

## The Author Responds

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I would like to thank Mr. Jannuzi for his interest in my article. However, he implies that I have misinterpreted and misused his 1994 article in my study, and I must disagree. Indeed, Mr. Jannuzi never used the term *yakudoku* in his article, yet he described classroom activities (1994, p. 122) that bore a striking resemblance to the activities I observed during the data collection for my study. By the time I read Mr. Jannuzi's article, quite late in the project, I had already characterized the teachers' activities as *yakudoku* activities for reasons discussed below. That Mr. Jannuzi characterized these same activities as "Reading Method" activities I will also comment on below.

It is true that Mr. Jannuzi makes only brief mention of university exam washback in his article (p. 122). I included his article along with ten others (Gorsuch, 1998, p. 29) because I felt that his observations were germane to the general issue of understanding the tangled relationships of university entrance exams to high school EFL instruction. Should I have limited the citations to articles that were wholly focused on the washback effects of university entrance exams? No, I do not think so. This is a highly complex topic, and the more background information a reader can have, the better.

Determining whether *yakudoku* is actually indigenous or "unique" to Japan seems irrelevant. I doubt if any language learning activities or methodologies are entirely unrelated to each other or are particularly "unique," especially in formal educational settings. Hino stated quite clearly that the sorts of activities falling under the *yakudoku* rubric are not at all unique to Japan (1988, p. 53), and bear a close resemblance to grammar/translation methods used in many countries and to translation exercises used for FL instruction in Korea. Further, I made no claim in my article that *yakudoku* is unique to Japan. My use of the term *yakudoku* was functional, arising from the fact that the teachers I interviewed called what they did *yakudoku*. I merely observed what the teachers did and reported what they stated that they believed.

After I gathered the data, categorized it, had it examined by an independent rater, and then subjected it to interrater reliability analysis, I then turned to the literature, and found that my data most closely resembled the *yakudoku* methodology suggested by Hino (1988). Thus, the data was gathered first, then the literature was searched for interpretation, not the other way around. Of course, there is always the danger of selective data gathering and analysis in research, as suggested by Mr. Jannuzi in an earlier version of his response, but I would like to think that in the case of my article on *yakudoku*, that this did not happen.

Regarding Mr. Jannuzi's use of the term "Reading Method" for the activities he describes, after reading the definition of the Reading Method quoted in his article (1994, pp. 121-122), I checked the original source and was disappointed to find that there was not anything more there than what Mr. Jannuzi had quoted. The Reading Method definition was thus not comprehensive enough to account for what I was seeing in the classes I observed. Therefore, I could not successfully relate my data to the very skimpy model offered by the definition of "Reading Method" quoted in Mr. Jannuzi's paper.

Once again, I would like to thank Mr. Jannuzi for writing. I hope that my article on *yakudoku* and his useful comments will generate more research on actual instruction used in EFL classes.

#### References

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- Hino, N. (1988). *Yakudoku*: Japan's dominant tradition in foreign language learning. *JALT Journal*, 10 (1-2), 45-55.
- Jannuzi, C. (1994). Team teaching the reading class. In M. Wada & T. Cominos (Eds.), *Studies in team teaching* (pp. 119-131). Tokyo: Kenkyusha.