French language (Étiemble 1964:309) and a ‘Yankee cancer’ [*cancer yanqui*] (Étiemble 1964:333). The publication of this book famously marked an

intensification of social and academic debates on the use of English loanwords in France.

The state reacted to this social phenomenon by establishing legal restrictions on the use of English terms. In 1975, the Bas Lauriol Law, named after Pierre Bas and Marc Lauriol, was approved by the French government to forbid the use of foreign terms and expressions and make it obligatory to use the French language in commercial and advertising documents. Fines were imposed in the case of violations of this law. In 1994, the then Minister of Culture Jacques Toubon prepared a new law to extend the Bas Lauriol Law and made it obligatory to use the French language in all official documents in France while also increasing fines imposed for violations. The legislative act was named the Toubon Law after its originator but was also ironically referred to as ‘the all good law’, ‘all good’ being a phonetic English translation of ‘Toubon’ (*tout bon*). The establishment of the Toubon Law became particularly controversial as the intervention of the state was seen by some as an infringement of freedom of speech. Linguists were also among those who questioned such legislative interventions. Pergnier (1989:171) has queried the validity of legal restrictions on *franglais*, stating that the question we should be asking is not whether we *should* replace English loans with French terms but whether and how we *can* do such a thing, as in some cases there are no French equivalent words to describe the new reality. Similarly, Thody (1995:27) has argued that “the law is not the most appropriate instrument for dealing with the matter, and that languages have their own means of solving their problems without state intervention”. Although it is certainly questionable whether such coercive measures are justifiable or effective, such an attempt of a state-level intervention shows that the use

of the French language is perceived as a ‘national’ concern and that language has accordingly been ‘nationalised’, as in the case of Japan.

Étiemble (1964:313) notably described the use of *franglais* as the ‘invasion of France by Yankee vocabulary’. It should be underlined that the object of the invasion is ‘France’ as a country, not ‘French’ as a language. What he criticises is not American words *per se*, but the ‘American way of life’ that contaminates and destroys the French way of life, or ‘*la manière de vivre*’, that includes [French] cuisine, wine, love, and liberal thinking (Étiemble 1964:327). Thus, it can be said that the *franglais* debate is motivated by social, cultural, political, and economic factors, especially those related to the supremacy of the United States over France. Thus American influence is contrasted with France seen as a long-standing “homogenous nation-state” (Mühlhäusler 2000:345). Such a distinction is analogous to the dichotomy between *gairaigo* and *nihongo*, and can be understood through the dualistic viewpoint of linguistic purism. Thus the *franglais* debate will be examined with a particular focus on the contrasting images between *franglais* and *français* that emphasise the perceived contrast between the French and American ways of life.

7.4.3 *Franglais* discourses in French periodicals

In order to support this claimed commonality between the *gairaigo* and *franglais* discourses, a selection of articles that discuss the issue of *franglais* will be presented from French periodicals published during the past twenty years (1991-2010). The principal areas of analysis are the following.

1. Types of words frequently discussed;
2. Countries frequently associated;
3. Nature of narratives for and against *franglais*.

These points will be examined based on the contrast between *franglais* and *français*. An electronic database *Factiva*⁹⁷ was used to retrieve entries from French periodicals that include the word *franglais*, after which relevant newspaper articles were manually extracted for the analysis. Relevant articles here refer to those representing a certain position, positive or negative, directly or indirectly, with regard to the use of *franglais* terms. The characteristics of each argument are analysed in terms of associations made with *franglais* in relation to French. Such findings are compared to the case of the *gairaigo* discourse where appropriate. It should be added, however, that despite the underlying universality, there are also some contextual differences between the *gairaigo* case and the *franglais* case that result in differences in the narratives used in the debates. The linguistic identity regarding the French language is based not only on nationalistic sentiments but also on an international notion of Francophone identity due to its colonial history as well as the status of French as a former *lingua franca*. Such differences will also be raised when appropriate. The impact of English on the French language is also more complex, as recent Anglicisms in French are not restricted to vocabulary but include grammatical and phonetic changes, such as word order and pronunciation of certain letter combinations⁹⁸.

⁹⁷ The source information is available on the Factiva website. (<http://new.dowjones.com/factiva-sources/>)

⁹⁸ For example, in French, an adjective generally follows the noun it modifies, such as in '*homme d'affaires*', while English loanwords have the 'adjective-noun' structure such as in 'businessman'. Similarly, in French, the letter combination '-in' is generally pronounced as /ɛ̃/ such as in '*jardin*' [garden] or '*dindon*' [turkey], while English loanwords have /ɪn/ pronunciation such as in '*drive-in*' or '*pin's*' [lapel pin].

7.4.3.1 Types of words frequently discussed

Firstly, it should be noted that the majority of the *franglais* words mentioned in such articles belong to the commercial or financial domains, including *benchmark*, *shareholder value*, *globalisation*, *carry trade*, *cash-flow* and so on. As the classification given by Thody (1995:101-273) indicates, English words are however used in various domains in French and not restricted to the fields of commerce or finance. The intentional choice of commerce and finance in the newspaper discussions thus suggests that in the public media *franglais* is often associated with the globalisation of the commercial and financial sectors, often led by the United States. In contrast to the notion of *franglais*, the French language is often referred to as the language of Molière or Voltaire, thereby asserting its value through the association with literary works recognised internationally. Thus the globalised commercial and financial system represented by *franglais* is contrasted with *français* represented by French literature. Étiemble (1964:380) has further linked the contrast between *franglais* and *français* to that between the American way of life and the French *manière de vivre* [way of life], the former of which he associated with anti-Semitism, racism, pseudo-scientific beliefs and the devotion to the dollar, while the latter he related to French cuisine and wine, love and liberal thinking.

The below extracts substantiate such contrasting images used in the *franglais* discourse. As in Chapter 6, words contrasted to and associated with *franglais* will be listed, followed by the analysis of each extract.

(260) Despite the efforts made by the *Académie Française* to maintain the beauty and the purity of the language, the vocabulary of business in France collapses under English terms. The Minister of Culture has launched a competition to find the French equivalents for those English terms (...). There is no prize for the winner, only the satisfaction of defending the language of Voltaire against the permanent erosion by the language of Shakespeare (or that of the Harvard Business School...). However, this linguistic invasion is only the result of an annoying fact: those terms are available in English because they are the inventions of the Anglo-Saxon world. (La Tribune, 12 November 1997)

(260) *En dépit des efforts de l'Académie Française pour maintenir la beauté et la pureté de la langue, le vocabulaire des affaires en France croule sous les anglicismes. Le ministère de la Culture vient de lancer un concours pour trouver les équivalents français des termes (que comporte le texte ci-dessus). Le succès n'ayant pas de prix, on n'y gagne que la satisfaction de défendre la langue de Voltaire contre l'érosion permanente de celle de Shakespeare (ou de la Harvard Business School...). Mais cette invasion linguistique n'est que le résultat d'un fait plus ennuyeux: ces concepts se déclinent en anglais car ce sont des inventions du monde anglo-saxon.*

Contrast: Beauty and the purity of the language, language of Voltaire

Association: Vocabulary of business, permanent erosion, linguistic invasion, English, Anglo-Saxon world

By replacing the expression 'the language of Shakespeare' with 'the language of the Harvard Business School' in parentheses, *franglais* is made to represent the American-led (and elitist) business system as well as commercialised low culture that contrasts

with the refinement and high culture of the French literature of the eighteenth century. Le Cornec (1981:429 in Flaitz 1993:180) draws a similar contrast in stating, “we are heading toward a cultural atlanticism in which the French elite will succeeded in speaking bad English that is no longer that of Shakespeare but of Donald Duck”. Similarly, an online magazine *Slate*⁹⁹ quotes the French philosopher Michel Serres (2013) who “wants to encourage the French to strike against the language of Shakespeare, or rather that of Ronald McDonald”. Harvard Business School, Donald Duck, and Ronald McDonald here all represent American-led commercial globalisation.

(261) Do you speak management? [Headline]

In order to allow oneself to use and abuse all the Americanisms in fashion, there is however one absolute condition. It is to assure oneself that these go beyond simple declarations of intent. (L'Entreprise, 1 January 2002)

(261) *Do you speak management ?*

Pour pouvoir se permettre d'user et d'abuser de tous les américanismes en vogue, il existe toutefois une condition absolue. S'assurer qu'ils vont au-delà des simples déclarations d'intention.

Association: Management, Americanisms

The headline above, originally written in English, suggests a reference to Étiemble's book title ‘Do you speak *franglais*?’ By replacing *franglais* with management, it establishes the association between *franglais* and the language of management.

⁹⁹ Online magazine *Slate*
(<http://www.slate.fr/france/79132/michel-serres-francais-greve-invasion-anglais>)

(262) In the *franglais* of marketing, this practice is called ‘stretching’. (Le Figaro, 4 November 2002)

(262) *Dans le franglais du marketing, cette pratique se dénomme « stretching ».*

Association: Marketing

The association of *franglais* as the language of business or commerce is not used only to express negative views but also on occasion positive or neutral ones as is the case with the above extract. Pergnier (1989:142) present the view of the proponents of *franglais* who affirm the merits of the English language as both the language of American business and of Shakespeare. Therefore, for both proponents and opponents, it is this ‘language of American business’ that is at the centre of the *franglais* disputes today.

(263) In fact the battle against the invading English mobilises combatants with very different motivations, those of linguistic purists as well as those of horrified trade unionists rejected to the margins of the company because they do not master “basic English”, this international language that is only distantly related to the language of Shakespeare, not to mention the sovereignists and anti-globalists who see a powerful symbol of globalisation and American domination in the emergence of this global pidgin. (Le Point, 24 March 2005)

(263) *En fait, cette bataille contre l'anglais devenu envahissant mobilise aujourd'hui des combattants aux mobiles très divers : puristes de la langue, mais aussi syndicalistes horrifiés de voir rejetés aux marges de l'entreprise ceux qui ne maîtrisent pas le « basic English », cette langue internationale qui n'a qu'un rapport lointain avec la langue de*

Shakespeare, sans oublier les souverainistes et les altermondialistes, qui voient dans l'émergence d'un sabir mondial un symbole fort de la globalisation et de la domination américaine.

Association: Invading English, international language, globalisation and American domination, global pidgin

While French is often equated to the language of literature, *franglais* is described as something that invades such a language. It shows that the *franglais* discussed as a controversial issue does not correspond to all the Anglicisms found in French but particularly to those related to American-led globalisation and internationalisation. Accordingly, it is emphasised that this linguistic invader is 'only distantly related to the language of Shakespeare'.

(264) [About the usage of *franglais* in international business] The LVMH group has understood it well. Taking advantage of the solid image of French culture in the world of luxury, the company safeguards the language of Molière for both internal and external communication. (Les Echos, 10 February 2006)

(264) *Le groupe LVMH l'a bien compris. Profitant de la solide image de la culture française dans le monde du luxe, il veille au respect de la langue de Molière, dans sa communication aussi bien externe qu'interne.*

Contrast: French culture, language of Molière

In the above extract, *franglais* is contrasted to French high culture and sophistication itself. This evidences the point discussed by Pergnier (1989) how the term ‘culture’ itself is contrasted to the general American way of life.

7.4.3.2 Countries frequently associated

Secondly, in the French examples, *franglais* was frequently discussed as the symbol of American, or sometimes British, culture, but not the culture of other Anglophone countries such as Canada, Australia, and New Zealand.

(265) The British and (especially) Americans have created the system of chain of words of global, globalise, and globalisation, the meaning of which overlaps exactly with the French words, mondial, mondialiser and mondialisation. (...) [G]lobalisation is an Anglicism that causes ambiguity in our language and therefore impoverishes it instead of enriching it. Long life to “mondialisation”! (Le Monde, 27 June 1998)

(265) *Britanniques et (surtout) Américains ont créé un système de dérivés: global, globalize, globalization, dont les sens recouvrent exactement ceux de la série française mondial, mondialiser, mondialisation. (...) [G]lobalisation est un anglicisme qui introduit une ambiguïté dans notre langue et donc l'appauvrit au lieu de l'enrichir. Vive la « mondialisation » !*

Contrast: French words, globalisation, our language

Association: The British and (especially) Americans, Anglicism, ambiguity

In this extract, the use of *franglais* is associated with the ‘American way of globalisation’ represented by the *franglais* words, *global*, *globalise* and *globalisation*. Furthermore, this concept of ‘globalisation’ is associated with the impoverishment of the French language that is expressed as *notre langue* [our language]. Therefore, the French language is directly contrasted with globalisation. The tendency to associate *franglais* with the United States is evident from the alternative expression for *franglais* *le sabir atlantique* [Atlantic gobbledegook] used by Étiemble to recurrent associations with American cultural imperialism observable in newspaper articles.

(266) To the many reasons that are causing the French to accept the colonisation by *franglais*, this bastard dialect baptised by Étiemble, another reason needs to be added: Anglomania. In addition to the Anglo-Saxon economic supremacy and influence of the practices related to the computer and cinema, there is an insidious and sneaky penetration of England through the fashion that the French have always revered as a god. (Le Figaro, 29 March 2001)

(266) *Aux nombreuses raisons qui incitent les Français à accepter leur colonisation par le franglais, cet idiome bâtard baptisé par Étiemble, il faut en ajouter une autre : l'anglomanie. Oui, en plus de la suprématie économique anglo-saxonne, de l'influence des pratiques liées à l'ordinateur, au rôle du cinéma, il y a une insidieuse et sournoise pénétration de l'Angleterre par le biais de la mode que les Français ont toujours révérée à l'instar d'un dieu.*

Contrast: The French

Association: Bastard idiom, Anglo-Saxon economic supremacy, practices related to the computer and cinema, England

This extract refers more to England, pointing out that the attitude of the French towards English is allowing the increase of *franglais*. The French as a people are contrasted to the image of *idiome bâtard* [bastard dialect] as well as Anglo-Saxon economic supremacy and practices related to the computer and cinema.

(267) [About start-up businesses] In fact, there are no substantial differences between the French and American repositories, says Philippe Danjou, and societies need to learn to speak *franglais*. In other words, they need to do French accounting using the flexibility of norms in order to bring our practices as close as possible to American ones. (Les Echos, 11 June 2001)

(267) *En fait, il n'y a pas tellement de différences entre les référentiels français et américain, explique Philippe Danjou, et les sociétés doivent apprendre à parler le franglais, c'est-à-dire faire des comptes français en utilisant la souplesse des normes pour se rapprocher le plus possible des pratiques américaines.*

Contrast: French

Association: American, the flexibility of norms

The use of *franglais* is positively evaluated in this extract by linking it with flexibility. While it discusses *franglais* as a linguistic issue, by linking the usage of such terms with normative flexibility, this linguistic issue is again treated as part of the broader question regarding the acceptance of ‘American norms’.

(268) In French media, they often talk about American imperialism, of the cultural exceptionalism of France and Francophone areas. However, we let presenters speak *franglais* on public channels! (Libération, 4 October 2003)

(268) *On parle souvent d'impérialisme américain, d'exception culturelle française et de francophonie dans les médias français. On laisse pourtant des animateurs parler franglais sur des chaînes publiques !*

Contrast: The cultural exceptionalism of France and Francophone areas

Association: American imperialism

The term *franglais* is used as a synonym of American imperialism that is opposed to French cultural exceptionalism, implying that media presenters in France should not use *franglais* terms.

As the examples of *francisation* [Frenchisation] introduced by Pergnier (1989) indicate, loanwords always go through a process of assimilation, albeit to different degrees. Thus, *franglais* terms are not exactly the same as the terms used in the United States or in the United Kingdom. However, the extracts demonstrate that *franglais* is associated specifically with the United Kingdom or the United States and not other Anglophone countries. It should also be pointed out that, as the word *franglais* demonstrates, the controversy over linguistic borrowing in France is almost exclusively about the use of English words, although there are of course loanwords from various other languages found in French as well, if in smaller numbers. As Weinstein (1989:54) explains, “purists know the enemy very well. As a result, there is probably no such thing as absolute purism – only purism with respect to the challenging language”, illustrating

this point with the example of linguistic purism found in the Catalan community where English borrowings are accepted while the struggle is directed against Castilian influence. Weinstein also argues that this is due to the fact that linguistic purism is motivated by non-linguistic factors and is targeted toward that which seems threatening (culturally, politically, or economically) to the community. In the case of the *franglais* debate, the target of the criticism are thus English terms due to the feeling of threat caused by American or British domination in the world.

However, it should be pointed out that the images of American or British culture correspond to a narrow and simplified conceptualisation that should be differentiated from the true cultures of the United States and the United Kingdom. On this point, Pergnier (1989:137-142) further points to the way in which the word ‘culture’ is used in the *franglais* debate as well as in general debates about the ‘invasion’ of American culture. He argues that the term “*culture américaine*” [American culture] is erroneously used to refer to the general image of predominant American influences, such as the hamburgers, washed-out trousers, Disney World and American TV dramas with all its connotations of commercialism and bad taste, despite the fact that such ‘pseudo-culture’ exists not only in the United States but everywhere.

7.4.3.3 Narratives for and against *franglais*

As was the case with the *gairaigo* debate, different qualities of *franglais* are emphasised, depending on whether the use of *franglais* is criticised or supported. Examples of negative narratives include the following:

Sample extracts:

(269) The French language? A kind of creole

(...) We talk about the decline of the French language everywhere. The new forms of expression (used in SMS) or the omnipresence of English make purists fear the worst.
(Sud Ouest, 19 November 2007)

(269) *La langue française ? Une sorte de créole*

(...) *Partout on parle du déclin de la langue française. Les nouvelles formes d'expression (SMS) ou l'omniprésence de l'anglais font craindre le pire aux puristes.*

Contrast: The French language

Association: A kind of creole, English, the new forms of expression (used in SMS)

With the expression ‘a kind of creole’ contrasted with ‘purists’, the miscellaneousness of *franglais* is emphasised. New expressions used in SMS are grouped together with *franglais*.

(270) So, do you speak language of the youth? (...) that mixes the codes of SMS, franglais, verlan¹⁰⁰, and the language of suburbs. The coach asks, “*T’as kiffé ta teuf de samedi dernier?*” [‘Did you like your party of Saturday night?’ in French slang]. Sitting behind the school table, the parents are shocked. Then, one of them was congratulated for correctly translating it in a very academic manner: “Did you like your party of Saturday night?” (Le Figaro, 30 April 2008)

(270) *Alors, parlez-vous jeune ? (...) qui mêle les codes du SMS, le «franglais», le verlan, le langage des banlieues. « T’as kiffé ta teuf de samedi dernier? », interroge le*

¹⁰⁰ French colloquial expressions that inverse the syllables in a word: *verlan* is derived from ‘*l’envers*’ [the inverse]. Examples include *teuf* [< fête, party], *meuf* [< femme, woman], and *keuf* [< flic, cop].

coach. Assis derrière leur table d'écolier, les parents écoutent interloqués. Puis, l'un se voit félicité de manière très académique pour avoir correctement traduit : « As-tu aimé ta fête de samedi dernier ? ».

Contrast: Correct translation

Association: The youth language, the codes of SMS, *verlan*, the language of suburbs

Franglais is discussed together with other sectional languages that are considered to be non-standard, such as the language of SMS, *verlan*, or the language of youth or the suburbs despite the fact that there is no direct linguistic connection between *franglais* and those other types of language. Thus, the non-standardness and unfamiliarity of *franglais* is emphasised. Furthermore, through the expression *pour avoir correctement traduit* [to correctly translate], it implies that *franglais* is not correct.

On the other hand, examples of negative narratives include the following:

(271) I simply try to use efficient language that is suitable to my field, that of the Internet. At my work, we have been speaking about ASP (Application Service Provider) for quite some time and I will not change my habit on the pretext that the term FAH (*fournisseur d'applications hébergées*) [the French equivalent term for ASP] is finally being used. Similarly, the term 'back office' has a different meaning from 'service bureau' [French equivalent of back office], so I will continue using this word [back office]. (L'Entreprise, 22 August 2002)

(271) *Je cherche simplement à utiliser un langage efficace, adapté à mon univers qui est celui de l'Internet. Dans mon job, on parle d'ASP (Application Service Provider) depuis un bon moment, et je ne vais pas changer mes habitudes sous prétexte que le*

terme FAH (fournisseur d'applications hébergées) débarque enfin. De même, back office a un sens différent de service bureau, donc je continuerai à utiliser ce terme.

Contrast: The 'French' equivalent for the *franglais* terms mentioned

Association: Efficient language, Internet

The efficiency of *franglais*, paralleled with the convenience of the Internet, is emphasised in this extract in order to support the use of some Internet-related words, while still contrasting them to the 'French' equivalent, 'FAH (fournisseur d'applications hébergées)' for 'ASP (Application Service Provider)', and 'service bureau' for 'back office'.

(272) Since the Middle Ages, the French language manifests exceptional hospitality with regard to foreign words. (...) Many languages have used borrowings in order to enrich or renew themselves (English is not the least of languages to have done so). (Le Monde, 31 July 2003)

(272) Depuis le Moyen Age, le français manifeste à l'égard des mots étrangers une exceptionnelle hospitalité. (...) Bien des langues ont usé de l'emprunt pour s'enrichir ou se renouveler (l'anglais n'est pas le dernier).

Contrast: The French language, exceptional hospitality

Association: Foreign words

Franglais is depicted as something that enriches and renews the French language. Furthermore, the tradition of vocabulary borrowing is emphasised through the

expression “since the Middle Ages”. It shows that, as was the case of the *gairaigo* debate, the notion of tradition plays an important role. It should however be pointed out that *franglais* is still described as ‘foreign words’ counterposed to the ‘exceptional hospitality’ or flexibility of the French language.

(273) [Headline] French, the rambling language

(...) Because yes, the French language, whether it displeases those that howl over [the use of] *franglais* (...). [is] like a tree that loses its dead branches but also ramifies and renews itself. That way we speak better... (Libération, 17 March 2007)

(273) *Le français, langue baladeuse*

(...) *Car oui, le français, n'en déplaît à ceux qui hurlent au franglais (...) comme un arbre, qui certes perd ses branches mortes, mais aussi se ramifie et se renouvelle. On en cause meilleur...*

Contrast: The French language, a tree

Franglais is depicted as something that renews the French language, the vitality of which is emphasised through its comparison to a tree, a living organism.

The analysis above suggests that those who view the use of *franglais* negatively tend to value the purity and correctness of language while those who view it positively tend to value the vitality and flexibility of the French language that enriches and renews itself through the use of convenient and efficient words including *franglais*.

7.4.4 Analysis of the *franglais* case

The following characteristics were identified in the *franglais* discourse.

1. *Franglais* is particularly associated with words of globalisation, finance, and business while French is associated with more traditional cultural objects such as the literature of Molière and Voltaire. *Franglais* words related to globalisation and commercialisation, including the word ‘globalisation’ itself, are often used as examples of *franglais*.
2. *Franglais* is often associated with the United States and sometimes the United Kingdom, despite the fact that some *franglais* terms are substantially different at the phonetic, syntactic and semantic levels from those used in either country and that there are a number of other Anglophone countries. Furthermore, vocabulary borrowing from other languages than English is seldom discussed as a problematic phenomenon. Many have pointed out that this is due to the fact that it is American supremacy that the French feel most threatened by. This reveals a direct correlation between linguistic and national identity.
3. The characteristics of the narratives for and against *franglais* found in French periodicals include the following:

[Negative narrative]

- *Franglais* is described as something that causes the corruption of the French language, being unclear, incomprehensible, and representing cultural invasion, in line with the language of SMS, *verlan*, the youth, and the suburbs;
- French is described as a language that is to be protected as it is threatened;
- *Franglais* is a symbol of American and British cultural invasion.

[Positive narratives]

- *Franglais* is described as something efficient and which enriches the French language;
- French is described as an enduring, flexible, welcoming, and vigorous language that can enrich itself with new elements from the outside world;
- *Franglais* is a symbol of French history and strength.

On the basis of a common recognition of an increasing use of English terms in French, the opponents and proponents of *franglais* articulate different discourses as to its desirability. However, both parties are engaged in a common discussion of the ‘relationship between *franglais* and *français*’. It should be emphasised that the centre of the *franglais* dispute is the foreignness of non-assimilated English-inspired terms and, regardless of whether such foreignness is viewed positively or negatively, the specific images of the French language are constructed in relation to such vocabulary. In other words, *franglais* is treated as a separate entity from the French language and that can be therefore compared and contrasted to French. Thus, as is the case with the *gairaigo* controversy, the *franglais* debate, which seems to be a simple opposition between opponents and proponents, indeed expresses the underlying nationalisation of languages.

The above findings demonstrate that in order to understand the ferocity of the *franglais* debate in France, or of any puristic reaction towards language contact, it is essential to shed light on the social, economic, and political factors that pertain to the issue, in particular the relationship between that given linguistic community and the rest of the world. In the case of the *franglais* debate, such factors include the decline of the French influence in the international sphere in contrast to American supremacy (Thody

1995:27) as well as the historical and cultural importance of the Francophone identity (Weinstein 1989). These factors are naturally based on the history and culture of France and therefore unique to the case of *franglais*, as each case of controversy over linguistic borrowings is based on different historical and social factors.

7.4.5 Articles on *franglais* and *gairaigo* compared

Based on the above analysis, some differences have been identified between the *gairaigo* and *franglais* discourses mainly in terms of the focus of the arguments. Firstly, while the *gairaigo* discourse often focuses on language use in the political sphere, whether at the national, prefectural or municipal level, the *franglais* discourse tends to focus on language in economic, financial, and commercial fields such as financial markets and business communications. The following extracts show that the *gairaigo* discourse tends to focus on the use of loanwords in the political sphere while the *franglais* discourse tends to focus on the use of English words in the financial or commercial sphere. Some articles that have already been introduced will be revisited below for the purpose of comparison. Key words and expressions will be underlined.

[*Gairaigo*]

- (78) Although I had given up on *ran'yô* [abuse] of *katakanago* in the mass media, it is a pity that even the government offices do not protect the *utsukushii* [beautiful] *nihongo* for us. (80-year-old housewife, Asahi, 9 April 2002)
- (97) The prefecture compiles a list of examples to *tsuihō* [expel] governmental jargons in *katakana* for “political reform starting from language”. (Yomiuri, 4 June 2003)

[*Franglais*]

(261) Do you speak *management*? (L'Entreprise, 1 January 2002)

(262) In the *franglais* of *marketing*, this practice is called 'stretching'. (Le Figaro, 4 November 2002)

(266) To the many reasons that are causing the French to accept the colonisation by *franglais*, this bastard idiom baptised by Étiemble, another reason needs to be added: Anglomania. In addition to the Anglo-Saxon *economic* supremacy and influence of the practices related to the *computer* and cinema, there is an insidious and sneaky penetration of England through the fashion that the French have always revered as a god. (Le Figaro, 29 March 2001)

Secondly, it can be pointed out that the *gairaigo* discourse does not generally refer to any specific country to be contrasted to Japan, although sometime it refers to *eigo* [English] as a specific language. The general notion of the West is contrasted to Japan, although it is pointed out to be a "contrived fiction" (Dale 1986:40). Thus, the concept of the West plays the role of an imagined counterpoint representing diversity against Japanese homogeneity and *gairaigo* serves as a symbol of 'generality' contrasted to the imaged Japanese 'specificity'. On the other hand, the *franglais* discourse often includes the mention of specific countries, namely the United Kingdom and more frequently the United States, despite the fact that some of the words referred to as *franglais* are not of English origin, such as '*walkman*', the name of a product of Sony, the Japanese company. This difference is to some extent self-explanatory through the name by which loanwords are referred in each case, *gairaigo*, 'words that come from outside', and *franglais*, 'French English'. The following are examples to show this difference

between the reference to a general foreign or English language in the *gairaigo* debate and the reference to the language of the United States in the *franglais* debate.

[*Gairaigo*]

(84) I hear some people choose to use *miminarenai* [unfamiliar] *gaikokugo* or good sounding *gairaigo* with a meaning different from the original words, despite the fact that there are *rippana* [splendid] *nihongo*. (61-year-old junior high school teacher, Asahi, 6 February 2007)

(114) On the 25th, the Minister of Education, Culture, Sports, Science and Technology Tōyama announced a plan to set up a committee consisting of experts by the end of next month in order to *hadome o kakeru* [put the brakes on] the *ran'yō* [abuse] of *gairaigo* and *gaikokugo* and maintain the '*dentōtekina* [traditional] and *utsukushii* [beautiful] *nihongo*'. (Yomiuri, 26 June 2002)

(225) *Nihongo* has thus been *yutakani* [enriched] by *umaku* [skilfully] *torikonde* [adopting] foreign cultures and words. (Editorial, Yomiuri, 17 December 2010)

[*Franglais*]

(267) In fact, there are no substantial differences between the French and American repositories, says Philippe Danjou, and societies need to learn to speak *franglais*. (Les Echos, 11 June 2001)

(268) In French media, they often talk about American imperialism, of the cultural exceptionalism of France and Francophone areas. However, we let presenters speak *franglais* on public channels! (Libération, 4 October 2003)

(274) In order to allow oneself to use and abuse all the Americanisms in fashion, there is however one absolute condition. It is to assure oneself that these go beyond simple declarations of intent. (L'Entreprise, 1 January 2002)

These differences can be explained through the specific historical and sociological background to each language. The French language used to be the international *lingua franca* in the seventeenth and eighteenth century. Even though the use of the Japanese language was also imposed outside Japan under imperial rule, the degree of penetration and length of period was relatively insignificant compared to the case of French. Historically speaking, Medieval French had a remarkable impact on English vocabulary especially after the Norman conquest of 1066, with French loanwords such as beef, porc, mutton, cream, govern, court, authority, art, music, poet, grammar, astronomy, mirror, fashion, button, etc. (Van Roey 1990:112). However, the position of the most influential international language has now been taken by American English, mainly through the changes in the international political and economic order. This is considered to be the reason why the *franglais* discourse is more explicitly targeted at the use of American English in the business world.

Furthermore, Weinstein (1989) discusses the international linguistic identity and purism manifested against *franglais* in other Francophone communities across the world. For example, Quebec in Canada is known for its puristic reactions to the use of English terms. The word ‘*courriel*’ [a shortened word for *courrier électronique*, electronic package] was proposed by the Quebec government to replace the English term e-mail frequently used in France. Similarly, ‘*un parking*’ is often used in France whereas it is replaced by ‘*un stationnement*’ in Quebec. Furthermore, in March 2013, the Quebec Board of the French Language attempted to ban the use of the word ‘*pasta*’ in Italian restaurants as it is not a French word, provoking fierce opposition from restaurant owners¹⁰¹. According to Weinstein (1989:56), puristic reactions are based on the weakening of the status of French in culture and science as well as the threat posed by English borrowings (*ibid.*). It can therefore be explained that such efforts to propose alternatives for *franglais* in Quebec are motivated by the feeling of insecurity due to the geographical proximity between Canada and the United States where the dominant influence comes from. It should be pointed out that Quebec is part of Canada, an officially bilingual country, and thus English is not as ‘foreign’ as in France. However, both the case of France and Quebec refer to specific countries, mostly the United States or the United Kingdom, as counterpoints to French, which is one of the most striking differences between the *gairaigo* and *franglais* cases.

However, there are also significant similarities between the *gairaigo* debate and *franglais* debate, as in both cases the public discourse exhibits a clear dichotomy between ‘our’ language, expressed as *nihongo* or *français*, and ‘their’ language, expressed as *gairaigo* or *franglais*, in discussing the use of loanwords. Based on such a

¹⁰¹ The Guardian, 1 March 2013 (<http://www.theguardian.com/world/2013/mar/01/quebec-language-police-ban-pasta>)

dichotomy, similar associations have been made in both the *gairaigo* and *franglais* debates. In the sample extracts below, *gairaigo* or *franglais* is often grouped together with other elements of language that are considered to be ‘undesirable’ or ‘non-standard’, such as the language of the youth or abbreviated words, despite the fact that there is no direct connection between loanwords and such linguistic elements.

[*Gairaigo*]

(31) The environment *nihongo o torimaku* [surrounding *nihongo*] is changing significantly, such as the words used by young people with new ideas, *midare* [disarray] of honorific expressions, *hanran* [inundation] by *katakanago*, and influences of *gaikokugo* along with internationalisation. (Yomiuri, 18 November 1998)

(85) It has been a while since *midare* [disarray] of *nihongo* has been pointed out, which I think is partly because of the *ran'yô* [abuse] of *gairaigo* and abbreviated words. As language is a tool to communicate, its role is not played if it is *imifumei* [incomprehensible]. (58-year-old doctor, Asahi, 3 March 2009)

(143) I wonder if people name companies with *katakanago* or alphabet abbreviations because they undervalue *nihongo*. (38-year-old doctor, Asahi, 9 November 1992)

[*Franglais*]

(269) We talk about the decline of the French language everywhere. The new forms of expression (SMS) or omnipresence of English make purists fear the worst.

(270) So, do you speak the language of youth? (...) that mixes the codes of SMS, *franglais*, *verlan*, and the language of the suburbs. (Sud Ouest, 19 November 2007)

In contrast, *nihongo* or *français* is often described as the language of literature. So French was expressed as the language of Molière or Voltaire and literature, such as *haiku* poetry, was often referred to as the representation of the ‘pure’ Japanese language as opposed to the chaotic disarray brought by *gairaigo*. Furthermore, in order to emphasise the difference between the literary language and *franglais*, expressions such as ‘the language of Shakespeare’ were used often in negation. *Nihongo* was expressed as ‘the language of newspapers and books’ while *gairaigo* was referred to as ‘the language of television’. It can therefore be said that both cases underline the sense of insecurity attached to the notion of ‘traditional’ or ‘sophisticated’ culture being invaded or corrupted by ‘mass’ or ‘popular’ influence.

[*Gairaigo*]

(46) I suggest that we have children recite tanka, haiku and other poems or passages from novels at school and home from around the age of 9, all the more because it is the time when *hanran* [inundation] by *gairaigo* and *midare* [disarray] in language use are pointed out as a problem. I believe it would lead to the ability to acquire the *yutakasa* [richness] and *utsukushisa* [beauty] of *nihongo*. (68-year-old high school teacher, Asahi, 14 January 2004)

[*Franglais*]

(260) Despite the efforts made by the *Académie Française* to maintain the beauty and purity of the language, the vocabulary of business in France collapses under English terms. The Minister of Culture has launched a competition to find the French equivalents for those English terms (...). There is no prize for the winner, only the satisfaction of defending the language of Voltaire against the permanent erosion of the

language of Shakespeare (or that of the Harvard Business School...). However, this linguistic invasion is only the result of an annoying fact: those terms are available in English because they are the inventions of the Anglo-Saxon world. (La Tribune, 12 November 1997)

(263) In fact the battle against the invading English mobilises the soldiers with very different motivations, those of linguistic purists as well as those of horrified trade unionists rejected at the margins of the company because they do not master the “basic English”, this international language that is not at all related to the language of Shakespeare, not to mention the separatists and anti-globalists who see a strong symbol of globalisation and American domination in the emergence of this global pidgin. (Le Point, 24 March 2005)

(264) [About the usage of *franglais* in international business] The LVMH group has understood it well. Taking advantage of the solid image of French culture in the world of luxury, the company enforces the language of Molière for both internal and external communication. (Les Echos, 10 February 2006)

It is also important to note that opinions to support the use of *gairaigo* or *franglais* share similarities with regard to the associations made with their language. For example, in both cases, the national language is depicted as a powerful, rich, and flexible language full of vitality and vigor. It has already been argued that in the case of the *gairaigo* discussion, this image is conveyed through certain recurrent expressions such as *kyûshûsuru* [to absorb], *jûnanna* [flexible], *katsuryoku* [vitality], or *yutakaninaru* [to enrich itself]. In such arguments, tradition is often mentioned to emphasise that it has been a long-established tradition for their language to take in imported elements.

[*Gairaigo*]

(237) *Nihongo* has a characteristic that it easily *ukeire* [accepts] *gairaigo* and some see the amount of *gairaigo* as representing the *katsuryoku* [vitality] of its citizens. Trendy *katakanago* may be the symbol of this. (Editorial, *Yomiuri*, 8 January 2003)

(238) *Nihongo* is *somosomo* [originally] a language that was established by *jûnanni* [flexibly] *ukeireru* [accepting] *gaikokuno kotoba* [foreign words]. (University professor, *Asahi*, 21 August 2003)

(250) “Japanese culture has a *tasaide* [diverse] and *futokoro ga fukaku* [broad-minded] characteristic and in the end it *kyûshûshite* [absorbs] everything including *yokogaki* and *gairaigo* as part of its *dentô* [tradition]. (Writer, *Yomiuri*, 2 February 1994)

[*Franglais*]

(272) Since the Middle Ages, the French language manifests exceptional hospitality with regard to foreign words. (...) Many languages have used borrowings in order to enrich or renew themselves. (*Le Monde*, 31 July 2003)

7.4.6 Contrast between *nihongo/français* and *gairaigo/franglais*

The images held by the opponents and proponents of *gairaigo* and *franglais* can thus be summarised in the table below.

[Narratives against *gairaigo*]

Dichotomy	<i>Nihongo</i>	<i>Gairaigo</i>
Classification	- Japanese - Our own language	- Foreign - Western
Characteristics	- Beautiful, orderly - Familiar - Appropriate - Correct - Splendid - Traditional	- Disarray - Incomprehensible - Unfamiliar - Incomplete - Reckless - Ambiguous
Association	- Japan - <i>Hiragana</i> - <i>Kanji</i> - <i>Wago</i> (<i>Yamatokotoba</i>) - <i>Kango</i> - <i>Kanbun</i> - <i>Kansek</i> - <i>Tategaki</i>	- <i>Katakanago</i> - <i>Katakana</i> - <i>Gaikokugo</i> - <i>Yokomoji</i> - <i>Eigo</i> - <i>Wasei eigo</i> - Alphabet

[Narratives against *franglais*]

Dichotomy	<i>Français</i>	<i>Franglais</i>
Classification	- French - Our language	- American or British
Characteristics	- The beauty and purity of the language	- Ambiguity in our language

	- French cultural exception - <i>Francophonie</i> [French-speaking sphere] - Enriching itself rather than impoverishing itself	- American imperialism - Decline of the French language - New forms of expression - Omnipresence of English - Making purists fear the worst - Language of the youth - Codes used in SMS - <i>Verlan</i> - Language of the suburbs - Language of marketing - Globalisation - Vocabulary of business - Permanent erosion - Linguistic invasion - Intervention of the Anglo-Saxon world - Language of the Harvard Business School - Americanisms in fashion - Anglo-Saxon economic supremacy - Insidious and sneaky penetration of England
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		- Bastard idiom
Association	- Language of Voltaire - Language of Molière	- Anglicism - English - Foreign words - Borrowing - American practices - Invading English - Anglo-mania

[Narratives for *gairaigo*]

Dichotomy	<i>Nihongo</i>	<i>Gairaigo</i>
Classification	- Japanese - Our own language	- Foreign elements internalised in Japanese
Characteristics	- Rich, enriched - Skilfully - Wise - Flexible - Energetic - Vigorous - Greedy - Active - Assertive - Unique	- Convenient - Japanised - New
Association	- Japan - <i>Hiragana</i>	- <i>Kango</i> - <i>Kanji</i>

	- <i>Kanji</i> - <i>Wago</i> (<i>Yamatokotoba</i>) - <i>Kango</i> - <i>Kanbun</i> - <i>Kanseki</i> - <i>Tategaki</i> - <i>Wakon yōsai</i> (Japanese spirits and Western technology)	- <i>Shinkango</i>, - Ideas, cultures, and technologies from abroad
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[Narrative for *franglais*]

Dichotomy	<i>Français</i>	<i>Franglais</i>
Classification	- French - Our language	- Foreign elements internalised in French
Characteristics	- Exceptional hospitality - A tree that loses its dead branches but also ramifies and renews itself - receiving and borrowing, giving and handing over - Enormous work that offers a lot of discoveries - Enriching and renewing itself - Flexibility	- Efficient language - Internet

	- Stable	
Association	Other words that came from non-English words Examples (from Middle Dutch): - <i>bière</i> (< <i>bier</i>) [beer] - <i>matelot</i> (< <i>mattenoot</i>) [sailor] - <i>tribord</i> (< <i>stierboord</i>) [starboard] - <i>rigole</i> (< <i>regol</i>) [channel] from Middle Dutch	- Anglicism - English - Foreign words - Borrowing - American practice

The following points summarise the essential differences and similarities between the *gairaigo* discourse and the *franglais* discourse.

1. While mostly finance or business related words are discussed as examples of *franglais*, more politics-related words are discussed as examples of *gairaigo*. In both discourses, however, loanwords are associated with the general threat of foreign influence while the national language is associated with specific culture such as certain types of literature. It can also be pointed out that both the business world and the world of politics are highly specialised fields for elites, which may increase the feeling of a social divide and fuel negative impressions of the jargons employed.

2. While the United States and the United Kingdom are frequently mentioned as specific originators of *franglais*, the vaguer concept of the West or *gaikoku* [foreign countries] is more commonly associated with *gairaigo*. However, deeper analysis of the *franglais* discourse suggests that these Anglophone countries are mentioned as the leaders in globalisation or internationalisation and thus the representation of ‘global’ culture contrasted to the specificity of the French culture, drawing a parallel between the *gairaigo* and *franglais* cases.
3. While the *franglais* discourse is sometimes motivated by the past status of French as an international language as well as the existence of the Francophone spheres outside of France, the *gairaigo* discourse is built solely around the national history and culture of Japan. However, it is considered that even the reference to the external Francophone spheres is closely linked to the national pride of France which once enjoyed linguistic and colonial influence outside its borders.
4. In both *franglais* and *gairaigo* discourses, proponents tend to associate the use of loanwords with the manifestation of cultural and linguistic flexibility and vitality of the national language while opponents tend to see it as a source of corruption and impurity, comparing loanwords with other non-standard linguistic elements such as youth language or with the general idea of foreign languages. Thus in both cases, opponents see loanwords as standing outside of the standard national language.
5. Both *franglais* and *gairaigo* discourses are motivated by a common puristic perception that there are desirable and undesirable elements in language, regardless of the attitude towards the use of loanwords. Both cases can thus be examined under the universal framework of linguistic purism with consideration

to extra-linguistic factors such as the negotiation of national identity and insecurity about foreign threats to its own national culture resulting from the latest wave of globalisation and internationalisation.

7.5 Summary

This chapter has examined the *gairaigo* discourse as well as the comparative case study of the *franglais* in order to understand the essence of the *gairaigo* controversy as an example of widely seen debates on the use of loanwords. With reference to the dualistic structure of linguistic purism, this chapter first placed a particular focus on the contrasting expressions used for *nihongo* and *gairaigo*. As a result, the images associated with the two have been found to represent a dichotomy between ‘national’ (self) and ‘foreign’ (other) in terms both of language and national identity. This contrast has been linked further to the idea of national purity through the comparison with the contrasting images in the *nihonjinron* literature. Thus, in the debates on the use of loanwords, language is treated as a national heritage, thereby ‘nationalised’.

Subsequently, the case of France with the debates on so-called *franglais* has been introduced and briefly analysed in order to demonstrate the universality of such a controversy over the use of loanwords. The analysis of the *franglais* discussion in French periodicals showed that the discourse employed in the *franglais* debate is comparable to the discourse employed in the *gairaigo* debate, although there are differences resulting from the historical and cultural background of each case. This has confirmed that the *gairaigo* and *franglais* debates can both be seen as case studies

illustrative of the ‘nationalisation’ of language. Chapter 8 will therefore conclude with a consideration of the manner in which language and nationality are being conceptualised in contemporary Japan, focusing on the significance of the *gairaigo* controversy in relation to the wider framework of national identity.

Chapter 8: Conclusion

8.1 Introduction

Through the analysis of the *gairaigo* and *franglais* controversies, it has become clear that the notion of the national language and national identity are profoundly intertwined, as language tends to be ‘nationalised’ in the public discourse. Certain vocabularies are considered to be ‘native’ and therefore internal to the national identity while others are considered as ‘loaned’ and remain external, regardless of their etymological origin. The ‘native’ words are described through the images associated with the community’s national identity itself. As a result, in the *gairaigo* debate the terms *nihon* [Japan] and *nihongo* [the Japanese language] are often used interchangeably. Understanding how the notion of nationality is conceptualised is thus important in order to understand how the notion of the national language is conceptualised (and vice versa since they are intertwined processes).

Thomas (1991:136) has also pointed out that the notions of nation and language are mutually related. Neither of them has a commonly agreed definition but they are nevertheless generally both taken for granted. Identities are given to such undefined concepts that rely on finding commonalities within the artificially drawn borders (the process of inclusion or assimilation) while highlighting the differences between the inside and outside of those borders (the process of exclusion or differentiation). The process of exclusion is thus as important as the process of inclusion in establishing identity. In that context, loanwords often prove to be easy targets because they constitute “the most readily recognisable element of foreign influence in a language” (*ibid.*:45). The debates over the use of loanwords therefore function as a means to conceptualise this otherwise imprecise notion of the national language.

In order to examine the common process of conceptual inclusion and exclusion in language and nationality, the first part of this chapter will discuss how the notion of *nihonjin* [the Japanese] has been conceptualised as homogeneous and monolingual in contrast to an imagined ‘internal other’ symbolised by minority populations in contemporary Japan, as captured by the notion of ‘outsiders within’ (8.2). Subsequently, it will be explained how such a discourse on *nihonjin* can be translated into a discourse on *nihongo* that discursively excludes certain internal elements, such as *gairaigo*, stigmatised as foreign (8.3). Thus, despite the commonly held notion that the *gairaigo* debate shows opposition between opponents and proponents, in practice both parties are seeking to establish their vision of Japaneseness by maintaining the dichotomy between ‘domestic’ and ‘foreign’, albeit through contrasting narratives (8.4). In such a process, *gairaigo* is a representation of foreignness despite being an integral part of Japanese, thus serving as an ‘outside within’ for *nihongo*. The conclusion will be drawn that the contemporary *gairaigo* debate illustrates the renegotiation of Japanese identity in reaction to the changing national and international environment (8.5).

8.2 Outsiders within

While being repeatedly exposed as a myth, the homogeneity of the Japanese population has been described by many scholars including Sugimoto (2003) to be one of the central notions in Japanese national identity. Morris-Suzuki (1998:156) argues that such a myth of homogeneity is created by the discourses of inclusion and exclusion or of assimilation and differentiation in other words. The process of inclusion and exclusion involves categorisation in terms of what is on ‘our’ side and what is on ‘their’ side and

therefore profoundly related to the *gairaigo* discourse that has been examined throughout this thesis.

According to Morris-Suzuki, it was during the Meiji period that the concept of ‘Japan’ or ‘Japaneseness’ was redefined in the modern context, resulting in a significant change in “the relationship between frontier regions, such as Ainu and Okinawan communities, and the center” (*ibid.*:5) as well as a new discourse of culture, ethnicity, and civilisation reinvented “to define an image of Japan in relation to images of other powerful nation-states (such as the United States, Britain, and France)” (*ibid.*). She argues that before the modernisation, a policy of differentiation was employed under which people in the peripheral areas were differentiated as barbarians in contrast to the civilised centre, whereas under modernisation the people in the periphery were redefined as ‘Japanese’ and given Japanese citizenship through a policy of assimilation which forced them to adopt Japanese lifestyles, education, and language. This change in the attitude towards Japan’s peripheral populations was a result of the altered relation of the country to the external world. Prior to the Meiji Restoration, Japan was mostly closed for exchanges with foreign countries under the *sakoku* policy. Thus, the notion of the ‘self’ was established by reference to an ‘other’ constituted by the peoples of the peripheral regions. With the opening of the country in 1853, however, awareness of the external world, particularly the West, grew, bringing about a new ‘other’. Under the historical circumstances, it was more important to strengthen internal solidarity and thus the peripheral populations were included in the newly established conception of Japan, “not only by re-defining them as ‘Japanese’ [*wajin*], but also by assimilating the clothing, hairstyle, and language of the peripheral populations to those of ‘the Japanese’” (*ibid.*:22). In other words, the notion of Japaneseness was reconstructed in contrast to a

general idea of the West during this period. This reinvented idea of the Japanese [*nihonjin*] is believed to be the conceptual basis for the notion of Japanese uniqueness such as can be found within the *nihonjinron* discourse in which the uniqueness and homogeneity of Japan is also constructed in comparison with the West.

However, the discourse regarding the national identity has needed to undergo constant adjustment as the environment surrounding Japan has changed. Chapter 3 has notably reviewed the historical significance of the past few decades. In this regard, Morris-Suzuki (*ibid.*:174) describes the change in the international system and the diversification of norms in the early 1990s, with an “influx of immigrants in Japan as well as an increase of the Japanese population abroad”. She also explains that due to the end of the Cold War tensions, the once lost historical links between the Ainu and the clans in Sakhalin, as well as between Okinawans and their Chinese historical heritage, have been rediscovered, while the number of foreign workers and marriages between Japanese and foreigners in Japan has continued increasing, producing “new challenges to the attempt to construct Japan as a racially or linguistically homogeneous nation” (*ibid.*:34) and resulting in “a new upsurge of identity debates in Japan” (*ibid.*:178).

Following up on Morris-Suzuki’s analysis, Gottlieb (2006) has studied the discourse on minority groups in contemporary Japan, including the *burakumin* (those who were discriminated under the caste system during the Edo period), the Ainu, ethnic Korean and Chinese residents, women, the physically or mentally disabled, and gays. With regard to the Ainu population, Siddle (2011:90) also points out that despite the assimilation policy introduced in the nineteenth century, discriminatory views persist today as a result of enduring beliefs that they are racially different from the rest of

Japanese. Furthermore, Gottlieb (2006) suggests that the discourse of differentiation has been reintroduced and reinforced in contemporary Japan and that the process of such ‘internal’ exclusion is no longer based upon geographical distance but instead on the stereotyping of the average Japanese person. Those who are not included in such a stereotype of the ‘average’ Japanese are regarded as ‘outsiders’ despite being part of the Japanese population. Thus, a new group of outsiders among Japanese nationals has been created in order to reinforce the myth of homogeneity despite the actual growth in diversity of the country, while foreigners are already “by definition” excluded from such a discourse (Carroll 2001a:139).

Like Morris-Suzuki, Gottlieb also emphasises that the process of exclusion plays just as important a role as the process of inclusion in establishing identity. She describes the process of constructing identity as “assigning to ourselves and to others labels which shape our concepts of who and what we or they are” and thus “assigning labels to others plays a significant contrapuntal role in building our own concepts of self because by defining others as what we are not, we emphasise what it is that we think we are, at both the personal and social level, often without actually spelling it out” (Gottlieb 2006:4). She explains that in order to construct the image of the ‘mainstream’ group, minority groups are labeled as “undesirably different” and in this way those minority groups fulfil a contrapuntal role as “outsiders within” (*ibid.*) or, in other words, that of an ‘internal other’. Thus, on the one hand, the growing diversity in Japan tends to be neglected (Sugimoto 2009:2) with the persistent belief in the Japanese ethnic purity (Screech 1995:136), while on the other the perceptual dichotomy between *uchi* (insider) and *soto* (outsider) persists in Japanese society (Gottlieb 2006:4). As a result, the new ‘outsiders’ within Japan have become the target of exclusion.

It should be underlined once more that debates on identity are as much about defining the ‘other’ as the ‘self’. The process of self-identification based on the ‘otherness within’ has been recognised as a universal practice. Kristeva (1991) examines the history of the concept of ‘foreignness’ in her *Strangers to Ourselves*, and points out that the notion of ‘barbarian’ in Greek city-states, which is considered to be the origin of foreignness, was used not only to refer to non-Greeks who spoke an ‘incomprehensible’ language, but sometimes also used to refer to internal members of the community in order to assess “others within the supposedly homogenous group” (*ibid.*:52). Similarly, Schaub (2013:64-65) has argued that internal members of Europe have been stigmatised as ‘other’ in order to maintain “a fictional European unity” by observing that “[h]istorians, ethnologists, and philosophers have stressed the importance of research about women, witches, heretics, the poor, lepers, nomadic people, slaves, dialect-speakers, sodomites, fools, the disabled, gypsies, Jews, Moriscos, Cagots, Highlanders, Irishmen, and many other internal others, who were simply the huge majority of the European Population!” The construction of ‘otherness within’ is thus a common practice to strengthen communal solidarity while creating a myth of internal homogeneity.

8.3 The conceptualisation of the Japanese language

The present thesis suggests that there is a striking commonality between discourses surrounding the nation and those surrounding language. Japanese language, culture, and ethnicity are often discussed as a single notion, as has been pointed out by Stanlaw

(2005:274)¹⁰². Therefore the changes in the discursive structure regarding the stigmatisation of the Japanese ‘internal other’ can be used to analyse the *gairaigo* controversy that has intensified in the past few decades and an analogy can be drawn between the minority population as ‘outsiders within’ and foreign loanwords in the contemporary *gairaigo*.

Although the notion of *nihongo* is regarded as given, it has constantly been redefined in response to external influence, as was reviewed in Chapter 4. Chapter 5 then proceeded to argue that the contemporary debates on *gairaigo* rest upon a dichotomy between *nihongo* and *gairaigo* present within the narratives both in favour and against the use of *gairaigo*, despite the fact that *gairaigo* is an internal element in the Japanese language that function within the Japanese phonetic and syntactic rules. This point was substantiated in the actual sample extracts of the newspaper discussion in Chapter 6. Furthermore, while *gairaigo* has been a frequent subject of public controversy, foreign languages themselves are never a controversial issue. It is *gairaigo* as an internal element that is excluded as that ‘other’ in the *gairaigo* discourse. This structure is analogous to the discourse on minority populations in which minority groups are excluded as ‘outsiders within’.

This situation with the Japanese language can be directly related to the wider position in which Japanese society finds itself today. Linguistic diversity in Japan has always existed but long been neglected. Today it has been growing further and gradually attracting public recognition. Maher (2010:59) lists nine languages spoken in contemporary Japan by ethnic, social, migrant and territorial communities. The nine

¹⁰² See also Boas (1940).

languages are: Ainu, Chinese, English, Japanese, Japanese Sign Language, Korean, Brazilian Portuguese, Ryukyuan, and Vietnamese-Cambodian. Along with the recent increase in the flows of people, goods, and information, this variety is expected to increase in times ahead. Under such circumstances, Yasuda (2007:178-180) points to the frequent use of the term *nihongo* rather than the more conventional term *kokugo* [national language] as a sign of an increasing awareness of languages other than Japanese as well as of those who learn Japanese as a second language. There are along with it growing concerns that external influence may threaten the Japanese linguistic and cultural identity. The active debates on *gairaigo* can then be understood as part of such a discourse in response to the fear of a growing diversity that threatens the ‘core’ identity of the language and society of Japan. Thus, the narratives in the *gairaigo* controversy commonly entail the process of inclusion or assimilation of the ‘inside’ (*nihongo*) and exclusion or differentiation of the ‘outside’ (*gairaigo*) in a dualistic discursive structure. In this sense, *gairaigo* in Japanese, just like the minority groups in the Japanese society, are treated as ‘outsiders within’ in response to growing diversity and the need for the reshaping of identity through the process of inclusion and exclusion.

A parallel can therefore be established between the discourses on the nation and those on language in Japan. From this point of view, the narratives built around the notion of *nihonjin* can be translated into the narrative built around the notion of *nihongo* by reference to *gairaigo* as an ‘other’. Gottlieb (2006:5)¹⁰³ argues that the typical mainstream Japanese [*nihonjin*] are in the *nihonjinron* literature understood as “not

¹⁰³ Such a definition is pointed out to be statistically erroneous as the typical representation of the Japanese by Sugimoto (2003:1-2), who claims the 1990 census shows that ‘a typical Japanese’ would be “a female, non-unionised and non-permanent employee in a small business without university education [rather] than a male, unionised, permanent employee with a university degree working for a large company”.

Burakumin, not Ainu, not of non-Japanese ethnicity, not female, not physically or mentally disabled in any way, and not gay”. Following the same logic, the Japanese language [*nihongo*] in the *nihongo* discourse can be understood as ‘not *gairaigo*’. Furthermore, Sugimoto (2003:1-2) describes the typical, albeit statistically erroneous, representation of the Japanese as “a male, unionised, permanent employee with a university degree working for a large company”. Based on the analysis of the newspaper debates, the typical representation of the Japanese language would be ‘*wago*, *kango*, *hiragana*, and *kanji*’ and ‘not *gairaigo*’. Jinnouchi (2007:152) has stated that *gairaigo* allows us to understand *nihongo* from an objective perspective as a ‘mirror’. In search of his identity, Moscarda in Luigi Pirandello’s *One, No One & One Hundred Thousand* discovers the outsider who was opposite him in the mirror (Pirandello 1990:17). To seek for the essence of identity thus involves the discovery of an ‘inside’ - what it is - and an ‘outside’ - what it is not. The images associated with *gairaigo* indeed show what the image of *nihongo* is by representing what it is not.

8.4 Summary

This chapter has compared the processes of conceptualisation of the notions of the Japanese [*nihonjin*] and of the Japanese language [*nihongo*] in order to demonstrate that *gairaigo* has been conceptualised as a counterpoint for the negotiation of the linguistic identity of Japan.

The notion of nation and that of language are both based on imagined frontiers that are taken for granted within such conceptual frameworks. This has led to an examination of

the *gairaigo* debate through a comparison with the *nihonjinron* discourse. Characteristics of the discourse on the Japanese include the belief in Japanese homogeneity and uniqueness as well as contrasting views between Japan and the West, which can be translated into the discourse surrounding *gairaigo*. Thus, the role of *gairaigo* in establishing the linguistic identity of the Japanese was analysed via the idea of ‘outsiders within’ suggested by Gottlieb (2006:4) that has been deployed to establish the concept of *nihonjin*. It has been argued that in the *gairaigo* debate the concept of *gairaigo* plays a counterpoint to the imagined identity of *nihongo*, just as in the case of the discourse of Japanese nationality stereotyped minority groups play the role of counterpoint to the imagined concept of a homogenous *nihonjin*. This in turn accounts for the contrasting images between *nihongo* and *gairaigo* uncovered in the newspaper extracts examined in Chapter 6.

In a wider context, two kinds of reactions to the recent changes caused by globalisation and internationalisation can be seen. On the one hand, there is a growing fear that the Japanese identity is being threatened by external influence, as manifest in the narratives focusing on the beauty and order of the Japanese language. On the other hand, however, there are also growing expectations for the Japanese identity to be more cosmopolitan, taking advantage of the growing diversity that the world is offering, as expressed in the narratives focusing on the vigor and flexibility of the Japanese language. Both reactions do however employ the image of *gairaigo* as an ‘internal other’ or ‘outside within’, whether in terms of a fear of external threat or as resource for internal enrichment.

8.5 Conclusion

The present thesis has examined contemporary public debates on the use of *gairaigo* in Japan from sociolinguistic and metalinguistic perspectives, analysing newspaper discourses surrounding *nihongo* and *gairaigo* in order to examine how a national language is conceptualised through the case study of contemporary Japan. Both the conceptual and empirical scrutiny of the discursive relationship between *nihongo* and *gairaigo* have provided clear answers to the questions posed at the very beginning of this thesis, contributing new considerations to the commonly held premises regarding the Japanese language and its related national debates.

1. What is *gairaigo* in the newspaper debates?

There is a common premise that *gairaigo* is one of the three main layers of the Japanese vocabulary together with *wago* and *kango*. While it is an accurate description, the notion of *gairaigo* in the public discourse usually does not refer to all words of foreign origin. It rather refers only to newly introduced unassimilated Western loanwords that represent an abstract concept or thought. The threat or unfamiliarity associated with those words is contrasted to the familiarity or Japaneseness associated with *nihongo*. Thus, in this context, *gairaigo* symbolically represents foreignness or otherness as the ‘outside within’ *nihongo*. Thus what is really at stake in the *gairaigo* debate is the idealised image of *nihongo* constituted in reference to the counter image of *gairaigo*. This explains why the term *nihongo* is mentioned very frequently in the *gairaigo* debate. The discussion on *gairaigo* can thus be seen as a part of a wider negotiation of Japaneseness.

2. What is *nihongo* in the newspaper debates?

The notion of the Japanese language, *nihongo*, is often taken for granted and discussed without questioning its actual definition. Furthermore, there is no shared consensual definition of what *nihongo* refers to, as there is great variety within the language. Thus, *nihongo* is constantly being redefined and reinterpreted. An integral part of such process of renegotiation is the contrapuntal discussion of *gairaigo*. The notion of *nihongo* thus functions as a symbolic representation of Japaneseness, the essence of a Japanese national identity that remains undefined and only understood through symbolic representations such as *nihongo* and counter-representations such as *gairaigo*.

3. What is the ‘beauty’ or ‘correctness’ of language?

While various descriptions such as ‘beautiful’, ‘correct’, ‘appropriate’, ‘proper’, ‘splendid’, ‘generous’, ‘rich’, ‘assertive’, ‘active’, and ‘vigorous’ are used for *nihongo* in the *gairaigo* debate, there is no rigorous definition of any of these in terms of language. These values are attached to the notion of *nihongo* as it is seen as the symbolic representation of Japan itself. Thus, the descriptions reflect the images of Japan held by the participants in the debates.

4. Why has the *gairaigo* discussion been so active?

The *gairaigo* controversy is often explained as a manifestation of two opposing views on *gairaigo*, which is supported by the recurrent metaphors and expressions used in the newspaper extracts. Contrasting images are indeed depicted in negative narratives and positive narratives on *gairaigo* in terms of how the heavy use of

gairaigo impacts *nihongo*. While opponents fear that the influx of *gairaigo* will impoverish *nihongo* by bringing disarray, the proponents believe that the vigour of *nihongo* can draw on *gairaigo* to enrich itself. And yet, both narratives crucially share a clear conceptual demarcation between *nihongo* and *gairaigo*. *Nihongo* and *gairaigo* are thus treated as two separate entities, rather than seeing *gairaigo* as part of *nihongo*, which is a remarkable commonality to all parties. From this point of view, the *gairaigo* controversy can be viewed as a singular phenomenon in which the dualistic view of *nihongo* and *gairaigo* persists regardless of the opinion held. Based on the points above, it can be submitted that *gairaigo* debate are active because of the quest for national identity at stake. In response to the changing international environment and the growing internal and external diversity, the relation between *nihongo* and *gairaigo* has been a favoured subject because it symbolises the relation between self and other within Japanese identity.

The *gairaigo* discussion has thus been examined, focusing on the link between language and identity, universally intertwined notions present in all linguistic communities. Using the comparative case study of French discourse on *franglais*, the present study has argued that debates on the use of loanwords involve a certain puristic viewpoint within which language is dichotomised between desirable elements and undesirable elements, the latter of which is often associated with loanwords, as they are viewed as a symbol of foreignness or otherness. The comparison between the *gairaigo* discourse and the *franglais* discourse has illuminated the commonality between the two cases on this point. However, some survey results show that the degree of intensity of such debates varies depending on the country. For example, the result of the survey carried out by the NIKL showed that the majority (60 percent) of the respondents answered that they had

“no particular feeling” towards Anglo-Korean words used in Korean and negative opinions about such loanwords centred on perceived pretentiousness by their users (Kiaer 2014:103). This is distinctively different from the case of the *gairaigo* controversy where the majority expressed concerns over the use of *gairaigo* and the focus of negative opinions was on its threat to the beauty, order, or tradition of language. It is recognised that the present thesis is necessarily limited in its comparative perspective, thus suggesting future research that might apply the conceptual framework deployed herein to different cases studies in order to assess the further universality of the issue. The *gairaigo* controversy has provided an opportunity to deconstruct the notion of *nihongo* as an example of how national language is conceptualised through the construction of ‘other’ in a contemporary society through public discourses and how such language discourses constitute part of a wider negotiation of national identity.

Although this thesis has reviewed the specific period between 1991 and 2010, it goes without saying that the question of national identity persists today while the actual use of *gairaigo* continues to change and evolve. Eiji Oguma, who analyses the *nihonjinron* discourse focusing on the history of the Japanese self-image, has pointed out this variability of Japanese identity. In his writings including *Tan'itsu minzoku shinwa no kigen* (*The Origin of the Myth of Ethnic Homogeneity*) (1995) and *Nihonjin no kyôkai* (*The Boundaries of the 'Japanese'*) (1998), Oguma argues that the images of ‘self’ and ‘other’ in Japan have changed in accordance to changes in the national and international environment such as the fear of the Western powers or the state of Japan’s economic and political strength, resulting in, for example, varied treatment of minorities¹⁰⁴.

¹⁰⁴ According to Oguma, “[w]hen Japan is weak, ethnic homogeneity is dominant”; and therefore minorities are rejected as ‘non-Japanese’ whereas “when Japan is strong, mixed nationality is stressed” (Askew 2001:115).

In this context, changes in the ideas surrounding *nihonjinron* since the year 2010 have also been the subject of discussion. In February 2015, an article in the *Mainichi Shimbun* newspaper pointed out that books and TV programmes that emphasise the international appeal of Japan have been popular since around 2010. Takeo Funabiki, a professor of the University of Tokyo, sees this phenomenon as a response to an insecurity and lack of national confidence in relation to other East Asian nations, namely China and Korea¹⁰⁵. He refers to the fact that, in those books and TV programmes, Japanese superiority is often spelled out as ‘a view from the West’ in an attempt to combat the growing fear about rising neighbours using the alleged Western value framework. According to Funabiki¹⁰⁶, this is a change from the conventional type of *nihonjinron* arguments that focused on the contrast between the West and Japan. This exemplifies the constant change in the environment surrounding Japan and the concomitant discourse negotiating Japanese identity. Within such a search for identity, discussion on the notions of *nihongo* will certainly also continue to evolve through various processes of representation, symbolisation, and stigmatisation. The discourse on language thus mirrors the wider social understanding of these notions and their related discourses are also fluid like water, inundating, spilling over, and being absorbed.

¹⁰⁵ Mainichi, 25 February 2015
(<http://mainichi.jp/shimen/news/20150225dde012040002000c.html>)

¹⁰⁶ *Ibid.*

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