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Abstract

A comparative study of English education in Japan:
Fostering learners' intercultural communicative competence, criticality and identity for intercultural citizenship

Miyuki Moriyama

Foreign language teaching should be educational and contribute to learners' full development of personality (Byram, 2008). However, English teaching in Japan has tended to focus on language skills of listening, speaking, reading and writing. In the recent policy of global human resource (global *jinzai*) development, English teaching is expected to improve the language skills for international communication although other abilities required of global *jinzai* can be fostered through English teaching. The purpose of this study is to explore and understand how global *jinzai* can be promoted through an English class in Japan. To achieve this goal, I examined (1) what is the policy in Japan for the teaching of English with specific reference to 'global *jinzai*' and how it is implemented and (2) what policy and practice might be developed. Based on my research paradigm, that is, subjective and constructivist ontology and interpretive epistemology, I conducted an ethnographic case study in English courses at a university in Japan to collect mainly qualitative data through observations, interviews, questionnaires, teaching materials, policy documents and audio-visual materials. I used a comparative education approach to understand better a case in Japan and conducted another case study in Spanish classes focusing on intercultural citizenship at a university in England. I used comparative education and thematic analysis as data analysis approaches.

One of significant findings from this study is that foreign language education can develop not only language skills but also intercultural communicative competence, criticality and identity for intercultural citizenship, which are educational outcomes of foreign language teaching. If this study can shift teachers' attentions from language skills only to educational dimensions, this will be a significant contribution to foreign language education.

Title Page

A comparative study of English education in Japan: Fostering learners' intercultural communicative competence, criticality and identity for intercultural citizenship

Miyuki Moriyama

Submitted for the degree of Doctor of Philosophy

School of Education

Durham University

April 2019

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List of Abbreviations

ACTFL	American Council on the Teaching of Foreign Languages
ALM	Audio-Lingual Method
CEFR	Common European Framework of Reference for Languages
CLIL	Content and Language Integrated Learning
CLT	Communicative Language Teaching
CP	Certificate Programme
EIKEN	***Ei****go ginou* ***ken****tei shiken*
FLT	Foreign Language Teaching
GTM	Grammar-Translation Method
ICC	Intercultural Communicative Competence
iCLT	Intercultural Communicative Language Teaching
IELTS	International English Language Testing System
ILT	Intercultural Language Teaching
IPCC	Intercultural Political Communicative Competence
JSPS	Japan Society for the Promotion of Science
MEXT	Ministry of Education, Culture, Sports, Science and Technology
MIAC	Ministry of Internal Affairs and Communications
NIER	National Institute for Educational Policy Research
OECD	Organization for Economic Co-operation and Development
PHR	Promotion of Human Resource for Globalization Development
PMC	Prime Minister's Commission on Japan's Goals in the 21st century
TOEFL	Test of English as a Foreign Language
TOEIC	Test of English for International Communication
WHO	World Health Organization

Declaration

No part of this thesis has been previously submitted for a degree in the University of Durham or in any other university.

Statement of Copyright

The copyright of this thesis rests with the author. No quotation from it should be published without the author's prior written consent and information derived from it should be acknowledged.

Acknowledgements

I am grateful to everyone who has helped me with the completion of this thesis.

I would like to express my sincere gratitude to my supervisors Professor Michael Byram and Professor Prue Holmes for their valuable and insightful guidance, warm encouragement and persistent support. Without their help, this thesis would not have been possible.

I would also like to extend my thanks to all teachers, students and staff members who participated in my research for sharing their perspectives on foreign language teaching/learning.

I thank all advisors and staff members in the School of Education, Ustinov College, and Student Immigration Office at Durham University for their kind support, which enabled me to live and study in Durham without anxiety.

I am very grateful to my friends in School of Education and Ustinov College at Durham University and old friends in Japan for their friendship which has supported and encouraged me.

I would like to express special thanks to my parents who have loved me for respecting my decision to study at Durham University. Their love, support and encouragement have motivated me to complete this thesis.

Thank you very much.

Miyuki Moriyama
Durham, April 2019

Dedication

To my parents

Chapter 1 Introduction

Foreign language teaching (FLT) should be educational and contribute to learners' full development of personality (Byram, 2008). However in Japan many English lessons have tended to be skills-oriented. The purposes of this chapter are to discuss (1) main issues on English teaching in Japan, (2) the purpose of this study with what motivated me to start this study, (3) overview of methodology, (4) originality and significance of this study, and (5) the organisation of this thesis.

1.1 Main issues on English teaching in Japan

Debate: communication vs reading and grammar

English learning in Japan started in 1809 after the Phaeton Incident where an English vessel entered the port in Nagasaki in 1808. The purposes of English learning were to translate conversation between Japanese traders and their trade partners and to translate texts written in English into Japanese for acquiring Western knowledge and civilisation. At the beginning of English learning both conversation and grammar-translation were important. However, in the 1970s there was an influential debate between Hiraizumi and Watanabe. Hiraizumi focused on good balanced four skills for communication while Watanabe focused on grammar-translation for intellectual training. This debate has not come to the conclusion and still now newspaper sometimes reports the disputes on practical or useful English for communication vs grammar and reading comprehension for knowledge-oriented English or entrance examination (Torikai, 2014).

The problem of this kind of debate seems to lie in the fact that both focus on skills, just different skills, which are all important. Another problem is that communication here refers to the exchange of information. Communication in a broader meaning refers to the establishment of relationship with people of different culture and language which requires intercultural competence in another language (the target language), i.e. intercultural communicative competence. Therefore I propose that a matter of 'speaking and listening' or 'reading and grammar', strangely writing is missing but it is assumed that grammar includes writing grammatical correct sentences, should be replaced with a matter of 'the improvement of skills for communication in a narrow meaning' or 'the promotion of intercultural communicative competence'. Then it should be noticed that although English teaching in Japan focuses on the skills, it needs to pay attention to intercultural communicative competence. I do not intend to say that intercultural communicative competence is more important than the skills since the latter is fundamental and important. However, it is a part of intercultural communicative competence, and English teaching should be educational rather than only skill-oriented.

Unquestioning devotion to English

English is a lingua franca and it is necessary for Japanese people whose mother tongue is Japanese to acquire English in this global age. However, the devotion only to English seems to go far. For example, the Deregulation of University Act in 1999 made it possible for students to graduate from university without learning the second foreign language. As a result of this, recently students in some

universities learn only English. To learn a foreign language is to learn another perspective, and some students lose an opportunity to understand other different perspectives.

On the other hand, in Europe the Common European Framework of Reference for Languages (CEFR) was developed by the Council of Europe in 2001 based on plurilingualism and proposed six language levels. Japan has decided to use the levels in the CEFR for university entrance examination without considering well plurilingualism. In 2020 national standardized examination for university applicants will be reformed and for evaluating English four skills it has decided to use private tests such as Test of English for International Communication (TOEIC), Test of English as a Foreign Language (TOEFL) and Test in Practical English Proficiency (*Jitsuyou **ei**go ginou **ken**tei shiken*) (EIKEN). As the purposes of these tests are different and their range of scores and grades are also different, each score and grade are converted into the CEFR levels. If the Ministry of Education, Culture, Sports, Science and Technology (MEXT) uses the CEFR, it needs to understand and value plurilingualism.

The promotion of global *jinzai* and its relation to English teaching

Recently the development of global *jinzai* is demanded in Japan. Global *jinzai* is defined as someone who has linguistic and communication skills (Factor I), some dispositions required to cooperate with people of other cultures (Factor II), and understanding of other cultures and a sense of identity as a Japanese (Factor III) (The Council of Promotion of Human Resource for Globalisation Development,

2011). Factor I means English communication skills and English teaching is expected to promote Factor I. However, this view again leads to skill-oriented lessons and it should be realised that English 'education' can promote all the three Factors, not only Factor I. I will discuss the criticism of global *jinzai* in Chapter 5.

To sum up, the problem of English teaching in Japan is that it focuses only on the four skills of listening, reading, speaking and writing, and do not pay much attention to educational dimensions, i.e. intercultural communicative competence. Another problem is an unquestioning devotion to English and Japan uses the CEFR without understanding and valuing plurilingualism.

1.2 The purpose of this study

What motivated me to start this study

The first experience which strongly impacted on my view on foreign language learning dates back to my university life as a student of English language and literature department. Soon after entering university, I read a textbook on American history written in English by an American author. This history book says that America's atomic bombing in Japan resulted in ending the war soon and saving many lives of American soldiers since Japan believed in *kamikaze* and would never surrender. I realised that different countries have completely different interpretations on the same historical fact and that foreign language learning is for knowing different perspectives.

Secondly, I experienced my turning point when I was working as an English teacher at a private high school. I had an opportunity to develop a study abroad programme and to teach students in the programme. This shifted my aims of English teaching from helping students to get higher scores on entrance examinations for university to helping them to improve their intercultural communicative competence. I developed a study abroad programme which included (1) intensive English classes, (2) subjects called "Intercultural Understanding" (prior to departure) and "International Understanding" (after returning to Japan), and (3) one-year study abroad in English speaking countries (the UK, the USA, and Canada). Intercultural Understanding focused on cultural diversity and helped students to notice that there are various perspectives and values and that these differences affect one's interpretation. International Understanding focused on world issues and encouraged students to continue to think about unanswered problems and hopefully to contribute to solving the problems as a world citizen. These subjects achieved their purposes (Moriyama, 2004; Moriyama 2008a; Moriyama, 2008b) but they were taught separately from English classes.

Thirdly, when I taught a course called "British-American Culture" at a national university, I realised the importance of teachers' intervention. I used the Autobiography of Intercultural Encounters (AIE) (The Council of Europe, 2009) for university students majoring foreign languages and having long-term study abroad experiences. A student came to me after the class and said, "I took it for granted that intercultural conflict occurs due to cultural differences. However, I

understood what had happened at that time by answering questions in the AIE". According to my interpretation, the student had knowledge about other cultures and accepted cultural differences and cultural conflict without blaming the other(s) for being lack of common sense. However, she did not think critically why intercultural conflict happened, what was different between her and her interlocutor, and how she could reach mutual understanding between them. In other words, the student was not an 'intercultural speaker' (Byram, 1997) who could see oneself from other perspectives and mediate between differences. This student's comment made me realise that intercultural experience is not enough to promote intercultural communicative competence and that educational intervention is necessary.

These experiences I mentioned above led to my interests in how intercultural education should be integrated with teaching of English language skills, i.e. the development of intercultural communicative competence through English education, and what changes this kind of teaching can bring to learners.

The purpose of this study

As I suggested in section 1.1, English teaching should pay attentions not only to language skills but also to educational dimensions. However, in the development of global *jinzai*, English teaching is expected to improve mainly English communication skills although global *jinzai* is required to have broad abilities. The purpose of this study is to explore and understand how global *jinzai* can be promoted through an English class in Japan. To achieve this aim, I set the

following research questions (RQ):

(1) What is the policy in Japan for the teaching of English as a foreign language with specific reference to 'global *jinzai*' and how is it implemented?
(2) What policy and practice might be developed?

Answering these questions will reveal Japan's perspective on internationalisation and globalisation and lead to suggestions to improve the policy and practice of English teaching.

1.3 Overviews of methodology

To answer the RQs, based on my research paradigm, that is, subjective and constructivist ontology and interpretive epistemology, I collected mainly qualitative data with a small amount of quantitative data. To answer RQ1, I conducted an ethnographic case study in English courses at a university in Japan for collecting data through observations, interviews, questionnaires, teaching materials and policy documents. The participants were one native English speaking teacher who came from Canada, 16 university students, and one staff member of global *jinzai* development office. Policy documents were for analysing English education policy with reference to global *jinzai* and the other data collection techniques were for analysing English courses which aimed to promote global *jinzai*. For analysing qualitative data, I used a thematic analysis approach.

To understand better this case, I used a comparative education approach and conducted another case study in England.

The case in England was Spanish classes at a university focusing on the intercultural citizenship project with Argentine students learning English in Argentina. I collected mainly qualitative data through observations, interviews, questionnaires, and teaching materials. The participants were one Spanish native speaking teacher who came from Argentina, 25 university students, and one Argentine teacher of English in Argentina. RQ2 will be answered by comparing the two cases.

1.4 Importance and originality of this study

If teachers understand that they should focus on educational dimensions in their language classes, most of them are not familiar with the concept of intercultural communicative competence which is complicated and ambiguous and do not know how to promote this competence. One of the importance of this study is that I make the concept of intercultural communicative competence clear and the teachers' roles for promoting learners' intercultural communicative competence clear. Based on my critical analysis of literature, I redefine intercultural communicative competence, seen from FLT perspectives, as:

> the ability to establish and maintain a good relationship with linguistically, culturally and politically different people in a language other than one's

> mother tongue through mediation between multiple perspectives and interpretations based on intercultural knowledge, critical skills and positive attitudes towards intercultural interaction which one can transform into learning experience and/or through the evaluation of cultures based on explicit criteria.

I also identify the teachers' roles, which consists of eight elements, to help learners to promote intercultural communicative competence. Moreover, by the comparative analysis of the case studies in Japan and England, I show that educational dimensions can be developed through FLT and identify effective approaches to FLT and useful activities to foster intercultural communicative competence. These findings can help teachers to include educational dimensions into their language teaching and contribute to the shift in FLT from skill-oriented approach to educational approach.

Another importance of this study comes from my comparative analysis of the concept of 'global *jinzai*' in Japan and that of 'intercultural citizen' in Europe. I propose some improvements in the policy of global *jinzai* development project, which can contribute to the shift from economic and commercial perspectives in a sense, e.g. economic competitiveness, to educational perspectives, e.g. shared goodness for the whole world, which fits more appropriately the objectives of FLT. The idea that the concept of global *jinzai* should be replaced with that of global citizen exists (e.g. Manabe-Yoshikawa; 2015; Torikai, 2016). However, the comparison between the two concepts in this study goes beyond this since I

identify the factors or abilities required of intercultural citizens in details, which includes, for example, multiple identities, intercultural communicative competence, criticality, and active engagement in their community.

The originality of this study is to compare the practice of English teaching to promote global *jinzai* in Japan and the practice of Spanish teaching to promote intercultural citizens in England. Not only the comparison of the two concepts but also the comparison of the practices based on the two concepts is rare, if any. Moreover, in Japan international comparative fieldwork in education has not been conducted (Tsuneyoshi, 2005). The findings from this comparison can contribute to the better practice in Japan.

1.5 Structure of the thesis

Chapter 2 outlines Japan where nationality, race and language are believed to overlap perfectly (Yamada, 2003), explains about educational system in which English is taught, traces historical changes in the objectives of English teaching/learning, describes the establishment of universities and changes in a position of English education in university, and discusses debates on English education. These descriptions can work as a base to understand the following chapters.

Chapter 3 presents a review and critical analysis of literature on Japan's ideology of internationalisation and globalisation which has an effect on English education,

on a historical overview of English teaching approaches focusing on Intercultural Communicative Language Teaching (iCLT), on intercultural communicative competence, and on intercultural citizenship. These analysis results in redefining the concept of intercultural communicative competence, and identifies teachers' roles in iCLT and factors required of intercultural citizens. These analysis can be a base to interpret the two comparative case studies in Japan and England in Chapter 6 and Chapter 7.

Chapter 4 explains my research paradigm and decisions of data collection approaches and data analysis approaches, presents two RQs with five sub-RQs (SRQ), describes my ethnographic case studies with ethical issues, and give a full detail of research methods I used, discusses advantages and disadvantages of researching multilingually, and considers trustworthiness and reflexivity. Especially my way of analysing the qualitative data by using thematic analysis approach is described in detail. Thematic analysis is a flexible and useful research tool which "can be applied across a range of theoretical and epistemological approaches" (Braun & Clarke, 2006, p. 78). Usually researchers choose a bottom-up, inductive, semantic, and data-driven thematic approach or a top-down, theoretical, latent and analyst-driven thematic approach depending on their purposes for analysing the data. However, I used both approaches to the same data, i.e. analysed the data at the tow levels. This way can interpret what is embedded in the data and create richer descriptions, which can be applied to other studies.

Chapter 5 analyses the purposes for English teaching in the 21st century in the

existing policy documents in Japan and the purposes for English teaching with respect to global *jinzai* in the new policy, which answers the first part of RQ-1 (What is the policy in Japan for the teaching of English as a foreign language with specific reference to 'global *jinzai*' and how is it implemented?)

Chapter 6 interprets a case study of English teaching in a Japanese university mainly from what I observed in the classroom, the teachers' perspectives on English teaching, and students' perspectives on their learning, which answers the second part of RQ-1.

Chapter 7 interprets a case study of Spanish teaching focusing on intercultural citizenship project mainly from what I observed in the classroom, the teachers' perspectives on foreign language teaching, and students' perspectives on their learning. Comparing the two case studies leads to answer to RQ-2 (What policy and practice might be developed?).

Chapter 8 concludes the study by making important findings clear with my reflections and possible future research. If this study can shift teachers' attentions from language skills to educational dimensions in FLT, this will be a significant contribution to FLT.

Chapter 2 Context of English Education in Japan

The purpose of this section is to describe the context of English education in Japan. As education is conducted in a specific historical, geographical, political, economic, and ethical context, it is important to understand the context (Bartlett & Vavrus, 2009: Fairbrother, 2007; Foster, 1992; Noah & Jennifer, 1984; Otsuka, 2012). Moreover Japan's education system itself should be discussed to understand the meaning of the findings from fieldwork. Starting with an overview of Japan and Japanese language in section 2.1, educational system in section 2.2, historical overview of English education in section 2.3, a position of English education in universities in section 2.4, and debate on English education in section 2.5 will be described.

2.1 Japan

In this section I will present Japan briefly with historical events, political system, and Japanese people's specific belief about their nationality, race and language, which seem to affect Japanese attitudes towards their national language.

2.1.1 Overview of Japan

It is commonly accepted that Japan was founded when the first Emperor came to the throne in 660 B.C. Since then the position of the emperor has been succeeded hereditarily until the present 125th Emperor. Japan is an island nation consisting of the five main islands and more than 6,800 smaller islands. It is located in the

east part of Asia and its surface area is about 378,000 square kilometres, which is close to that of Germany. Japan has 47 prefectures and Tokyo is the practical capital although there is no existing official document to declare this. There are four seasons in Japan and the climate is different from region to region since it stretches from northeast to southwest. The population of Japan in 2016 is approximately 127 million. Average life expectancy in Japan is one of the highest levels in the world, 83.7 years old (World Health Organization (WHO), 2016). The low birth rate and the high aged population is a social problem. The currency in Japan is yen. Japan's rapid economic growth in the 1960s and sharp increase of Japan's exports of industrial products in the 1970s led Japan to be one of major economic powers in the world. Japan experienced bubble economy's collapse in 1991 and the following sluggish economic growth for more than 20 years, but it still maintains the status as a great economic power. Japanese language has been practically considered as the official language in Japan in spite of no official announcement. (Source: Statistics Bureau, Ministry of Internal Affairs and Communications (MIAC), 2017)

Japan became a democratic country from a militaristic country under the authority of the General Headquarters (GHQ) from the USA after losing the Second World War (WWII) in 1945. The Constitution of Japan was promulgated in 1946. Its three principles are "Sovereignty of the People", "Pacifism", and "Respect for Fundamental Human Rights". The Emperor had had sovereignty before but he became the symbol of the state and of the unity of people. The Emperor has no powers related to government. Pacifism includes renunciation of war, renunciation

of military forces, and denying the right of belligerency of the state. Therefore, there is no conscription system. Another characteristic of the constitution is the separation of the three powers of the Diet, the Cabinet, and Judiciary. The Diet is the highest organ of state power and only law-making organ of the state. It consists of the two houses, House of Representative and House of Councillors. Both members are elected by the people. The minimum voting age was lowered to18 from 20 in 2016. The Cabinet has executive power and consists of the prime minister, its head, and other ministers who are selected among the diet members. Judiciary power is vested in a supreme court. (Source: National Diet Library, 1946).

2.1.2 Japanese language

Japan is a rare country where nationality, race and language are believed to overlap perfectly (Yamada, 2003). Japan has never been colonised and forced to use other languages. One reason is that Japan's geographical condition which is surrounded by sea made it difficult for other countries to come to or invade Japan. Another reason is that the shogunate government adopted a policy of seclusion and limited foreign trade for more than 200 years from the 1630's to 1853. In other words, Japanese race, language, and culture have been maintained relatively purely because of limited contact with foreign people. In fact Japanese people account for 98.2 percent of the total population of Japan (MIAC, 2016). Moreover citizenship has almost the same meaning as nationality. It is assumed unquestioningly that Japan is a homogenous country where people of Japanese

nationality are Japanese race speaking Japanese (Nishihara, 2010). Therefore Japanese language is called “national language” while there are minority languages, Ainu for example. Actually in Japan people can live, be educated at school, and work using only Japanese and this context seems to affect Japanese attitudes towards foreign language learning (Narita, 2013; Saito, 2007; Yamada, 2003), which will be discussed in Chapter 3 with Japanese uniqueness in *nihonjinron* (the study of Japanese).

On the other hand, some discussion about English as the national language or an official language in Japan were raised by politicians. Mori Arinori (1847-1889), a diplomat, politician, and the first Minister of Education (1885-1889), argued that English modified to a simpler version should become the national language in Japan in 1872 (Otani, 2007). However, his idea was rejected by David Murray (1830-1905), an advisor to the Ministry of Education from the USA. Murray valued Japanese tradition and claimed that preserving the national language equals preserving nationality (Imura, 2003). In 2000 the 84th Prime Minister Obuchi Keizo (1937-2000) proposed that English should be an official language in Japan (Yamada, 2003). This idea was created by his advisory body as one of the plans for Japan in the 21st century. It was not accepted by the Japanese people, but inspired the MEXT to introduce English activities in elementary schools. As Japanese language has had no rival and most Japanese people have seen Japanese language as the national language unquestionably, the concept of official language is hard to understand for them (Yamada, 2003). At the same time Japanese people tend to admire foreign languages since they have no negative feeling towards

them, which is one of Japanese characteristic attitudes towards other languages (Suzuki, 1999).

According to the Council for Cultural Affairs (MEXT, 2004), national language is the base of intellectual activities, feeling and affection, and communication. National language is also a base and core of cultures. Love for the national language, understanding of Japanese cultures and awareness of being a Japanese person play important roles in today's international society. Japanese language ability and identity as a Japanese are seen as a prerequisite to understanding other cultures. On the other hand, there is a discourse that foreign language learning can affect negatively learners' cultural values and identity (Morizumi, 2012). I will discuss Japanese attitudes towards languages and relationships between languages and identity in more detail in Chapter 5.

2.2 Educational system in Japan

The purpose of this section is to discuss the educational system in Japan. First I will describe two educational laws which set the aims of education and regulate school systems. Secondly I will explain about the 'Course of Study' proposed by the MEXT which controls school curriculum.

2.2.1 The Basic Act on Education and the School Education Law

The Constitution of Japan guarantees the right to receive an equal education and

free compulsory education as one of fundamental human rights. In accordance with this national education policy, the Basic Act on Education, *kyouiku kihon hou*, and the School Education Law, *gakkou kyouiku hou*, were promulgated and put into effect in 1947. By the request of the GHQ, a group of educational specialists came to Japan from the USA to survey and analyse education in Japan with Japanese educational specialists. Based on their report and advice, these two educational laws were established (Saito, 2007). The Basic Act on Education sets forth the aims of education and regulates the national educational principles: equal opportunity, compulsory education, co-education, school education, social education, prohibition of partisan political education, prohibition of religious education for a specific religion in the national and local public schools and prohibition of improper control of education. The School Education Law establishes the basis of educational system such as the 6.3.3.4 year system of school education: six years for elementary schools, three years for lower secondary schools, three years for upper secondary schools, and four years for universities. All the children shall attend elementary school in the first school year, which starts in April, after attaining the age of six. Elementary and lower secondary schools for nine years altogether are compulsory education. Students who want to go on to upper secondary school are normally required to take an entrance examination. Most students advance to upper secondary schools. For example, the percentage of students who advanced to upper secondary schools in 2015 was 98.5% (MIAC, 2016).

The Basic Act on Education was revised in 2006 because of drastic changes in

environment surrounding education over the 60 years after enforcement of the law. These changes include the progress of science and technology, advanced information technology, internationalisation, the aging society and low birth rate, increasing number of nuclear families, diversity of values, and problems of bullying at school. The new Basic Act on Education adds concepts of lifelong learning and regulations for universities, private schools, education in the family, early childhood education, and partnership and cooperation among schools, families and local residents. It also regulates that the government shall formulate the Basic Plan for the Promotion of Education (MEXT, 2008b).

According to the present Basic Act of Education, the aims of education are the full development of personality (*jinkaku no kansei*) and nurture of the citizens who are health both physically and mentally (*shinshin tomoni kenkou*) as a person who contributes to a peaceful and democratic state and society. The objectives of education are to foster the following in five categories: (1) wide-ranging knowledge and culture, rich sensitivity (yutaka na *jousou*) and sense of morality (*doutokushin*), healthy body; (2) development of individual abilities, respect for the values of each individual, creativity, spirit of autonomy and independence, attitude to value labour and emphasise the connections with career and practical life; (3) justice, responsibility, gender equality, mutual respect and cooperation, active contribution, in the public spirit (*koukyoushin*), to the building and development of society; (4) respect for life and nature, contribution to the protection of the environment; (5) our tradition and culture, love for country and region, respect for other countries, contribution to world peace and the

development of international community (MEXT, 2006a; MEXT, 2006b).

The School Education Law was revised more than 30 times including complete revision in 2007 after the revision of the Basic Act of Education in 2006. In the present School Education Law ‘schools’ refer to kindergartens, elementary schools, lower secondary schools, compulsory schools (combined schools of elementary and lower secondary schools) which started in 2016, upper secondary schools, secondary schools (combined schools of lower and upper secondary schools) which started in 1999, schools for special needs education, universities and technical colleges. Schools are categorised into three depending on the founder; (1) National schools founded by national university cooperation, (2) public schools founded by a local public entity, and (3) private schools founded by an educational foundation or corporation. According to the basic survey of schools in 2015, there are about 20,000 elementary schools, 10,000 lower secondary schools and 5,000 upper secondary schools. (See *Japan Statistical Yearbook 2017* [MIAC, 2016] for details).

2.2.2 Course of Study

The Ministry of Education established Courses of Study for elementary and lower secondary schools in 1947 and for upper secondary schools in 1948 based on the educational principles in the Basic Act on Education and the School Education Law. It was revised almost every ten years and the latest versions for each school were established in 2008-2009 and put into effect in 2011-2013. Course of Study

formulates the standards for curriculums from kindergartens to upper secondary schools so that all the children in Japan could receive a certain level of education. Curriculum consists of Subjects (*kaku kyouka*), Moral (*doutoku*), the Period for Integrated Studies (*sougouteki na gakushuu no jikan*), and Special Activities (*tokubetsu katsudou*). Course of Study decides the objectives and rough teaching contents of each subject and other activities, standard number of hours per year allocated to each subject and the others. For example, curriculum for the year 2 in lower secondary schools consists of (1) Subjects: Japanese Language (*kokugo*), for 140 hours, Social Studies (*shakai*) for 105 hours, Mathematics for 105 hours, Science (*rika*) for 140 hours, Music for 35 hours, Art for 35 hours, Health and Physical Education (*hoken taiiku*) for 105 hours, Technology and Home Economics (*gijutsu katei*) for 70 hours, and Foreign Languages for 140 hours, (2) Moral for 35 hours, (3) Special Activities for 35 hours, and (4) the Period for Integrated Studies for 70 hours. Assuming there are about 35 school weeks per year, 35 hours per year equal one hour per week (MEXT, 2008a). This school hour means 45 minutes in elementary schools and 50 minutes in lower and upper secondary schools. The range of students per class especially for national and public schools is also proposed: 35 students for year 1 in elementary schools and 40 students for advanced years. The textbooks are authorised by the MEXT since they are the principal teaching materials and play an important role. The National Assessment of Academic Ability in mathematics and Japanese has been implemented for students in the last year of elementary schools and lower secondary schools since 2007 (Source: National Institute for Educational Policy Research (NIER) (*kokuritsu kyouiku seisaku kenkyusho*), 2014).

One of the most remarkable changes in Courses of Study is the introduction and abolition of "relaxed education" or education free of pressure, "*yutori kyouiku*" in Japanese. Relaxed education reduced the learning contents and the number of learning hours, and shifted emphasis from cramming education or learning many things by heart to education for improving the power to think. Relaxed education started in 1980 after the introduction of its concept in the Course of Study revised in 1977. The Course of Study revised in 1998 proposed that cultivating a "Zest for Life", *ikiru chikara*, in an environment free of pressure, *yutori*, should be emphasised. This resulted in the completion of the five-day week, no school on Saturdays, 30 percent reduction of learning contents, and the introduction of "the Period for Integrated Studies" in 2002. The Period for Integrated Studies made it possible to learn beyond the boundary of the subjects, for example, international understanding, and to focus on creative learning such as researching, thinking and presenting. However, the results of international assessments of academic achievement such as the Programme for International Student Assessment (PISA) by Organisation for Economic Co-operation and Development (OECD) and the Trends in International Mathematics and Science Study (TIMSS) by International Association for Evaluation of Educational Achievement (IEA) in 2003 showed that relaxed education did not bring successful learning achievement to students in Japan. This is why the present Courses of Study revised in 2008 and in 2009 focuses on cultivating a Zest for Life, which is neither relaxed education nor cramming education (MEXT, 2010).

The current Courses of Study suggest that in order to survive the drastically

changing society children should develop a “Zest for Life”, which is the balanced power of intelligence, morals, and physical strength. The Courses of Study place emphasis on both (1) acquiring basic and fundamental knowledge and skills and (2) fostering the ability to think, to make decision, and to express oneself with enriching the content of education and increasing the number of classes. Moreover, the necessity of cooperation among schools, families and local communities is stressed to nurture a Zest for Life in children effectively.

2.3 English education in Japan

In this section I will discuss English education in Japan. Firstly I will describe how English education changed under the influence of historical events. Secondly I will follow the changes in the aims of English education in the Courses of Study especially for secondary schools.

2.3.1 Historical overviews

The purpose of this section is to discuss historically English education in Japan focusing on the purposes of English teaching/learning, teachers and learners, and teaching approaches or methods. I will use the name of eras, Meiji, Taisho, Showa and Heisei, because this division makes it easy to follow the historical changes. (Source: Otani, 2007; Saito, 2007; Sato, 2002; Society for Historical Studies of English Learning and Teaching in Japan (HiSELT) (*nihon eigokyouikushi gakkai*) 2003; Takanashi & Omura, 1975)

Beginning of English learning

The first English native speaker who came to Japan was William Adams (1564-1620) from England. He arrived in Japan on Dutch trade ship “De Liefde” in 1600. From then until his death he worked as a diplomatic and trade advisor for Tokugawa Ieyasu (1543-1616), the first shogun of the Tokugawa shogunate of Japan. In those days Chinese and Portuguese had been learned because China and Portugal were Japan’s trade partners. However, Portugal was replaced with Holland in 1639 when Japan closed the port to Portugal due to a measure of seclusion. Government officers working as hereditary interpreters learned Dutch studies or *rangaku* in Nagasaki where the port for trade with Holland was located. They learned Dutch language to acquire Western civilisation and knowledge such as medicine, mathematics and astronomy through Dutch language, that is, by reading books. (Saito, 2007)

The beginning of English learning was in 1809 after the Phaeton Incident where an English vessel disguised as a Dutch one entered the port in Japan in 1808. The government ordered Dutch interpreters to study English and Russian. The Dutch assistant chief of the Dutch Trade Office taught them English in English. As a result, a Dutch interpreter Motoki Masahide edited the book of English words and conversations with Japanese translation in 1811 and the first English-Japanese dictionary appeared in 1814. The first native English speaking teacher was Ranald MacDonald (1824-1894), an American crew member of an American whaling ship. He was also the first teacher to teach English systematically to Dutch interpreters. (Saito, 2007; Sato, 2002)

Dutch interpreters learned Dutch primary and English secondary. This situation was changed by the USA and England. Commodore Matthew C. Perry (1974-1858) played a leading role to enforce Japan to open the ports to American trade. The Convention of Kanagawa in 1854 made Japan stop the 220-year-old policy of national seclusion. In the same year Japan concluded a Treaty of Friendship with England and opened the ports in Nagasaki and Hakodate to British trade with Admiral Sir James Stirling's (1791-1865) leadership. Because of the trade with the USA and England, English became a more and more important language. The Japanese government founded schools for English and English replaced Dutch as the primary foreign language at schools in 1860. The government hired foreign teachers and sent 14 students to England as international students in 1866.

The purposes of English learning of this period (1809-1867) were dual: to learn English as a tool to translate between Japan's trade partners and Japanese and as a means to acquire Western knowledge and civilisation. The former refers to learning of English and the latter learning of English Studies (*eigaku*), which was the ultimate goal of learning English for Japan in those days. To achieve these purposes, the government founded English Schools to train English interpreters. The learners were professional Dutch interpreters or elite students. Teachers were foreign teachers and they taught English in English.

The Meiji era (1868-1912)

In the first period of Meiji era, the Meiji Restoration (*meiji ishin*) brought a series

of reforms in various areas to modernise Japan. The most epoch-making event in education was the promulgation of the Educational System Order (*gakusei*) in 1872 by the Ministry of Education established in 1871. This was the first modern educational law in Japan to regulate the school system modelled on the USA and school administration modelled on France. Its aim was to let all Japanese children receive education regardless of social status and gender. While this educational law was revised and renamed twice in 1879 and 1886, in elementary schools English became a subject in 1884 and in lower secondary schools about six hours per week were allocated to foreign language learning. English learning was popularised and a boom. At the same time, English Studies were a strategy to accomplish the national policy to modernise Japan. Elite students read books in English and translated them into Japanese under the guidance of foreign teachers from England or the USA hired by the government at language schools founded one after another by the government.

In 1889 the Constitution of the Empire of Japan, or Meiji Constitution (*dainihon teikoku kenpou* or *meiji kenpou*), was promulgated. This Imperial Constitution transformed Japan into a constitutional system with Emperor's full sovereignty from the feudal system. In 1890 the Imperial Rescript on Education (*kyoiku chokugo*) declared that the fundamental norm of education is "Moral education" (*doutoku kyouiku*). The contract of the England-Japan Alliance (*nichiei doumei*) in 1902 and the victory in the Japan-Russia War in 1905 triggered an English boom and publication of various journals on English. On the other hand, as Japan advanced, nationalism arose and had effects on the policy of Westernisation: in

education some foreign teachers were replaced with Japanese teachers and Japanese was used as an instruction language in the classroom. Therefore, the teaching approach changed from teaching by foreign teachers focusing on pronunciation and phonetics, which was called "*seisoku eigo*", to teaching by Japanese teachers focusing on reading and translating, "*hensoku eigo*". The English proficiency of elite students became worse and English Studies did not work as practical learning any more. English Studies were specialised into English linguistics and English literature. Once Japan had been modernised in the last period of the era, Japan thought it needless to acquire civilisation from Western countries, and English learning was categorised into the two: general English by general learners, and learning English literature and English linguistics by scholars and interested learners.

The Taisho era (1912-1926)

Taisho democracy affected English education in terms of popularising education. Since English learning was not successful, the abolishment of English education was discussed. The establishment of the Anti-Japanese Immigrant Law (*hainichi imin-hou*) in the USA in 1924 affected this discussion. Critiques of teaching methods were also discussed and Japan consulted theories from other countries to address this problem, which resulted in changing from the Grammar-Translation Method to the Oral Method. The International Phonetic Alphabet was introduced, and Harold E. Palmer (1877-1949), an English phonetician, came to Japan in 1922 and spread the Oral Method throughout Japan. The Oral Method focuses on phonetic sound and pattern practice. This shift to Palmer's Oral Method was

considered as one of the biggest English education reforms.

The Showa era (1926-1988)

Radio programmes of English lessons started in 1926. The Oral Method introduced by Palmer caused a sensation. However, WWII affected English education because English was the language of the countries against which Japan fought and most of the foreign teachers went back to their own country. The number of learning hours of English at schools was decreased but it is worth paying attention to the fact that more hours were allocated to English classes compared to the allocated hours at the present schools (Otani, 2009).

Soon after Japan was defeated in WWII in 1945, English learning became a boom. The radio programme "Practical English Conversation" (*jitsuyou eigo kaiwa*) started and the book "Japanese-American Conversation" (*niche-bei kaiwa techou*) sold 3.6 million copies in 1945. As I mentioned in the previous section, the establishment of the New Constitution in 1947 transformed Japan into a democratic country and a series of educational reforms by the government tried to create better education systems and provide the students with more appropriate education. However, since the result of English learning was not good, the business and financial world demanded education for "useful English" in 1956. The English Language Exploratory Committee (ELEC) (*nihon eigo kyouiku kenkyuu iinkai*), which was established by interested people from financial, business and academic worlds in 1956, invited C.C. Fries (1887-1967) from the USA, W.F. Twaddell (1906- 1982) and A.S. Hornby (1898-1978) from England to

the Specialists' Conference (*eigo kyouiku senmon kaigi*) in 1956. The ELEC proposed an idea for English education: (1) the aim of English education: mutual understanding between people from different language backgrounds, (2) Oral Approach, (3) training of teachers, and (4) improvement of the entrance examination. Especially Pattern Practice introduced by Fries had a great effect on English education in Japan. Then in the later part of the Showa era the Communicative Approach gained power. The Japan Exchange and Teaching (JET) Programme started in 1987. In this programme the invited young people from other countries, most of whom are native English speakers, work as an assistant language teacher (ALT) at elementary and secondary schools. This helped to conduct the team teaching of Japanese teacher of English and native English speaking ALT.

The Heisei era (1989-to date)

Due to the social shift towards globalisation English has begun to be learned as an international communication tool. In 1989 the new subject Oral Communication was programmed into the curriculum for upper secondary schools. The "Action plan to cultivate 'Japanese with English abilities'" was proposed by the MEXT in 2003 and caused a drastic reform of English education. In the action plan the aim of English learning is to acquire the ability to communicate in English. And it set clear goals or proficiency to be attained in terms of the grade of EIKEN, Japan's most widely recognised English language test supported by the MEXT: the grade three for lower secondary school students, the grade pre-second or second for the upper secondary school students, and the grade pre-first for university students.

Grades of three, pre-second, second, and pre-first are equivalent to three, four, five, and six in the International English Language Testing System (IELTS) respectively. This plan promoted Super English Language High School (SELHi), introduced a listening test to the National Centre Test for University Admissions in 2006 and supported English conversation activities which were instructed as a part of the Period for Integrated Studies in elementary schools. The plan aimed to strengthen Japanese language too because the language is the base on which all intellectual ability depend. The proposal on the promotion of human resources in the global age which was presented by the Federation of Economic Organizations in 2000 was reflected in this action plan. It is a recent trend that the financial, business, and economic worlds have had an effect on English education.

2.3.2 Changes in the aims of English education in the Courses of Study

This section describes how the purposes of English education in Courses of Study especially for secondary schools have been changed (NIER, 2014).

As I discussed in the previous section, Courses of Study created by the Ministry of Education have regulated the standard curriculum and the purposes and the contents of each subject for from kindergartens to upper secondary schools separately. In this section I will focus on the changes in the aims of the subject of Foreign Languages, which means practically English as most of schools have learned English. Basically the aims of English education have been to acquire the four skills of listening, speaking, reading and writing English and to understand

other peoples and cultures. However, which skills, what peoples, and what kinds of cultures to be focused on are different in each version. To follow these shifts in the Courses of Study will be helpful to understand the context of English education in Japan.

The first version (1947) was a tentative plan for elementary and lower secondary schools. English was not included into the curriculum for elementary schools. The aims of English education were acquiring four language skills, to know the peoples who speak English, especially their manners and customs. It mentioned that English learning will lead to international friendship, but it seemed that the word 'international' was used in a narrow sense, since only English speaking peoples were considered. Interestingly, listening and speaking were regarded as the 'primary skill' and reading and writing as the 'secondary skill'. Moreover, this version explained thinking in English is better than translating and stressed the importance of learning English as a living language. At the beginning of English learning, its ultimate purpose was to acquire Western civilisation by translating books written in English into Japanese. Taking this fact into consideration, English education seemed to have a different role as learners changed from professional interpreters to general school children.

The second version revised in 1951 was also tentative and added the regulations for upper secondary schools. The aims of English education were to acquire four language skills and to develop the understanding of foreign countries' affairs, and desirable attitudes. The third version was revised for only upper secondary

schools in 1956. The aims were almost same as those in the second version excepting the phrase ‘understanding of lives and cultures of people who use the (target) language commonly’. The third version claimed that knowledge and skills should be enhanced to the higher level of understanding and attitudes since the aim of school education is the development of humanity, *ningen keisei*, However, what kind of attitudes should be developed was not clear. The fourth version (1958-1960) added the understanding of ‘perspectives’ of the peoples who use the target foreign language commonly. This broadened and deepened the meaning of cultures since it includes not only factual or practical manners and customs but also perspectives underlying them.

In the fifth version (1968-1970) drastic changes can be seen. The abilities to understand a foreign language and to express oneself using the language replaced acquiring the four language skills. Interactive factors including the ability to *send* messages by using the four language skills were proposed for the first time. Awareness of languages was added as an aim. And most importantly ‘international understanding’ was included instead of understanding manners, customs, and perspectives of the English speaking countries. English became a measure to promote international understanding. The sixth version (1977-1978) started with the same abilities as in the previous version. However, awareness of languages and international understanding were changed into more concrete phrases: interest in languages instead of awareness of language and the understanding of foreign peoples’ lives and perspectives instead of international understanding.

In the seventh version (1989) the word ‘communication’ appeared. The aims of foreign languages education were to cultivate the ability to understand a foreign language and to express oneself using the language, appropriate attitudes to communicate actively, interest in languages and cultures, and international understanding. The eighth version (1998-1999) deleted the ability and international understanding, and added ‘practical communication competence’. This competence meant listening and speaking for lower secondary schools, and understanding of information and interlocutor’s intentions and expressing one’s own ideas for upper secondary schools. The ninth version (2008-2009), the present version, intensifies communication: deeper understanding of languages and cultures, the appropriate attitudes to communicate actively, and basic communication competence in the four language skills for lower secondary schools, or communication competence of understanding accurately and sending appropriately information and ideas for upper secondary schools. It is required to use English in teaching at upper secondary schools. One of the most significant changes is that the number of English classes in lower secondary schools is increased to four hours a week from three hours. English activities are programmed into the curriculum for year 5 and 6 pupils in elementary schools, one hour a week. Its aim is to foster experiential understanding of the languages and cultures of Japan and foreign countries, attitudes to communicate actively, and foundation of communication competence.

In the tenth version, which will be put in effect in 2020, in elementary schools English will be programmed as a subject for year 5 and 6 pupils and as English

activities for year 3 and 4 pupils. In lower secondary schools it will be required to use English in teaching. In upper secondary schools advanced language activities like presentation, discussion or negotiation will be more encouraged.

For 70 years since the first version of Course of Study, the role of English has changed: from English as a local language of English speaking countries, especially England and America, to English as a lingua franca. Internationalisation and globalisation stimulated this change. Understanding of English and American peoples and cultures has been widened to international understanding. The factors of cultures have been also multiple, not only manners and customs but also perspectives. The present aim of English education is to cultivate practical communication competence which consists of three dimensions: four language skills, understanding of languages and cultures, and attitudes to communicate actively. English *education* at elementary, lower and secondary schools should include all the three dimensions so that children could enrich their humanity (*ningen sei*) and survive in the globalised 21st century. Otherwise, it will be just English teaching.

2.4 The position of English education in universities

In this section I will describe the origin of university, university system, the position of English education in universities, and the purposes of English education.

The origin of university in Japan dates back approximately 150 years. Three educational institutions under the control of Edo Shogunate were integrated and called university in 1869 soon after the Meiji era began: Shohei School established in 1790, Kaisei School for Western studies established in 1863, and Medical School established in 1868. This led to the establishment of the University of Tokyo in 1877. In 1886 the Imperial University Order (*teikoku daigaku rei)* was promulgated with the efforts of Ito Hirobumi (1841-1909), the first Prime Minister, and Mori Arinori, the first Minister of Education. Ito learned about the Constitution of Prussia/Preussen and realised that it is important for the state to manage and control the universities. The Imperial University Order declared that the aim of the Imperial University is to teach and study sciences and skills that meet the necessity of the state. Since there was only one university in those days, the University of Tokyo became the Imperial University. This name was revised as the Tokyo Imperial University in 1897 when the second Imperial University was established in Kyoto. After this seven Imperial Universities including two in Korea and Taiwan were established by 1939: Tohoku, Kyusyu, Hokkaido, Keijyo in Korea, Taipei in Taiwan, Osaka, and Nagoya.

In 1918 the University Order (*daigaku rei*) was promulgated. This made it possible that public or private universities are established. Some private English studies schools became private universities. For example, Fukuzawa Yukichi (1835-1901) started teaching Dutch studies, *rangaku,* in 1858, decided to study English in 1859 after realising English would be a common trade or world language, and changed *rangaku* school into *eigaku* school in 1863. This *eigaku*

school became the first private university in the name of Keio Gijuku University in 1920. After this the number of universities increased rapidly.

After WWII, the old educational system was replaced with the new system along with the promulgation of the Basic Act on Education in 1947. In this act higher education refers to universities, junior colleges, and technical colleges. Junior colleges are mostly for female students to study for two years. In this study universities are focused on. According to the survey in 2015, there were 779 universities: 86 national universities, 89 public universities, and 604 private universities (MIAC, 2016). The ratio of students who went on to the university was 52.1 percent in males and 56.9 percent in females, and there were approximately 1.6 million male students and 1.2 million female students. Most universities have a two-semester system: spring semester in April to September, and autumn semester in October to March. One school year consist of 35 school weeks including semester-end examinations periods. Students must be on the school register for four years and get 124 credit before graduation. One credit consists of 15-30 hours. The MEXT does not regulate the curriculums through Course of Study, but some regulations control them in terms of grouping the subjects and required minimum number of credits for each subject group to graduate.

The positions of foreign languages education in universities changed due to the two educational regulations: the University Standard (*daigaku kijun*) and the University Establishment Standards (*daigaku secchi kijun*). The University

Standard established by the Japan University Accreditation Association (JUAA) *(daigaku kijun kyoukai*) in 1947, a regulation on the establishment of universities, categorised foreign languages as one of the subjects in the humanities (*jinmon kagaku keiretsu*) under the umbrella of general education course (*ippan kyouyou kamoku*). The number of credits required for graduation was 16-24. According to the record of this meeting, the purposes of English education were to acquire the language itself and to understand English and American ideologies to advance democracy in Japan: democracy and Christianity through English literature and frontier pioneer spirits from America (Tanaka, 2007). In 1956 the University Establishment Standards was established as a ministerial ordinance (*shourei*). Foreign languages became independent courses with general educational courses, physical education, major courses, and courses for teacher's certificate. Students had to take two foreign languages as a general rule and get eight credit for each language. This framework "2 foreign languages-16 credits" worked as quantitative assurance until the large reform in 1999 (Tanaka, 2007). Usually English was taken as the first foreign language and French, German, and other languages as the second foreign language.

The Deregulation of University Act (*daigaku secchi kijun no taikouka*) was established in 1999 and is still in effect as a ministerial ordinance. This made the existing system more flexible so that universities could develop their own characteristic education under their missions and goals. Universities' independence is respected while the certified evaluation and accreditation system (*ninshou hyouka seido*) have been introduced. Its effects on foreign languages are

that there is no regulations on English educations both in terms of a category in which foreign language class belongs and the number of credits for graduation requirements. Therefore, students do not need to take the second foreign language, which means that in some universities they study only English as foreign languages. This seemed to lead to the reinforcement of Japanese tendency to support unquestioningly only English. (Tanaka, 2007)

With the aims of internationalising the universities and of promoting global leaders, some educational reforms have been conducted with financial supports from the MEXT under pressure from the financial and business worlds (Saito, 2007; Torikai, 2014). These reforms include “Project for Establishing University Network for Internationalization (Global 30)” (*kokusaika kyoten seibi jigyou)* and “Project for Promotion of Global Human Resource Development” *(gurobaru jinzai ikusei suishin jigyou*). The reforms have an effect on a role of English itself and the purposes of English education.

The reform for internationalisation encourages universities to hire more foreign teachers and to deliver more classes in English. Originally every class in universities was taught in mostly English and other foreign languages because Japan received sciences (*gakumon*) from European countries and there was no Japanese words to teach them. However, in 1883 the University of Tokyo decided to stop using English as an instruction language and today’s students can take classes of all sciences in Japanese because of enormous translations. Natsume Soseki (1867-1916), a lecturer of English and English literature at the Tokyo

Imperial University, viewed this condition as good for Japanese nationality and the spread of sciences because sciences are universal and can be taught and learned in Japanese (Natume, as cited in Saito, 2007, p. 45). Re-introduction of English as instruction language makes the role of English more important at universities and leads to a teaching approach, the Content and Language Integrated Learning (CLIL) (Torikai, 2014).

Another reform for global human resource development, which will be discussed in detail in Chapter 5, causes universities to reconsider English education. At first the purpose of English education at universities was to acquire Western ideologies through English literature. In today's internationalised and globalised society, the purpose is for students to be a global citizen with their ability in English as an international communication tool. The older purpose is one-way, to learn something from reading books written in English. The newer one is two way, to interact with persons from other languages and cultures and to live and work together through mutual understandings. Therefore, not only the four language skills but also intercultural competence should be fostered.

In summary, English is closely related with the foundation, management, and development of universities. Some Western studies schools or English studies schools were origins of universities. Most sciences were received through English and taught in English and recently universities are encouraged to deliver classes in English again for the educational policy of internationalisation of universities. English education is free from the MEXT's regulations but is indirectly affected

through funding educational policies by the MEXT. One of them is the promotion of global leaders and has effects on the purposes of English education. The present purpose is to promote global leaders with communication competence in English and intercultural competence. English education is not only a subject but also a strategy for the development of universities by succeeding in the educational policies. My study focuses on the present policies and a new policy, which I will discuss in detail in Chapter 5.

2.5 Debate on English education

The purpose of this section is to describe the debates on English education to show the problems of English education in Japan. Firstly I will introduce two educational reform proposals to stop teaching English and objections against them. Secondary I will discuss how Japanese people have criticised English education and explain that these criticisms should be reconsidered to improve English education in the specific Japanese context.

2.5.1 Discussion on the abolishment of English education

In this section I will introduce two educational reforms proposed by Fujimura and Hiraizumi which led to influential debates. Since in these debates the aims of English education and the reasons why Japanese have difficulty in mastering English were discussed, it will be helpful to understand the context of English education in Japan.

Fujimura's proposal to stop teaching English

One of the most controversial proposals to stop teaching English was made by Fujimura Tsukuru (1875-1953), a scholar of Japanese literature and professor of the Tokyo Imperial University. Fujimura wrote in *Modern Age* in 1927 why lower secondary school students in Japan do not need to learn English: no need to acquire hastily Western cultures since Japan was advanced enough; a heavy burden to learn a foreign language; a foreign language is not useful after graduation; no necessity of foreign language for Japanese daily lives (Kitazawa, 1984). Fujimura also claimed that learning a foreign language could harm people's national awareness and self-esteem as a Japanese (Saito, 2007). Hot disputes occurred against Fujimura's idea, and many articles were published in *Modern Age* for five months. Okakura Yoshisaburo (1868-1936) argued that however advanced a country is, it can learn something from other countries. He mentioned that learning other cultures critically through foreign languages leads to the development of the country, which is the purpose of English education (Kitazawa, 1984; Saito, 2007). In the *Rising Generation* Ichikawa Sanki (1928) criticised that narrow nationalism such as Fujimura's idea would result in the spread of narrow ideology. Ichikawa stressed that English teachers had been making good efforts to advance Japan's cultures and to provide Japanese students with a decent qualification as a world citizen through English. Although Fujimura's discourse that foreign language learning can be an obstacle to Japanese identity exists still now, today's aim of English education is to promote a global citizen as Ichikawa claimed.

Hiraizumi's reform plans for English education

Hiraizumi Wataru (1929-2015), a member of the House of Representatives, proposed his educational reform plans for English education at schools in 1974. He claimed that the efficiency of English education at schools is not successful in spite of teachers' and students' great efforts, and identified its causes: (1) low learning motivation because there is no problem in Japan if one's English proficiency is low; (2) too high level English is required at entrance examinations, (3) English is very difficult for Japanese due to the long language distance between them (Torikai, 2014). Therefore, Hiraizumi proposed that (1) a new subject, something like "languages and cultures in the world", *sekai no gengo to bunka*, should be introduced in lower secondary schools so that students could learn simpler English as one language in this class; (2) not all upper secondary school students need to learn English, but only interested students should learn more intensively; (3) English should not be included into entrance examinations. And Hiraizumi concluded that English education should make it possible for about five percent of Japanese people to become practical foreign language users, which means a person who can use all four language skills properly for communication. Against this proposal, Watanabe Shoichi (1930-2017), a scholar of English and a professor, objected. Although he admitted the causes of poor efficiency of English education, Watanabe insisted that English is necessary for intellectual training and supported entrance examinations (Saito, 2007; Torikai, 2014). Watanabe valued the Grammar-Translation Method because he thought that Japanese do not need to speak English in Japan. Influential debates between Hiraizumi and Watanabe occurred.

English continued to be included into the curriculum for both lower and upper secondary schools and entrance examinations have been maintained. In spite of Hiraizumi's proposal to learn various languages, Japan has focused on English since 1873 when Japan chose English among three European languages which were learned in those days: English, French and German (Suzuki, 1999). On the other hand, Hiraizumi's arguments that students should acquire good balanced four language skills for communication seemed to echo in the seventh Course of Study which started to address communication. And it will be interesting to compare Hiraizumi's ideas to foster five percent of Japanese as a practical English user with the present policy to foster a global leader at some chosen universities, which I will discuss in Chapter 5.

2.5.2 Criticism of English teaching

The purposes of this section are to describe how learners accuse ways of English teaching at school and entrance examinations for their unsatisfied achievement in their English and to reconsider their opinions with explaining the specific environment around English teaching in Japan.

Japan has repeated a 40-year circle of English boom and Anti-English reaction four times since the Meiji era: (1) 1868-around 1907, (2) around 1907-1945, (3) 1945-1991 and (4) 1991to date (Otani, 2007). The main reasons to shift from English boom to Anti-English were military wars, economic war or nationalism. Now Japan is in the fourth English boom. And Japanese public opinion that they

wish to acquire the ability to speak English has encouraged the educational reforms of English since the 1970's (Torikai, 2014). In such a circumstance, the most typical criticism of English teaching is: "I cannot speak English although I studied English for six years in secondary schools." Then many people blame the methods of English teaching at schools and entrance examinations for their unsatisfied experience. They argue that they studied only difficult and complicated grammar and reading comprehension, without listening and speaking, to pass the entrance examinations and concluded that 'practical' English should be taught at school. In other words, teachers should teach more 'useful' English for 'communication' with more listening and speaking activities. This leads to the debates on "practical English vs knowledge-oriented English" or "Oral Approach vs Grammar-Translation Method". These topics have been often discussed in newspaper, magazines and TV programmes. However, as I already stated, since the 1970s, Courses of Study have focused on communication and proposed educational reforms. As a result, students' achievement became worse: their reading ability decreased without improvement in their speaking and listening ability (Saito, 2007; Torikai, 2014).

The criticism of English teaching goes back to the Meiji era. The problem is not teaching methods but the real causes are: (1) language environment, (2) the number of English classes, (3) class size, (4) the size of vocabulary expected, and (5) language distance (Narita, 2013; Saito, 2007; Suzuki, 1999; Torikai, 2014). Japanese students do not need to use English outside the classroom and learn just three or four (since 2008) hours a week in the large class of about 40 students.

They learn about 140 hours a year or about 840 hours for six years. The class size is so large that they have little chance to present their ideas during the class. According to the Course of Study (2009) students should learn 1,200 new words at lower secondary schools and 1,800 words at upper secondary schools: 3,000 words for six years. It seems to be difficult to communicate smoothly with 3,000 words. Moreover, Japanese is totally different from English: different letters, different grammar, and different communication styles. These conditions suggest that it is impossible for most students to speak English fluently if they learn English at school only (Narita, 2013; Saito, 2007; Suzuki, 1999; Torikai, 2014). Students' expectation mismatches with what they actually learn at school. Fukuhara Rintaro (1894-1981), a scholar of English literature, claimed that students need to learn by themselves outside the classroom if they want to use English practically and that the purpose of foreign language education is to open the door to know a foreign country, other language and other ideas, which contributes to understanding other peoples and to peace of mankind. (Torikai, 2014).

There have been also changes in entrance examinations: introduction of a listening test, less translation and less questions related to detailed grammar. It is students' misunderstanding that entrance examinations consist of complicated grammatical questions and reading comprehension. The problem is that students who have no motivation to learn English study English reluctantly only for entrance examinations. Yamada (2003, p. 21) calls this tendency "inward English learning" *(uchimuki no eigo gakushuu*). Yashima (2004b) demonstrates that

Japanese secondary schools and university students have two kinds of purposes to study English: (1) short-term concrete purposes such as entrance examinations, tests, or homework, and (2) long-term vague purposes such as communication with foreign people, study abroad, or self-image as an international person. The second one can be called “external English learning” (*sotomuki no eigo gakushuu*) or “international posture” (*kokusaiteki shikousei*) (Yashima, 2004b, p. 66). It seems to be important for teachers not only to focus students’ first purpose but also to keep stimulating the second purpose.

English education at schools and entrance examinations are not responsible for Japanese students’ unsuccessful English learning. To begin with, their expectations are much higher than what they actually learn at school. Teachers should try to improve students’ English four skills as much as possible in the hard conditions such as limited time and large class size and to help them be an independent learner so that they could study English by themselves outside the classroom. Even if English education at schools cannot realise students’ wish to speak English fluently, its educational purpose is to help students understand different languages, cultures, peoples, and perspectives.

2.6 Conclusion

Section 1 described characteristics of Japan and Japanese attitudes towards languages: Japanese people tend to view unquestioningly Japanese language as the national language and to admire foreign languages. Section 2 discussed how

the right of receiving an equal education and free compulsory education is guaranteed by educational system in Japan. Section 3 gave a historical overview of English learning. For more than 200 years from the beginning of English learning in 1809, its purposes were shifted from acquiring Western sciences and civilisation to improving the four English skills of listening, speaking, reading and writing for international communication with critical understanding of languages and cultures and attitudes to communicate actively. Section 4 traced the development of universities and identified a purpose of English education at universities: to promote a global leader with English abilities as an international communication tool. Section 5 showed that social expectations for English education is too high to be attained successfully. The context of English education was described in terms of nation, people, educational system, history, schools, and society to help understand the findings of this study. This study focuses on higher education and its topic is the promotion of the global citizen.

Before discussing the policies for the promotion of global citizen in Chapter 5, in the next chapter I will clarify the key concepts which emerged during the discussion in this section: international or intercultural communication, intercultural competence, global citizen, relationship between language learning and identity, criticality, English as a lingua franca, and the CLIL.

Chapter 3 Review and Critical Analysis of Literature

The purposes of this chapter are to present a critical analysis of the shifts in approaches to foreign language teaching (FLT) and of the theories of the key concepts of intercultural communicative competence and intercultural citizenship. As for a way of finding appropriate works, I relied on some encyclopedia and handbooks for getting an overview and a list of references or I searched for books/articles through the website of Durham University Library by typing the key words (e.g. identity formation). While I was reading the books/articles, some influential works emerged since many scholars refer to the specific work in their article and some of them evaluate it as "influential". I kept reading until I found controversial issues about the theory and the relationship between some concepts I had not noticed before. Then I chose relevant works including influential ones to discuss the theory and its relation to my study.

I will discuss (1) Japan's ideology of internationalisation and globalisation in section 3.1, (2) the shifts in English teaching approaches in section 3.2, (3) intercultural communicative competence in section 3.3, and (4) intercultural citizenship in section 3.4. This will be the basis for relating to and/or comparing extant literature with Japan's language policies in Chapter 5 and to analyse the case studies in Chapter 6 and Chapter 7.

3.1 Japan's ideology of internationalisation and globalisation

This section aims to explain Japan's ideology of internationalisation (in section

3.1.1) and globalisation (in section 3.1.2) and their impacts on Japan's language educational policies.

3.1.1 Internationalisation

A discourse of internationalisation, or *kokusaika*, emerged in the 1980s when Japan's economic power reached its peak and faced criticism of Japan from Western countries for trade imbalance (Kubota, 1998; Kubota, 2002). To decrease this economic conflict with trade partners, especially the United States, Japan struggled to promote increased mutual understanding as well as to maintain its economic power and its own identity. This struggle led to some characteristics in Japan's internationalisation as Kubota (2002, p. 14) states that it "blends Westernization with nationalism". Moreover, English became an important strategy for Japan to internationalise since it needed to better communicate with other countries in English as the common international language (Hada, 2014; Kubota, 1998; Kubota, 2002; Liddicoat, 2007). In other words, Japan tried to promote 'Westernisation' and 'nationalism' which are inconsistent concepts, through learning 'English'. These three key factors are related each other and can be summarised into the development of "Japanese spirit with Western learning", or *Wakon yousai* (Seargeant, 2005, p. 311). In this section I will discuss how Japan's perceptions of internationalisation had an impact on its language policies, which will be analysed in Chapter 5.

In the 1980s criticisms and demands from Japan's trade partners in Western

developed countries resulted in Japan's accommodation to Western hegemony (Kubota, 1998). Since Japan tried to become an equal member of the West, this was viewed as Westernisation or especially Americanisation due to the close relationship between Japan and the USA after WWII. A problem was that Japan paid attention only to the Western countries, but not to Asian countries which Japan belongs to. In this point Kubota (2002, p. 14) criticises Japan's internationalisation for "failing to promote cosmopolitan pluralism".

While accommodating to Western demands, Japan also tried to maintain cultural tradition and an identity as Japanese. This attempt to reinforce Japanese values and identity was associated with lots of literature to discuss the idea of Japanese uniqueness, which is known as *nihonjinron*, or the study of Japanese, in the 1970s. (Hashimoto, 2000; Kubota, 1998; Liddicoat, 2007). What this suggests is that Japanese identity based on Japanese uniqueness should be reinforced for Japan to internationalise. This perception is interpreted as nationalism by some scholars (e.g. Kubota, 2002; Liddicoat, 2007) and Hashimoto (2000, p. 39) calls this discourse "Japanisation".

Kimura (2009), however, claims that many scholars focus on the positive arguments for Japanese uniqueness in *nihonjinron* and overlook the negative arguments for this. For example, Japan's ambiguous communication style, one of Japanese uniquenesses, is viewed negatively as something which should be changed. This means that Japanese people must express their own opinions clearly and logically so that foreign people could understand easily. *Nihonjinron* not only

embraces Japan's uniqueness but also identifies factors which could cause cultural conflicts. What Kimura argues suggests that realising Japan's uniqueness does not necessarily promote nationalism but helps to develop positive attitudes towards mutual understanding between Japan and other countries. Moreover, as Kimura (2009) points out, *nihonjinron* compares Japanese cultures to the Western ones and evaluates them seen from the Western perspectives. For example, Japan's communication style is clear among Japanese people but evaluated as ambiguous from Western point of views. Considering this, *nihonjinron* could encourage to accommodate to the West or to become cosmopolitan rather than to promote nationalism.

A discourse of cosmopolitan was often heard in the 1980s: a real cosmopolitan is a person with not only English communication skills but also knowledge about Japanese history and cultures. This discourse was created by Japanese persons who had intercultural experiences in which they were asked about Japanese history and cultures by foreign people but could not answer due to lack of knowledge about them. Therefore understanding one's national identity, history and culture does not directly mean nationalism, but a prerequisite for mutual understanding.

On the other hand, English has been paid more attention as a strategy to internationalise Japan since it is a means to communicate across linguistic barriers (Kubota, 1998). Japan's characteristics of internationalisation, which are Westernisation and nationalism, had an effect on Japan's foreign language

education and certain assumptions or axioms developed: ‘foreign language’ is English; American or British English should be a model; learning English can lead to international/intercultural understanding and the promotion of national identity (Kubota, 2002). As Liddicoat (2007) criticises, Japan’s foreign language education assumes communication only between Japan and the West or English speaking countries.

In summary, Japan was required to be internationalised to respond to criticism from the Western countries because of trade imbalance. Japan harmonised Westernisation and nationalism by adapting to Western demands and maintaining Japan’s values. Japan’s internationalisation had an impact on English education policies. Japan’s perceptions of internationalisation will be important to better understand and analysis the language policies and the criticism of global *jinzai* in Chapter 5.

3.1.2 Globalisation

In the 1990s the concept of internationalisation was replaced with a new social trend to refer to globalisation. In this perspective, internationalisation sees each country as a unit and focuses on actions involving two and more countries, whereas globalisation sees the whole world as a unit and focuses on unified culture. This suggests that globalisation would not allow Japan to pay attention only to the Western countries. In fact, the political report, *21 seiki wo tenboushita wagakuni no kyouiku no arikata nitsuite* (Regarding our nation’s education for the

21st century) (MEXT, 1996), declared that Japan will pay attention to Asian and Oceanian countries too. This declaration denied the assumption that Japan communicates with Western countries using standard American or British English. The trend of globalisation made Japan realise the necessity to introduce varieties of English into English education and had an effect on language policies, which will be discussed in Chapter 5.

On the other hand, Japan was criticised for having tried to gain benefits from the trend of internationalisation and/or globalisation while maintaining its power and identity (Hashimoto, 2000). This suggests that Japan still has a nationalism perspective in comparison to globalisation which seeks for benefits for the whole world. Foreign language education, in it is argued, also still aims to promote Japanese identity, language and cultures. According to Morizumi (2016), the reason for this position is for resisting English language imperialism since many Japanese including the Ministry of Education consider that learning English can be a threat to Japanese identity. Therefore Japan's foreign language policies need to aim to promote both English proficiency and Japanese identity. This can be interpreted as *Wakon yousai* or "Japanese spirit with Western learning" (Seargeant, 2005, p. 311), which was already advocated by Yukichi Fukuzawa (1834-1901).

Japan's maintaining economic power and promoting further development as a nation can be taken as an idea of nationalism seen from globalisation perspective. However, preserving Japanese identity, language and cultures will not be criticised as nationalism from the multicultural/multilingual point of views as cultural

diversity should be protected in the more globalising world. The problems are that Japan does not pay enough attention to domestic diversity, Ainu and Okinawa people, and is not sensitive to linguistic diversity in the world with focusing on English (Kubota, 2002).

Summary

Japan's ideologies of internationalisation and globalisation had a great impact on its language educational policies, especially the Project for Promotion of Global Human Resource Development which is the topic of this study. The literatures raise a question that Japan's internationalisation/globalisation is just Westernisation with maintaining national identity, which is criticised as nationalism. What I demonstrated in this section will be a base on which I will analyse Japan's language policies in Chapter 5.

3.2 English teaching approach in globalised era

The purpose of this section is to explore how the shifts in the perspectives on the relationship between language and culture have led to the shifts in foreign language teaching (FLT) approaches. I will give a historical overview of how culture was viewed in FLT in section 3.2.1 and expound why the intercultural approach should be used as FLT pedagogy in the present globalised era in section 3.2.2.

3.2.1 Historical overviews on the relationship between language and culture

In this section I will trace how traditional language teaching such as the Grammar-Translation Method, Audio-Lingual Method, and Communicative Language Teaching has viewed culture and discuss their merits and drawbacks.

3.2.1.1 Grammar-Translation Method and Audio-Lingual Method

Language teaching has included cultural content since the 19th century (Crozet & Liddicoat, 2000; Risager, 2000) In the 19th century literature was focused on since culture was seen as valued artefacts (Crozet & Liddicoat, 2000), civilisation or high culture (Newton, Yates, Shearn & Nowitzki, 2010). In the 20th century the target country and its people were focused on (Crozet & Liddicoat, 2000) as area studies, including knowledge about a country's "history, institutions, transport, famous figures, and geography" (Newton et al., 2010, p. 40). These approaches were introduced when traditional language teaching such as the Grammar-Translation Method (GTM) and the Audio-Lingual Method (ALM) were dominant.

The GTM was the mainstream pedagogy in the 18th until the 19th century - and in higher education into the middle of the 20th century - and emphasised the development of formal grammatical rules and vocabulary with the ability of translating texts into learners' mother tongue (Weihua, 2013). The purpose of GTM was "to train the 'faculties' of the brain, and produce scholars" since foreign language learning was viewed as an "intellectual discipline" (Weihua, 2013, p.

288). The ALM was dominant in the 1960s and its purpose was to form the habit of producing grammatically correct utterances (Corbett, 2003). Therefore the ALM focused on grammatical error avoidance by using pattern practice and drills (Savignon, 2013). Both methods focused on the linguistic structure and grammatical accuracy without the relationship between language and culture and had a limited conception of culture which paid attention to only 'high' culture or considered 'low' culture as background knowledge to language teaching (Newton et al., 2010). Which means that these methods did not teach language and culture in an integrated way.

3.2.1.2 Communicative Language Teaching

The emergence of Communicative Language Teaching (CLT) in the 1970s caused a 'cultural turn' (Byram, Holmes & Savvides, 2013). CLT put great emphasis on communication, stressed the importance of socio-cultural dimensions in language, and aimed at the development of communicative competence. (Byram et al., 2013; Savignon, 2013). Canale and Swain (1980) identify communicative competence as grammatical competence, discourse competence, sociolinguistic competence and strategic competence, ideas which they transferred into language teaching from Hymes' discussion of communicative competence. They did not however transfer Hymes' notion of cultural competence. Therefore, communicative competence refers to not only knowledge of grammatical rules but also the ability to use the language in socially appropriate ways (Byram, Gribkova & Starkey, 2002).

As CLT viewed language as a means of bridging an ‘information gap’ and of ‘doing things’, it used the ‘procedural’ or ‘task-based’ approach with the hope that learners will develop their native-like linguistic knowledge and skills (Corbett, 2003). CLT also focused on the understanding of the sociocultural contexts where the target language is used and put it in ‘real-world’ situations with using ‘authentic’ materials (Corbett, 2003). Most importantly CLT saw communication as the expression, interpretation and negotiation of meanings and considered culture to be embedded in the language (Savignon, 2013). This idea could lead to the assumption that language and culture are inseparable (Corbett, 2003) and resulted in a coined word “languaculture” (Agar, as cited in Risager, 2006) or “linguaculture” (Risager, 2007) which I will discuss in the next section, to assure their interrelatedness and inseparability (Fantini, 2012). As a result, culture in FLT was redefined and broadened from just literature and area studies to the cultural knowledge of specific groups of native-speakers including social norms, cultural values and perspectives (Byram & Risager, 1999; Newton et al., 2010) or anthropological approach focusing on all aspects of how people live their lives (Byram & Risager, 1999; Wilkinson, 2012).

Although it focused on communication, it paid attention to sociocultural dimensions or contexts in the language use, developed the learners’ ability to do some tasks in the foreign language, and redefined the concept of culture, CLT had some drawbacks. Fantini (2012, p. 275) criticises communicative approach because “many language educators still focus mainly on ‘linguistic’ aspects of communicating and neglect the concomitant interactive and behavioural

dimensions required for communicating 'appropriately'". Byram (2009, p. 331) also claims that communication is the more dynamic process than "the exchange of messages and information" and involves "the presence of the people and their identities". Moreover, a new social context, called globalisation in the 1990s, has made communication more multiple and complex. Byram et al. (2013, p. 251) stress the necessity of "the introduction of 'intercultural competence' to complement 'communicative competence'" since CLT assumes communication exclusively with the native speaker of the target language but globalisation has required learners to communicate and interact successfully not only with the native speaker but also the non-native speaker using a lingua franca. This suggests that the development of communicative competence focusing on linguistic competence and cultural knowledge about a country and people of the target language is not sufficient and that the development of 'intercultural communicative competence' consisting of linguistic competence and intercultural competence, which I will discuss in section 3.3, should be aimed at.

Another weak point of CLT is that it still has a native speaker model. Corbett (2003) argues that the ultimate goal of CLT is to acquire native-speaker competence in learners' linguistic knowledge and skills. Byram et al. (2002, p. 9) claim that CLT still has the implicit aim to "imitate a native speaker both in linguistic competence, in knowledge of what is 'appropriate' language, and in knowledge about a country and its 'culture'" in spite of focusing on sociocultural dimensions. This assumes that "learners should know what native speakers know" (Byram & Wagner, 2018, p. 144) since linguistic and cultural appropriateness is

something to be determined by a special group of native speakers (Byram, 1997). Corbett (2003, p. 26) mentions that it is the "unquestioned assumption" that teachers are "training learners to become as close to native speakers as possible" but that few students can reach this goal. Newton et al. (2010) also argue that native speakers' linguistic or communicative competence is an "unrealistic target" (p.34) for most learners and an "undesirable assimilationist goal" (p. 74). Byram (1991, p. 27) criticises the assimilationist goal and states that "learners shall not change their identity and abandon their own cultural viewpoint". Wilkinson (2012) takes this idea as a reason of critique of the native speaker model and agrees with this. Moreover, Byram (1997) argues that the native speaker model should be replaced with the 'intercultural speaker' model, which I will discuss in section 3.2.2.1, as the former does not necessarily have intercultural communicative competence which is highly required in the age of globalisation.

Another problem of CLT is how to address culture in FLT. Liddicoat and Scarino (2013, p. 8) state that CLT sees understanding of language as "a form of making and interpreting meaning" and understanding of culture as 'a dynamic process within which meanings are created, exchanged, and interpreted". Newton et al. (2010, p. 15) see this cultural view as the "dynamic view" and distinguish it from the "static view". They define the static view of culture as "self-contained factual knowledge or cultural artefacts to be observed and learned about" with "no clear link between language and culture" (ibid.). On the other hand, "the dynamic view of culture sees culture as constantly negotiated and renegotiated through language, as language constructs, reinforces and reflects the cultural world in which it is

used" (ibid.). Corbett (2003, p. 20) also raises awareness that "the norms, beliefs, practices and language of any group are not static but dynamic". What the scholars suggest is that CLT focuses on culture embedded in language or the dynamic link between culture and language. CLT includes not only high culture but also a way of life, perspectives, and values shared by the native speaker of the target language. However, Byram and Risager (1999, p. 60) argue that although CLT contributes to learners' awareness of contexts in spoken language use by focusing on sociocultural dimensions, most teachers still see the contexts as 'background' and fail to lead learners to understanding of dynamic process of negotiations between people. This view of CLT suggests that communication is the exchange of information and leads to the recognition of the clear link between language and culture but still sees culture as a concrete static knowledge shared by the native speakers. Therefore, CLT focuses on the cultural dimension, not the intercultural dimension, since it is one-way learning or understanding of other cultures without linking to learners' own culture.

Globalisation then brought the second 'cultural turn' in FLT, which focuses on the intercultural. Firstly the goal of CLT should be changed from acquiring communicative competence to acquiring intercultural communicative competence. Secondly the native speaker model in CLT should be replaced with the intercultural speaker model. Thirdly the static view of culture should shift to the dynamic view of culture. As intercultural dimensions need to be integrated into FLT to make it more beneficial for globalised societies, the intercultural language approach was introduced in the 1990s, which will be discussed in the following

section.

3.2.2 Intercultural Communicative Language Teaching

In this section I will discuss the characteristics of the intercultural language approach which was introduced in the 1990s. Many scholars who advocate an intercultural language approach use the term Intercultural Language Teaching (ILT). However, I will use the term Intercultural Communicative Language Teaching (iCLT), which was coined by Newton et al. (2010), since it is easier to understand that iCLT was developed to complement CLT. iCLT focuses on the intercultural dimension, not the cultural dimension, and it brings about the second 'cultural turn' or 'intercultural turn'.

3.2.2.1 The intercultural speaker

The definition of the intercultural speaker

One of the key concepts of iCLT is the 'intercultural speaker', which was coined by Byram and Zarate (1996) to reject the goal of traditional language teaching, i.e. to become a native speaker who has native-like language proficiency and cultural knowledge. This goal is inadequate for mainly three reasons. Firstly, most learners cannot reach this point of language competence. Secondly, it is a form of assimilation (Newton et al., 2010). Thirdly, cultural knowledge should be replaced with intercultural competence in the present globalised age, which the native speaker does not necessarily have. Therefore, iCLT aims to develop the intercultural speaker.

According to Byram (2006, p. 122), the intercultural speaker refers to “someone who is not attempting to imitate a native speaker of a foreign language but aiming to acquire the ‘space between’ cultures of different groups and establish and mediate relationships between them”. Byram, Nichols and Stevens (2001, p. 5) also describe that the intercultural speaker “has an ability to interact with ‘others’, to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations and differences”. The point is that the intercultural speaker has not only the ability to exchange information, i.e. foreign language competence, but also the ability to interact and establish the relationship with others through mediating linguistic and cultural differences, especially different perspectives, and creating a special space between them, i.e. intercultural competence. Therefore, Wilkinson (2012, p. 296) mentions that the intercultural speaker is “not only linguistically, but also interculturally, competent”. In other words, the intercultural speaker has the ability to command intercultural competence in a foreign language, i.e. intercultural communicative competence, to transcend linguistic and cultural boundaries and mediate between differences.

The intercultural speaker is a mediator, which is a key characteristic to distinguish from not only the native speaker but also the bilingual speaker. Byram (2012, p. 88) considers bilinguals as individuals who can “pass for and identify themselves as a native speaker in two or more languages”. What Byram suggests will be that the bilingual has at least two sets of language and culture, for example, ‘LC1’ and ‘LC2’, separately without connecting them to each other. The bilingual may move

between LC1 and LC2, and translate from one into another, but this is not mediation. According to Byram and Wagner (2018, p. 145), mediation refers not to "being able to live in two cultures" but to "being able to act as a mediator between people of two or more different cultural and linguistic contexts, using one's intercultural skills and attitudes", which requires learners to "decentre from their taken-for-granted and unquestioned world perspectives in order to see how others see the world and 'how others see us'". This can be interpreted that learning and understanding other cultures is not sufficient to become a mediator and that questioning learners' own taken-for-granted perspectives by seeing them from other perspectives, which is a dynamic interplay between their own culture and other cultures, should be required. The major goal in the traditional language approaches I discussed in section 3.2.1 is for learners to become the native speaker or bilingual speaker who has native linguistic competence. However, both the native and bilingual speakers do not necessarily have the ability to mediate which is a key competence to interact interculturally. Therefore the intercultural language approach or iCLT aims to develop the intercultural speaker or mediator.

Dynamic cultural view

The development of the intercultural speaker is accompanied by a shift in the way of viewing culture. As I discussed in section 3.2.1.2 CLT sees communication as the exchange of information and focuses on culture understanding, i.e. culture embedded in language, or the cultural dimension in language. However, iCLT sees communication as developing human relationships with people of other languages and cultures (Byram et al., 2002) and focuses on intercultural understanding in

intercultural encounters and interactions. Corbett (2003, p. 20) claims, using the word ‘language’ instead of ‘communication’, that “language is more than the transfer of information-it is the assertion, negotiation, construction and maintenance of individual and group identities”. Fantini (2012, p. 277) also identifies the “two-way” nature of intercultural contact: when learners learn about others, they learn more about themselves. Fantini (2012) asserts that learners need to foster not only LC1 and LC2 but also “a way of comparing and contrasting both LCs” (p. 269) which monolinguals cannot achieve. Liddicoat and Scarino (2013) also distinguish intercultural understanding from cultural understanding with seeing the former as “mediation between cultures” and as “personal engagement with diversity” (p. 8). Byram and Risager (1999) identify two different cultural dimensions in terms of language learning: the aspect of communicative competence and the ability of the intercultural speaker. While communicative competence refers to “the cultural knowledge and pre-suppositions of specific groups of native speakers”, the ability of the intercultural speaker refers to being able “to mediate between cultures, to see differences, to perceive one in terms of the other and to establish communication which takes difference into consideration” (Byram & Risager, 1999, p. 3). What these scholars suggest is that CLT focuses on cultural knowledge and culture in language and that iCLT encourages learners not only to understand other cultures in one way but also see themselves from other perspectives and reflect themselves through comparing and contrasting other cultures with their own culture. This two way understanding of cultures, which is the point of dynamic intercultural interplay between learners’ and others’ languages and cultures, can lead to the

creation of a ‘third place’.

The third place

Comparison of other culture(s) with learners’ culture is a fundamental process to becoming the intercultural speaker, but this is not an end (Newton et al., 2010). Learners need to proceed to a more advanced process, i.e. the creation of a ‘third place’ (Kramsch, 1993). The third place is a place “between the native linguaculture and the target linguaculture” or “between oneself and other” (Liddicoat, Crozet & Biance, 1999, p. 181). Kramsch (2009, p. 244) explains that by using the intercultural perspective which learners can get through understanding both their own culture and language context (First Place) and the target culture and language context (Second Place) they move to “a position in which their developing intercultural competence informs their language choices in communication (Third Place)”. She explains well the relationship among the first, second and third places and the relationship between intercultural competence and linguistic competence. The intercultural perspective can be promoted through understanding self (first place) and other (second place), which can be a prerequisite for the third place where learners command intercultural competence to choose appropriate language and to communicate successfully. Newton et al. (2010, p. 70) see the third place as “an intercultural position between cultures, a position from which they [learners] can negotiate differences and interact comfortably across cultures”. Crozet and Liddicoat (2000, p. 1) consider the third place as “a comfortable unbounded and dynamic space in their attempt to bridge the gap between cultural differences”. These scholars focus more on a role of

mediation such as how to ‘negotiate differences’ and ‘bridge the gap between cultural differences’ and pay attention not only to language but also interactional dimensions, which is the first feature of the third place.

Secondly, Liddicoat et al. (1999) and Crozet and Liddicoat (2000) identify the ‘dynamic’ nature and suggest that “the third place is dynamic and is being renegotiated with every intercultural interaction and with every opportunity for new learning” (Liddicoat et al., 1999, p. 181). Wilkinson (2012, p. 300) also sees the third place as “a dynamic, new place created through intercultural encounter and communication”. These scholars suggest that the third place is a dynamic place created through and (re)negotiated with every intercultural interaction and every new learning. Thirdly, the third place can be an intersection of learning and taking action since it helps learners to take intellectual learning processes such as comparing, contrasting and reflecting into practice in actual intercultural communication and interaction. Therefore, it can be said that the third place includes a monitoring function since learners need to be aware of how their choice of language and behaviours have an effect on their ongoing interaction.

Taking the features I mentioned above into consideration, a third place can be defined as a dynamic, new, intercultural position or space from which learners can monitor their intercultural interaction including themselves, comfortably negotiate and mediate differences using intercultural competence and linguistic competence, i.e. intercultural communicative competence.

3.2.2.2 How to teach iCLT

Newton et al. (2010) identify the four approaches to culture and make it clear what kind of culture should be taught in each approach: (1) culture as high culture, (2) culture as area studies, (3) culture as social norms, and (4) culture as practice. Culture as high culture refers to civilisation, culture as area studies focuses on knowledge about a country or society, and culture as social norms includes the typical practices and values of people in a society. These three approaches view culture as static or factual knowledge although they could lead learners to dynamic understanding of culture. On the other hand, culture as practice sees culture as dynamic and stresses "the lived experience of the target culture, rather than accumulation of facts about the culture" (Newton et al., 2010, p. 42). iCLT introduces this dynamic approach and emphasises the necessity of 'self-reflection', which can lead learners to an understanding of how their own culture influences their use of language and communicative interactions, and the creation of 'third place'.

Newton et al. (2010, p. 63) also propose a framework of six principles for iCLT: (1) integration of language and culture, (2) engagement in social interaction, (3) exploratory and reflective approach to culture and culture-in-language, (4) comparisons and connections between language and cultures, (5) acknowledgement of and appropriate responses to diverse learners and learning contexts, and (6) emphasis on intercultural communicative competence rather than native-speaker competence.

However, Byram et al. (2002) put more focus on cultural and linguistic complexity of others in the present multicultural and global society. They claim that the aim to teach the intercultural dimension in FLT is "to develop intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity" (Byram et al. 2002, p. 9). This concept of iCLT goes beyond understanding of the relationship between the target language and the target culture and comparison with learners' own language and culture. Byram et al. (2002, p. 14) claim that iCLT should help learners to understand: (1) how intercultural interaction takes place; (2) how social identities are part of all interaction; (3) how their perceptions of other people and other people's perceptions of them influence the success of communication; (4) how they can find out for themselves more about the people with whom they are communicating. This suggests that intercultural interaction is a dynamic negotiation between social identities which is multiple and complex. According to Risager (1998), this goes beyond an 'intercultural approach' and can be considered a multicultural or transcultural approach, which will be explained in the following paragraph.

Risager (1998) identifies four approaches to foreign language teaching: (1) foreign-cultural approach, (2) intercultural approach, (3) multicultural approach, and (4) transcultural approach. The foreign-cultural approach focuses on the culture of the country or countries where the target language is spoken without dealing with the learners' own culture, and the relationship between them, not

other cultures. Therefore, this approach is a 'monocultural' approach and its aim is to develop a native speaker's communicative and cultural competence. The intercultural approach stresses the importance of factors of national identity and encourages comparisons between the target countries and the learners' country, which can promote their reflective attitude to the culture and non-ethnocentric view or cultural relativism. The aim of the intercultural approach is to develop intercultural and communicative competence. However, the intercultural approach is "blind to the actual multicultural and multilingual character of almost all existing countries or states" (Risager, 1998, p. 246). The multicultural approach focuses on the ethnic and linguistic diversity of the target country or countries, that of learners' own country, and the relations between the target countries and the learners' one and other countries. Like the intercultural approach, the multicultural approach aims to develop intercultural communicative competence and promote learners' reflective attitude. The difference between them is that the multicultural approach encourages learners to use the target language as a lingua franca in speaking with immigrants, for example, and to promote a "balanced and anti-racist view" (ibid.). However, this approach still sees a society as an entity without being aware how internationalisation makes not only national but also ethnic borders more ambiguous (Risager, 1998, p. 247). The transcultural approach focuses on "the interwoven character of cultures" (Risager, 1998, p. 248) or complexity in the world and aims to promote intercultural communicative competence. The transcultural approach aims to enable learners to use the target language as a contact language including first, second and international languages in all culturally and linguistically complex situations, especially as a lingua franca

in international and interethnic communication.

Risager's (1998) elaborate distinction between four approaches is helpful to understand the different levels of iCLT while other scholars focuses on the differences between iCLT and other traditional approaches. The foreign-cultural approach is for CLT and the intercultural, multicultural and transcultural approaches are for iCLT since all of the three approaches aim to develop intercultural communicative competence and to promote a mediator (Risager, 1999). Moreover three different levels to deal with the intercultural along with increased cultural diversity and complexity are proposed: (1) cultures of the target country and learners' country (intercultural approach), (2) ethnic diversity in the target county and learners' country (multicultural approach), and (3) cultural complexity in the world (transcultural approach) (Risager, 2011). In today's intercultural, multicultural and global society, it will be required to use not merely the intercultural approach but also the multicultural and transcultural approach.

Another important suggestion in Risager's (1998) four approaches is that learners use the target language not only with people who speak it as the first language but also those who speak as a second and international language or lingua franca. This suggestion raises the question as to the widely accepted assumption that 'language and culture are inseparable' (Corbet, 2003; Fantini, 2012), i.e. the concept of 'languaculture'. Risager (2006, p. 2) claims that culture and language can be separable since there is "linguistically formed culture" and "non-linguistically formed culture". She also stresses that in the present multilingual and

multicultural society, especially in using a language as a lingua franca, the target culture is not always embedded in the target language since some users of the language are not familiar with the target culture but belong to another culture. In other words, the language is not always used as the first language by the native speaker. The intercultural approach may support the idea of languaculture, but the multicultural and transcultural approaches do not. Therefore, it will be important to notice that both the relationship between the target language and target culture, which can be a starting point, and multilingual and multicultural conditions in which there is no more the relationship between language and culture should be addressed.

Risager's (1998) distinction of four approaches is helpful to understand different levels of the intercultural. However, it is confusing since the same term 'intercultural' is used by Risager and Byram in a different way. Byram (2012, p. 86) distinguishes multiculturalism from interculturalism: multiculturalism encourages "different social groups with different languages and cultures to live side by side in a spirit of mutual acceptance" which results in remaining within their own language and culture while interculturalism encourages "dialogue among groups". It will be clear that interculturalism is a higher level than multiculturalism in terms of intercultural engagement. Risager puts the multicultural approach at a higher level than the intercultural approach because the former notices the ethnic diversity in the same country but the latter sees essentially one country as homogeneous. Byram's 'intercultural' almost refers to Risager's 'transcultural'. In this study I will use 'intercultural' in the same way as

Byram does, and to avoid the confusion it may be better to replace Risager's 'intercultural' with 'cross-cultural' meaning basically 'between the two cultures, that is, learners' culture and the target culture'. Whatever term is used, it is important for teachers to understand clearly what level of the intercultural they are treating in their class.

Teachers need to make a conscious decision to use iCLT since intercultural competence is not an automatic outcome of language teaching (Byram & Wagner, 2018). Teachers do not need to be an expert of culture (Byram et al., 2002), but their main roles are to help learners to:

(1) understand others and otherness (Byram & Risager, 1999),
(2) acquire interests in and curiosity about otherness (Byram et al., 2002),
(3) compare their culture with other culture(s) (Newton et al., 2010; Byram et al., 2002),
(4) see themselves and their culture from other perspectives (Byram et al., 2002),
(5) raise questions about their taken-for-granted perspectives (Byram et al., 2002),
(6) reflect on their identity (Byram & Wagner, 2018),
(7) understand the dynamic process of intercultural communication and interaction (Byram & Wagner, 2018; Risager, 1999), and
(8) apply their learning in the classroom at local, national, and intercultural levels (Byram & Wagner, 2018).

Factors (1) and (2) are shared with CLT, and factor (3) can be a fundamental process for iCLT. Factor (4) refers to critical self-awareness, and factor (5) leads to 'tertiary socialisation'. Socialisation is the process of becoming a member of a social group by acquiring its cultural beliefs, values and behaviours (Byram, 2008). Primary socialisation is associated with family and secondary socialisation with school education. FLT challenges learners' taken-for-granted cultural assumptions and perspectives which they have acquired through primary and secondary socialisation. To describe this process, Byram (1989) invents the term 'tertiary socialisation'. Factor (6) suggests that teachers could promote an "international identity" and "a sense of belonging to international communities" since socialisation involves the acquiring of social identities (Byram, 2008, p. 105). Factor (7) implies that learners should notice that multiple cultures, languages, and identities are brought into intercultural interaction, that is, cultural, linguistic and ethnic diversity in the global society. Factor (8) is action-oriented and can lead to intercultural citizenship education, which will be discussed later in section 3.4. Therefore foreign language teachers need to be "a professional mediator between learners and foreign languages and cultures" and between school education for national interest and other modes of education for national and international interests (Byram & Risager, 1999, p. 58).

Foreign language teachers are required to develop learners' intercultural communicative competence consisting of foreign language competence and intercultural competence for promoting an intercultural speaker or mediator. They need to clearly realise that this kind of teaching involves the development of

criticality, multiple identities, and ideally intercultural citizenship.

3.2.3 Summary

FLT experienced a ‘cultural turn’ when CLT was introduced since it focuses on communication and the relationship between language and culture. Then an ‘intercultural turn’ happened when iCLT was developed since it focuses on intercultural dimensions in engaging intercultural negotiations or interactions. iCLT aims to foster the intercultural speaker or mediator with ‘intercultural communicative competence’, which will be discussed in section 3.3, and the ability to create the third place. iCLT addresses ‘criticality’, ‘identity’ and ‘intercultural citizenship’, which I will discuss in section 3.4.

3.3 Intercultural communicative competence

The purposes of this section are to examine what intercultural communicative competence is and to identify which model can be useful for foreign language teaching. Intercultural communicative competence is a vague and complicated concept due to the lack of uniformity in terminology and its interdisciplinary nature. Intercultural communication is related to psychology, anthropology and sociology (Bennett & Bennett, 2004), and many scholars view intercultural communicative competence from their own interests and perspectives. Therefore there is no universally agreed definition of intercultural communicative competence (Huang, 2014). This study focuses on education and I will show that the aims of teaching the intercultural dimensions decide what factors in

intercultural communicative competence should be included and focused on. I will compare two approaches to the development of intercultural communicative competence, which I call the ‘adaptation approach’ and the ‘educational approach’, which will be discussed in section 3.3.1 and 3.3.2 respectively. In these sections I will use the original words of each scholar since both similar and different words are used to describe a same concept (e.g. intercultural communicative competence or intercultural communication competence) and similar words refer to different meanings for some scholars (e.g. intercultural communicative competence or intercultural competence). I will not use an acronym to avoid confusion, as ICC, for example, means intercultural communicative competence, intercultural communication competence, intercultural competence or intercultural communication.

3.3.1 Adaptation approach

In the U.S. cultural anthropological studies of communication processes in different cultures has promoted the study of cross-cultural communication (Gudykunst, 2003). Edward T. Hall, an anthropologist, was the first person to use the term ‘intercultural communication’ in his book published in 1959, *The Silent Language* (Bennett & Bennett, 2004; Huang, 2014). Scholars in communication studies mainly in the U.S. view intercultural communicative competence as the ability to communicate effectively and appropriately with people from different cultural backgrounds and they have tried to identify the components of intercultural competence or intercultural communicative competence since around

the 1970s (Yashima, 2004a). Scholars' endeavours seem to result in identifying factors of importance for adaptation or intercultural effectiveness seen from their perspectives. I will trace some influential scholars' important findings: Ruben in section 3.3.1.1, Gudykunst and his colleagues in section 3.3.1.2, Bennett in section 3.3.1.3, Matumoto in section 3.3.1.4, and Kim in section 3.3.1.5. I will discuss the adaptation approach in section 3.3.1.6.

3.3.1.1 Ruben's behavioural approach to intercultural competence

Ruben (1976, p. 339) focuses on "behavioral competence", which refers to "the capacity to display behaviors that are defined as appropriate and functional by others" since individuals do not necessarily demonstrate their verbal and cognitive competence in their behavioural competencies and this means that the verbal and cognitive are difficult to observe and analyse. Ruben (1976) also claims that traditional assessment such as paper-and-pencil instruments can be appropriate for measuring individuals' verbal and cognitive skills but not their behavioural competences. With the aim of the development of behavioural assessment which can be used in intercultural adaptation training and selection, Ruben (1976, p. 339) identifies seven behavioural dimensions which are important for intercultural competence: (1) display of respect, (2) interaction posture, (3) orientation to knowledge, (4) empathy, (5) self-oriented role behavior, (6) interaction management, and (7) tolerance for ambiguity. Based on these dimensions, Ruben (1976, pp, 346-352).develops "the intercultural behavior assessment indices", which is a one-item scale for each dimension. Ruben's identification of

behavioural dimensions and creation of assessment indices contribute to the development of the Behavioral Assessment Scale for Intercultural Communication (BASIC) effectiveness by Koester and Olebe (1988).

Ruben (1989) views the study of cross-cultural communication competence as the study of a special instance of interpersonal communication, i.e. an essential form of human interaction, for coping with practical problems such as culture shock, personal adjustment, cultural adaptation and cross-cultural effectiveness that individuals living and working overseas need to face. He classifies cross-cultural competence into three facets with operational definitions:

(1) "Relational-Building and Maintenance Competence": competence associated with the establishment and maintenance of positive relationships,
(2) "Information-Transfer Competence": competence associated with the transmission of information with minimum loss and distortion, and
(3) "Compliance-Gaining Competence": competence associated with persuasion and securing and appropriate level of compliance and/or cooperation. (Ruben, 1989, pp. 233-234)

It will be clear that Ruben uses an adaptation approach to intercultural competence since he focuses on 'individuals living and working overseas' and his 'appropriate and functional' are defined by others, which implies the host people.

3.3.1.2 Gudykunst and his colleagues' attitudinal approach

Gudykunst, Wiseman and Hammer (1977) pay attention to cross-cultural attitudes

and identify conative (behavioural), affective (evaluative) and cognitive (stereotypic) components as an aspect of intercultural effectiveness, or the sojourner's satisfaction. The scholars argue that the affective component can be conceptualised as the degree of "third-cultural perspective", that is, "a psychological perspective the sojourner uses in interpreting and evaluating intercultural encounters" (Hammer, Gudykunst & Wiseman, 1978, p. 384). The third-cultural perspective is the core of the cross-cultural attitude and works as "a frame of reference for understanding intercultural interactions in general" (Hammer et al., 1978, p. 384). The third-culture perspective is composed of: (1) openmindedness, (2) the ability to empathize, (3) accuracy in perceiving differences and similarities between the sojourner's own culture and the host culture, (4) being non-judgemental, (5) non-critical observers of their own and other people's behavior, (6) the ability to establish meaningful relationships, and (7) being less ethnocentric (Gudykunst et al., 1977; Hammer et al., 1978). Moreover, Hammer et al. (1978) attempt to empirically identify major dimensions of intercultural effectiveness: (1) the ability to deal with psychological stress, (2) the ability to communicate effectively, and (3) the ability to establish interpersonal relationship.

Gudykunst and his colleagues' studies suggest that the higher degree of the third-culture perspective the sojourners have, the higher attitudinal satisfaction with living in the host culture they acquire. The components of the third-culture perspective can be interpreted as psychological factors or readiness for the sojourners to understand, accept and adapt to the host culture with openness and

empathy but without being judgemental, critical and ethnocentric. It will be a good comparison with the ‘third place’ created through the negotiation and mediation of one’s own culture and other culture which I mentioned in section 3.2.2.1.

As for the three dimensions of intercultural effectiveness, it is interesting to compare with Ruben’s three facets of cross-cultural competence. Here intercultural effectiveness is almost synonymous with cross-cultural competence. Two competences regarding relationship and communication are almost same. However, Ruben focuses on behavioural dimensions and includes competence related with persuasion, compliance and cooperation. On the other hand, Gudykunst and his colleagues focus on attitudinal dimensions and include the ability to deal with psychological stress. This is qualitatively different from attitudinal dimensions in the third-culture perspective such as openness, empathy, and being non-judgemental which can be categorised as preferable attitudes towards other cultures and people from different cultural backgrounds in intercultural encounters. This psychological stress management ability is not an attitude towards other cultures and people but towards oneself or within oneself. Gudykunst (1998) pays attention to this kind of attitude, that is, anxiety and uncertainty management.

Gudykunst (1995; 1998) sees effective communication and intercultural adjustment in terms of anxiety and uncertainty reduction and proposes anxiety/uncertainty management (AUM) theory. According to AUM theory, a

stranger's abilities to manage uncertainty and anxiety in the host culture are the basic causes of their effective communication with hosts and intercultural adjustment while the superficial causes influence the amount of uncertainty and anxiety they experience. The superficial causes include: (1) the stranger's self-concepts, (2) the stranger's motivation to interact with hosts, (3) the stranger's reactions to hosts, (4) the stranger's social categorizations of hosts, (5) situational processes, and (6) the stranger's connections with hosts (Gudykunst, 1998, p. 230). 'Mindfulness' is viewed as openness to new information and awareness of alternative perspectives and identified as the moderating process factor for strangers to manage their uncertainty and anxiety since strangers can "develop accurate predictions and explanations for hosts' behaviors" (Gudykunst, 1998, p. 230) when they are mindful.

The AUM theory suggests that strangers' abilities to manage anxiety and uncertainty are the key factor for intercultural adjustment and that these abilities can be supported by mindfulness, i.e. their attitudes to predict and explain hosts' behaviours and perspectives. Anxiety-uncertainty management can be interpreted as attitudes towards or within self, and mindfulness can be seen as core attitudes towards other cultures and people. The six superficial causes can be categorised into three elements: (1) self-concept such as identities and self-esteem (cause (1)), (2) attitudes towards the hosts (cause (2), (3), (4), (6)), and (3) perception of contexts (cause (5)). Therefore, it will be possible to say that the superficial causes explain dynamic interaction among the self, the host and contexts in intercultural encounters, which can influence the amount of anxiety and uncertainty.

Gudykunst (2003) also contributes to clearing the distinction among cultural, cross-cultural, and intercultural aspects of communication. Cultural communication focuses on "the role of communication in the creation and negotiation of shared identities (e.g. cultural identities)" and its research focuses on "understanding communication within one culture from the insider's points of view" (Gudykunst, 2003, p. vii). Cross-cultural communication focuses on "the comparison of face-to-face communication across cultures" and its study involves communication processes in different cultures (ibid.) Intercultural communication generally focuses on "communication between people from different national cultures" and also includes "communication between people from different ethnic-racial groups" or "communication between members of different social groups" (ibid.). It can be interpreted that the comparison of two or more cultural communication studies leads to cross-cultural communication study, both of which are involved in intercultural communication study. I will discuss this again in section 3.3.1.6.

3.3.1.3 Bennett's model of intercultural sensitivity

Bennett and Bennett (2004, p. 149) define intercultural competence as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts". Bennett, Bennett and Allen (2003, p. 237) view intercultural competence in terms of 'intercultural sensitivity' and define it as "the ability to transcend ethnocentrism, appreciate other cultures, and generate appropriate behavior in one or more different cultures". Bennett (1993, p. 3)

supports a “different-based” approach to intercultural communication and focuses on how people adapt to different other cultures. Bennett (1998, p. 22) assumes that intercultural sensitivity and intercultural effectiveness will be increased as “sophistication in dealing with cultural differences” is increased. As such Bennett (1986; 1993; 1998) proposes the Developmental Model of Intercultural Sensitivity (DMIS) which has six stages moving from the ethnocentric stages to the ethnorelative stages and describes how cultural difference is perceived. The six stages consist of: (1) Denial (of difference); (2) Defense (against difference); (3) Minimization (of difference); (4) Acceptance (of difference); (5) Adaptation (to difference); and (6) Integration (of difference into one’s world view) (Bennett, 1986; Bennett, 1993; Bennett, 1998). The first three stages belong to ethnocentric stages and the last three stages to ethnorelative stages. Ethnocentric refers to “using one’s own set of standards and customs to judge all people, often unconsciously” and ethnorelative refers to “being comfortable with many standards and customs and to having an ability to adapt behavior and judgments to a variety of interpersonal settings” (Bennett, 1998, p. 26). Based on the theoretical framework of the DMIS, the Intercultural Development Inventory (IDI) was developed by Hammer and Bennett (1998) to measure the orientations towards cultural differences explained in the DMIS (Hammer, Bennett, & Wiseman, 2003).

With the introduction of the DMIS, Bennett (1998) differentiates adaptation from assimilation. Assimilation is “the process of resocialization that seeks to replace one’s original worldview with that of the host culture” while adaptation is “the process whereby one’s world view is expanded to include behavior and values

appropriate to the host culture" (Bennett, 1998, p. 25). Assimilation can make one a "new person" and adaptation can make one a "bicultural or multicultural person" while maintaining one's own original worldview and cultural identity (ibid.).

Bennett (1998) also makes a distinction between two different levels of approaches to intercultural communication: a culture-specific approach and a culture-general approach. A culture-specific approach focuses on knowledge of a specific culture and the ability to behave appropriately in that culture. On the other hand, a culture-general approach focuses on:

> internalizing cognitive frameworks for cultural analysis, overcoming ethnocentrism, developing appreciation and respect for one's own culture and for cultural difference, understanding and acquiring skills in basic cultural adaptation processes, and dealing with the identity issues that attend to intercultural contact and mobility. (Bennett et al., 2003, p. 245).

Both approaches should be combined to develop intercultural competence through acquiring "cultural sensitive knowledge", "a motivated mindset" and "a skillset" (Bennett et al., 2003, p. 244). The mindset refers to cultural self-awareness and attitudes such as curiosity and tolerance of ambiguity, and the skillset includes "the ability to analyse interaction, predict misunderstanding and fashion adaptive behavior", which is seen as "the expanded repertoire of behavior" (Bennett & Bennett, 2004, p. 149). In other words, intercultural competence consists of three dimensions of knowledge, attitudes, and skills, which is cognitive, affective, and behavioural dimensions.

3.3.1.4 Matsumoto's psychological approach

Matsumoto (1999) focuses on psychological dimensions and sees intercultural adjustment in terms of conflict and stress management. Matsumoto identifies four psychological skills for intercultural adjustment: (1) emotion regulation, (2) critical thinking, (3) openness, and (4) flexibility (Matsusmoto, 1999: Matsumoto, LeRoux, Iwamoto, Choi, Rogers, Tatani, & Uchida, 2003; Matsumoto, LeRoux, Ratzlaff, Tatani, Uchida, Kim, & Araki, 2001). These skills are considered as "necessary to manage conflict and stress that is inevitable during the process of adjusting to life in a new and different culture in positive, constructive ways" (Matsumoto et al., 2003, p. 544). Emotion regulation is conceived as the gatekeeper skill which can lead individuals to critical thinking, and openness and flexibility can promote the engagement of critical thinking (Matsumoto et al., 2003). Matsumoto et al. (2001, p. 505) define critical thinking as "the skill that allows individuals to learn about new and different cultures, to analyse the cultural underpinnings of context, and to understand intentions and behaviors from different cultural perspectives".

Based on four psychological skills, Matsumoto et al. (2001) develop a measure to predict intercultural adjustment potential, which is called the Intercultural Adjustment Potential Scale (the ICAPS). Evidence for its internal, temporal, and parallel forms of reliability and for its convergent, construct, incremental and external validity are provided and its availability to training, research and education is suggested (Matsumoto et al., 2001). The ICAP was originally created for Japanese sojourners and immigrants in the U.S., but it has proved useful in

other intercultural combinations (Matumoto et al., 2003).

Matsumoto (1999) uses the term ‘adjustment’ in a similar way as Bennett’s ‘adaptation’. He claims that the goal of adjustment is not to replace one’s own culture with a new culture but to let both cultures coexist, keeping one’s own culture and identity. In other words, it is aimed for individuals to become a bicultural or multicultural person. It should be noted that critical thinking is the key skill to achieve this goal since critical thinking enables one to acquire multiple perspectives.

3.3.1.5 Kim’s cross-cultural adaptation theory

Kim (2005) makes the relationship among cultural, cross-cultural and intercultural communication clear. Cultural communication study focuses on “essential patterns of communication norms and practices in specific cultures and subcultures” and cross-cultural communication study focuses on the comparison of “communication-related phenomena in two or more cultural or subcultural groups” (Kim, 2005, p. 556). Kim (2005) states that cultural and cross-cultural understanding of communication which focuses on cultural-specific phenomena cannot be separated from intercultural communication study. Intercultural communication competence is conceived as “a culture-general phenomenon that facilitates successful outcomes of intercultural communication” and refers to “a set of cognitive, affective, and operational capabilities of an individual communicator” (Kim, 2005, p. 560). For example, according to Kim (1991),

individualistic value cannot be seen as intercultural communication competence but as cultural communication competence since this is culture-specific value for adapting to a specific culture such as the U.S.

It is possible to say that Kim (2005) relates Gudykunst's (2003) three aspects of communication (cultural, cross-cultural and intercultural) to Bennett's (1998) two approaches to intercultural communication (culture-specific and culture-general). Kim's description can be interpreted as saying that the comparison of two or more cultural communication studies focusing on culture-specific phenomena can be cross-cultural studies focusing on culture-specific phenomena, which will lead to intercultural communication studies focusing on culture-general phenomena. This seems to suggest that cross-cultural communication competence refers to the ability to adapt to a specific culture through comparing one's own culture and the new culture and can be developed into the more comprehensive ability to adapt to a variety of cultural contexts and to cope with culture-general phenomena such as cultural diversity, that is, intercultural communication competence. A culture-specific approach will work for cross-cultural communication while a culture-general approach will be required for intercultural communication.

Kim (1991) argues that intercultural communication competence consisting of cognitive, affective, and operational capabilities is rooted in an individual's internal adaptive capacity. This refers to "the capacity to self-reorganize by being open, flexible, resilient, and creative" (Kim, 1991, p. 271) to deal with psychological stress such as "unfamiliarity, anxiety, and psychological distance

commonly experienced by communicators in intercultural encounters" (Kim, 2005, p. 560). Based on this concept, Kim defines adaptability as:

> the individual's capacity to suspend or modify some of the old cultural ways, to learn and accommodate some of the new cultural ways, and to creatively find ways to manage the dynamics of cultural difference/unfamiliarity, intergroup posture, and the accompanying stress. (Kim, 1991, p. 268)

Kim (2005, p. 561) also sees adaptation as "the process in which individual immigrants and sojourners increase their functional and psychological fitness in a new cultural environment" (Kim, 2005, p. 561). Kim's ideas suggest that adaptation is the process for individuals to increase their internal adaptive capacity or adaptability that is the key factor to intercultural communication competence.

Kim (2001) proposes cross-cultural adaptation theory with a process model and a structural model. Kim (2001, p. 31) defines cross-cultural adaptation as "the dynamic process by which individuals, upon relocating to a new, unfamiliar, or changed sociocultural environment, establish (or re-establish) and maintain a relatively stable, reciprocal, and functional relationship with the environment". The process model explains that individuals gradually attain to the overall adaptation or "intercultural transformation" through a process of "stress-adaptation-growth" dynamic (Kim, 2005, p. 561; Kim & MaKay-Semmler, 2012, p. 101). The structural model identifies four dimensions to facilitate the adaptation process:

(1) individual predisposition (adaptive personality, ethnic proximity/distance, preparedness);
(2) the environment (host conformity pressure, host receptivity, ethnic group strength);
(3) intercultural transformation (functional fitness, psychological health, intercultural identity development); and
(4) communication (host communication competence, host interpersonal communication, host mass communication, ethnic interpersonal communication, and ethnic mass communication). (Kim & MaKay-Semmler, 2012, p. 101)

Kim's cross-cultural adaptation theory explains that individuals with a higher level of internal adaptive capacity can increase "*functional fitness* between their internal conditions and the external demands of the host environment" along with a desired level of "host communication competence and engagement in host social communication activities", which will lead to the development of "intercultural identity" (Kim, 2004, p. 347).

It will be worth noticing that Kim's cross-cultural adaptation is not assimilation to the host culture at all, and that it is not only adjustment to the host culture but also the process to intercultural transformation. Increased psychological health through successful interaction between oneself and the new environment can promote "reconfiguration of selfhood" (Kim, 2001, p. 391), i.e. intercultural identity. In other words, Kim's theory focuses on one's psychological development and shows that cross-cultural adaptation can be promoted to intercultural competence.

3.3.1.6 Discussion

Effectiveness and appropriateness

The key words seen in some definitions of intercultural communication competence are ‘effectiveness’ and ‘appropriateness’ (Spitzberg and Changnon, 2009). According to Spitzberg (1989, p. 250), effectiveness refers to “the achievement of valued objectives or rewards” and appropriateness refers to “avoiding the violation of valued rules or expectancies”. Therefore intercultural communication competence in what I shall call ‘adaptation approaches’ can be conceived as the ability to achieve one’s own objectives through communication and interaction in accordance with rules and expectation in a given cultural situation. Focusing on immigrants, long-term sojourners, and strangers, the scholars I discussed above view intercultural communication competence as the process of the adaptation to the host although their interests and perspectives are different, for example, behavioural skills, intercultural sensitivity to overcome ethnocentrism, and psychological stress management. This is why I would call their approach the ‘adaptation approach’ to intercultural communication competence.

The adaptation approach aims for immigrants, sojourners and strangers to attain their “functional and psychological fitness in a new cultural environment” (Kim, 2005, p. 561). Functional fitness can be conceived as the level of appropriateness of behaviours demonstrated in communication and interaction with the host, and psychological fitness can be conceived as the level of the ability to deal with

‘culture shock’ (Furnham & Bochner, 1986) and cultural differences and the level of satisfaction. Therefore, intercultural effectiveness can be promoted by the ability to communicate appropriately, the ability to establish and maintain relationships, and the ability to reduce psychological stress. These are three factors of intercultural effectiveness, i.e. cross-cultural competence or intercultural competence.

Cognitive, affective and behavioural dimensions

The adaptation approach focuses more on attitudes and behaviours rather than knowledge probably because knowledge-transfer type of intercultural training for the Peace Corps was not successful (Koike, 2000). Attitudes required for adaptation are categorised into two dimensions: (1) desirable attitudes towards other cultures and people, and (2) attitudes towards oneself. The first dimension is called ‘the third-culture perspective’ by Hammer et al. (1978), ‘mindfulness’ by Gudykunst (1998), ‘the mindset’ by Bennett et al. (2003) or “internal adaptive capacity” by Kim (1991). Whatever it is called, these scholars share the idea that this kind of attitudes is required to understand, interpret, and evaluate intercultural encounters. This involves factors such as openness, flexibility, curiosity, empathy, tolerance of ambiguity, awareness of other perspectives, and cultural self-awareness. The second dimension refers to the ability to manage and reduce psychological stress such as ‘anxiety/uncertainty’ (Gudykunst, 1998), ‘intercultural conflict and stress’ (Matsumoto et al., 2003), and ‘unfamiliarity, anxiety, and psychological distance’ (Kim, 1991). The second dimension is required to adapt to the host culture by overcoming culture shock and this is a

characteristic of the adaptation approach.

Behaviours are seen as the skills to appropriately demonstrate one's knowledge and attitudes in actual interaction. This assumes that if one knows how to do something in an appropriate way in a specific cultural setting (knowledge) and have positive attitudes towards this culture and people (attitudes), one's behaviours will be evaluated as appropriate by the host. Knowledge and attitudes are a prerequisite for behavioural skills. However, as Ruben (1976) suggests that knowing is one thing and displaying behaviours is another thing, behaviours should be focused on as a factor necessary for adaptation.

On the other hand, Minoura (1991) identifies four phases in intercultural assimilation: (1) one does not recognise interpersonal behavioural protocol which is different from one's own; (2) one recognises different behavioural protocol but cannot or does not want to behave in the same way as the host people; (3) one recognises and displays appropriate behaviours with affective opposition to do so; (4) one recognises and displays appropriate behaviours without affective opposition. This explains three dimensions of assimilation: cognitively, behaviourally, and affectively. In the third phase one will need the second type of attitudes, i.e. psychological stress management, or this affective opposition can be interpreted as a matter of one's identities. However, an adaptation approach does not force one to reach the fourth phase. Adaptation is not assimilation and one can maintain one's own identity, which is a key concept of adaptation.

Cultural, cross-cultural, and intercultural levels

Adaptation approaches identify three levels of communication studies: (1) cultural, (2) cross-cultural, and (3) intercultural. This distinction distinguishes culture-specific phenomena from culture-general phenomena. Cultural and cross-cultural communication studies focus on culture-specific phenomena while intercultural communication study focuses on culture-general phenomena. It should be noted that the adaptation approach has four processes: (1) knowing about the host culture; (2) comparison of the host culture with one's own culture; (3) affective and behavioural fitness for the host culture: (4) promoting cross-cultural awareness into intercultural awareness. The first process is cultural, the second and third ones are cross-cultural, and the fourth one is intercultural. Moreover, the adaptation approach includes cognitive, affective and behavioural dimension. These findings contribute to the development of cross-cultural or intercultural communication training.

Contribution to intercultural communication training

Intercultural communication training refers to "planned efforts to assist adjustment when people are to live and work in cultures other than their own" (Brislin, 1989, p. 441) or "formal efforts designed to prepare people for more effective interpersonal relations when they interact with individuals from cultures other than their own" (Brislin & Yoshida, 1994, pp. 2-3). Bennett (1986) proposes a framework for intercultural training which consists of (1) goals, (2) content, and (3) process. Trainers need to consider which dimension(s) in their trainees (cognitive, affective, and/or behavioural) they aim to change, which content

(cultural general or cultural specific) they want to focus on, and which training method (experiential or intellectual) they use. According to Moriyama's (2010) analysis of literature on intercultural communication training (citing Brislin, 1989; Brislin and Yoshida, 1994; Gudykunst, Guzley, & Hammer, 1996; Gudykunst & Hammer, 1983; Triandis, 1977), goals in each dimension match findings by scholars supporting the adaptation approach:

(1) Cognitive goals: awareness (self-cultural awareness, awareness that one's own values and biases have an effect on one's perspectives) and knowledge (knowledge and information about cultures)
(2) Affective goals: attitudes (towards people with different cultural backgrounds) and management (of psychological stress such as anxiety)
(3) Behavioural goals: skills (to interact effectively with people from other cultures) and new behaviours. (adapted from Moriyama, 2010, pp. 107-108)

It will also be important to recognise which level(s) of adaptation (cultural, cross-cultural, and/or intercultural) trainees intend to teach. Each level can be sufficient in itself, but the cultural level can be promoted into the cross-cultural level, and the cross-cultural level into the intercultural level. For example, if trainers introduce differences between American and Japanese communication styles, this can be cross-cultural study for adapting to American culture or can be a starting point to make trainees aware of the intercultural. It will be crucial for trainers to realise that they use this comparison for only adaptation or for the promotion of intercultural competence. Without clear understanding of this, some trainers would think that they are helping trainees to develop intercultural competence when they are actually developing just cross-cultural competence by

teaching only American culture. This is problematic and it seems to be a case in Japan.

Foreign language competence

As Fantini (2000, p. 27) suggests that "interculturalists often overlook (or leave to language teachers) the task of developing language competence", the adaptation approach does not focus on foreign language competence very much although Ruben (1989) and Kim (2004) admit its importance. Ruben (1989, p. 234) states that "knowledge of language" is important to "cross-cultural information transfer". Kim (2004, p. 342) claims that "host communication competence serves as engine driving the cross-cultural adaptation process". She defines host communication competence as the overall capacity to decode and encode "appropriately and effectively in accordance with the host communication system" and identifies its cognitive elements (knowledge and understanding of the host language), affective level (positive attitude, adaptation motivation and identity flexibility) and operational competence ("the skill to engage in social transactions with members of the host society") (Kim, 2004, p342-343). Kim's concept is broader than Rubens's which includes only cognitive elements, but their shared idea is that appropriateness is decided by the host, which is also a characteristic of the adaptation approach.

Bennett et al. (2003, p. 253) define language competence as "the ability to use the language as an *insider*" and cultural competence as "the ability to interpret and behave within culture as an *insider*" and assume that learners' intercultural

competence is increased as their target language competence is increased. The scholars suggest six levels of language in accordance with six stages of intercultural sensitivity in the DMIS: (1) early-novice language learners at denial stage, (2) late-novice language learners at defence stage, (3) early-intermediate language learners at minimization stage, (4) late-intermediate language learners at acceptance stage, (5) early-advanced language learners at adaptation stage, and (6) late-advanced language learners at integration stage (Bennett et al., 2003). They propose activities in the language classroom to develop intercultural competence which are appropriate in each stage and language level and show that levels of intercultural competence can be addressed in tandem with language proficiency. However, this cannot be the case in Japan for the following reasons: (1) there are usually about 40 learners in one class and their levels of language are not the same, (2) for Japanese learners the level of foreign language proficiency and that of intercultural competence do not necessarily increase together, since they are not immigrants or long-term sojourners and have little opportunity to use the language and intercultural competence together in actual intercultural interactions. Moreover, it will be worth noticing that these scholars aim to develop language competence and cultural competence 'as an insider', which shares again the idea that the host people and culture should be modelled, and the 'native speaker' is seen as the model.

On the other hand, Nishida (1985) suggests that language skills play an important role in Japanese intercultural communication competence. Her study reveals that English skills, especially speaking and listening skills, are important for 17

Japanese university students staying in the U.S. for four weeks to learn English to succeed in adjustment to the U.S. Nishida (1985, p. 249) defines intercultural communication competence as “the ability to speak a foreign language in an appropriate manner and to demonstrate a knowledge of appropriate communicative behaviour in a given situation in order to interact effectively with people from other cultures”. A foreign language competence, especially English, will be a key factor to initiate intercultural communication and to adjust to the other culture for Japanese.

3.3.2 Educational approach

I start this section with Fantini since he tries to connect adaptation approach with educational approach.

3.3.2.1 Fantini’s components of intercultural communicative competence

Fantini (1999) tries to apply the findings of scholars in the adaptation approach to foreign language education. The American Council on the Teaching of Foreign Languages (ACTFL, 1996) formulates the national standards for foreign language education with its five goals known as ‘Five Cs’: Communication, Cultures, Connections, Comparisons, and Communities. Five Cs explains that foreign language education enables students to communicate in foreign languages (Communication), gain knowledge and understanding of other cultures (Cultures), connect with other disciplines and acquire information which is available only through foreign languages (Connections), understand the nature of language and

the concept of culture through comparisons of the target language and culture and their own (Comparisons), and participate in multilingual communities both at home and around the world (Communities). Fantini (1999) focuses on 'Comparisons' as an important factor for developing insight into the nature of language and culture, which can promote learners' self-awareness.

Fantini (2005) defines intercultural communicative competence or intercultural competence as the "complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (p. 1). Fantini (2012) identifies 5 components of intercultural communicative competence:

(1) a variety of characteristics: flexibility humor, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgements;
(2) three areas or domains: the ability to establish and maintain relationships; the ability to communicate with minimal loss or distortion; the ability to collaborate in order to accomplish something of mutual interest or need;
(3) four dimensions: knowledge, attitudes/affect, skills, and awareness (A+ASK)
(4) host language proficiency
(5) degrees of attainment: educational traveller (level 1), sojourner (level 2), professional (level 3), and intercultural/multicultural specialist (level 4) (Fantini, 2012, pp. 273-274)

It is clear that Fantini's components of intercultural communicative competence is affected by findings from interculturalists who support the adaptation approach which I mentioned in section 3.3.1. However, he focuses on education or factors to be taught. Firstly, Fantini (2000; 2005; 2012) distinguishes characteristics from

traits as the former can be nurtured through education or socialisation while the latter is innate personal qualities by nature. This is why he focuses on characteristics. Secondly, Fantini (2005, p. 2) emphasises the importance of awareness since it is "central and especially critical to cross-cultural development" and can be "enhanced through reflection and introspection" to contrast and compare their own language and culture and the target language and culture. This can be interpreted to mean that 'reflection and introspection' or 'contrasting and comparing' are intellectual activities in which teachers can intervene. Thirdly, Fantini (2000; 2005; 2012) considers host language proficiency, that is, foreign language proficiency in most cases, as a key factor to enhance intercultural communicative competence since language is "fundamental to participation in society" and "serves as a road map to another view of the world" (Fantini, 2012, p. 277). Foreign language learning is "[l]earning to perceive, conceptualize, and express ourselves in alternative ways" (Fantini, 2000, p. 29), which will enable learners to acquire other perspectives, interpretations, and world views.

Fantini (2000, p. 27) considers it a problem that "interculturalists often overlook (or leave to language teachers) the task of developing language competence, just as language teachers overlook (or leave to interculturalists) the task of developing intercultural abilities". As a result, Fantini (1999; 2000) claims that language teachers are familiar with teaching knowledge and skills dimensions but not with teaching attitude/affect and awareness dimensions, which results in focusing only on developing language competence. To solve this problem, he suggests that language teachers should apply the findings from interculturalists in their

language classroom. In other words, Fantini argues that intercultural competence can be promoted through FLT. However, he uses the term “host language proficiency”, which has an echo from the adaptation approach and CLT since he sets the host people as a model.

3.3.2.2 Deardorff’s model of intercultural competence

Deardorff (2006, p. 243) sees intercultural competence in terms of “a student outcome of internationalization efforts at institutions of higher education”. She identifies the concept and components of intercultural competence based on the consensus of 23 internationally known intercultural scholars and/or administrators from 24 institutions in her study. The top-rated definition of intercultural competence by the scholars is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, pp. 247-248). Deardorff (2006) identifies 22 elements of intercultural competence which 80% or more intercultural scholars and administrators reach consensus while they cannot reach consensus on the role and importance of language in intercultural competence. Moreover, based on these elements, Deardorff (2006) creates the pyramid model of intercultural competence and the process model of intercultural competence.

The pyramid model illustrates a visual framework of intercultural competence by categorising the 22 elements of intercultural competence into five components and placing them in four levels or layers: (1) “requisite attitudes” in the first level, (2)

"knowledge & comprehension" and (3) "skills" in the second level, (4) "desired internal outcome" in the third level, and (5) "desired external outcome" in the fourth level (Dearforff, 2006, p, 254). The elements in each component include:

(1) Requisite attitudes: respect, openness, curiosity and discovery;
(2) Knowledge & Comprehension: cultural self-awareness, deep understanding and knowledge of culture, culture-specific information, and sociolinguistic awareness;
(3) Skills: to listen, observe, and interpret, and to analyze, evaluate, and relate;
(4) Internal Outcome: adaptability, flexibility, ethnorelative view, and empathy;
(5) External Outcome: behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goal to some degree. (Deardorff, 2006, p. 254)

The process model uses the same elements as the pyramid model and depicts how individuals move from individual level (attitudes) to interaction level (external outcome). It is desirable to go from attitudes to external outcome through knowledge/skills and internal outcome but the process model shows the possibility of some individuals' moving to external outcome without internal outcome process or knowledge/skills and internal outcome processes (see Deardorff, 2006, p. 256). The process model also shows the ongoing and continual process of intercultural competence development, which means that learning of intercultural competence is an endless lifelong one.

It is interesting to compare the concept of intercultural competence in the pyramid model with that in the adaptation approach I discussed in section 3.3.1. Deardorff

(2006) evaluates it as a uniqueness of the pyramid model that the internal outcome is emphasised as well as the external outcome. However, it seems to me that the elements of the internal outcome are also emphasised as attitudes or affective dimensions in the adaptation approach. 'Skills' in the adaptation approach refers to behavioural dimensions, which are included as the external outcome in the pyramid model. On the other hand, 'skills' in the pyramid model focuses on intellectual, cognitive, and critical skills necessary to attain deep understanding of the intercultural. This is why the pyramid model can be seen as educational approach.

Another point to be noted is that affective factors are categorised into two components, requisite attitudes and the internal outcome. Deardorff (2006) emphasises requisite attitudes such as respect, openness, and curiosity and discovery because of "the importance of attitude to the learning that follows" (p. 255), and views the internal outcome as "a shift in the frame of reference" (p. 257). This can be interpreted that the requisite attitudes are a necessary condition for learning and that internal outcome is acquired through learning. This point will be important as educational approach. However, borrowing Fantini's (2000; 2005; 2012) distinction, the elements in requisite attitudes are not innate personal qualities but can be also nurtured through learning.

3.3.2.3 Byram's model of intercultural communicative competence

Byram (1997) considers intercultural communicative competence from a

perspective of foreign language education. Seen from the purposes of FLT, which is the development of intercultural speakers, he identifies culture as "beliefs, meanings and behaviours" (Byram, 1997, p. 39) shared by members of a specific social group, and sees communication or interaction as not only the "effective exchange of information" but also the "establishing and maintenance of human relationship" (Byram, 1997, pp. 32-33). Foreign language learning is "a process which does not replicate the socialisation of native-speaker peers but rather develop pupils' competence by changing it into an intercultural competence" (Byram, 1988, p. 29). To achieve this, FLT should aim "to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience" (Byram et al., 2002, p. 10). This suggests that intercultural communicative competence consists of intercultural competence and linguistic competence which help to understand other cultures and people for better interaction and to reflect the interaction for learning something from the experience. Moreover, it should be noted here that Byram's concept of intercultural communicative competence does not assume learners to imitate native speakers linguistically and culturally, which is clearly different from the concepts in the adaptation approach.

Byram (1997) introduces a model of intercultural communicative competence in which the components of intercultural competence are identified, which is known

as five *savoirs* (see Figure 1):

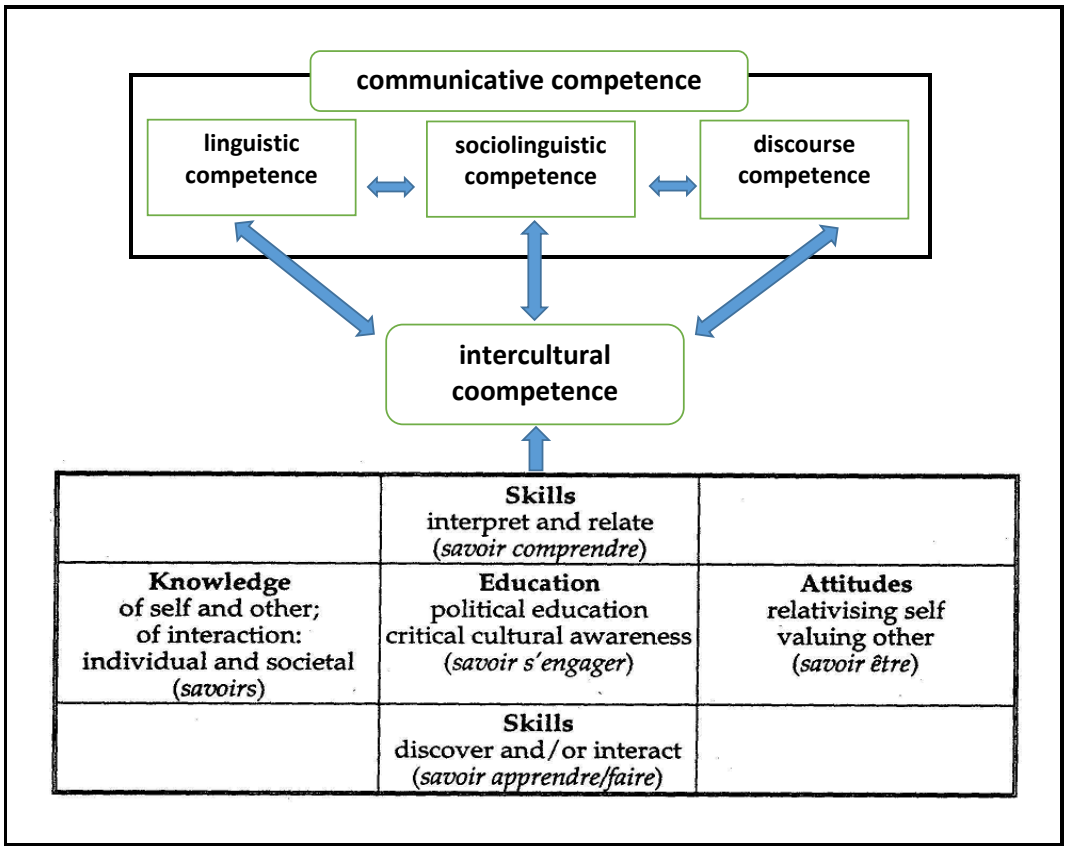

Figure 1: A model of intercultural communicative competence (revised from Byram, 2008, p. 34; p. 73)

(1) Attitudes (*savoir etre*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own;

(2) Knowledge (*savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of social and individual interaction;

(3) Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own;

(4) Skills of discovery and interaction (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction;

(5) Critical cultural awareness/political education (*savoir s'engager*): an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997, pp. 50-53)

The four components of attitudes, knowledge and skills are required for successful intercultural interaction and can be summarised as aspects necessary to see another culture and one's own culture from another point of views and to be aware of the existence of multiple interpretations and perspectives. The attitudes, knowledge and skills focus on the ability to notice the intercultural dimension in interaction, that is, how culture affects one's views, beliefs, values and identity, through comparison and contrast with another culture, and on the ability to mediate between one's and other perspectives and interpretations. Especially skills of interpreting and relating should be noted as one of key elements, which has an effect on the concept of skills in Deardorff's (2006) model as I mentioned in section 3.3.2.2. These skills refer to intellectual abilities to "identify causes of misunderstanding … and dysfunctions" (Byram, 2009, p. 324) through comparison and contrast, not limited to behaviours as the adaptation approach does, although behavioural elements are included in the skills of interaction. Comparison and contrast will lead to self-reflection, "de-centring" and "relativisation of one's own views and practices" (Byram & Zarate, 1996 p. 241). This process to shift from a mono-cultural perspective to intercultural perspectives, and from ethnocentric attitudes to ethnorelative ones - a distinction also made by Bennett (1998) as explained earlier, although Byram and Zarate do not reference Bennett and make this distinction independently - is crucial to become intercultural speakers and evaluated as "psychological maturation" (Byram &

Zarate, 1996, p. 241) which is important for successful learning.

Another characteristic is that Byram (1997) distinguishes intercultural communicative competence from intercultural competence while for other scholars the two terms are interchangeable. It will be easy to imagine that interacting with people from other cultures in a foreign language is different from that in a mother tongue. In a framework of FLT it assumes that learners interact with people from another culture and language in a target language, that is, a foreign language, whether their interlocutor is a native speaker of the language or it is used as a lingua franca. In other words, intercultural communicative competence refers to "mediation between mutually incomprehensible languages" (Byram, 2012, p. 87), which can be interpreted as the ability to operate intercultural competence in a foreign language. Therefore, Byram's (1997, p. 73) model of intercultural communicative competence consists of intercultural competence and communicative competence and also shows the locations of learning (classroom, fieldwork, and independent learning).

Based on van Ek's (1986) model of communicative ability consisting of six competences, Byram (1997) includes three competences (linguistic competence, sociolinguistic competence and discourse competence) into communicative competence while he puts the other three competences (strategic competence, socio-cultural competence and social competence) into intercultural competence, as the skills of discovery and interaction, for example. He also modifies van Ek's (1986) definitions to meet the goal of the development of intercultural speakers:

- linguistic competence: the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language;
- sociolinguistic competence: the ability to give to the language produced by an interlocutor — whether native speaker or not — meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor;
- discourse competence: the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes. (Byram, 1997, p. 48)

The definitions assume that learners will communicate and interact in a foreign language with both native speakers and non-native speakers of the language, which means that learners need the ability to discover dynamic cultural meanings given to the language by both native and non-native speakers. Moreover, learners need not only to understand their interlocutor's meanings but also to 'negotiate' differences between the two, which means that the ability to mediate between different languages and cultures is important as an element of intercultural communicative competence.

The other characteristic is that Byram (1997) adds the fifth component, critical cultural awareness/political education, to the original model developed by Byram and Zarate (1996) for the Council of Europe (Byram, 2014). Referring to Buttjes' notion of critical understanding, Byram (1988, p. 18) claims that teachers of FLT should encourage learners to "go beyond mere acceptance of the status quo in historical and political development, to respond politically and analytically to the

foreign culture" with reflection and analysis of their own culture and that "[l]anguage teaching may thus be a spring-board for political action" (ibid.). Other models of intercultural (communicative) competence emphasise knowledge, attitudes, and skills for understanding and accepting of or even adapting to other cultures, which is non-judgemental. On the other hand, Byram includes in intercultural competence critical reflection on and evaluation of one's and others' values, beliefs and behaviours based on explicit criteria such as "human rights morality" (Byram, 2009, p. 323), which will lead to the promotion of "intercultural citizenship" (Byram, 2008). Critical cultural awareness cannot be fostered without the attainment of attitudes, knowledge and skills, and it can be said that it is the higher level of intercultural competence. The goal of attitudes, knowledge and skills is the development of the intercultural speaker but that of critical cultural awareness is the development of intercultural citizenship, which I will discuss in detail in section 3.4. Critical cultural awareness can contribute to the integration of political dimensions with FLT, which enable learners to enjoy more enriched educational benefits from FLT both interculturally and politically. This can be called a 'political turn' in FLT.

Byram's intercultural communicative competence model is elaborate and has been "influential" (Liddicoat & Scarino, 2013; Risager, 2011) as Wilkinson (2012, p. 296) states that "[t]he intercultural speaker is a key protagonist in intercultural communication research and practice during the last 20 years". Deardorff (2006) reports that five *savoirs* is the most applicable definition of intercultural competence to institutions' internationalization strategies. Based on the concept of

five *savoirs*, Newton et al. (2010) propose an intercultural pedagogy, iCLT, which is a way to address intercultural dimensions in FLT. Sercu (2002, p. 63) advocates Byram's model, claiming that to become "an interculturally competent user of a foreign language", the acquisition of communicative competence in that language and the acquisition of intercultural competence, which consists of "particular skills, attitudes, values, knowledge items and ways of looking upon the world" are required. She agrees with Byram's idea that each component of intercultural competence, five *savoirs*, is integrated and intertwined with dimensions of communicative competence and suggests that communicative competence should be seen as a sixth savoir, "*savoir communiquer*" (ibid.). On the other hand, some scholars criticise Byram' model mainly for two reasons: (1) a way of seeing culture and (2) the relationship between language and culture.

Firstly, Holliday, Hyde and Kullman (2004) and Belz (2007) argue that Byram's (1997) model regards the concept of culture as identical to that of nation without paying much attention to nation-internal diversity and assumes that intercultural communication takes places between people of different countries. This is criticised as nationalism and/or essentialism. In fact, Byram (1997) uses such expressions as "when they interact socially with someone from a different country" (p. 32) in discussing intercultural communication. However, at the same time, he explains in the notes that although he recognises other entities, he refers to countries "for the sake of clarity" for teachers since 'countries' and 'nation-states' are "dominant and are the basis on which education systems are usually organised" (Byram, 1997, p. 55). For example, in England the National Curriculum for

England and Wales sets the educational purposes of FLT and one of them is to offer insights into the culture and civilisation of the countries where the language is spoken (Byram & Risager, 1999, p. 72). Therefore, using the word 'country' will be for teachers to understand easily as Byram's model is created for foreign language teachers so that they can "plan lessons on the basis of the objectives and the learning outcomes they desire for their learners" (Byram, 2014, p. 212). Risager (2007, p. 124) also claims that the focus on national culture is a "conscious strategy" for teachers. Moreover, Byram (1997, p. 22) does not assume that intercultural interaction takes place only between people from different countries. He gives three examples of intercultural communication in a foreign language: (1) with native speakers from different countries (2) with non-native speakers from different countries using the language as a lingua franca, and (3) with native speakers in the same country. This suggests that intercultural communication will take place in various contexts and national culture is just an example.

Byram (2009, p. 330) emphasises that the problem of essentialism or nationalism lies not in the focus on a national culture and identity as a basis for teaching intercultural competence, but in the assumption that it is only the national identity which is present in interaction in a foreign language although other identities such as professional, age, sex, ethnic, and so on are also present. This can be interpreted as meaning that the focus on national culture is not a matter of essentialism but of levels of approaching culture in FLT as I discussed in section 3.2.2.2: (1) 'foreign-culture approach' focusing on culture of the country or

countries where the target language is spoken, (2) 'cross-cultural approach' focusing on comparison between the target countries and learner's country, (3) 'multicultural approach' focusing on ethnic and linguistic diversity of the target countries and learners country, and (4) 'intercultural approach' focusing on complexity in the world where not only national identity but also ethnic borders are ambiguous. If teachers use only the cross-cultural approach, for example, learners may notice only national identity and see culture as an entity, which is essentialism. However, if teachers use multicultural and intercultural approaches along with the cross-cultural approach, learners can notice multiple identities their interlocutors bring to the interaction and see culture as various entities. This ability is a part of intercultural communicative competence and included in the concept of five *savoirs*.

Secondly, Risager (2007) criticises Byram's 1997 model for "the lack of an explicit discussion on the 'relationship between language and culture'" (p. 121). Liddicoat and Scarino (2010) also claim that the model of *savoirs* does not explain well how language affects culture and culture affects language. As he admits, Byram (1997) focuses on intercultural competence, i.e. five *savoirs*, rather than linguistic competence in discussing the model of intercultural communicative competence. As for the relationship between language and culture, Byram (1988; 1989) discusses this in proposing a model of foreign language education, which consists of the four sectors of the circle (see Figure 2):

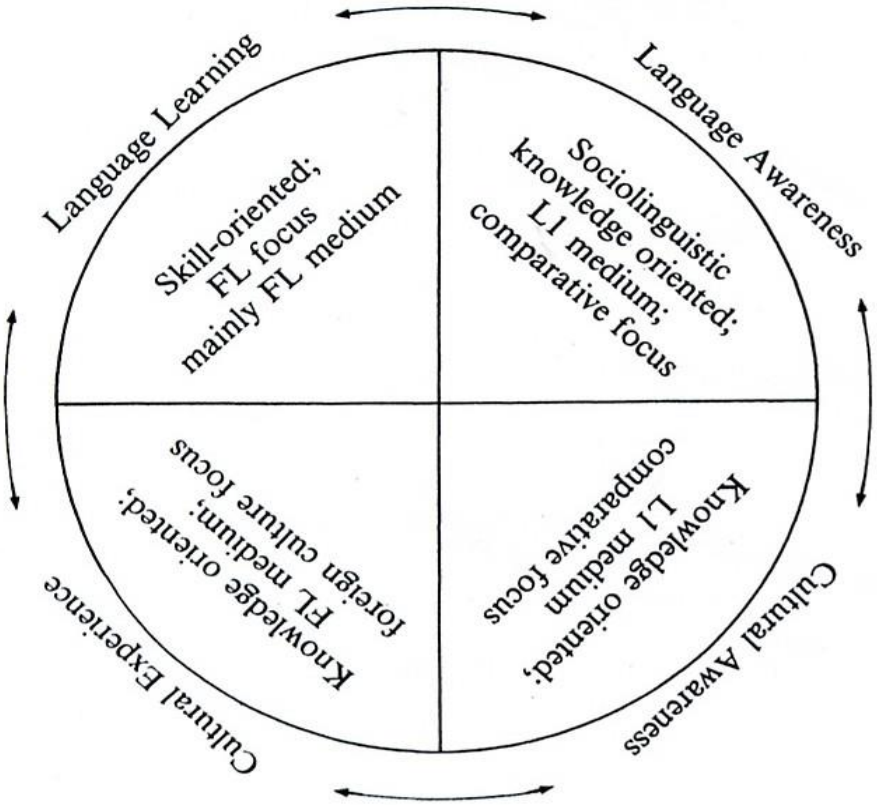

Figure 2 : A model of foreign language education (Byram, 1989, p. 138)

(1) language learning: to improve the skills to use the foreign language actively;

(2) language awareness: to get knowledge about the socio-culturally appropriate language use by comparative analysis of the foreign language and the learner's first language;

(3) cultural awareness: to acquire new schema and intercultural competence by comparative analysis of cultural dimensions from two viewpoints, the learner's culture and the other culture;

(4) cultural experience: to interact with people from other cultures in the foreign language and to gain an insight into the other culture from the other's point of view. Both the skill of fluency and accuracy in the language and the awareness of the cultural significance of their utterances should be developed, which serves as a bridge between study of the culture and learning of the language. (Byram, 1989, pp. 138-146)

According to Byram (1989), both language awareness and cultural awareness are concerned with the relationship between language and culture, but cultural awareness is concerned with non-linguistic cultural dimensions too. This can be interpreted as meaning that language awareness refers to communicative competence, the understanding of cultural meanings embedded in the language, and cultural awareness refers to intercultural competence. Cultural experience refers to direct experience of the relationship between language and culture. The two sectors of language learning and language awareness promote communicative competence; cultural awareness promotes intercultural competence; cultural experience bridges communicative competence and intercultural competence; and the whole four sectors contribute to the development of intercultural communicative competence. Teachers should understand the model of foreign language education with the model of intercultural communicative competence, which enables them to see culture as dynamic and to include the intercultural dimensions into their language lessons, and to foster their learners' intercultural competence with their foreign language competence.

3.3.2.4 Discussion

Educational dimensions

The educational approach to intercultural (communicative) competence aims for pupils, students, and learners to become aware of multiple interpretations, perspectives and identities which are present in intercultural interaction and to mediate differences for the creation of better relationships rather than to adjust

themselves to their interlocutors' culture. To achieve this aim, learners need to acquire intellectual, cognitive and critical skills: to contrast and compare between other cultures and their own culture; to reflect on their culture; to interpret another culture and to relate it to their own. These skills are different from behavioural skills in the adaptation approach since the former will lead to critical understanding of cultures while the latter focuses on imitation of the host's behaviours. The intellectual skills can bring learners' psychological maturation, which can be seen as educational.

The educational approach is also for teachers and informs them what and how to teach and evaluate for the development of learners' intercultural (communicative) competence. Teachers should teach intercultural 'knowledge' and 'skills' which will promote positive "attitudes" towards other cultures and intercultural interactions. In addition to this, Fantini (2012) focuses on 'awareness', Deardorff (2006) on 'internal outcome' such as adaptability, flexibility, ethnorelative view and empathy, and Byram (1997) on 'critical cultural awareness'. The point is that these factors can be seen as outcomes of learning the intercultural. They are not factual knowledge and specific information teachers provide, but something learners acquire through intellectual activities. Learners may be able to get them without teachers' help but it will be an important responsibility for teachers to intervene actively so that learners can improve their critical thinking, which is the educational dimension. According to Byram (1997), critical cultural awareness is the most important factor to be educated both interculturally and politically.

Foreign language competence

As Deardorff (2006) and Fantini (2000; 2005; 2012) report, some scholars see language as an important factor in intercultural competence and others do not. This ambiguous position of language or foreign language competence is due to the confusion between intercultural competence and intercultural communicative competence. For some scholars both terms mean the same thing, but Byram (1997) distinguishes intercultural communicative competence from intercultural competence: intercultural communicative competence consists of intercultural competence and communicative competence. Communicative competence refers to linguistic competence, sociolinguistic competence, and discourse competence. Therefore, in this study intercultural communicative competence (ICC) refers to intercultural competence and communicative competence and this abbreviation will be used hereafter.

Seen from a framework of ICC, communicative competence is a necessary factor and related with intercultural competence since foreign language learners need to understand cultural meanings embedded in the language, and another perspective, value, and world view. Therefore ICC can be defined as the ability to establish and maintain a good relationship with linguistically, culturally and politically different people in a language other than one's mother tongue through mediation between multiple perspectives and interpretations based on intercultural knowledge, critical skills and positive attitudes towards intercultural interaction which one can transform into learning experience and/or through the evaluation of cultures based on explicit criteria.

The model I use in this study

It will be easy to notice that the definition of ICC I showed above is influenced largely by Byram's (1997) model of ICC. I will use Byram's model in this study to analyse my case studies of foreign language education (English class in Japan and Spanish class in England) with an intercultural approach. Firstly, the model is the most relevant to my theme, foreign language education, since it is created in the framework of FLT. Byram's model explains the difference between ICC and intercultural competence, the role of foreign language competence in ICC, and interweaving of each element in ICC and intercultural competence. Secondly, his model is the most elaborate one as it includes not only knowledge, skills, and attitudes that other models in both the adaptation approach and educational approach include but also critical cultural awareness/political education. This original factor goes beyond other models as it includes not only understanding cultures but also evaluating them and this brings the political turn in FLT, which can promote learners' active engagement locally, nationally, and internationally. This will be demanded more and more in the global society and is relevant to my topic, the development of global *jinzai*.

3.3.3 Summary

The adaptation approach to ICC focuses on immigrants', long-term sojourners' or strangers' adaptation to the host cultural environment functionally and psychologically. This approach sets the host people and culture as a model. The adaptation approach has the four processes and the three levels: (1) knowledge

about the host culture (cultural level), (2) comparison between the host culture and one's own (cross-cultural level), (3) affective and behavioural fitness for the host culture (cross-cultural level), and (4) intercultural awareness (intercultural level). Therefore this approach consists of cognitive, affective, and behavioural dimensions. This approach tends to pay less attention to the role of foreign language.

On the other hand, the goal of the educational approach is for pupils, students, or learners to become aware of multiple perspectives, interpretations, and identities in intercultural interaction and to mediate the differences. This approach has the four levels of addressing culture: (1) foreign-culture approach, (2) cross-culture approach, (3) multicultural approach, and (4) intercultural approach. ICC in the educational approach refers to knowledge, skills, and attitudes, and focuses on intellectual skills such as contrast, comparison, reflection, and critical thinking, not on behavioural skills as the adaptation approach does. As for the role of foreign language competence, there is no consensus among intercultural scholars.

I use Byram's (1997) model in this study because of relevance to my study on the development of global *jinzai* in foreign language classes: (1) it focuses on foreign language education, (2) it makes a distinction between ICC and IC and shows the role of foreign langue competence in ICC, and (3) it adds critical cultural awareness to knowledge, skills and attitudes, which will promote the ability to evaluate cultures based on explicit criteria and lead to awareness of responsibilities as an intercultural citizen, which will be discussed in the next

section.

3.4 intercultural citizenship

The purpose of this section is to examine how focusing on critical cultural awareness or political dimensions in foreign language education can contribute to the development of intercultural citizens. I will start this section by making the differences between national citizenship and intercultural citizenship clear in section 3.4.1. Then I will introduce Byram's (2008) framework for intercultural citizenship which combines the objectives of language education and citizenship education in section 3.4.2, and consider some benefits that this combination brings with focusing on identity in section 3.4.3 and on criticality in section 3.4.4.

3.4.1 National citizenship and intercultural citizenship

National Citizenship

Citizenship "consists of legal, cultural, social and political elements, and provides citizens with defined rights and obligations, a sense of identity, and social bounds" (Ichilov, as cited in Lu & Corbett, 2012, p. 11). Osler (2005) mentions that citizenship is conceived as status, feeling, and practice. Status refers to a position to exercise one's rights and responsibilities, feeling to the sense of belonging, and practice to participation in activities (Osler, 2005). Comparing to the notion of intercultural speakers, someone who acquires ICC and can mediate intercultural differences, it is important to note that the notion of citizen includes political and legal dimensions and focuses on identity and the ability to participate in one's

community.

Interest in citizenship education has increased and Osler and Starkey (2006, p. 435-438) identify the factors for this phenomenon: (1) global injustice and inequality (e.g. 11 September 2001), (2) globalization and migration, (3) concerns about civic and political engagement, (4) youth deficit (low level of voting and anti-social behaviour), (5) the end of the cold war (boost for democracy), and (6) anti-democratic and racist movements. Under these contexts, in the UK, where one of my case studies was conducted, the Crick Report (Qualifications and Curriculum Authority, as cited in Byram, 2008, p. 192), which was created in 1998 by the Advisory Group on education for citizenship and the teaching of democracy in schools, identifies three elements of citizenship education: (1) social and moral responsibility, (2) community involvement, and (3) political literacy. The problem, however, is that this concept of citizenship education is nationally-oriented and encourages learners to become a citizen in their country and to take action in schools and their community (Byram, 2008; Wagner & Byram, 2017). Later the Ajegbo Report (Ajegbo, Kiwan and Sharma, 2007) adds the fourth element of citizenship education, "Identities and Diversity: Living Together in the UK" (p. 12), based on findings from their curriculum review. This element puts more focuses on multiculturality mainly 'in the UK' or 'in the EU' at the most. Which can be interpreted that citizenship education is still not globally-oriented and not a sufficiently appropriate response to the present globalised society which consists of culturally, economically and politically more interdependent societies 'in the world'.

Intercultural citizenship

Schools are a fundamental factor to create national identity in students because of the national system of education (Byram, 2018; Ross, 2007). However, the creation of a single national identity is questioned (Osler & Starkey, 2001, p. 287) since people can have multiple identities due to complex cultural diversity both within and between nations, i.e. due to "increasingly complex structures in societies" (Wagner & Byram, 2017, p.5). At the same time it is claimed that citizenship can be exercised not only locally and nationally but also globally (Delanty, 2009; Starkey, 2011). This re-conceptualisation of citizenship in a complex globalised or cosmopolitan space, which has both multicultural diversity within a nation and international interdependence among nations, brings a "cosmopolitan turn" (Delanty, 2009, p. 131).

Several terms such as 'cosmopolitan citizenship', 'intercultural citizenship', 'global citizenship' and 'world citizenship' are used interchangeably to contrast with national citizenship. I will use the term 'intercultural citizenship' hereafter since an objective of this section to show the differences between intercultural speakers and cosmopolitan/intercultural/global/world citizens; thus, it will become clearer and easier to understand why the same term 'intercultural' is used.

Based on my analysis of the literature on intercultural citizenship, intercultural citizens are required to have:

(1) Multiple identities including an identity as a citizen of the world (Block,

2011; Byram, 2008; Delanty, 2009; Ross, 2007; Starkey, 2007);

(2) Ability to deal with or negotiate the complexities of today's world (Byram & Wagner, 2018; Lu & Corbett, 2012);

(3) Understanding of and respect for values such as human rights, democracy, development, peace, and diversity (Byram, 2018; Osler & Starkey, 2003);

(4) Ability to live together and dialogue with others and other groups (Byram, 2011);

(5) Skills in (foreign) languages and intercultural communication (Byram, 2008; Starkey, 2011);

(6) Intercultural communicative competence (Block, 2011; Byram, 2008);

(7) Ability to think critically and act critically (Byram & Wagner, 2018);

(8) Ability to engage in action for social change (Ross, 2007);

(9) Ability to practice citizenship at local, national and global levels (Osler & Starkey, 2003; Starkey, 2011; Porto & Byram, 2015b).

These nine factors are interrelated. Under the present multicultural and interdependent international/global societies, intercultural citizens need the ability to negotiate this complexity (factor 2), multiple identities (factor 1) and the ability to practice citizenship at local, national and global levels (factor 9). To live together and dialogue with others (factor 4), intercultural citizens need to understand values (factor 3) and to acquire (foreign) language skills for intercultural communication (factor 5) and intercultural communicative competence (factor 6). Moreover, to contribute to actualization of values, intercultural citizens are required to have the ability to think critically and act

critically (factor 7), and the ability to take actions for change (factor 8) in broader communities at local, national, and global levels (factor 9). It is worth paying attention to the factor 5, factor 6 and factor 7 which national citizenship does not include. Foreign language education can play an important part in the promotion of these factors not only as a means of intercultural communication (factor 5) but also the development of intercultural competence for intercultural dialogue, and of critical cultural awareness (factor 6) , or critical evaluation, on which they think critically and take action critically (factor 7). In the next section I will introduce Byram's (2008) framework for intercultural citizenship education which integrates (foreign) language education and citizenship education.

3.4.2 Byram's framework for intercultural citizenship

Byram (2008) creates a framework for intercultural citizenship by combining the objectives of (foreign) language education with those of 'politische Bildung' (literal translation: 'political education') using the work of Himmelmann (as cited in Byram, 2008, p. 158) as the basis for his concept of intercultural citizenship. The notion of intercultural speakers refers to mediators between cultural differences and combines the fifth factor of ICC, critical cultural awareness/political education, with the ability to evaluate cultures critically and on the basis of explicit criteria. Byram (2008) extends the concept of critical cultural awareness by adding the ability to take action and to engage, which political education focuses on but foreign language education did not so far. As a result of this, critical cultural awareness is conceived as the ability "to question, to

analyse, to evaluate and, potentially, to take action to be active citizens" (Byram, 2008, p. 146). On the other hand, foreign language education, which is internationally oriented and focuses on criticality, can enrich national citizenship education, which is nationally oriented and does not pay much attention to foreign language competence and criticality (Byram, 2008; Porto & Byram, 2015b). This integration of foreign language education and citizenship education brings a political turn into foreign language education and an intercultural turn into citizenship education. In other words, this can contribute to the development of intercultural citizens who acquire "intercultural political competence" (Byram, 2008, p. 178). Seen from foreign language education, I would like to call this competence as 'intercultural political communicative competence' although Byram uses 'intercultural political competence' as he assumes that the framework is for both national and foreign language education. Communicative competence is an important factor in foreign language education and it will be easier for teachers to understand the term of intercultural political communicative competence, since this refers to combined competence of intercultural competence, political competence and communicative competence, i.e. ICC and political competence.

The framework identifies objectives required for intercultural citizenship education and shows the relationship between the objectives from citizenship education and those from language education, both national language education and foreign language education. The framework consists of three levels: (1) orientations, (2) specific competences in each education and (3) specific

objectives in each education. The five kinds of orientations (the highest level) and competences (the second level) belonging to each orientation are (see Table 1):

(1) Cognitive orientation: Knowledge (language education) and Contents (political education)
(2) Evaluative orientation: Attitudes and Critical cultural awareness (language education) and Affective/moral attitude (political education)
(3) Comparative orientation: Skills of interpreting and relating (language education)
(4) Action orientation: Skills of discovery and interaction (language education) and Practical-instrumental competences (political education)
(5) Communicative orientation: Communicative competence ((foreign) language education) (Byram, 2008, pp. 180-185)

It will be easy to notice that factors in ICC, i.e. five *savoirs* (intercultural competence) and communicative competence, are classified in the relevant orientation. Intercultural competence can be introduced in both national language and foreign language education, but communicative competence, which has linguistic, sociolinguistic and discourse competence as objectives (the third level), can be taught only in foreign language education. As the specific objectives in intercultural competence were discussed in section 3.3.2.3, it will be better to avoid the repetition. However, it should be noted that some objectives which are specific to foreign language education such as “readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence” (Byram, 1997, p. 58) are excluded (Byram, 2008).

Table 1: Framework for intercultural citizenship

(adapted from Byram, 2008, pp. 238-239)

<table>
<tr><th colspan="2">Cognitive orientation</th><th colspan="2">Evaluative orientation</th></tr>
<tr><td>Language education: Knowledge</td><td>Political education: Contents</td><td>Language education: Attitudes</td><td>Political education: Affective/moral attitude</td></tr>
<tr><td rowspan="2">historical and contemporary relationships between one’s own and one’s interlocutor’s cultures;

the national memory of one’s own country and how its events are related to and seen from the perspective of other cultures;

the national memory of one’s interlocutor’s country and the perspective on it from one’s own culture;

Institutions, and perceptions of them that impinge on daily life within one’s own and one’s interlocutor’s culture and conduct and influence relationships between them.</td><td rowspan="2">Lifeworld
lifeworld ...
responsibility ...
family;
tasks [...] of schooling; living in the community;
other cultures.

Society
pluralism;
civil society;
public life
social inequality.

Democracy
basic values ...
creation of representative political will;
the law in everyday life.

Globalisation
all topics.</td><td>Willingness to seek out or take up opportunities to engage with otherness in a relation of equality ...

Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one’s own and in other cultures and cultural practices.

Willingness to question the values and presuppositions in cultural practices and products in one’s own environment.</td><td rowspan="2">(2) Respect for the value, the dignity and the freedom of every individual person.

(3) Acceptance of the rule of law, search for justice, recognition of equality and equal treatment in a world full of differences.

(6) Recognition of pluralism in life and in society, respect for foreign cultures and their contribution to human development.

(7) Valorisation of mutuality, co-operation, trust and solidarity and the struggle against racism, prejudices and discrimination.</td></tr>
<tr><td>Language education: Critical cultural awareness

(b) Make an evaluative analysis of the documents and events that refers to an explicit perspective and criteria.

(c) Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one’s knowledge, skills and attitudes.</td></tr>
</table>

Comparative orientation	***Action orientation***		***Communicative orientation***
Language education: Skills of interpreting and relating	*Language education: Skills of discovery and interaction*	*Political education: Practical – instrumental competences*	*(Foreign) language education:*
a) Identify ethnocentric perspectives in a document or event and explain their origins. (b) Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present. (c) Mediate between conflicting interpretations of phenomena.	(a) Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena. (b) Identify significant references within and across cultures and elicit their significance and connotations. (c) Identify similar and dissimilar processes of interaction, verbal and nonverbal, and negotiate an appropriate use of them in specific circumstances. (d) Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different culture taking into consideration the degree of one's existing familiarity with the culture (and where appropriate language) and the extent of difference between one's own and the other.	(1) grasp and take seriously the opinions and arguments of others, accord personal recognition to people of other opinions, put oneself in the situation of others, accept criticism, listen. (2) make one's own opinions (needs, interests, feelings, values) clear, speak coherently, give clear and transparent reasons. (5) organise group work, cooperate in the distribution of work, accept tasks, demonstrate trustworthiness, tenacity, care and conscientiousness. (6) tolerate variety, divergence, difference, recognise conflicts, find harmony where possible, regulate issues in socially acceptable fashion, accept mistakes and differences (7) find compromises, seek consensus, accept majority decisions, tolerate minorities, promote encouragement, weigh rights and responsibilities, and show trust and courage. (8) emphasise group responsibility, develop fair norms and common interests and needs, promote common approaches to tasks	(a) linguistic competence; (b) sociolinguistic competence; (c) discourse competence.

Specific competences and specific objectives from political education in the framework are developed based on Himmelmann's (as cited in Byram, 2008) three lists of political education: (1) Affective/moral attitudes, (2) General cognitive capacity, and (3) Behavioural/practical instrumental capacities. Affective/moral attitudes belong to the evaluative orientation in the framework and have objectives relevant to democratic learning (Demokratie lernen). The objectives focus on readiness and attitudes to become a democratic citizen such as respect for human rights, justice, pluralism, democratic principles and participation, which can contribute to sustainable human development (Byram, 2008, p. 180). Himmelmann's list of general cognitive capacity includes competences of reasoning such as "the ability to recognise, differentiate, discuss, investigate, critically test, argue, justify and reflect" (Byram, 2008, p. 160) and propositional knowledge. These competences are important for intercultural speakers' mediation and are actually present in critical cultural awareness. Because of this, only propositional knowledge is classified into competence in the cognitive orientation as Contents, which have specific objectives such as lifeworld, society and democracy. The list of behavioural/practical instrumental capacities refers to the operational skills and strategies of practical activity. This is renamed as "Practical-instrumental competences" (Byram, 2008, p. 184) and put in the action orientation. This has specific objectives for 'living together' such as the abilities to reach mutual understanding, to cooperate in group work and fulfil group responsibility, to solve conflict harmoniously, and to find compromise and seek consensus (Byram, 2008, p. 184). No component from political education is classified into comparative orientation and communicative orientation.

The specific objectives from political education can be summarised as knowledge about, attitudes towards, and behaviour/actions for democracy and human rights to become an informed, responsible, democratic, active, intercultural citizen. One benefit from political education is that it provides foreign language education with "content that is relevant to their [teachers' and learners'] lives as engaged members of different communities" (Lu & Corbett, 2012, p. 336). Citizenship can be the content of FLT and Content and Language Integrated Learning (CLIL) can be used as an effective FLT approach (Porto, 2018a; Porto, 2018b; Porto & Byram, 2015a; Yamada & Hsieh, 2016). In this case CLIL aims to promote learners' understanding of citizenry (content) and foreign language competence through addressing the content/theme in a foreign language. Crosbie (2014) reports in her empirical study in which English is taught focusing on critical pedagogy and globalisation as a content by using a CLIL approach that foreign language learning can promote learners' capabilities: (1) cosmopolitan citizenship, (2) voice and agency, (3) identity and ontological being, (4) critical reason, (5) emotion, (6) creativity and imagination, (7) learning disposition, (8) L2 learning and communication, (9) affiliation (including intercultural competence), (10) mobility, (11) health, well-being, and bodily integrity, and (12) professional development (pp. 102-104). This suggests that the integration of foreign language education and political education through a CLIL approach can enrich the outcomes of L2 learning: cosmopolitan/intercultural citizenship (factor 1), criticality (factor 2, 3and 4) and identity (factor 3).

Another benefit is that the behavioural dimension expands learners' actions from

mediation to engagement in different communities as a member (Byram, 2008). It should be noticed that 'engagement' is an important factor which differentiates intercultural citizens from intercultural speakers and relates to a sense of belonging. Combining political education and foreign language education results in broadening the objectives in both types of education: from national citizenship to intercultural citizenship in political education; from intercultural speakers to intercultural citizens in foreign language education (Byram, 2008). Byram claims that intercultural citizenship education should encourage leaners to have:

> a sense of belonging to an international community, a capacity to interact on socio-political matters with people of other languages and cultures, with a critical awareness of the particular nature of socio-political action and interaction in international and intercultural contexts. (Byram, 2008, p. 185)

This suggests that intercultural citizenship education can entail the construction of identity and criticality, which will be discussed in section 3.4.3 and section 3.4.4 respectively.

3.4.3 Identity

Concept of identity and identity formation

Identity refers to self-definition. According to Baumeister (1995) in the *Blackwell Encyclopedia of Social Psychology*, self can be understood in terms of the physical body, the socially defined identity, the personality and the person's knowledge about self (the self-concept), and there are three kinds of self: (1) "the

private self", i.e. how one perceives oneself; (2) "the public self", i.e., how others perceive the person; and (3) "the collective self" (p. 496), i.e. memberships in social groups. Ellemers (2012) categorises self into "the individual self", i.e. self-view as a unique individual, and "the group self" (p. 848), i.e. self-view based on the groups to which one belongs. Byram (2013) also identifies two kinds of identity: "personal, individual identity" (p 49) and "social identity" (p. 47). Personal, individual identity is equivalent to the private self and the individual self that is mentioned above. In the same way, social identity is equivalent to the collective self and the group self since it refers to a sense of belonging to a group. Moreover, Byram (2013) points out that social identity depends not only on self-definition as a member but also on being accepted as a member by other members. This suggests that the public self, i.e. others' perception of a person, can affect his/her social identity. Different scholars use different terms, but the consensus seems to be that one's identity consists of self-definition as an individual person and as a member of groups, which is affected by others' perception of the person. As one can belong to various groups in the present complex societies, the notion of self should be understood as "embodying a fundamental unity with a diverse aggregate of attributes and facets" (Baumeister, 1995, p. 496), which suggests that identity is complex.

Then how is this complex identity developed? According to the *Concise Corsini Encyclopedia of Psychology and Behavioral Science* (McKinney, 2004), identity formation is a process of discovering the self and mirrors the outcomes one achieved in the following seven identity domains which Erikson (1968) identifies:

(1) vocation; (2) ideologies (religious, political and economic); (3) philosophy in life; (4) ethical capacity; (5) sexuality; (6) gender, ethnicity, culture, and nationality; and (7) an all-inclusive human identity. This suggests that self-reflection on these domains in one's life is a crucial factor for discovering self, i.e. identity formation, identity development, or identity construction (again different scholars use different terms to mean the same phenomenon). Another important factor to affect identity development is social contexts or environment. Ross (2007) mentions that identities are socially determined since one defines oneself in relationship to others, and to others' definition of oneself. Culture or contexts in which one lives, or social, political and economic change affect identity development (Baumeister, 1995; McKinney, 2004).Taking the two factors into consideration, identity formation can be conceived as "a dynamic interplay between the intrapsychic self and the contexts in which the person lives" (McKinney, 2004, para. 8), or a dynamic interaction between self-definition through self-reflection and social contexts. Therefore, identity is not unchangeable but "subject to renegotiation" (Baumeister, 1995, p. 497).

Identity is, in summary, self-definition as an individual person (personal identity) and as a member of different groups (social identity) and it is formed through self-reflection and affected by social contexts. This suggests that one has various kinds of identities and that which identity is salient depends on whom one interacts with and on its context. Social identity theory (Tajfel, as cited in Byram, 2008) shows that individuals interact on two levels, interpersonal and intergroup. Based on this theory, Ellemers (2012) claims that "collective concerns become

more important than individual differences" (p. 848) when the conception of self is transformed from interpersonal level to intergroup level, which leads to a temporary emergence of the group self. In more detail, Ellemers (2012) explains that the group self becomes more important than the individual self and affects people's behaviours when they recognise themselves as part of the group, ("cognitive self-definition") (p. 849) or when they are committed to the group ("emotional self-involvement") (p. 849). This means that people's cognitive self-definition and/or emotional self-involvement in a group encourage them to take action for the sake of the group, sometimes even at the sacrifice of self's interest and ideal. It should be noted that this mechanism can work both in a good way (e.g. for achieving shared goals) and in a bad way (e.g. for discriminating non-members of the group) (Ellemers, 2012).

What Ellemers mentions can be interpreted as meaning that the shift of concern can occur not only from self to group but also from a smaller group (e.g. nation) to a bigger group (e.g. world). If it is possible, ideally global issues can be solved since worldly shared goals or goodness are more important than a nation's interest. In today's complex societies, people can have a sense of belonging to various groups, i.e. multiple identities, and especially the construction of identity as a world citizen is crucial to initiate their action for world peace, environment, and development. Because of this, it will be worth considering how foreign language education can help learners to develop a sense of belonging to various communities, including the world.

Identity and foreign language education

According to Byram (2013), language is a "condition of being accepted as a member of the group" and a "symbol of membership" (p. 48) while it is also an "expression of personal, individual identity" (p. 49), which means that language relates to both social identity and individual identity. National language education can reinforce a sense of belonging to the nation or national identity, which is an object of national education (Byram, 2013). On the other hand, foreign language education, English education in Japan for example, does not necessarily promote a sense of belonging to a group of English speakers nor to an international community if English is taught as a code (Byram, 2013). On the contrary, foreign language education can emphasise national identity depending on teaching materials or contents (Byram, 2013).

However, foreign language education can provide learners with an opportunity to better understand themselves by reflecting on themselves as seen from other perspectives which they know through learning other languages and cultures. Leaners can realise that their perspectives and values are socially constructed and not universal, which leads to reconsidering and discovering the self. This is the first step to self-definition. The next step is to make decisions through critical questioning, analysis and evaluation, i.e. critical cultural awareness, and to take action locally, nationally, or globally for the sake of the better world. McKinney (2004) view the period of questioning (critical cultural awareness) and the period of decisions and commitment as the two dimensions of identity formation. This is an important process for learners to become intercultural citizens who are beyond

intercultural speakers.

Foreign language education can also offer an opportunity for learners to interact with native-speakers and/or lingua franca speakers of their target language by using the language, which can promote their sense of belonging to an international group. Ellemers (2012) argues that just bringing people together is not enough to promote a shared group identity and that in the worst case it can create a feeling of discomfort between the groups. Byram (2011) claims that this bringing together is just an activity for internationalisation, but not internationalism which, unlike internationalisation, promotes the bonding of groups across nations, i.e. a shared international group identity. To develop a shared group identity, Ellemers (2012) states that "searching for commonalities" (p. 852) is a productive way. Porto and Byram (2015a,) conceive working together, or involving in "cooperative activity" (p. 229), with "equal status and common goals" (p. 229) as a condition for group identity formation.

Identity formation is not only a matter of cognitive self-definition and emotional sense of belonging but also a matter of behaviours such as working together, taking action and engaging with their communities. Identity formation is also affected by social factors such as culture, values and the relationships with others. These can be attained through 'critical' comparing, relating, reflecting, questioning, analysing and evaluating, i.e. critical cultural awareness. Based on these findings, I will analyse in chapter 6 and chapter 7 what identities students in my case studies originally had, what kind of new identities they can acquire

through foreign language classes, and how the more multiple identities can affect their perspectives (cognition), attitudes, and behaviours.

3.4.4 Criticality

As I mentioned above, critical cultural awareness or criticality is a crucial factor for learners to become intercultural speakers or more advanced intercultural citizens. This suggests that foreign language education needs to focus on criticality, i.e. free from taken-for-granted knowledge. According to Brumfit, Myles, Mitchell, Johnston, and Ford (2005), criticality refers to students' "formation of their own understanding" (p. 150) and "ability to engage with the world as critical human beings" (p. 160). It should be noted that criticality has both a cognitive dimension and a practical dimension. For the former dimension, Brumfit et al. (2005, p. 149) explain that students can attain their own understanding of knowledge as data through their interpretation or "mindful, analytical, evaluative, interpretive, reflective understanding". This can be interpreted as meaning that the process of interpretation is a key to transform mere factual knowledge into one's own understanding. Moreover, Brumfit et al. (2005) mention that students are expected to bring this understanding into engagement with the world. This suggests that cognitive criticality should be practised in the world, that is, lead to taking action.

Barnett (1997) proposes an elaborate theoretical conceptualization of criticality, which describes how criticality can be distinguished in terms of its levels and

domains. He identifies the four levels of operational skills ranging from critical skills (the lowest one), reflexivity, and refashioning of traditions to transformatory critique (the highest one) and three domains of formal knowledge, the self, and the world (Barnett, 1997, p. 102). Barnett (1997) also shows the form of criticality in each domain: critical reason in the domain of knowledge; critical self-reflection in that of the self, and critical action in that of the world. Barnett (1997) defines criticality as thinking critically, understanding oneself critically and acting critically and emphasises that all of these three domains should be developed so that learners can become critical beings or critical persons, i.e. not just thinkers but actors in the world (see Table 2).

Table 2: Levels, domains and forms of critical being (Barnett, 1979, p. 103)

	Domains		
Levels of criticality	*Knowledge*	*Self*	*World*
4. Transformatory critique	Knowledge critique	Reconstruction of self	Critique-in-action (collective reconstruction of world)
3. Refashioning of traditions	Critical thought (malleable traditions of thought)	Development of self within traditions	Mutual understanding and development of traditions
2. Reflexivity	Critical thinking (reflection on one's understanding)	Self-reflection (reflection on one's own projects)	Reflective practice ("metacompetence", "adaptability", "flexibility")
1. Critical skills	Discipline-specific critical thinking skills	Self-monitoring to given standards and norms	Problem-solving (means-end instrumentalism)
Forms of criticality	*Critical reason*	*Critical self-reflection*	*Critical action*

Barnett (1997) relates the concept of criticality to the aims of higher education

and argues that higher education should become “the formation of critical persons who are not subject to the world but able to act autonomously and purposively within it” (p. 4). Johnston, Mitchell, Myles, and Ford. (2011, p. 39) support his idea and criticise many recent policy documents for considering citizenship mainly in the terms of “economic participation” or “economic competitiveness”. However, as Barnett (1997) states, learners do not necessarily acquire their criticality spontaneously and teachers’ intervention to develop all of their critical reason, critical self-reflection and critical action to the highest level is necessary. One of the fundamental tasks of teachers is to encourage learners to question the taken-for-granted so that they can construct their own understanding of knowledge through critical skills of comparing, interpreting, relating, analysing, and evaluating. This will lead to discovering and reconstructing of oneself through introspection seen from other perspectives and to engaging with learners’ communities including the world, i.e. “a community of communities” (Starkey, 2007, p. 69).

Barnett’s (1997) concept of criticality is helpful to understand what domain(s) and in which level learners develop their criticality. For example, intercultural speakers may attain the highest level in the domains of knowledge and the self, but not in the domain of the world. Intercultural speakers may reach the third level of the world, i.e. mutual understanding, since they can mediate between cultural differences although they may not get to the fourth level, i.e. critical action for “collective reconstruction of world” (Barnett, 1997, p. 103). This highest level can be practised by intercultural citizens. This means that intercultural citizens’ level

of criticality can be higher than intercultural speakers' criticality. Again this is an important benefit of education for intercultural citizenship, which combines the objectives of foreign language education and those of citizenship education, since this can contribute to the full development of criticality. I will use this concept of criticality for understanding the development of criticality in students in my case studies in chapter 6 and chapter 7.

3.4.5 Summary

Table 3: Shifts in foreign language teaching

	1	2	3
shift	cultural turn	intercultural turn	political turn
start	in the 1970s	in the 1990s	in the 2000s
aim to develop	communicative competence	intercultural communicative competence	intercultural political communicative competence
model	native speakers	intercultural speakers	intercultural citizens
teaching approach	Communicative Language Teaching (CLT)	Intercultural Communicative Language Teaching (iCLT)	Content and Language Integrated Learning (CLIL)

'Intercultural citizen' refers to someone who has intercultural political communicative competence as well as the ability to deal with the complexity of today's world and it focuses on multiple identities, criticality and active engagement with various communities. Therefore, 'intercultural citizens' go beyond 'intercultural speakers or mediators' with ICC. Byram (2008) proposes a framework for intercultural citizenship education by combining the objectives of

(foreign) language education and those of political education. This brings a 'political turn' to foreign language education and an 'intercultural turn' to political education. Foreign language education can play an important role in fostering intercultural citizens by contributing to the formation of multiple identities and to the development of criticality, i.e. the ability to think critically, to understand oneself critically and to act critically. Intercultural citizenship education also provides foreign language education with 'contents' learned in a foreign language such as democracy and human rights and CLIL can be an effective teaching approach. Foreign language teachers should become aware of the holistic goal to foster intercultural citizens since their responsibilities are not only to pass learners linguistic skills but also to foster their full development of the whole person, which is the shared goal with higher education and general education (see Table 3).

3.5 Conclusions

Foreign language education has undergone three shifts: (1) cultural turn, (2) intercultural turn, and (3) political turn. In the 1970s the cultural turn was caused by the emergence of CLT which focuses on communication, socio-cultural dimension in language, and the relationship between language and culture. CLT aims to develop communicative competence, that is, to foster linguistic competence (L2) at the level of native speakers and understanding of culture (C2) in a same way that they understand, which is seen as one-way learning of C2 without linking with learners' own culture (C1). In the 1990s more complex cultural diversity within a nation and across nations due to advanced globalisation

brought an intercultural turn, which led to the introduction of iCLT. iCLT focuses on the intercultural and aims to foster ICC, i.e. communicative competence and intercultural competence consisting of attitudes, knowledge, skills of interpreting and relating, skills of discovering and interacting, and critical cultural awareness. iCLT stresses not only understanding C2 but also questioning the taken-for-granted C1 and reflecting on oneself from other perspectives, which is two-way learning. The goal of iCLT is to promote intercultural speakers or mediators between cultural differences. In the 2000s the combining of foreign language education and political education brought about a political turn and introduced intercultural citizenship education. This aims to develop intercultural citizens with intercultural political communicative competence and focuses on active engagement in various local, national, and global communities. Knowledge of political education becomes the content of FLT, and CLIL can be used as an effective teaching approach.

The promotion of intercultural speakers or intercultural citizens has an effect on the formation of identity and the development of criticality. If learners acquire a sense of belonging to international and intercultural groups, they will take actions for shared goals or common goodness. Therefore it is desirable to have multiple identities, i.e. local, national and international identities, including a sense of belonging to the whole world. This identity as an intercultural citizen will lead to willingness to deal with global issues and hopefully contribute to peace education. Criticality is a crucial competence for intercultural speakers and intercultural citizens since comparing, relating, interpreting, reflecting, questioning, and

evaluating are fundamental for learners to transform factual knowledge into their own understanding, to rediscover the self, and to reconstruct the world. Therefore, criticality can be defined as the ability to think critically, to understand the self critically, and to act critically in local, national, and global domains.

The purposes of foreign language education are not just to improve learners' linguistic competence but also to develop ICC, citizenship, identity and criticality, which leads to the development of the whole person. Teachers should understand the differences among the four levels of goal: the development of (1) linguistic competence, (2) communicative competence, (3) ICC (intercultural speakers), and (4) intercultural political communicative competence (intercultural citizens). To understand clearly these goals, Byram's models and framework are helpful: (1) a model of foreign language education (interrelated dimensions of language and culture teaching) (Byram, 1989, p. 138) (see Figure 1); (2) a model of ICC (Byram, 1997, p. 73) (see Figure 2); and (3) a framework for intercultural citizenship (Byram, 2008, pp. 238-239) (see Table 1). Teachers should realise their ultimate goal of FLT and their specific goal in each session and organise the whole module in terms of these goals. Based on their decision about the goal, teachers should choose teaching approaches relevant to their goal. There are four levels to FLT approaches: (1) foreign-cultural, (2) cross-cultural, (3) multicultural, and (4) intercultural. For example, if a teacher uses only foreign-cultural approach when she/he aims to promote ICC, her/his choice of approach is not appropriate and cross-cultural, multicultural and/or intercultural approach should be used. To understand theory of criticality, Barnett's analysis (1997, p. 103) is helpful to

distinguish levels, domains and forms of the critical person (see Table 2).

Teachers should notice that their educational intervention is crucial for learners to become intercultural speakers or intercultural citizens. On the other hand, sometimes teachers have to follow the goal that a local or national educational institution has decided as education is subject to social factors. However, if teachers become aware of the differences between the imposed goal and their own goal, they will not become lost and take any opportunity to fill the gap.

The findings from my critical analysis of the literature on FLT will be the base on which I will discuss and analyse Japan's educational policies in Chapter 5, a case study in Japan in Chapter 6, and a case study in England in Chapter 7.

Chapter 4 Methodology

In this chapter I will explain my research paradigms in section 4.1, propose research questions in section 4.2, describe fieldwork I conducted in section 4.3, give details of data collection techniques and data analysis approaches I used in section 4.4, and discuss significance of researching multilingually in section 4.5 and trustworthiness for qualitative research in section 4.6. I will reflect on my own cultural and academic biases and assumptions which could have an effect on the process of the study in section 4.7 and on advantages and disadvantages of research methods I used in section 4.8.

4.1 Research paradigms

In this section I will discuss why I was positioning myself in a subjective, constructivist ontology and interpretative epistemology in section 4.1.1, and how my research paradigms made me decide to use an ethnographic case study as a data collection approach in section 4.1.2 and comparative education as a data analysis approach in section 4.1.3.

4.1.1 Ontological and epistemological paradigms

Ontology is related to epistemology and they affect the choice of instruments for data collection in research. Ontology deals with the nature of reality and of things and can be categorised into two perspectives: objective and subjective. (Cohen, Manion, & Morrison, 2011) An objective ontology sees that the world consists of

"observable, measurable facts" (Golafshani, 2003, p. 598) with single tangible reality in a naïve realm (Lincoln & Guba, 1985). On the contrary, a subjective ontology sees that the world consists of multiple realities (Golafshani, 2003) since knowledge of reality is socially constructed and no objective reality exists (Guest, Namey, & Mitchell, 2013, p. 5). These different assumptions lead to epistemologically different paradigms: positivism and interpretivism. Epistemology thus deals with how we know the nature of reality and of things, and determines the ways of researching and enquiring into the nature of reality and of things (Cohen et al., 2011).

Ontological objectivists and epistemological positivists try to explain a universal law or trend in research problems using statistical analysis of the numeric data obtained from a large number of people (Fairbrother, 2007; Creswell, 2012). They create hypotheses based on the theories developed through literature reviews (Creswell, 2012), test them by conducting experiment or surveys with close-ended questions, show causal relationships between variables (Golafshani, 2003), and generalise their findings (Fairbrother, 2007; Creswell, 2012). Positivist's approaches are characterised as objective, scientific (Guest et al., 2013) methods, deductive (Fairbrother, 2007, p. 43), value-free (Cohen et al., 2011), using quantitative data collection and analysis, and with little involvement of the researcher (Fairbrother, 2007). Unlike traditional-positivism, post-positivism admits that there is no perfectly objective reality but still believes that objectivity is worth researching and relies on methods developed from the natural sciences although it does not see its findings as absolutely truth but as evidence-based

probabilities (Guest et al., 2013, p. 6).

On the other hand, ontological subjectivists and epistemological interpretivists advocating constructivism (Golafshani, 2003) try to explore and understand participants' subjective multiple views of their experiences in a researched context using grounded or thematic analysis of qualitative data usually obtained from a small number of people (Creswell, 2012; Golafshani, 2003; Fairbrother, 2007). One approach is to practice participant observation in a natural setting and in-depth unstructured interviews (Fairbrother, 2007) with open-ended questions (Creswell, 2012) in ethnography or case study (Fairbrother, 2007), understand phenomena in context-specific settings (Golafshani, 2003), and then interpret the larger meaning of the findings (Creswell, 2012; Geertz, 1973; Golafshani, 2003; Fairbrother, 2007). Interpretivists' approaches are characterised as subjective, naturalistic (Golafshani, 2003; Fairbrother, 2007) methods, inductive (Fairbrother, 2007, p. 43), value-laden (Fairbrother, 2007), reflexive (Creswell, 2012), using qualitative data collection and analysis, and with the researcher immersed in the context and his or her involvement as an instrument of data collection and analysis (Fairbrother, 2007; Simons, 2009).

Positivism and interpretivism are essentially different paradigms (Golafshani, 2003, p. 600), but, at the same time, boundaries between them seem to be ambiguous (Fairbrother, 2007). This might sound contradictory. According to Guest et al. (2013), "everything begins with the research objectives" (p, 18) and they determine the selection of data collection methods. Fairbrother (2007) claims

that researchers should select the methodologically appropriate methods to answer each research question. Different kinds of objectives and research questions can be included into one research project, which means both quantitative and qualitative data collection are required. Although purely quantitative or qualitative data collection methods may not be always the case, it is important for researchers to understand ontological and epistemological theories in determining the methods. If a researcher is unconscious of these theories, his or her research project cannot have its roots in science.

The purpose of this study is to explore and understand how "global *jinzai"* (human resource) can be promoted through an English class in Japan. I am looking for answers to this question from the perspectives of different sources, such as the ministry in its documents and one teacher in his experimental approach to teaching. I am using a comparative methodology to analyse how the question can be seen from the perspective of a different education system and what this means for the Japanese situation. I am thus positioning myself in a subjective, constructivist ontology and interpretative epistemology. My interests are in interpreting historical changes in the aims of English education in political documents and in how the new English education policy is implemented by participants in the educational system. Education is taking place in its social, cultural and political contexts (Bartlett & Vavrus, 2009), that is, education is socially, culturally and politically constructed. This is why constructivism is a theory underling this study. I try to interpret the constructed meanings in documents and an English class using qualitative rather than quantitative data

without excluding the use of quantitative data where appropriate.

4.1.2 Ethnographic case study

In this section I will try to make it clear what a case study is, what ethnography is, and what ethnographic case study is and discuss why I decided to use ethnographic case study as an approach.

4.1.2.1 Case study

Before talking about definitions of a case study, it will be worth explaining what can be a case. The case involves a person, a classroom, an event, an institution, a programme, a policy, a system, and even a process (Simons, 2009). Stake sees the case as "an integrated system focusing on specifics" and defines it as "a specific, a complex, functioning thing" (as cited in Simons, 2009, p. 4). A key point is that the case is a characteristic unit which explains some theoretical point (Thomas, 2013). Thomas explains about this using Wieviorka's distinction between the two elements in a case study: the subjective and the objective. The subjective is the case itself and the objective is the analytical frame. So it is possible to analyse the objective, some notion or theory, by investigating the subjective, the case. In other words, the case should have and be related to the analytical frame. My case is an English class and analytical frame is the promotion of global *jinzai*. In other words, analysis of "the promotion of global *jinzai*" can be made by exploring this English class.

Stake defines a case study as “the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances” (as cited in Simons, 2009, p. 19). According to Cohen et al. (2011, p. 253), a case study is an in-depth descriptive study of “the complex dynamic and unfolding interactions of events, human relationships and other factors in a unique instance”. Therefore a case study generally involves observing in natural circumstances, documenting complexity, and interpreting events and participants’ multiple perspectives in context (Simons, 2009). A case study uses multiple data collection strategies which come from both qualitative and quantitative data collection and analysis approaches so that the researcher could gain rich detailed understanding of the case (Picciano, 2004; Simon, 2009; Thomas, 2013). Moreover, the researcher is also the main instrument of collecting and interpreting the data (Simons, 2009), which requires him or her to be conscious and reflexive about his or her own impact on the study and about the impact of the study on him/herself as a researcher and in general because his or her values, assumptions and beliefs can be brought to the study (Mertens, 2015). In this point the case study may be criticised for being subjective, however, it does not aim to generalise the findings since it focuses on one specific case (Picciano, 2004; Simon, 2009; Thomas, 2013), but to gain greater detailed understanding of the case being studied (Thomas, 2013) or to reach mutual knowledge shared with the researcher and participants (Flyvbjerg, 2011). It will be up to the reader of the case study whether he or she applies the findings to his or her practice or not (Picciano, 2004). Furthermore, as the number of cases studied increases it becomes possible to analyse general issues appearing in them and thereby develop more general

theories and explanations (Cohen et al., 2011).

4.1.2.2 Ethnography

The word “ethnography” is a combined Greek word, “ethnos” meaning people, tribe or nation and “graphy” meaning writing, and literally means “writing about other people” (Ericson, 2011; Picciano, 2004). Anthropologists began to use this term for descriptive account of peoples particularly in colonised regions in the late 19th century (Ericson, 2011). Pole and Morrison (2003, p. 16) define ethnography as “an approach to social research based on the first-hand experience of social action within a discrete location, in which the objective is to collect data which will convey the subjective reality of the lived experience of those who inhabit that location”. Therefore the characteristics of ethnography are the researcher’s long-time immersion in a specific site, the researcher’s interpretation of participants’ perspectives on the meanings and functions of human actions (Hammersley, as cited in Mertens, 2015, p. 242), and analysis of the significance and underlying meanings of the data collected in terms of a theoretical framework (Pole & Morrison, 2003). Ethnography can use multiple research methods which combine qualitative and quantitative approaches for the rich descriptions (Mertens, 2015; Pole & Morrison, 2003). Ethnography is not appropriate to generalise the findings but the ethnographer focuses on the complexities of the field where he or she has immersed rather than generalisation (Pole & Morrison, 2003).

The most distinctive feature of ethnography is fieldwork. Traditionally the

researcher immerses him/herself in a discrete unfamiliar culture for a long time, usually one year or more, using qualitative data collection techniques. However, according to Simons (2009), nowadays the researcher can choose a suitable kind of ethnography in terms of timescales, familiarities, and research methods. The researcher can conduct a shorter time immersion in a familiar culture using both qualitative and quantitative approaches. Thomas (2013, p. 157) distinguishes "small" ethnographic projects which conduct a shorter time immersion in a familiar situation from "classic" ethnographic studies which use a long-time deep immersion in an unfamiliar situation. Simon (2009, p. 22) also focuses on the timescale and distinguishes "micro-ethnography" with a shorter-time immersion from "full ethnography" with a longer-time immersion. There are variety kinds of ethnographies, immersion, or fieldworks, but the point is that the researcher tries to understand people's life or social behaviour from *inside* the site being studied (Pole & Morrison, 2003).

Fieldwork is closely related to the roles of the researcher. The researcher's roles are not only observing a setting and gathering data but also being directly involved in the setting (Freebody, 2003). Because of these dual roles, Freebody (2003, p. 76) characterises ethnography as a "hybrid approach". Moreover, this involvement makes the researcher interpret his or her own experiences in the setting, and the researcher is both the person to conduct a research and an object to be researched. It will be easy to notice that this researcher's roles lead to the criticism of ethnography: subjectivity. However, ethnography values Schultz's (as cited in Picciano, 2004, p. 33) theory of "multiple realities": the same

phenomenon might be interpreted depending on each person's background, experiences, and values.

4.1.2.3 Ethnographic case study

Sometimes case study is used as a synonym for ethnography (Pole & Morrison, 2003). This is natural since most case studies and ethnography share similar epistemologies such as constructivism or interpretivism, research methods especially observation in a natural setting and interviews, the researcher's roles, thick description, subjectivity, and lack of generalisation. However, case study does not necessarily use participant observation or fieldwork (Swanborn, 2010) while ethnography always involves fieldwork. This suggests that some case studies can tend towards a quantitative approach. Another difference between case study and ethnography is what they focus on. Case study focuses on a case which can be a person, a classroom, an event, an institution, a programme, a policy, a system, and even a process (Simons, 2009). Ethnography, on the other hand, focuses on social behaviour within a discrete location, events or setting (Pole & Morrison, 2003). In this point it will be possible to say that case study is a more preferable and broader approach for an educational researcher because his or her interests tend to be in classroom, school, educational programme, educational policy, or teaching/learning process.

Seen from the point of interaction, ethnography is also a suitable approach in education as education is done mainly through interaction in natural and social

situations such as schools or classrooms (Picciano, 2004). However, educational researchers, unlike an anthropologist who originally uses ethnography, do not necessarily need to conduct "full ethnography". Simons (2009, pp. 22-23) introduces "ethnographic case study" as a kind of case study. Its characteristics are: focus on a case, use ethnographic data collection methods such as observation and interview, do short-time fieldwork or "micro-ethnography", and try to understand the case in its socio-cultural context.

4.1.2.4 Methodological approach in this study

I use ethnographic case study approach. My focus is on a case, an English class, and its analytic frame is the promotion of global *jinzai*. I try to understand how global *jinzai* can be promoted through exploring an English class. First of all I need to observe the class in a natural setting to see how the teacher teaches English and how the students react. I also need to gain the teacher's and the students' perspectives on English education by conducting interviews and open-ended questionnaires. In other words, I use ethnographic data collection methods through a shorter time fieldwork, micro ethnography. Education cannot be separated from its social, cultural and political situations. Education is conducted in specific contexts and they affect education and perspectives of both teachers and students. Therefore, it will be worth existing in and experiencing a socially constructed context through fieldwork as Flyvbjerg (2011) argues that only the researcher's immersion in the context being studied makes it possible for him or her to understand participants' viewpoints and behaviour. Moreover,

according to Swanborn (2010), a case study is an appropriate way to answer broad research question because the researcher can see and understand the process of a case. Simons (2009) also mentions that the researcher can understand the process and dynamics of change. This strong point is suitable for my study since one of my interests is in how the students' perspectives change through the English class.

One criticism of this approach is inappropriateness for generalisation. However, it aims to study a single case in depth in a specific context (Simons, 2009) and results in the creation of Geertz's (1973) "think description" (Simons, 2009; Thomas, 2013). It focuses on the specific rather than generalisation. Simons (2009) regards this positively and states that its findings can be beneficial to inform decision-making, policy and practice, which suggests that it is an appropriate approach for exploring problems of educational practice.

Another criticism is that subjectivity is inherent in this approach: in the qualitative data collection methods such as observations and interviews, and in the researcher's roles as an instrument of data collection and interpretation and also as a participant in fieldwork. However, there is a sense of false objectivity in quantitative data which are never completely 'objective' since even in anonymous responses there is always an element of 'social desirability'. Furthermore, Flyvbjerg (2011) raises an objection to this positivist point of view and claims that interaction with the participants in a setting and an open-ended interview help the researcher gain unforeseen answers or perspectives from the participants which concrete pre-set close-ended questions cannot. Flyvbjerg (2011) suggests that

ethnographic case study approach can help the researcher probe the participants' perspectives which is beyond his or her knowledge, experiences, assumptions or expectations. This approach can be helpful for the researcher to interpret multiple realities or the participants' subjective views which are socially constructed in a setting being studied. Therefore it can be said that this is an appropriate approach for ontological subjective and epistemological interpretivism advocating constructivism.

4.1.3 Comparative education

Comparative education is defined in the *Encyclopedia of Educational Research* as "the careful analysis of educational systems, issues, and problems within the context of historical, socio-economic, political, cultural, religious and other influential factors" through "the collection, authentication and interpretation of data on the basis of direct observation, documentary analysis, person-to-person contacts and reflection in as objective a manner as is possible" (Adejumobi, as cited in Noah & Jennifer, 2013, p. 349). The key perspective shared by comparative education researchers is that education or an educational system cannot be studied separately from its contexts (Bartlett & Vavrus, 2009: Fairbrother, 2007; Foster, 1992; Noah & Jennifer, 1984). It is easy to notice that the perspective and research methods of comparative education are almost same as those of ethnographic case study. However, originally comparative education examined education in other countries for improving educational reforms or practices in the one's own country (Arnove, Kelly & Altbach, 1982; Otsuka,

2012). It was educational policy-oriented and focused on educational reform, plan and development (Otsuka, 2012).

Marc-Antoine Jullien, the father of comparative education, used the term "l'éducation comparée" for the first time in the title of his book in 1817 (Otsuka, 2012). The study of education in other countries as a model had been done by mostly educational officials with the aim of borrowing or incorporating ideal findings into the one's own educational systems (Foster, 1992; Otsuka, 2012). In 1900 Sadler argued that to understand education it is necessary to identify various factors embodied in the contexts: historical, geographical, ethical, political, and economic factors in education (Otsuka, 2012). Influenced by Sadler, Kandel wrote on a way of analysing factors, critical historical analysis, in his book *Comparative Education* in 1933 and is considered as one of the scholars to make comparative education an intellectual area of research and teaching (Foster, 1992; Otsuka, 2012). Both quantitative and qualitative approaches are used for data collection and analysis depending on different kinds of research questions (Bray, Adamson & Mason, 2007; Fairbrother, 2007; Foster, 1992; Noah & Jennifer, 2013; Otsuka, 2012).

The majority of writing in comparative education is "in-depth analyses of the characteristics of formal education in *single* countries", but "*parallel descriptions* of educational institutions in a variety of setting" are also developed (Foster, 1992, p. 198). Moreover Bray and Thomas (as cited in Bray et al., 2007, pp. 8-9) claim that comparative education should not focus on only cross-national comparison,

and they identify three dimensions for comparisons: (1) geographic/locational levels: world regions/ continents, countries, states/provinces, districts, schools, classrooms, and individuals, (2) nonlocational demographic groups: ethnic, age, religious, gender, other groups, entire populations, and (3) aspects of education and of society: curriculum, teaching methods, finance, management structures, political changes, labour markets, other aspects. Comparative education can compare "vertically and horizontally" (Bartlett & Vavrus, 2009, p. 8) or at global, international or micro levels (Bray et al., 2007; Otsuka, 2012). Comparative education can create multifaceted and holistic analysis of educational phenomena (Bartlett & Vavrus, 2009; Bray et al., 2007; Fairbrother, 1992) and contribute to "a more systematic and theorised understanding of the relationship *between* context and process, structure and action" (Broadfoot, as cited in Bartlett & Vavrus, 2009, p. 8-9), which is a key characteristic and an advantage of comparative education.

I use comparative education to understand better the data obtained through ethnographic case study in Japan. Bartlett and Vavrus (2009) state that ethnographic case study is an appropriate approach to comparative education because it shows that educational outcomes depend on how policies and programmes are perceived and received in its specific political, social, cultural, and economic constraints. Therefore, I conduct another ethnographic case study in England to acquire some implication which may or may not transfer to a Japanese case and educational context and to identify what is common or unique to any case by comparing a Japanese case with an English case (Arnove et al., 1982).

According to Foster (1992), my decision to undertake an ethnographic case study in England as well as Japan is itself comparative education because I, a Japanese, focus on a case in another country, England, and there is the possibility to understand and interpret educational phenomena in England from my own Japanese socio-cultural perspectives. This can also cause a problem in terms of objectivity and the researcher should be sensitive about his or her own biases and unquestioned assumptions (Fairbrother, 2007). On the other side, Foster (1992) warns that indiscriminate borrowing of educational practices from other countries should be avoided. This suggests that comparative education requires interpreting the meaning of the participants' perspectives within their own contexts and understanding this interpretation from another perspective. Comparative education is not only comparing but also understanding from dual or multiple perspectives. I need these multiple perspectives in identifying the implications from a case in England for making Japanese case better.

In comparative education or an ethnographical case study in England, my case is a Spanish class and its analytic frame is the promotion of intercultural citizenship. I try to understand how intercultural citizenship can be promoted through exploring a Spanish class. In an ethnographic case study in Japan, the case is an English class and its analytic frame is the promotion of global *jinzai*. This can be a good comparison because the similar focus, intervention and processes are compared and similar methodology and data collection are used (Carnoy, 2006, as cited in Bartlett & Vavrus, 2009, p. 1). Based on the Bray and Thomas' (as cited in Bartlett & Varvus, 2009, p. 10) framework for comparative education analysis, all

three dimensions are compared; (1) geographic/locational level: classroom, (2) nonlocatinal demographic group: other group (the students in Japan and those in England), and (3) aspect of education and of society: topic and teaching methods. Comparative education in this study can be recognised as multiple levels to achieve multifaceted and holistic analysis of foreign language classes focusing on the promotion of intercultural citizenship or global *jinzai*.

Summary

The purpose of this study is to explore and understand how global *jinzai* can be promoted through an English class in Japan. I position myself in a subjective and constructivist ontology and interpretative epistemology. Therefore my research methods are mainly qualitative approach but quantitative data is also included depending on the research questions. I conduct a case study with ethnographic approach or fieldwork, i.e. ethnographic case study, for my data collection and method of analysis, and use comparative education for better understanding and analysing of the case in Japan. I conduct another ethnographic case study in England as comparative education.

4.2 Research questions

To achieve my purpose, it is necessary to understand how the policy defines global *jinzai,* what it perceives English competence to be in terms of a global *jinzai* development programme, and how an English class can contribute to the

promotion of global *jinzai*. Therefore the first research question (RQ) is:

- RQ-1: What is the policy in Japan for the teaching of English as a foreign language with specific reference to 'global *jinzai*' and how is it implemented?

This can be divided into two dimensions in terms of the nature of data: (1) the discourse of English education policy mainly provided by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) and (2) an actual case of English teaching practice. Regarding the first documentary dimension, the purposes of English education in the 21st century and the new policy responding to globalisation should be the focus. Then the two operationalised sub-research questions (SRQ) are:

- SRQ-a: In the existing policy documents what are the purposes for English teaching in the 21st century?
- SRQ-b: In the new policy what are the purposes for English teaching with respect to 'global *jinzai*'?

In regard to the actual practice of English education from the new policy, the following sub-research question is operationalised.

- SRQ-c: In a Japanese university how is the new policy being implemented especially with respect to 'global *jinzai*'?

Once I understand the contexts of English education in Japan and a case of an English class which tries to promote global *jinzai*, the second RQ appears:

- RQ-2: What policy and practice might be developed?

This can be answered through comparison with another similar but "innovative" case in England. Therefore RQ-2 is operationalised into the following two SRQs:

- SRQ-d: In an English university how is 'intercultural citizenship' being implemented in foreign language teaching?
- SRQ-e: What are the implications of this English implementation for analysing the Japanese implementation of the teaching of English?

SRQ-a, SRQ-b and SRQ-c will be answered by an ethnographic case study at a university in Japan and SRQ-d by another ethnographic case study at a university in England. SRQ-e will be answered by comparison between two ethnographic case studies.

4.3 Practices in my ethnographic case studies

In this section I will describe how I conducted fieldwork. I will explain why and how I chose the two locations in section 4.3.1, when and how often I visited the locations in section 4.3.2, who were participants in section 4.3.3, and discuss ethical issues in section 4.3.4. I use pseudonyms for confidentiality except the

names of my supervisors.

4.3.1 Decisions about fields

Japan

As my interest is in the promotion of global *jinzai* through an English class, a field should be one of the 42 universities selected by the MEXT for global *jinzai* development project. I chose one university because of suitability and familiarity. Sakura University has a good reputation for English education and a university mission is for the students to be a "world citizen". Since long before the global *jinzai* programme started in 2013, Sakura University was concerned with the development of students' English proficiency and identity as a world citizen. Therefore I considered Sakura University as a good representative of global *jinzai* programme providers. Moreover, I am familiar with this university as I received a master degree from the university and worked there for more than 6 years as a part time lecturer. I sent an email to Professor Kanda, an ex-leading professor of the graduate school where I attended, and asked if I could observe an English class which is related to global *jinzai* programme. I have known him very well, because I received his lectures as a graduate student and worked at the same department of this university. He quickly gave me a positive answer and introduced me to Alex who agreed to let me observe his class.

Alex taught six classes for global *jinzai* programme and Cross-Cultural Campus programme, two kinds of classes with three levels: one focuses on society and

culture (SC) and the other on politics, economics and business (PEB). Levels are decided depending on the results of the standardised English proficiency tests such as TOEIC, TOEFL, IELTS and EIKEN. I chose the highest level, level three, because it is similar to the English students' Spanish proficiency in my comparative case: more than 600 on TOEIC, 507 on TOEFL or 64 on TOEFL iBT, 5.0 on IELTS, or pre-first grade of EIKEN. I chose both of the two kinds of classes due to the number of the students. I needed a similar number of students to that of English students. Therefore I chose the two classes at level three. The number of the students is 16 altogether, one of whom was taking both classes.

England

I needed to find a university to offer the innovative foreign language teaching which tries to foster students' intercultural communicative competence (ICC) and intercultural citizenship as well as their language skills for comparing with Japan's implementation. Luckily, Professor Byram, one of my supervisors, introduced me to Lidia, who taught Spanish at Rose University in England for intercultural citizenship programme in cooperation with an Argentine teacher of English. In addition to the support given by Professor Byram, I had already read about these projects in the literature. Professor Byram obtained her permission to let me observe her class for me. These classes are representative of innovative foreign language teaching. I chose her two Spanish classes focusing on intercultural citizenship. The contents of the two classes are the same but the students are different. Their proficiency is equivalent with B-2 of the Common European Framework of Reference for Languages. The number of the students is

25 altogether. In terms of the number of students, level of students' proficiency and the aim of the class, the Japanese case and the English case are similar and can be a good comparison as Carnoy (as cited Bartlett & Vavrus, 2009, p. 1) affirms that "the best comparative research compare similar interventions, outcomes, processes, and issues across countries and uses similar methodology and data collection".

4.3.2 Access to the fields

Japan

I started to contact Alex after receiving the ethical approval (see Appendix 1) from Durham University on 1st September 2015. He told me that this ethical approval was good enough for Sakura University too and I did not have to do anything more. I provided Professor Kanda and Alex with my research proposal and I received the syllabus and other documents from Alex. I exchanged emails several times with Alex to ask questions each other regarding my research project and his classes.

The course in the fall term started on 20th September 2015 and ended on 12th January 2016. The SC course was taught on Wednesday at 11:10 to 12:40, and the PEB course was taught on Thursday at 11:10 to 12:40. I started my observation on Thursday 26th November 2015 because I did fieldwork in England until 19th November 2015. Therefore I missed major parts of the course. As a solution Professor Byram and Professor Holmes, the other my supervisor, asked Alex to

video his own classes for me and he agreed to do so. Consequently I directly observed five classes in both courses and watched eight videoed classes in the PEB course and seven videoed classes in the SC course (see Table 4).

Table 4: Dates of PEB course and SC course in Japan

	PEB course	SC course
1	24-Sep-15	30-Sep-15
2	1-Oct-15	7-Oct-15
3	8-Oct-15	14-Oct-15
4	15-Oct-15	21-Oct-15
5	22-Oct-15	28-Oct-15
6	29-Oct-15	11-Nov-15
7	5-Nov-15	18-Nov-15
8	12-Nov-15	25-Nov-15
9	19-Nov-15	2-Dec-15
10	26-Nov-15	9-Dec-15
11	3-Dec-15	16-Dec-15
12	10-Dec-15	23-Dec-15
13	17-Dec-15	6-Jan-16
14	7-Jan-16	

Note: 15 blue shaded parts: the recorded classes. 10 yellow shaded parts: the classes I observed.

England

Lidia suggested to me to observe not only Spanish classes focusing on intercultural citizenship but also a Spanish beginner class and intercultural communication class. I decided to do so for better understanding of her perspectives of foreign language teaching. She sent me every document related to the intercultural citizenship project and Spanish classes. She got permission to let me observe her classes from the department. I sent her my research proposal and ethical approval from Durham University. I sent Rose University this ethical approval and all documents required in applying ethical approval since I was told

to do so by the University. I received a campus card as a visiting researcher, which made me access to the Internet and use the library in the university.

The two Spanish (SP) classes were taught on Tuesday: Class SP-1 at 10:00-10:50, and Class SP-2 at 15:10-16:00. Intercultural citizenship project was a part of the module. I observed almost all classes related to the project from 29th September 2015 to 10th November 2015. Since intercultural communication class and lectures related to the project were done on Thursday, I stayed at this place from Monday to Thursday and repeated this travel from Durham eight times (see Table 5).

Table 5: Dates of fieldwork and classroom observations in England

Week	Fieldwork	Class Observation (Class SP-1 & SP-2)
1	28/Sep/15 - 01/Oct/15	29/Sep/15
2	05/Oct/15 - 08/Oct/15	06/Oct/15
3	12/Oct/15 - 15/Oct/15	13/Oct/15
4	19/Oct/15 - 22/Oct/15	20/Oct/15
5	26/Oct/15 - 29/Oct/15	27/Oct/15
6	02/Nov/15 - 05/Nov/15	03/Nov/15
7	09/Nov/15 - 12/Nov/15	10/Nov/15
8	16/Nov/15 - 19/Nov/15	17/Nov/15 *only SP-1

4.3.3 Participants

Japan

The participants are one teacher of English, 16 university students, and one staff

member of global *jinzai* programme at Sakura University.

The teacher, Alex, comes from Canada. He started teaching English in 2002 and has taught in Korea and Taiwan before. He has stayed in Japan and worked for Sakura University for more than six years. He is a part time EdD student at university in England. His interest is in motivation and demotivation for Japanese students to study abroad. He expected to have completed his study in 2016.

Other participants are 10 students taking the SC course and seven students taking the PEB course. Both courses have two male students, one of whom is taking both courses, so the total number of students is 16, 3 males and 13 females. These courses are open for every year (year one to year four) students and for every department while other compulsory English courses are delivered on students' year and department based.

Another participant is a staff member who has worked for global *jinzai* development programme. I have known him as he was a staff at the department which I worked for. He was transferred into the office for the Promotion of Global Human Resource Development. I contacted him through email and got the permission to let me conduct an interview with him.

England

The main participants are one teacher of Spanish and her 25 university students at Rose University. And another teacher of English in Argentina is also included in

the participants.

The teacher of Spanish, Lidia, comes from Argentina and is interested in promoting intercultural citizenship through foreign language teaching. She has received a PhD in this field. Another teacher, Macaria, is an Argentinean and teaches English to Argentine students in Argentina. I did not observe Macaria's class but it will be worth trying to understand her perspectives on foreign language teaching because she cooperated with Lidia for the intercultural citizenship project.

The other participants are 13 students in Class SP-1 and 12 students in Class SP-2. They are all first year students from various departments such as modern language, marketing and management, and so on. Class SP-1 has three male students and Class SP-2 has one male student. They will study abroad in a Spanish speaking country during their academic second year.

4.3.4 Ethical issues

Researchers who deal directly with individual human being need to aware of ethical issues (Hicks, 1998, p. 31). Especially researchers in qualitative studies including prolonged observations and/or interviews need to be conscious of their impact and to minimise their disruption of the setting (Creswell, 2012, p.90). For example, observation can invade the privacy for some people observed (Hicks, 1998). As such, researchers need to have their research plans reviewed by the

Institutional Review Board on their university campus "because of federal regulations that provide protection against human rights violations" (Creswell, 2012, p. 89). With this research proposal, researchers need to create an informed consent form for participants to sign before they take part in the research for protecting and respecting participants' rights including the right of self-determination to engage in the research or not (Creswell, 2012; Cohen et al., 2011). Researchers need to protect participants' privacy, confidentiality and anonymity (Cohen et al., 2011) and to gain the agreement of individuals in authority so that they can access to participants at research sites (Creswell, 2012). In this section I explain the procedures related to ethical issues: applying for ethical approval in section 4.3.4.1, obtaining agreement to study at the sites in section 4.3.4.2, collecting the consent forms in Japan and in England in section 4.3.4.3 and 4.3.4.4 respectively.

4.3.4.1 Applying for Ethical approval

I received ethical approval from the department which I belong to on 1st September 2015 (see Appendix 1). I attached several documents with this application forms: (1) 'research proposals' containing the objectives of the study, the target cohorts, methods and procedures of data collection, data management, and reporting strategies, (2) 'participant information sheet' for participants to identify the researcher, the researcher's institution and supervisors, the purpose of the study, what the participants will do, to assure the participants the freedom to participate in the study or not and to withdraw any time, to promise that the data

obtained from the participants will be kept confidential and that the record will be kept secure and private, to guarantee the participants' anonymity, and to provide with information for contacting when they have any questions (see Appendix 2), (3) 'declaration of informed consent' (see Appendix 3), (4) outlines of interviews and questionnaires, (4) samples of questionnaires for teachers, students in England, and students in Japan, and (5) interview protocol. In the sections that follow I describe how I developed these various research instruments and tools.

Regarding confidentiality, nobody could access the results of the questionnaires without the passwords. I saved the other data in a locker closed with the key at the School of Education, Durham University. As for anonymity I did not identify the names of both universities and their locations in any reports and used pseudonyms for the participants and the universities (Cohen et al., 2011).

One of the biggest dilemmas regarding ethical issues is that the more detailed I write, the easier it is for the readers to identify the site studied. In qualitative research, to write about the contexts in a very detailed way is required. On the other hand, keeping the participants secure is the top priority. Sometimes it is difficult to cope with these two things: thick description or anonymity. The researcher should be required to address this kind of issues carefully.

4.3.4.2 Getting agreements to study at the sites

In England Lidia gained the agreement from the head of her department for me so

that I could attend Lidia's classes in England during the dates between 29th September 2016 and 19th November 2016. Regarding Alex's classes in Japan, I gained the agreement from the gatekeeper, Professor Kanda, so that I could attend Alex's classes during the fall term, in September 2015 to March 2016.

4.3.4.3 Meeting the students in England and collecting their consent forms

On the first visit to Spanish classes in England on 29th September 2015, after Lidia's guidance about her class, I was provided an opportunity to introduce myself to the students and explain about the purpose of my study and the reason why I chose this class to observe. I thanked them for letting me observe the class and asked them to answer an online questionnaire. Lidia helped me and explained about the students' free decision to participate or not, confidentiality and anonymity. She also told them how beneficial their participation is for my study and how they can contribute to the study of intercultural citizenship. She said that the students will be able to read my completed PhD thesis later if they like. Both Lidia and I used English for this. I expected to ask them to sign the informed consent form then but I could not due to the limited time. I was asked to come for informed consent on Monday 5th October, when Lidia taught another Spanish classes focusing on grammar to the same students. On 5th October I could ask them to sign the form and collect them in Class SP-2, but I delivered the form and asked them to sign and bring it to the next day's class in Class SP-1. However, I was not able to obtain the consent forms from the all students until the interview day.

4.3.4.4 Meeting the students in Japan and collecting their consent forms

On the first visit to English courses, the PEB course on 26 November 2015 and the SC course on 2 December 2015, at the beginning of the class, I was asked to introduce myself and to explain about my study in Japanese so that the students perfectly could understand the purpose of my study. I also thanked the students for answering the questionnaire in September and for the opportunity to let me observe their class. Alex confirmed in English the confidentiality of the data obtained from them, their anonymity and the possibility for them to read my completed thesis. At the last class in January 2016 I asked the students in the both classes to sign the informed consent form. It might seem that signing the informed consent form was too late, but this would not be a problem since the students had read, understood and accepted the almost same informed consent when they answered the online questionnaire in September. Moreover, Alex explained to his students about my study at his first class and they admitted that I observed their class in September 2015.

4.4 Research methods

The purpose of this section is to give a full detail of research methods I used. I will explain data collection techniques in section 4.4.1 and data analyses approaches in section 4.4.2.

4.4.1 Data collection

4.4.1.1 Introduction

I chose an ethnographic case study as the data collection approach in coherence with my research paradigm, ontological subjective and constructivist view and epistemological interpretive view, and the nature of my research questions. According to Marchall and Rossman (1999), case study is one of the most complex strategies, or approaches, as it requires multiple methods: interviews, observations, document analysis, and surveys. Creswell (2012) categorises four kinds of qualitative data collection approaches: (1) observations, (2) interviews and questionnaires, (3) documents, and (4) audio-visual materials. I used all of these four approaches with partly a quantitative data collection method, close-ended questionnaires, all driven by the research questions even though my research paradigm is qualitative. I describe these approaches next.

4.4.1.2 Observations

I observed two English classes in Japan and two Spanish classes in England to see the process of foreign language teaching and learning in the actual and natural settings. I kept some basic questions in my mind during observations: (1) how does the teacher integrate the promotion of ICC, intercultural citizenship, identity, and/or criticality into foreign language teaching?, (2) what activities are instructed?, (3) how do the students react?, and (4) what is the interaction between

the teacher and students and among the students? Altogether I observed 15 classes over eight weeks at Rose University and 10 classes over six weeks at Sakura University (see Table 4 and Table 5 in section 4.3.2).

I sat at a little distance from the students' seats at the back of the classroom and observed a class while taking notes, which is called field notes. I was a "complete observer" (Hesse-Biber & Leavy, as cited in Mertens, 2015, p. 379) without participating in any activities with the students. Therefore, I seemed to be an outsider or a guest for the students. I respected the settings and tried not to disturb the teaching. I was careful about what I wore. I chose a one-piece, not a suit, as I thought that it is not casual and not too formal but creates soft impressions. I was the first to come to the classroom of Class SP-1 and the last to leave. As I observed a Spanish beginner class at 13:10 to 15:00 on Tuesday, Lidia and I arrived and left the classroom of Class SP-2 together as I did not want to disrupt her classroom procedures.

I did not create check-lists to be focused on in observing before visiting the settings. Although I had some basic questions in my mind as discussed above, I was flexible and used a "holistic description" approach (Marshall & Rossman, 1999, p. 107). I tried to describe what I observed in the classroom as much as possible in the field notes. I used an A5 size notebook as field notes. I wrote "demographic information" (Creswell, 2009, p. 182) such as the time, date, and place of the settings being observed and "descriptive notes" (p. 181) like the detailed physical settings with drawing, the number of the students attended,

human and social environment, what the teacher and the students said as exactly as possible, the teacher's and the students' behaviours, interaction between the teacher and the students and among the students, and the activities. I brought a watch with functions of stop-watch and timer and recorded the time with any events. I wrote this demographic information and descriptive notes and recorded the contents of the slides the teacher prepared and the contents the teacher wrote on the white board. I also wrote "reflective notes" (ibid, p. 182) which included my interpretation, personal impressions and thoughts, and ideas. I wrote mostly in English and small parts in Japanese especially related to my reflections and feelings. I tried to input all the description in the field notes into a computer as soon as possible: demographic information and descriptive note in black ink, the contents of the slides in purple ink, the contents written on the white board in blue ink, my reflective note in red ink (see Appendix 4 and Appendix 5). In England I input during the free time between the classes and at night within the day I observed. However, in Japan I had less time due to family commitments there.

Advantages and disadvantages

Observations have advantages and disadvantages. Advantages include that the researcher has a first-hand experience with participants in the setting being studied (Creswell, 2009); the researcher gathers "live data" (Cohen et al., 2011, p. 456); the researcher views operations as they are actually occurring (Mertens, 2015); the researcher takes opportunities to record information as it occurs (Creswell, 2009: Creswell, 2012); observations are helpful for recording non-verbal behaviours (Cohen et al., 2011). Disadvantages are that the settings are

limited to the places which the researcher can access (Creswell, 2012); what the researcher views and records can be selective and affected by his or her bias (Cohen et al., 2011); the researcher may lack good attention and observation skills, have difficulty in establishing rapport with the participants, and be seen as intrusive (Creswell, 2009); the researcher can influence behaviours of the participants (Mertens, 2015); some observed private information cannot be reported (Creswell, 2009); obtained data can be difficult to be interpreted and categorised (Mertens, 2015); observation can be expensive and time consuming.

In my case, observations in England took time and were expensive, because I travelled from Durham to Rose University by train and bus which took five hours, and stayed at a B&B for three nights. This trip was repeated eight times, and my life there was not easy. However, the landlady of the B&B helped me by charging me the lowest fee but often grading up, heating a ready-made meal which I bought for dinner at a supermarket with a microwave oven, and letting me know useful information in the city, for example, the place of the library which was open for anybody. Thanks to her kindness, I concentrated on my observations without much stress. In Japan I had no such a problem because I stayed at my home and it took 40 minutes to go to Sakura University. For me advantages of observations surpassed some disadvantages regarding time and cost, because observing directly two kinds of foreign language teachings was an extremely valuable experience for me, which brought me a lot of suggestions.

4.4.1.3 Interviews

I conducted interviews with the students to understand their perspectives on their foreign language learning through the observed classes. I needed to organise the interviews systematically in some ways since I did them with various students at the two different settings in Japan and England. I created an interview protocol as a guideline for me to follow.

Interviews with the students in England

I planned to conduct interviews during the eighth week, the last week of my fieldwork in England. I created a request letter (see Appendix 6) for the students which asked them to participate in the interview and to choose the time when they were available if they agreed with participation. I put this letter on each student's desk before the class started in the seventh week. I assumed that the students would contact me via email in a couple of days if they decided to take part in the interview. However, Lidia was so supportive that she asked the students to write their name, email address and convenient time on the request letter and to hand it to me right now if they would agree to participate in the interview. She explained that it was the students' free decision and that their opinions would be very helpful for my study. Thanks to Lidia's help, 18 students agreed, which was much larger number than I expected. I wanted to gain their views and opinions from as many students as possible. At the same time I did not want to do anything if the students might think that some students were selected depending on something related to their academic achievement. Therefore, I allocated all the students to

one of the hours they would be able to attend without mixing the students from different classes for their familiarity. As a result, eight groups were formed according to their availability: two four-student groups, two three-student groups, and four individuals. I informed the students of interview's time, data, and place and thanked them for their cooperation via email. Lidia sent her students an email to thank them that many students cooperated with my study and my supervisor thanked them for their cooperation and contribution to the improvement of intercultural citizenship education.

I needed to conduct both one-to-one interviews and group interviews. I decided to use different approaches for different kinds of interviews (see Appendix 7). I used open-ended questions for individual interviews to elicit their views and opinions. I asked them about their expectation for Lidia's class and actual learning from Lidia's class, their improvement in their Spanish skills, intercultural communication skills, critical thinking and self-awareness, interaction with Argentine students, impact on their identity and on their perspectives on foreign language learning. Regarding group interviews, I used a discussion approach to gain their opinions beyond my limited pre-set questions. I put a sheet of paper a discussion topic written on it on the table and asked them to discuss freely. I discussed with my supervisors and decided the discussion topic: "What I expected to learn on the classes taught by Lidia and what I did learn on the classes taught by Lidia" This was one of ways to hear from as many as students as possible, as I had only four days to conduct the interview. As a result, it was a good way for me since I did not have to talk so much in English.

I found an open space inside the building which has a museum, classrooms, computer rooms for self-studying, and a restaurant and cafe. There are nine round tables and 36 chairs, and there is enough space between the tables. The room was relatively quiet and faced a large garden full of greens, which was the best place for interviews that I could find at Rose University (see Figure 3).

Figure 3 : Interview place in England

I prepared two kinds of audio recording devices for transcription, a recorder and iPad, lest I should fail to record the interviews with one of them. I came to the interview place about one hour in advance, arranged the table and chairs for interviews and tested to confirm the recording devices work properly. According

to Creswell (2012), the researcher should take notes during the interview. However, I did not do so since the students might mind my writing and this action could work as a kind of evaluation. For example, if I write something while listening, then the students may feel that their response is good enough for me to pay attention and to record. Instead of taking notes, I focused on their responses. I recorded demographic information, descriptive notes and reflective notes into my field notes soon after each interview finished.

Table 6: Timetable of interviews with the students in England

	Date	Time	Class	Interviewees			
1	17/Nov/15	14:10-14:50	SP-1	Bob	Emma	Elena	Zora
2	17/Nov/15	15:20-15:45	SP-1	Felice			
3	18/Nov/15	10:57-11:17	SP-2	Luisa			
4	18/Nov/15	12:05-12:25	SP-1	Nancy	Nina		
5	18/Nov/15	12:30-12:55	SP-1	Celine			
6	18/Nov/15	15:40-16:15	SP-2	Alice	Kathy	Pansy	
7	19/Nov/15	11:10-11:55	SP-2	Eve	Helen	Iris	Linda

I conducted interviews in English on Tuesday 17th November 2015 to Thursday 19th November 2015. It took thirty to forty minutes to conduct an interview and its process was as it follows: (1) greet, confirm the names of the students, and thank them for their participation, (2) explain briefly how the interview will go, (3) ask the students for their permission of recording the interview, (4) ask them to sign the informed consent form (see Appendix 8), (5) ask them if they have a question about the interview, (6) interview, and (7) thank the students for their cooperation handing them a box of chocolates with a thank-you card. Two individual interviews on Wednesday and Thursday were cancelled since the

students did not appear. I did not know why they did not come, but one of them did not attend Lidia's class in the morning of his interview day and I thought that he might not come to the interview. As a result, I interviewed with 16 students altogether, eight students from each class (see Table 6). Lidia and my supervisors also sent their thanks. I sent all the interviewees an email to thank them for their participation on 20th November 2015.

Interviews with the students in Japan

I asked the students to participate in the interview at the last class. Alex got a permission from his students to give me their email address. I created an on-line survey to invite the students to participate and emailed the link to all the students except the two students who had attended an interview already. I received positive answers from nine students. I arranged the interview schedule, and informed the students of the interview time, date, and place through email. However, one student had to cancel the interview. As a result, I conducted one two-student interview and six individual interviews, three students from the PEB course, four students from the SC course, and one student taking both classes. It was a hard period for the students to manage to attend the interview because end-term examination weeks began after the last class and some students were going abroad for some language programmes after the examinations. Another reason is that most of the four year students did not need to come to university any longer after the last class.

I found an open space surrounded with food shops and students' cafeteria. It was a

little bit noisier than the interview place in England, but this was the best place I could find at Sakura University. There were three big tables and 41 chairs. Luckily many other students did not come to the place when I conducted interviews (see Figure 4).

Figure 4 : Interview place in Japan

Interviews were done on 6th January 2016 to 22nd January 2016 (see Table 7). The process of interviews was the same as that in England. The interview questions were the same as open-end questions used in England for individual interviews. However, I used Japanese so that the students could express their views and perspectives without difficulty. Before starting each interview, I asked

some general questions as icebreakers to make the students feel relaxed and create safe atmosphere. Interviews themselves lasted for thirty to forty minutes, but after the interview five students asked me something related to study abroad or university life and it took another thirty minutes. For example, one student told that she lost confidence in her English ability since there were many students with high English proficiency in this university and asked me how I had spent my university life. Another student with study abroad experiences in the USA and Australia planned to study abroad in England and asked me about my student life in Durham. I used two kinds of recording devices in Japan too, an audio recorder and iPad or a computer. At the end of the interview, I thanked them for their cooperation and handed a box of sweets to them. I sent them a thank-you email too.

Table 7: Timetable of interviews with the students in Japan

	Date	Time	Course	Interviewees	
1	06/Jan/16	12:50-13:15	SC	Arisa	
2	06/Jan/16	13:15-14:20	SC/PEB	Takuya	
3	07/Jan/16	10:30-11:10	SC	Hidemi	Mana
4	19/Jan/16	13:30-14:10	SC	Hana	
5	21/Jan/16	11:00-11:50	PEB	Masami	
6	22/Jan/16	11:30-12:10	PEB	Michi	
7	22/Jan/16	13:30-14:25	PEB	Kyoko	

Interview with the teacher in Japan

I asked Alex to let me interview with him after the last class on 7th January 2016. We exchanged emails to decide the date for interview at the end of January. I conducted an interview with Alex for about one hour from 13:20 to14:30 on 3rd

February 2016 at his apartment. We could not access any building in the university at the beginning of February due to entrance examinations. I met him in front of a famous building at 13:00 and Alex took me to his apartment. I interviewed in English with him at the table in the dining room. I received his permission to record the interview with a recorder and a computer and asked him to sign the informed consent form. Before the interview, we talked about our study for some minutes since he was doing his research as an EdD student. I used a semi-structured interview to ask him about his perspectives on English teaching, views on his students' reactions and outcomes in the PEB course and the SC course, and the possibility of transferring his teaching methods to other teachers or other courses (see Table 8). I did not take notes during the interview. I recorded demographic information, descriptive notes and reflective notes into my field notes when I came home. I sent him an email to thank him for his support and cooperation.

Table 8: Questions for the interview with the teacher in Japan

1	What for you are the main reasons for teaching English in higher education?
2	What do you want your students to learn through your teaching?
3	In order to achieve your aims you mentioned, what do you try to focus on during your teaching? Can you give me some examples?
4	You are doing innovative teaching in the class I have observed. Can you talk about what you find satisfying and problematic about innovation?
5	Can you talk about what you are doing is transferable to other teachers and other courses?
6	What about transfer to other education systems in other countries?

Interview with university staff in Japan

I received permission to interview from Mr Hijikata, staff member who was in charge of the global *jinzai* project, in September 2015. I got his email address from Professor Kanda. Mr Hijikata sent me the official documents on the project via email, which helped me prepare for the interview. I had some questions in my mind but I was flexible. I wanted to understand about the global *jinzai* project and its impact on English teaching and Mr. Hijikata's perspectives on this project and its effects, outcomes, or problems so far (see Table 9). I contacted him to ask about his availability on 18th January 2016 and 22nd January 2016 was scheduled for the interview. I met him at a convenience store in the university at 15:00 and he took me to his office. We talked in a space for the meeting which was located in the corner of the office and divided from other space with transparent wall and door. I received his permission to record the interview with a recorder and computer and asked him to sign the consent form. We talked not only about the global *jinzai* project but also our own present states and intercultural experiences. It was 16:55 when I thanked him and left the office. The interview lasted for almost half and an hour. I did not take notes during the interview and I recorded demographic information, descriptive notes and reflective notes into my field notes when I came home. I sent email to thank them for his cooperation.

Table 9: Questions for the interview with a staff member

1	Could you give me an outline of the global *jinzai* development project?
2	How is English teaching related to the global *jinzai* development project? Why is TOEIC focused?
3	How do study abroad programmes contribute to the development of global *jinzai*?
4	What is the relationship between the Cross-Cultural College Certificate Programme and

	the Global Leader/Expert/Citizen Certificate Programmes?
5	How do international students learn at this university? How often do they have opportunities to learn with local students?
6	What international exchange events are held?
7	How is the Partnership in which local students help international students as a partner speaking Japanese established?
8	What is the university's doctrine with reference to the development of global *jinzai*?

Advantages and disadvantages

Interviews have both advantages and disadvantages. Interviews are useful for collecting the data which the researcher cannot see through observations and effective for collecting information which the researcher wants to know since he or she can ask directly the participants (Creswell, 2012). Interviews can gather not only a large amount of data quickly but also in-depth information and participants' perspectives since the researcher has opportunity to probe for more detailed and elaborate responses (Marshall & Rossman, 1999). Interviews provide the researcher an opportunity to develop the relationship with the participants (Mertens, 2015) although this can be a disadvantage for the researcher who is not skillful at personal interaction (Creswell, 2012).

Disadvantages of interviews are categorised into practicality and validity. The first disadvantages related to practicality are that interview itself can take time (Mertens, 2015), it is hard to analyse the data and take much time (Marshall & Rossman, 1999; Mertens, 2015), and that the interview can be costly (Mertens, 2015). The other disadvantages are related to the quality of data. Firstly, the data can be subjective (Marshall & Rossman, 1999) since they are the participants'

"filtered" (Creswell, 2012, p, 218) perspectives. Secondly, the researcher's existence can bias the participants' responses (Mertens, 2015) which can be "deceptive" (Creswell, 2012, p. 218) as it is possible that they say what they want the researcher to know. Thirdly, not all the participants can response articulately, perceptively and clearly (Creswell, 2009; Creswell, 2012). However, qualitative-oriented research can be attained through the researcher's analysing the subjective data gained through interaction between the researcher and the participants and through understanding their larger underling meanings based on theories. Therefore the findings obtained though qualitative research is not subjective and worth researching even it takes time and cost.

In my case interviews played an important and valuable part for it was a great opportunity for me to establish a good relationship with the students. Especially in England I did not identify them well as I did not enough time to talk to them and I had difficulty in remembering their names. However, during the interview the students' attitudes were very friendly and supportive. I got to know them very well through direct interaction. They seemed to try their best to let me understand what they said because my first language is not English. For the students in England interaction with me would be an intercultural experience. For some Japanese students it was a good opportunity to ask me something regarding study abroad and university life. Both in Japan and England many students talked about their experience of foreign language learning at high school, which I could not gain through classroom observation. In these small ways I provided a 'return' to participants for the data they gave me.

4.4.1.4 Questionnaires

Questionnaires for the students

I planned to conduct the questionnaire twice with the students to compare their perspectives on foreign language learning and their identity. Before starting fieldwork I sent sample questionnaires to Lidia and Alex and asked for their permission to let me do this. Both of them agreed with this idea but I needed to reconsider when I should do it. I was going to do this during the first class as I thought that it was the best way to collect as many answers as possible. However, class time was limited and I should not disturb their teaching. Alex suggested to me that I should create on-line questionnaires which the students could answer outside the classroom. I registered online survey at the IT service centre in Durham University and got the link to the Bristol Online Survey (BOS) within a day on 2nd September 2015.

I discussed the question items with my supervisors and created the questionnaire in English. I tried to translate this into Japanese, but I had a problem. Translated Japanese was unnatural, especially the introduction part on the top page. The structure of the paragraphs was also unfamiliar to Japanese. I asked a Japanese EdD student of Durham University to read the translated Japanese in the questionnaire. Her opinion was similar to mine, and I decided to create a Japanese version, without translating. It contained all the same contents as in English version, but the structure was completely different, and added something which was not included in English version, for example, my self-introduction (see

Appendix 9 and Appendix 10).

I piloted the questionnaire on my five Japanese friends who lived in Japan and asked them for their feedback on 11th September 2015. Two of them were professors with PhD in the field related to intercultural communication. One was an English lecturer in higher education with master degree, and one was an ex-English teacher at junior high school with a master's degree in language education and worked for the board of education. One was mathematics teacher at high school with master degree in education and trying to get EdD. All of them gave me many helpful feedback quickly, which was not only how I should ask or what words I should use but also how much space I should put under the open-ended questions. A question about identity was the most controversial. My original question was "How do you define yourself?" but four friends suggested that I should change so that the students could answer more easily, for example, add some examples. Another question to be reconsidered was "To what extent is nationality important for your identity?" Two friends said that as most Japanese are not conscious of their nationality, they may not know how to answer. And one of them suggested I should put the options to indicate how much important and then ask the reason why they chose one. I revised the questionnaire and asked them to check it again on 16th September 2015. I revised again depending on their comments, and I launched the questionnaire on 21st September 2015 (see Appendix 11). I sent them the link to the completed questionnaire with thank you message via email.

Regarding the questionnaire in English, I revised it in the same way as the Japanese version and conducted a preliminary questionnaire with ten friends from Durham University. I received answers from eight students: seven of them were PhD or EdD students and one was a MA student; three of them were native English speakers, two used English as an official language in their country, and the two were bilingual with English. They said the questions were clear and I did not revise it although one friend said the examples of identity can impact on the students' responses. Another friend suggested to me I should use singular or plural noun, and another checked my spelling mistakes (see Appendix 12).

The purpose of this pre-course (in Japan) or pre-project (in England) questionnaire was to gather their demographic information and to ask about their purposes of foreign language learning, their expectations for Alex's or Lidia's classes, their identity, and importance of nationality. In Japan Alex sent his students the link to the questionnaire via email after the first class, and all 16 students answered within a week. In England Lidia sent her students the link via email after my first observation, and 15 students out of 25, 8 in Class SP-1 and 7 in Class SP-2, answered. I did not ask the students to sign the informed consent form, but I wrote the same information on the introduction page and asked them to proceed to the next page if you agreed to participate in the questionnaire. In other words, if they did not agree, they could stop at the first page and did not need to do anything more.

I created the post-project (in England) and post-course (in Japan) questionnaire

after discussing the question items with my supervisors. The purposes were to compare the students' perspectives on foreign language learning with self-evaluation of their improvement in language, knowledge, skills and attitudes through Alex's or Lidia's classes, and the impact on their identity. As for the self-evaluation, I created three options to indicate to what extent they thought they had improved: (1) more than expected, (2) as expected, and (3) less than expected. And I asked why they chose the options as open-ended questions (see Appendix 13 and Appendix 14). In England I put the link to the questionnaire on the request letter for interviews and handed it to the student in the seventh week, and I received 11 answers. In Japan I sent the link to the students via email and received 14 answers (see Table 10). I sent a kind reminder via email, as far as I knew them in England and all the students in Japan, because their responses were slower than the previous one.

Table 10: Timetable of questionnaires and the number of the responses

England			Japan		
Questionnaire	Launched Date	Answers	Questionnaire	Launched Date	Answers
Pre-project	30/Sep/15	15	Pre-course	21/Sep/15	16
Post-project	10/Nov/15	11	Post-course	06/Jan/16	14

Questionnaire for teachers

I created the questionnaire for language teachers with the BOS. This was aimed to gather the teachers' perspectives on their foreign language teaching, reflections on their teaching of the classes I observed, and opinions on the transferability of their teaching methods to other classes or other educational systems in other countries.

I decided to ask not only Alex and Lidia but also Macaria who co-organised intercultural citizenship project with Lidia to answer the question. I sent them the link to the questionnaire in April 2016. I did not ask them to sign the informed consent forms. Instead, I put the same information related to ethical issues on the introduction page and asked them to proceed to the next page if you agreed to participate in the questionnaire (see Appendix 15 and Appendix 16). I received the answers from all of three teachers.

Advantages and disadvantages of questionnaires with open questions

According to Creswell (2012) the researcher can ask a close-ended question followed by an open-ended question in a qualitative questionnaire. This means that the researcher can obtained further detailed responses beyond his or her pre-determined responses. As its drawback Creswell pointed that the responses are many and can be detached from the settings. For my study, the new technology helped me a lot, for I could ask the person I could not meet to participate in the questionnaire. I could gather the data from the Japanese students even if I were in England and from Macaria in Argentina where I have never been.

4.4.1.5 Documents

I collected the public policy documents for teaching English in Japan through mainly the Website of the MEXT. The purpose of this was to understand the background or the context of English education in Japan: to trace the historical changes in the purposes of English teaching with respect to the change of social

trends such as internationalisation and globalisation, and to explore the purposes of English teaching with respect to the new policy called 'global *jinzai*' development. I used public documents obtained in the library too. I also collected other kinds of documents concerning teaching materials from Alex and Lidia during field work: syllabuses, course guides, evaluation policies, intercultural citizenship project guide (in England) and instructions for journals with each week's topic and reading and watching assignment (in Japan). Some of these were public documents which can be accessed through the Internet, and the others were private ones.

To answer the SRQ-a (In the existing policy documents what are the purposes for English teaching in the 21st century?), I chose five policy documents among many since they reconsider the purposes of English teaching for children living in the 21st century and lead to the global *jinzai* development project. All of the documents excepting the first one have a Japanese version and an English version. These documents and their URL are:

1. (J) *21seiki wo tenboushita wagakuni no kyouiku no arikata nitsuite*. [Regarding our nation's education for the 21st century] (MEXT, 1996). http://www.mext.go.jp/b_menu/shingi/old_chukyo/old.chukyo_index/toushin/attach/1309634.htm
2. (J) *Nihon no furontia wa nihon ni aru: Jiritsu to kyouchi de kizuku shinseiki.* (The Prime Minister's Commission on Japan's Goals in the 21st Century (PMC), 2000). http://www.kantei.go.jp/jp/21century/houkokusho/index1.html
   (E) The frontier within: Individual empowerment and better governance in the new millennium. (PMC, 2000) https://www.kantei.go.jp/jp/21century/report/ pdfs/ 3chap1. pdf

3. (J) *'Eigo ga tsukaeru nihonjin' no ikusei no tameno senryakukousou no sakutei nitsuite*. (MEXT, 2002). http://www.mext.go.jp/b_menu/shingi/chousa/shotou /020/sesaku/020702.htm#plan
   (E) A strategic plan to cultivate “Japanese with English ability” (MEXT, 2002). http://unpan1.un.org/intradoc/groups/public/documents/APCITY/UNPAN008142.htm
4. (J) *'Eigo ga tsukaeru nihonjin' no ikusei no tameno koudoukeikaku*. (MEXT, 2003). http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo3/004/siryo/04031601/005.pdf
   (E) Regarding the establishment of an action plan to cultivate "Japanese with English ability". (MEXT, 2003). http://www.gifu-net.ed.jp/kyoka/eigo/CommunicativeEnglish/Regarding%20the%20 Establishment%20of%20an%20Action%20Plan%20to%20Cultivate%20%A1%C8Japanese%20with%20English%20Abilities%A1%C9.htm
5. (J) Ryugakusei 300,000 nin keikaku. (MEXT, 2008). http://www.mext.go.jp/b_menu/houdou/20/07/08080109.htm
   (E) A plan for 300,000 exchange students. (MEXT, 2008). http://www.nafsa.org/uploadedFiles/NAFSA_Home/Resource_Library_Assets/Japan_SIG/plan_for_exchange.pdf?n=8523

To answer the SRQ-b (In the new policy what are the purposes for English teaching with respect to ‘global *jinzai*’?), I collected policy documents on the global *jinzai* development project. Most of the documents except the fourth, fifth and sixth ones have a Japanese version and an English version. These documents and their URL are:

1. (J) *Gurobaru jinzai ikusei suishin kaigi chuukan matome*. (Council on Promotion of Human Resource for Globalization Development (PHR), 2011). http://www.meti.go.jp/policy/economy/jinzai/san_gaku_kyodo/sanko1-1.pdf
   (E) An Interim Report of the Council on Promotion of Human Resource for Globalization Development. (Council on PHR, 2011).

https://www.kantei.go. jp/jp/singi/global/1206011interim_report.pdf

2. (J) *Kokusaikyoutsuugo toshiteno eigoryoku koujyou no tameno 5tsuno teigen to gutaiteki shisaku*. (MEXT, 2011). http://www.mext.go.jp/component/b_menu/shingi/toushin/_icsFiles/afieldfile /2011/07/13/1308401_1.pdf
   (E) The Five Proposals and Specific Measures for Developing Proficiency in English for International Communication. (2011). http://www.mext.go.jp/component/english/_icsFiles/afieldfile/2012/07/09/1319707_1.pdf
3. (J) *Gurobaruka ni taiou shita eigokyouikukaikaku jisshikeikaku*. (MEXT, 2013). http://www.mext.go.jp/a_menu/kokusai/gaikokugo/_icsFiles/afiledfile/2014/01/31/1343704_01.pdf
   (E) English Education Reform Plan Corresponding to Globalisation. (MEXT, 2013). http://www.mext.go.jp/english/topics/_icsFiles/afieldfile/2014/01/23/1343591_1.pdf
4. (J) *Gurobaruka ni taiou shita eigokyoikukaikaku no 5tsuno teigen* [The Five Proposals for English Education Reform Corresponding to Globalisation]. (MEXT, 2014). http://www.mext.go.jp/b_menu/shingi/chousa/shotou/102/ houkoku/atta ch/1352463.htm
5. (J) *Gurobaru jinzai no ikusei ni muketa teigen* [The Proposal for Improvement of Global Human Resource]. (MEXT, 2011). http://www.mext.go.jp/ component/b_menu/shingi/giji/_icsFiles/afieldfile/2012/03/27/1319056_5.pdf
6. (J) *Gurobaru jinzai ikusei senryaku: Shingi matome* [Strategies for Global Human Resource Development: Final report]. (Council of PHR, 2012). http://www.kantei.go.jp/jp/singi/global/1206011matome.pdf
7. (J) *Gurobaru jinzai ikusei suishin jigyou*. (MEXT, 2012). http://www.mext.go.jp. b_menu/houdou/24/09/attach/1326084.htm
   (E) The Project for Promotion of Global Human Recourse Development. (MEXT, 2012). http://www.mext.go.jp/en/policy/education/highered/title02/ detail02/sdetail02/1373895.htm
8. (J) *Kousou gaiyou*. (Japan Society for the Promotion of Science (JSPS), 2012). http://www.jsps.go.jp/j-ginzai/data/shinsa/h24/ginzai_gaiyou_all.pdf

(E) Outline. (JSPS, 2012). http://www.jsps.go.jp/j-ginzai/data/shinsa/h24/ginzai_gaiyou_all_e.pdf

9. (J) *Supa gurobaru daigaku sousei shienjigyou*. (MEXT, 2014). http://www.mext. go.jp/a_menu/koutou/kaikaku/sekaitenkai/1360288.htm
   (E) The Top Global University Project. (MEXT, 2014). http://www.mext.go.jp/en/policy/education/highered/title02/detail02/sdetail02/1395420.htm

To answer the SRQ-c (In a Japanese university how is the new policy being implemented especially with respect to 'global *jinzai*'?), I collected documents on the global *jinzai* development project through the Internet, documents on study abroad programmes from the Center for International Education and Cooperation (CIEC) at Sakura University and teaching materials from Alex. These documents are:

Through the Internet

1. The plans for the Project of Global Human Resource Development
2. Curriculum for the Global Leader/Expert/Citizen Certificate Programme

(I cannot put the URL here for confidentiality.)

From the CIEC

3. Application guidelines for international education programmes
4. Application guidelines for oversea internships and international volunteers
5. Brochure of Cross-Cultural College

From the teacher

6. Syllabuses of the SC course and the PEB course
7. Guides for journals (Alex sends his students 'the Journal' via email to guide them what and how to write their journal for a discussion topic in the next class with the URLs for students to watch or read on the topic.)
8. Reading and watching/listening materials obtained through the Journal
9. Guideline for a presentation at the end of the course

To answer the SRQ-d (In an English university how is 'intercultural citizenship' being implemented in foreign language teaching?), I received teaching materials from Lidia. These documents are:

1. Module Outline Template
2. Intercultural Citizenship Project (guide)
3. Projects-Self Assessment Form
4. Projects-Peer Assessment Form
5. Event Evaluation: "Little Red Riding Hood Goes Intercultural" (report)

Advantages and disadvantages

Advantages of collecting documents are: the researcher can get comprehensive and historical information without interrupting the classes (Mertens, 2015); the researcher does not need to transcript the data because documents are in a form of letters or texts (Creswell, 2009: Creswell, 2012); the researcher need not travel if he or she can access the documents via the Internet (Mertens, 2015). Drawbacks are: documents can be difficult to locate and obtain (Creswell, 2012); the researcher can access only the restricted data which already exist (Mertens, 2015); materials may not accurate, complete or authentic (Creswell, 2009: Creswell, 2012; Mertens, 2015). In my case the important advantages were first that Japan's official policy documents can be accessed by the Internet, which helped me in terms of time and cost especially as a researcher who was working in different countries, and second that teaching materials helped me to understand what students did outside the classroom to prepare for the next class (e.g. Alex's guides for journals), to complete cooperative work with Argentine students and to take action in the community (e.g. Lidia's intercultural citizenship project guide and

event evaluation report), which otherwise I could not know. And Lidia's module's outline made it possible for me to understand what students learnt during the class since they used Spanish I could not understand.

4.4.1.6 Audio-visual materials

As I mentioned before, my supervisors asked Alex to record his classes with a video which I had to miss because of observing Spanish classes in England. Alex accepted our request and obtained the permission from his students at his first class, which means that he did not record the first introductory class. He set a video camera at the right side in the back which faced the screen showing slides made by Alex. Therefore, Alex and the slides were focused, and students' faces were not seen except when they presented something in front of other students. He decided this position lest his students should feel uncomfortable. Alex saved 15 classes into a portable hard disc drive which I had sent him before the class started (see Table 4 in section 4.3.2). As far as I watched the video, no students looked at the video camera and they did not seem to be conscious about being recorded. It seems that video recording retained its disturbance at as low a level as possible and kept a natural classroom environment. Video recording can cause ethical issues since the participants may feel uncomfortable being videotaped, however, Alex addressed this issue ethically according to my ethics protocols. At the last class I asked the students to sign the informed consent form which explained observation, questionnaires and video recording.

Video tapes helped me observe what I wanted to watch but could not, and which in effect could make my description richer and more detailed. According to Creswell (2009; 2012), the limitations of audio-visual materials are the difficulty to access and the possibility to cause the ethical issues. However, as I mentioned, I accessed and used this kind of data thanks to Alex's help and support.

4.4.2 Data analysis

4.4.2.1 Introduction

I used data collection methods discussed in the previous section and obtained the following data:

1. texts recorded in field notes in directly observing the classes and in watching videoed classes and put into my personal computer later,
2. teaching materials received from the teachers,
3. transcribed texts from interviews,
4. texts of responses to the open-ended questions in the questionnaires,
5. responses to the closed questions (dichotomous and multiple choice questions) in the questionnaires,
6. texts written in the policy documents.

Data 5 is not qualitative and the online questionnaire system, Bristle Online Survey, automatically counted the number of the respondents to dichotomous questions (e.g. male or female) and multiple choice questions (e.g. more than

expected, as expected, or less than expected). I will use the data descriptively just showing the results using a graph in Chapter 6 and Chapter 7. In this section I will explain how I analysed the other qualitative data: documentary analysis for data 6 in section 4.4.2.2, class analysis for data 1 and 2 in section 4.4.2.3, and thematic analysis for data 3 and 4 in section 4.4.2.4.

4.4.2.2 Documentary analysis

According to Cohen et al. (2011), documents can be defined as "a record of an event or process" (p. 249) and divided into two groups: (1) personal or private documents, and (2) public and official records. In this section I discuss a way of analysing documents in the second group, i.e. policy documents. Although there are positivist, interpretive and critical approaches in documentary analysis (Cohen et al., 2011), I used an interpretive approach since I wanted to analyse not only the contents of documents but also social dimensions which had an effect on the policies. I examined 14 policy documents and 10 English versions (discussed in section 4.4.1.5) for identifying the purposes for English teaching in a globalised age with respect to global *jinzai*. I went beyond just a summary of policy documents and compared the notion of global *jinzai* with that of intercultural citizenship and identified similarities and differences between them, which led to the analysis of cultural and social features of Japan and of problems in English education in Japan.

4.4.2.3 Class analysis

Based on my records in field notes, I analysed 13 classes in the PEB course and 12 classes in the SC course in Japan and seven SP-1 and SP-2 classes in England in terms of classroom activities and their duration. There were six common activities: (1) the teacher's instruction (e.g. what students should do), (2) the teacher's explanation or lectures on the topics, (3) group discussion, (4) class discussion, (5) language activities and (6) students' presentations. I created graphs to show how much time the teacher/students spent doing each activity in each class using different colours allocated to each activity. Comparing these graphs, it was easy to notice the classes in Japan spent more time in discussing. However, I noticed that these graphs can be misleading since I observed/watched all the classes in Japan but I watched just some classes in one seminar which was a part of Spanish module in England. The teacher in England had another class called 'language seminar' and she might have used discussion here.

As I found that it was not meaningful or even misleading to compare what and how long was spent on activities during the class in Japan and England, I analysed the class by describing one class in Japan and one class in England. In so doing, I used texts recorded in field notes (data 1) and teaching materials or personal document (data 2) as data, which enabled me to write 'thick descriptions': what the teacher/students did and said, how students' preparation for the class was linked to the activities in the class, how teaching materials was used, the teacher's/students' attitudes, and language the teacher/students used. This is also

related with the teachers' perceptions on teaching English/Spanish and with students' interpretation of their learning through the class (data 3 and data 4).

Furthermore, I examined the descriptions of the class in terms of the notion of global *jinzai*, intercultural citizenship, intercultural competence, criticality, identity, and language skills. Which means that I tried to interpret embedded meanings in what happened in the class seen from the theories, not just to see superficially what was done in the class.

4.4.2.4 Thematic analysis

According to Braun and Clarke (2006), there are two kinds of qualitative analytic methods: those depending on a specific theoretical and epistemological position (e.g. conversation analysis, interpretative phenomenological analysis, grounded theory, discourse analysis, and narrative analysis) and those independent of this (e.g. thematic analysis). As Cohen et al. (2011, p. 537) states that there is "no one single or correct way to analyse and present qualitative data", researchers should choose analytic method(s) fit for the purposes of their study. I decided to choose thematic analysis which is a widely used "method for identifying, analysing and reporting patterns (themes) within data" and for "[interpreting] various aspects of the research topic" (Braun & Clarke, 2006, p. 79). My purposes for analysing transcribed texts from interviews (data 3) and texts of responses to the open-ended questions in the questionnaires (data 4) were to identify the patterns in each group (students in Japan or students in England) or each teacher, to compare with other

group's or other teacher's patterns, and to interpret embedded meanings seen from the research topics, i.e. iCLT, ICC, criticality, identity, global *jinzai*, and intercultural citizenship. This means that thematic analysis is fit for my purposes for analysing the data.

Transcription

I transcribed data from the interviews by inputting words to a computer. I did not transcribe every word, but focused on interviewees' talk related to my questions. For example, I exchanged small talk before starting my questions as an ice breaking, but I did not transcribe this since it was apparently irrelevant to my topics. It took time: 2090 minutes to transcribe seven student interviews and one staff member interview (altogether 400 minutes) in Japanese, 1940 minutes to transcribe seven student interviews (altogether 210 minutes) in English, and 330 minutes to transcribe one teacher interview in English (70 minutes). This means that to transcribe one hour interview it took 5.2 hours for the interviews in Japanese, 9.2 hours for those in English, and 4.7 hours for the teacher interview in English. It is clear that I took much more time to transcribe the interviews in English than those in Japanese. However, as for the interview in English with an English teacher in Japan, it took the least time. Probably his clear English and logical talk enabled me to input what he said smoothly to a computer. It was time-consuming but it helped me to listen to and understand what the interviewees said.

Coding

Cohen et al. (2011, p. 559) cite Kerlinger's definition of coding as "the translation of question responses and respondent information to specific categories for the purpose of analysis" and mention that coding is a way of "the reduction of copious amounts of written data to manageable and comprehensible proportions". There are no concrete correct way of coding in a thematic analysis approach but it should match what the researcher wants to know in the data (Braun & Clarke, 2006).

The process of coding I did:

1. Input all the written data to a computer. Using the Excel, input the respondent number in the first column and the texts in the second column.
2. Code each unit of meaning (usually the unit is a sentence, but sometimes one sentence has more than one meaning/theme). Name the unit using the respondents' own word and input the code name in the third column. At the end of the second process, long sentences become shorter phrases.
3. Create a new table by inputting the respondent number in the first column, the shorter phrases in the second column.
4. Code again all the phrases in the higher level of abstraction.
5. Number depending on the name of code and sort the data. Then the same code gathers together.
6. Gather similar and related codes by changing the number allocated to

each code, and sort (if I found two similar codes, I put consecutive numbers to them, for example, 3 and 4, or 3, 3-1. After sorting, one code came next to the other code). Give a group of the similar and related codes a new coding name and put it in the fourth column. Repeat this until there is no related codes.

7. Name the final collection
8. Create a thematic map using circles and squares. The final coding names in the step 7 are put in the circles and some coding names in the step 6 are put in the squares.

For example, student 7 answered to the question “What are your reasons/purposes for learning Spanish?”: “I like the language and want to be able to speak it fluently”. Using the student’s word, I coded this “like the language” and “speak it fluently” (step 2). As for the latter code, I coded again and gave it a new coding name “to be fluent” (step 4). I gave the number 3 to the code, sorted and gathered together the same code (step 5). As I found a similar coding “language skills”, I gave it the number 3-1, sorted (step 6), and named the final coding name “fluency” (step 7) (see Table 11). I created a thematic map with the final coding “fluency” in a circle and the sub-final coding “language skills” and “fluent” which was modified to be shorter for the map (step 8).

I followed the same steps for both English texts and Japanese texts. As for Japanese texts, after creating the final coding, I translated all the coding names into English and made a thematic map using English.

Table 11: Extract from the process of coding the data

6	improve speaking, listning, and writing ability	3-1 language skills	fluency
11	improve my skills in the language	3-1 language skills	
8	build up Spanish	3-1 language skills	
1	aim to be near fluent	3 to be fluent	
5	become fluent	3 to be fluent	
7	speak it fluently	3 to be fluent	
12	become fluent	3 to be fluent	
14	reach fluency	3 to be fluent	

The first coding was a "bottom-up" way and "data-driven" analysis (Braune & Clarke, 2006, p. 83) since I tried to take what the respondents said as it was without fitting it into my pre-existing theories I discussed in Chapter 3. On the other hand, as the coding process proceeded, the coding became more abstract and the final coding was affected by my theories-based interpretation. Coding was helpful to grasp some specific patterns in different groups and to compare them. However, even though the final coding was created based on my theories-based interpretations, it was still a semantic analysis or phrase level analysis in a sense that some sentences were divided into some phrases since they had more than one pattern/theme in them, which means that I failed to interpret what the respondents said at the whole sentence level. This could be a problem in some cases.

For example, a Japanese student answered to a question "What did you learn through the course of English for Cross-Cultural Studies? Could you give one or more examples?" in the post-course questionnaire:

> By researching the OECD's BLI [Better Life Index], I could know about each country's living standard and economic problems, and moreover had an opportunity to think about their causes and means to make the situation better, which enabled me to gain new views.

I found three patterns/themes in this sentence and created three first coding names in terms of what the student learnt/received through the course: (1) “each country’s living standard and economic problems”, (2) “an opportunity to think about the causes of economic problems and means to make them better”, and (3) “new views”. I named the final coding for the first coding (1) and (3) “knowledge (about economics)” and that for the first coding (2) “opportunity to think (about economic problems)”. This suggests that the student acquired knowledge about economics and had an opportunity to think about economic problems. However, I realised that in this case this kind of coding failed to identify an important theme underling what the student said unconsciously, that is, criticality.

Theoretical thematic analysis

Seen from the theory of criticality, the student talked about how his/her criticality has been developed. At first he/she gained new knowledge about economic problems, and think critically about this problems by questioning about the causes of economic problems and trying to find a means to solve them. Through thinking and researching critically the student gained new views, i.e., his/her own understanding of economic problems. What the student gained was not just ‘knowledge’ or an ‘opportunity to think’ but ‘critical’ understanding of economic problems. This interpretation could be made by focusing on the theme embedded in the whole sentence. This is also conceived as a top-down, “analyst-driven” and “latent” (Braun & Clarke, 2006, p. 84) analysis.

I used both a bottom-up, inductive, semantic, and data-driven thematic approach

and a top-down, theoretical, latent and analyst-drive thematic approach according to the purposes for analysing the data: the former approach for reducing the data and/or for finding themes in different groups and the latter for analysing something "*beyond* what a participant has said or what has been written" (Braun & Clarke, 2006, p. 84). For both approaches, I needed to go back and forth between the original texts and the tables for coding (like table 11). As I input the data into a computer and put the participant numbers with every data, it was easy to move from a text in the table to the original text.

Thematic analysis is flexible and useful research tool which "can be applied across a range of theoretical and epistemological approaches" (Braun & Clarke, 2006, p. 78). On the other hand, as it is criticised that 'anything goes', researchers should be conscious of what they want to analyse within the data and why, and decide an appropriate way. In my case this flexibility worked positively and I could analyses the data at the two levels, semantic and latent, and create richer descriptions.

Summary

Based on my research paradigm, subjective and constructivist ontology and interpretive epistemology, to interpret an English class in Japan with respect to 'global *jinzai*', I used an ethnographic case study approach for data collection which included observations, interviews, questionnaires, documents, and audio-visual materials. To understand better the case in

Japan, I used a comparative education approach for data analysis and conducted another case study in a Spanish class in England. I also used thematic analysis to analyse the data obtained from the two cases. Analysis of the case study in Japan was to answer the SRQ-a (In the existing policy documents what are the purposes for English teaching in the 21st century?), SRQ-b (In the new policy what are the purposes for English teaching with respect to 'global *jinzai*'?), and SRQ-c (In a Japanese university how is the new policy being implemented especially with respect to'global *jinzai*'?).

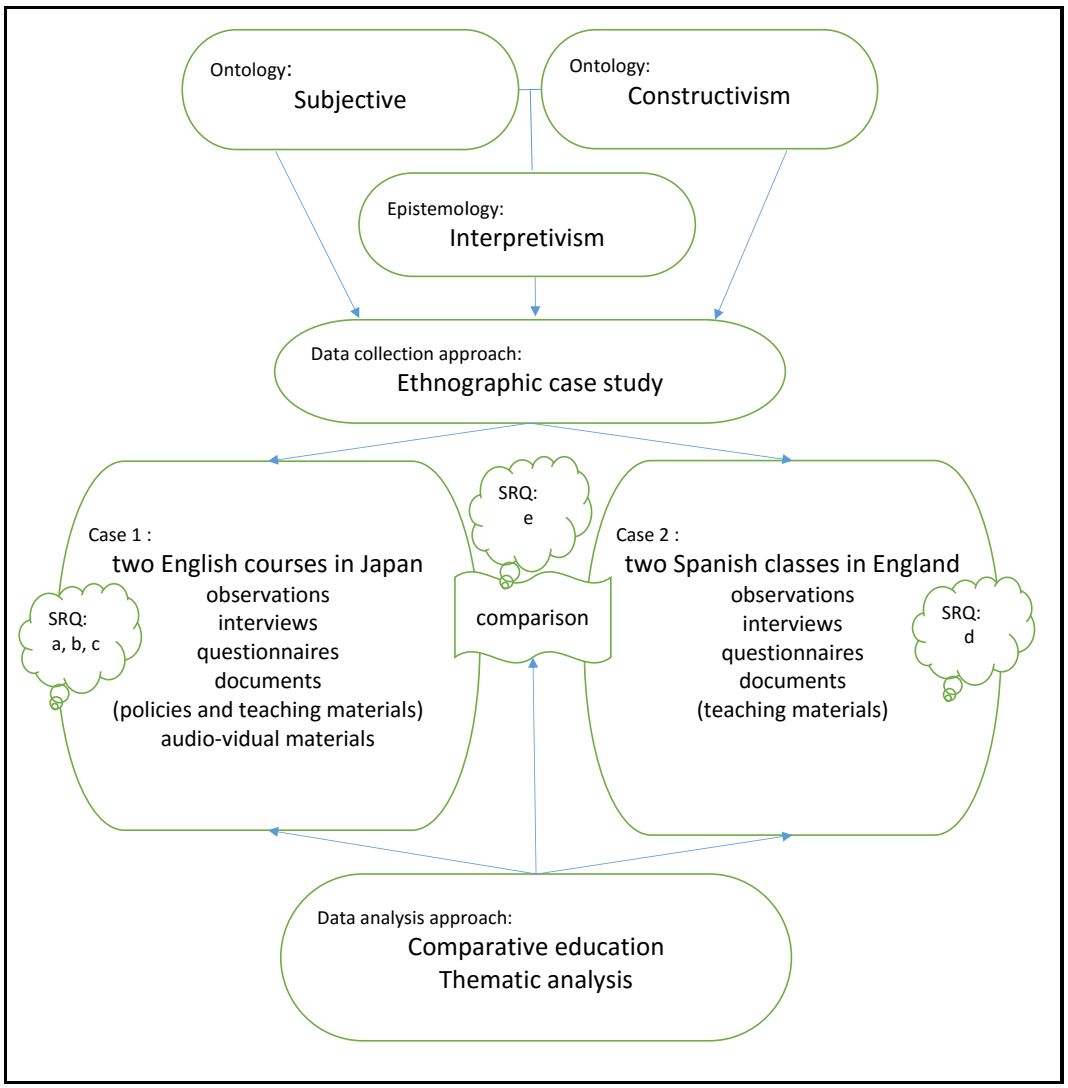

Figure 5 : Summary of methodology

Analysis of another case study in England was to answer the SRQ-d (In an English university how is ‘intercultural citizenship’ being implemented in foreign language teaching?) and comparison between the two cases led to the answer to the SRQ-e (What are the implications of this English implementation for analysing the Japan implementation of the teaching of English?) (see Figure 5).

4.5 Researching multilingually

This study can be characterised as “researching multilingually” (Holmes, Fay, Andrews, & Attia, 2013, p. 286) since more than one language was used in the whole research process in terms of the researcher, the participants, and the settings.

My first language is Japanese and I use English well enough to conduct this study and French with the level of basic daily conversation. I have been studying at Durham University in England as an international PhD student, and I had little opportunity to speak Japanese in Durham since I rarely came across Japanese people. I use English with my supervisors, Professor Byram from England and Professor Holmes from New Zealand, since their first language is English. I think it quite natural for me to use English because I am a student in England and my topic is English education, which means my target language is English.

At Rose University in England I used only English for talking with Lidia and her students, for creating every document including informed consent forms, and for conducting questionnaires and interviews. On the other hand, I observed Spanish classes instructed mostly in Spanish and little in English by Lidia who is a native Spanish speaker. During the class the students used almost only Spanish. I have never learned Spanish but my knowledge about French sometimes helped me to understand some words. Teaching materials related to intercultural citizenship project were made in bilingual with English and Spanish, so I could understand.

At Sakura University in Japan I used English for Alex from Canada, but I used Japanese with his students who were all Japanese. I used questionnaires which were translated from English into Japanese, not word-by-word translation but content-oriented translation for natural Japanese, as stated in the section 4.4.1.4, and I conducted interviews in Japanese. The only exception was that I asked the students to sign the informed consent form which was written in English. In Japan it is rare to ask the students to sign such a form. Usually the researcher asks schools or teachers to sign the form. I thought signing the form could be an intercultural experience for the students, not a strange and uncomfortable experience, and I decided to use the forms in English. I observed English class taught by Alex in English only and the students used only English during the class.

Translation is sometimes problematic due to non-translatability of some words and non-understandability of some concepts. For example, intercultural citizenship. I understand the meaning of intercultural but there is no equivalent word in Japanese. Intercultural communication is translated into *ibunka* communication, but *ibunka* citizenship cannot be understood. Citizenship is a borrowed word and written in *katakana*, but it seems that most Japanese can understand the word "citizen" but not the concept of "citizenship". Most Japanese are Japanese by nature and they do not add any other nationality, because usually dual nationalities are not allowed. Global citizen, global *shimin*, or world citizen, *sekai shimin*, is easier to understand but intercultural citizenship is difficult to understand and to translate.

Another difficulty is translation of the words related to one's feeling which are full of nuance. I wrote field notes mostly in English, but sometimes I had to use Japanese because there were no words to express my thoughts and ideas in English. The other challenge is to cite the exact words from Japanese students. Japanese language does not use alphabets, but use Roman script especially in articles or theses written in English. However, it is hard to read for Japanese, and impossible to understand for most readers with no Japanese knowledge. So I decided to show Japanese students' extracts in English in the body of the text so that all readers can understand and to put their original texts in Japanese in the Appendix so that readers with Japanese competence can check their nuances. I did this on the basis of longer

sentences, not of words and phrases since more nuances are embedded in the former.

The advantage of researching multilingually is the possibility to gain rich insights and its limitation is that the researcher's limited knowledge of the participants' language or the lingua franca can affect data collection, data analysis and representation of the findings (Holmes et al., 2013). In interviewing the students in England I could not understand perfectly what they said because of my limited skills of English, although I could listen to them again later from the recording. However, the students helped me and for both of us it could be valuable intercultural communication. Moreover, the concept of researching multilingually made me identify myself not as an imperfect English researcher but as a multilingual researcher, which gave me confidence as a researcher.

4.6 Trustworthiness

Most criticisms of qualitative research methods centre on subjectivity and the lack of generalisation as I stated in section 4.1.2. This leads to the criticism that qualitative research methods are problematic in terms of reliability and validity. Reliability means that the result is replicable and validity means that the means of measurement are accurate and whether the researcher is measuring what they intend to measure (Golafshani, 2003). This standard may be applicable to quantitative research methods, which are ontological objective and

epistemological positivism. However, it cannot apply for qualitative research methods, which are ontological subjective and constructivism and epistemological interpretivism and focus on multiple perspectives about a single reality. These two approaches are totally different paradigms with different purpose, data sources, methods of data collection, data analysis and reporting (Fairbrother, 2007) and the criteria of quality for constructivist interpretivist research are different from the one for experimental positivist research (Marshall & Rossman, 1999). As such, Lincoln and Guba (1985) propose trustworthiness as an alternative criterion for qualitative research methods to reliability and validity. Lincoln and Guba replace (1) internal validity with credibility as a criterion for truth values, (2) external validity with transferability as a criterion for applicability, (3) reliability with dependability as a criterion for consistency and (4) objectivity with confirmability as a criterion for neutrality.

The ways to meet the above trustworthiness are:

1. credibility: well established research methods, prolonged engagement, persistent observation, triangulation, peer debriefing, negative case analysis, referential adequacy and member checks
2. transferability: thick description
3. dependability: inquiry audit
4. confirmability: audit, audit trail, and triangulation (Creswell, 2009; Lincoln & Guba, 1985; Mertens, 2015; Shenton, 2004)

Creswell (2009) adds self-reflection as a way to meet credibility and affirms that the researcher should clarify his or her own bias which can impact on the study.

Lincoln and Guba (1985) also mention that one important technique related to all four areas of trustworthiness is reflexivity, which includes the extent to which the researcher's bias influences the outcomes of the research.

Trustworthiness in this study

Credibility means congruence of the findings with the reality (Merriam, as cited in Shenton, 2004, p. 64). I considered well and planned research methods discussing well with my supervisors. I chose an ethnographic case study approach, which entailed eight weeks of fieldwork in England, six weeks of fieldwork in Japan, and watching videos of nine weeks of classes. This can be seen as prolonged engagement. I used four different modes of triangulation: (1) multiple methods which included classroom observations, individual and group interviews, pre- and post-project or course on-line questionnaires, official political documents regarding English education in Japan obtained through websites and teaching materials received from Alex and Lidia, and videos recorded 15 classes in Japan; (2) multiple sources which consisted of three foreign language teachers in Japan, England, and Argentina, 16 university students in Japan and 25 university students in England, one staff member in the office of the global *jinzai* development project in Japan; (3) my supervisors with whom to discuss plans and data etc.; (4) multiple theories on foreign language teaching, ICC, global *jinzai*, intercultural citizenship, identity and criticality. I was unable to carry out member checks to ask the interviewees to confirm my interpretations of interviews because most students in England were staying in another country for study abroad and some of the students in Japan had already graduated. However, I often discussed my

interpretations with my supervisors.

Transferability refers to the extent to which the findings of one study can be applied to other situations (Merriam, as cited in Shenton, 2004). Ethnographic case study does not aim to generalise the findings but focuses on the participants' perspectives created in socially constructed settings. However, the findings can be applied into similar situations or similar participants. On the other hand, the researcher knows only the contexts being studied and does not know the contexts to which the findings will transfer. Therefore, the researcher should write "thick description" (Geertz, 1973) so that the reader could decide whether the findings can be applied to his or her situation. I wrote the contexts of the settings, the participants, data collection methods, procedure of field works as detailed as possible.

Dependability refers to consistency of the data which will be achieved when the steps of the research are verified (Golafshani, 2003). I did not anything special for dependability since Lincoln and Guba (1985) state that it is not necessary to demonstrate dependability separately due to close tie between dependability and credibility.

Confirmability is whether the findings of one study could be confirmed by another. Ethnographic case study tends to be criticised for the researcher's subjective interpretations of the participants' subjective perspectives. However, interpreting subjective perspectives within a theoretical framework and trying to understand

larger meaning does not seem to be mere subjectivity any more, but can be accepted by the readers. Regarding the researcher's biases, if I share with the reader my biases, perspectives and assumptions I bring to this study through writing consciously about them in detail, then it will be possible for me to reach acceptable conclusions for the readers. Theories, thick descriptions and the researcher's reflexivity play an important role to demonstrate confirmability. Therefore, I tried to write thick descriptions about the participants, the settings, data collection methods, data analysis methods, and my own cultural biases, perspectives and theories I brought to this study.

Rapport with the students

One of the most important things related to trustworthiness is to establish a rapport with the students. I tried to be friendly and talk to them as often as possible. However, it was difficult to talk to the students in England due to the lack of time. Break time between the classes was for ten minutes and some students had to move from one classroom to another which was far. As such, most students entered the classroom a little bit later than the starting time. And the moment the class finished, they rushed to other classroom. This means that the students stayed in the classroom only during the class, and I had little chance to talk to them. However, they were very helpful and cooperative, which was evident judging from the fact that 18 students out of 25 agreed to participate in the interview.

In Japan it was much easier for me to talk to the students because I had enough

time, more than 40 minutes, before and after the class. I talked to the students about Alex's class and they asked me about my experiences as a graduate student. Some students talked to me about their plans for study abroad or about some problems in their university life and asked for my suggestions or advice after the interview. Even a student's friend who did not take Alex's class came to me after the class for information on graduate school. These kinds of interaction with the students could lead to "reciprocity" (Creswell, 2009, p. 90) between the researcher and the participants. As a researcher, I always kept in mind that hopefully everything I asked the students to do could help them reflect about themselves and foreign language learning or promote their criticality. I would like to call this "educationality".

Another thing I needed to be conscious of is that my identity impacts the relationship with the students in some ways (Harvey, 2013). My gender, age, nationality, ethnicity, status, and languages might bring different meanings to the students in Japan and those in England. For example, my oriental appearance and English with Japanese accent could mean something both positive and negative for the students in England. As a researcher I had to be aware of not only my own perspectives and bias but also of the possibility that my identity might cause the participants' bias.

4.7 Reflexivity

Creswell (2012) defines reflexivity as the researchers' reflection on their

own biases, values, and assumptions and actively writing about them into their research. Schwandt (2001) defines reflexivity in an almost identical way as the process of critical self-reflection on one's biases, theoretical predispositions, and preferences. The point is that the researcher should be aware and write in the report what impacts his or her roles had on the settings, the participants, and methodologies in every process of his or her research. By doing so, according to Anney (2014), the researcher can increase trustworthiness especially in terms of credibility and confirmability. Since the researcher will be involved in the research with qualitative approaches, it will be worth reflecting my biases, values and theoretical assumptions.

I would like to reflect on my roles in each process of the study as it follows:

(1) researcher: I had theoretical assumptions that English teaching should be aimed to promote learners' ICC and an identity as a global citizen along with the improvement of language skills.
(2) research designer: I positioned myself on ontological subjective and constructivism and epistemological intepretivism and decided on ethnographic case studies as a data collection approach.
(3) observer: I observed the participants at the setting in prolonged time including interaction with them.
(4) instrument of data collection: I collected data through myself, observation and interviews.

(5) instrument of data analysis: I interpreted the meaning of the data depending on my theoretical backgrounds

(6) writer: I wrote this research project with critical reflection on my personal, cultural, theoretical and methodological biases, values and assumptions.

It will be easy to notice how my theoretical backgrounds could contribute to the decision of methodology and the findings of this study and my personal and cultural characteristics or biases could have effects on the relationship with the participants. In this sense, qualitative research approaches can be characterised as complex, dynamic, and reciprocal interaction of the researcher with his or her personal, cultural and theoretical backgrounds and with the participants.

4.8 Advantages and disadvantage

During prolonged fieldwork, it is likely that unexpected things which cannot be controlled by the researcher happen. In my case I could not access the evidence of taking actions in the community that the students in England uploaded into the Wiki and could not observe their engagement in the event on multiculturalism organised by the city for some reasons. However, conducting comparative case studies in the two different countries and comparative education analysis made my study original. According to Tusneyoshi (2005, p. 220), the importance of an 'international' comparative fieldwork in education has been recognised but it has

not been done in Japan since the following three preconditions are required: (1) the researcher's knowledge of existing documents and theories related to educational themes being studied, (2) the researcher's trained skills to conduct comparative fieldwork, (3) the researcher's knowledge and skills (e.g. local language) related to education and culture in the country being studied or co-worker(s) with this knowledge and skills. Even if the researcher has the three preconditions, it is difficult to find a school/university which allows him/her to observe a class. Taking these difficulties into consideration, my international comparative fieldwork study or comparative education can have an impact on education in Japan and hopefully in other countries.

This chapter has described all the methods and techniques used for the comparative case study. On this basis the next chapters will present the data and interpretation.

Chapter 5 Analysis of Policy Documents

5.1 Introduction

The purpose of this chapter is to answer the following sub research questions (SRQ):

- SRQ-a: In the existing policy documents what are the purposes for English teaching in the 21st century?
- SRQ-b: In the new policy what are the purposes for English teaching with respect to 'global *jinzai*'?

In Chapter 2 I showed the historical changes in English education and its contexts in Japan and in this chapter I will focus on recent policies which consider what Japan should be and do in the 21st century and what competence children should develop for living in the 21st century. As it is easy to notice, the 21st century is a key word, which refers to an advanced globalised age, and the policies have an effect on English teaching by aiming to make it correspond to globalisation.

To answer the SRQ-a, I will analyse four policies affecting English education and leading to the project for the development of global *jinzai*. These policies are about (1) Japan's education for the 21st century, (2) Japan's goals in the 21st century, (3) English education reform, and (4) universities' internationalisation. To answer the SRQ-b, policy documents on the project for the promotion of global *jinzai* will be examined: (1) the reports of the council on Promotion of Global

Human Resource Development (2) educational reform plans affected by the global *jinzai* promotion project, and (3) other documents and reports regarding to the project published on web site of MEXT and Japan Society for the Promotion of Science (JSPS).

5.2 The purposes of English teaching in the existing policy documents (SRQ-a)

In this section I will examine the purposes of English teaching proposed in the existing policy documents. I will focus on the documents which reconsider the purposes of English teaching for children living in the globalised age. I chose the following policy documents which are related each other and become a base on which the global *jinzai* development project is promoted:

(1) *21seiki wo tenboushita wagakuni no kyouiku no arikata nitsuite* (literal translation, "Regarding Our Nation's Education for the 21st Century)" (MEXT, 1996);
(2) *Nihon no furonteia wa nihon ni aru: Jiritsu to kyouchi de kizuku shinseiki* ("The Frontier Within: Individual Empowerment and Better Governance in the New Millennium") (PMC, 2000);
(3) *'Eigo ga tsukaeru nihonjin' no ikusei no tameno senryakukousou no sakutei nitsuite* ("A Strategic Plan to Cultivate a 'Japanese with English Ability'") (MEXT, 2002);
(4) *'Eigo ga tsukaeru nihonjin' no ikusei no tameno koudoukeikaku* ("An Action Plan to Cultivate 'Japanese with English Ability'") (MEXT, 2003);
(5) *Ryugakusei 300,000 nin keikaku* ("A Plan for 300,000 Exchange Students") (MEXT, 2008)

All the documents except document (1) can be accessed in both Japanese and

English. I read the both versions and used the English version in writing this section. I will describe Japanese government policies on education for 21st century (document 1) in section 5.2.1, on Japan's goals focusing on education (document 2) in section 5.2.2, on an English education reform (document 3 and 4) in section 5.2.3, on internationalisation in universities (document 5) in section 5.2.4. I will also discuss why English competence can be an important strategy for Japan to internationalise in section 5.2.5.

5.2.1 Education for the 21st century

The Central Council for Education, *chuou kyouiku shingikai*, reported on education for the 21st century in 1996. This report, which was entitled *21seiki wo tenboushita wagakuni no kyouiku no arikata nitsuite* (literal translation "Regarding Our Nation's Education for the 21st Century"), claimed that education will play a more important role for developing internationalisation since this should depend on interpersonal mutual understanding. This can be interpreted that education can contribute to cultivating favourable attitudes for international interactions. The Council identified factors that education in an internationalised age should foster: (a) broad view points, understanding of other cultures, and attitudes to respect other cultures and to live together harmoniously with people of other cultures, (b) establishment of oneself, as both an individual and as Japanese, for international understanding, and (c) foreign language communication skills to express one's own ideas and intentions with respect to the others' positions. As a result the Council intensified the importance of international understanding in

education for the factors (a) and (b) and of foreign languages education for the factor (c). The ultimate aim of education in the global age is to foster attitudes and abilities to understand other peoples and cultures, to communicate in English, and to contribute to international society.

One of the interesting points in the educational proposal for international understanding is that understanding oneself as an individual and as Japanese is included, which can be interpreted as the establishment of an identity as Japanese. This might be taken as the promotion of nationalism, but it is important to note that this is for understanding others and for being understood by others, i.e. for international understanding. The Council seems to consider that an identity as Japanese is a presupposition to foster international understanding. Another point is that the Council admitted that Japan had tended to turn its eyes towards only Western developed countries. However, it declared clearly that Japan should pay more attention to Asian countries and Oceanian countries. This will make it possible for Japan to shift towards real internationalisation from what was criticised for blending "Westernization with nationalism" (Kubota, 2002, p. 14).

As for foreign language education, the Council asserted that foreign languages are crucial as a means of mutual understanding, international exchanges, and international contribution. The Council stated that English teaching in junior and senior high schools should focus on communication skills like listening and speaking and that it is important for students to come into contact with various foreign languages in the increased internationalised age. Moreover, the Council

stressed that Japanese language ability should be improved as the base of linguistic ability, i.e. for promoting English communication skills.

It is worth noticing that the Council considered that the establishment of self as a Japanese through understanding Japanese history and traditional culture is important for international understanding and that Japanese language competence is the base on which English skills can be fostered. Another important point is that the Council did not pay attention to the possibility for learners to improve intercultural competence through English learning. The Council focused on English language, especially on English listening and speaking skills as a means of communicating and interacting with other peoples although it admitted the importance of various foreign languages.

5.2.2 Japan's Goals regarding English competence in the 21st century

The final report of *21seiki no nihon no kousou* ("Japan's Goals in the 21st century") was submitted by members of the Prime Minister's (Obuchi) Commission on Japan's Goals in the 21st Century (PMC, hereafter), '*21seiki nihon no kousou kondankai*, in January 2000. This report considered what Japan should be and become in the 21st century. I focus on Chapter 1 or the overview chapter with the title of *Nihon no furonteia wa nihon ni aru: Jiritsu to kyouchi de kizuku shinseiki* ("The Frontier Within: Individual Empowerment and Better Governance in the New Millennium") since it discussed global literacy and the necessity of a working knowledge of English. This chapter identified the following factors as the trends in the 21st century: (1) globalisation, (2) global

literacy, (3) information technology revolution, (4) advances in science, and (5) decreasing birth rates and aging population (PMC, 2000, p. 3). The Commission focused on global literacy and defined it as international communication ability: the ability to access and communicate with the world. Global literacy refers to the ability to use information technology tools such as computers and the Internet and the ability to command English, i.e. “a working knowledge of English--not as simply a foreign language but as the international lingua franca” (PMC, 2000, p. 10).

According to the report, Japanese language as the basis for inheriting Japanese culture and traditions and other foreign languages should be encouraged to learn. However, the report stressed that it is crucial for “all” Japanese to acquire a working knowledge of English for “obtaining global information, expressing intentions, and sharing values” and for “achieving world-class excellence” (PMC, 2000, p. 10) since it can decide “the nation’s power in international politics” (PMC, 2000, p. 4).Therefore, the Commission concluded that English is not just a matter of foreign language education but a matter of Japan’s “strategic imperative” and suggested that “it may be possible to make English an official second language” (PMC, 2000, p. 10), which resulted in receiving many objections and has not been achieved yet.

The Commission proposed to make the cooperative relationship with East Asian countries stronger, while maintaining the Japan-the USA-integrated Europe cooperative relationship. This suggests that Japan should pay attention to other

countries than Western countries, which can promote Japan's internationalisation. English is no longer American or British English but becomes the international lingua franca as a tool for Japan to develop and maintain the nation's power politically, economically and socially in the world.

5.2.3 Cultivating 'Japanese with English Abilities'

The MEXT proposed '*Eigo ga tsukaeru nihonjin' no ikusei no tameno senryakukousou no sakutei nitsuitte* ("A Strategic Plan to Cultivate 'Japanese with English Abilities'") in 2002 for children living in the more globalised 21st century to acquire English communication skills as "a common international language" (para. 1). The MEXT thought this important for children's future and for the further development of Japan as a nation, and additionally aimed to improve ability in Japanese which is required for acquiring English communication skills. That is why this plan has a sub title "Plan to improve English and Japanese abilities".

In the following year, 2003, MEXT launched', '*Eigo ga tsukaeru nihonjin' no ikusei no tameno koudoukeikaku*, ("An Action Plan to Cultivate 'Japanese with English Abilities'") which consisted of drastic reform plans of English education: (1) improvement of English classes, (2) improvement of the teaching ability of English teachers with upgrading the teaching system, (3) improvement of motivation for English learning, (4) improvement of entrance examination system, (5) support for English conversation activities in elementary schools, (6) improvement of Japanese language abilities, and (7) promotion of practical

research.

The Action Plan stressed that it is crucial for children living in 21st century to acquire communication abilities in English as 'the common international language' for linking peoples with different mother tongues, which will make it possible for Japan to link with other countries, to be understood and trusted by them, to raise its international presence, and to develop further. It seems that English is not a matter of foreign language education but a matter of Japan's international position and development as a nation.

As I mentioned in Chapter 2, the Action Plan sets the goals required for "all" Japanese nationals in terms of the level of the EIKEN: (1) the third level for lower secondary school students (basic communication) and (2) the second level or the pre-second level for upper secondary school students (normal communication). The Action Plan stressed that "[i]t is important for all Japanese people to aim at achieving a level of English commensurate with average world standards based on objective indicators such as EIKEN, TOEFL, and TOEIC" (MEXT, 2003, p. 1). This can be interpreted as meaning that the Action Plan focused on practical English skills which can be measured by standardised English tests, which has affected on approaches to English teaching.

5.2.4 Project for Internationalisation in universities

Prime Minister Fukuda mentioned *ryugakusei 300,000 nin keikaku* ("A Plan for 300,000 Exchange Students") in his speech on administrative policy in 2008. This

plan was put into practice by the MEXT and other ministries in 2009 with the aim of increasing the number of international students to 300,000 by 2020 in order to globalise Japanese universities. Based on the framework of this plan, the MEXT created the *kokusaika kyoten seibi jigyou* ("Project for Establishing University Network for Internationalisation" or "Global 30" in short) in 2008. This is a funding project and 13 universities out of 22 universities applying to it were selected in 2009.

The objectives of this project are (1) to strengthen Japanese universities' international competitiveness, (2) to offer attractive education of high quality to international students, and (3) to foster excellent human resources in Japan, that is, people who can play active parts internationally through working hard together with international students. To achieve these objectives, the selected universities were encouraged to offer an English diploma course in which international students can take classes and get credits only in English, to interchange with foreign international universities through exchange study abroad, dual-degree programmes, short-term study abroad and summer schools, to directly recruit and select international students, and to hire more foreign teachers. This project also expected that Japanese universities would get a higher position in the world university ranking by raising the ratio of international students and of foreign teachers. Moreover, this can be considered as a solution of Japanese students' 'inward tendency', since even if they stay in Japan, they can have more opportunities to work together with international students.

This project can be interpreted as a challenge to make Japanese universities global institutions by using English as the international common language, by promoting internationalisation such as international exchange with foreign universities and by increasing the number of foreign students and teachers. English is not just a subject but the means of universities' strategy to become global and to improve their world ranking.

5.2.5 Discussion

The analysis of these five policy documents shows the purpose for English teaching in Japan in the global age is to acquire communication skills in English, the international common language. The analysis can be categorised into three dimensions: (1) to acquire global literacy, (2) to promote international understanding, and (3) to develop the nation further. Communication skills like listening and speaking are focused on and this is an interesting comparison with the original purposes of English teaching more than 200 years ago: reading and translating were focused to develop and modernise the nation by absorbing knowledge and civilisation from advanced countries. Moreover, it is important to note that the policies chose English as 'the' international common language for Japan although they encouraged students to learn other languages and to improve Japanese language. English communication skills are responsible for Japan's positions or presence in international global society, and English teaching will have a great influence on Japan's future.

Japan tended to choose the USA and Europe as its partners for internationalisation,

but the processes of globalisation are forcing Japan to try to establish international relationships with more countries including Asian countries. This social change has had an effect on English teaching, in particular what kind of English should be taught. As I discussed in Chapter 2, British English or American English was in earlier times taught to have contact with British or American people and the native speaker was the model. In the recent policies English is described as the international common language (or "lingua franca") to enable Japanese people to communicate not only with English native speakers but also more with non-native English speakers who have various language backgrounds. The 'native speaker model' does not work any longer.

One of characteristics in these policies is that English language policy comes with the development of the national language, Japanese. According to the policies, the national language is a means to inherit Japanese culture and traditions, the base for intellectual activities, and a prerequisite for improvement of English. Moreover, English communication skills are focused as a strategy for Japan to develop further as a nation, to raise its international presence, or to strengthen Japanese universities' international competitiveness rather than educational outcomes such as the development of ICC.

5.3 The purposes for English teaching in the new policy (SRQ-b)

Following the policies discussed in section 5.2, the new policy, *gurobaru jinzai ikusei suishin jigyou* ("The Project for Promotion of Global Human Resource

Development") was established in 2012. This is a project which aims to overcome the Japanese younger generations' 'inward tendency', which refers to their tendency to stay in Japan without willingness to study abroad or to work overseas, and to foster global *jinzai.* It is also expected to promote the internationalisation of university education in Japan.

I chose the following documents for analysing this new policy (in order as it appears):

1. *Gurobaru jinzai ikusei suishin kaigi cyukan matome* ("An Interim Report of the Council on Promotion of Human Resource for Globalisation Development") (Council of PHR, 2011)
2. *Kokusaikyoutsuugo toshiteno eigoryoku koujyou no tameno 5tsuno teigen to gutaiteki shisaku* ("The five Proposals and Specific Measures for Developing Proficiency in English for International Communication") (MEXT, 2011)
3. *Gurobaruka ni taiou shita eigokyouikukaikaku jisshikeikaku* ("English Education Reform Plan Corresponding to Globalisation") (MEXT, 2013)
4. *Gurobaruka ni taiou shita eigokyoikukaikaku no 5tsuno teigen* ("The Five Proposals for English Education Reform Corresponding to Globalisation") (MEXT, 2014)
5. *Gurobaru jinzai no ikusei ni muketa teigen* (the literal translation, "The Proposal for Improvement of Global Human Resource") (MEXT, 2011)
6. *Gurobaru jinzai ikusei senryaku: Shingi matome* ("Strategies for Global Human Resource Development: Final Report") (Council of PHR, 2012)
7. *Gurobaru jinzai ikusei suishin jigyou* ("The Project for Promotion of Global Human Recourse Development) (MEXT, 2012)
8. *Kousou gaiyou* (Outline) (JSPS, 2012)
9. *Supa gurobaru daigaku sousei shien* ("The Top Global University Project") (MEXT, 2014)

Document (1) and (6) are the reports to propose the project for global *jinzai* development by the Council on Promotion of Human Resource for Globalisation Development, *gurobaru jinnzai ikusei suishin kaigi*, and document (5) is the proposal for improvement of global *jinzai* by the Japan Business Federation, *nihon keizaidantai rengoukai*. Documents (2), (3) and (4) are on educational reforms affected by the project. Document (7) advertises the project and the document (8) reports the results of the selection for the projects and the outlines of plans by selected universities. Document (9) is the advanced project following the project of global *jinzai* development. Most of these documents except document (5) and (6) have both versions in Japan and English. I read both versions and will write in the light of the official English translation.

In this section I will analyse (1) how global *jinzai* is defined in section 5.3.1, (2) what effects the notion of global *jinzai* have on English education in section 5.3.2, and (3) the global *jinzai* development project in 5.3.3. I will also discuss this project with some scholars' criticism in 5.3.4, which will lead to an answer to SRQ-b: In the new policy what are the purposes for English teaching with respect to "global *jinzai*"?

5.3.1 Global *Jinzai*

The Council on Promotion of Human Resource for Globalisation Development (hereafter, the Council on PHR), *gurobaru jinzai ikusei suishin kaigi*, was organised by relevant Cabinet officials, that is, the Chief Cabinet Secretary, the Minister of State for National Policy, the Minister of Foreign Affairs, the Minister

of Education, Culture, Sports, Science and Technology, the Minister of Health, Labour and Welfare, and the Minister of Economy, Trade and industry, under the Council on the Realisation of the New Growth Strategy, *shin seichou senryaku jitsugen kaigi*, in May 2011. The Council on PHR considered it necessary (1) to foster continually people as global human resources who have rich linguistic and communication abilities and international experience and can play an active part internationally, and (2) to rebuild the new social system corresponding to the age of globalisation where global *jinzai* can be fully utilised. Above all the promotion of global *jinzai* is viewed as the main objective or Japan's national strategy.

In June 2011 *gurobaru jinzai ikusei suishin kaigi cyukan matome* ("An Interim Report of the Council on Promotion of Human Resource for Globalisation Development") was submitted. The Interim Report categorises the factors required of global *jinzai* as follows:

> Factor I: Linguistic and communication skills
> Factor II: Self-direction and positiveness, a spirit for challenge, cooperativeness and flexibility, a sense of responsibility and mission
> Factor III: Understanding of other cultures and a sense of identity as a Japanese (p. 7)

The Council on PHR mentioned the following qualities as dispositions commonly required both of global *jinzai* and of core individuals for supporting future Japan's society: "broad and well cultivated mind and profound expertise, willingness to find and solve problems, team-work and leadership skills (to bring together persons of various backgrounds), public-mindedness, moral sensibilities, and

media-literacy" (p. 7).

Although it admitted that skills or qualities required of global *jinzai* are too broad to be evaluated with a single measure, the Council on PHR proposed five levels as a guideline to assess the linguistic and communication skills in Factor I since these skills as a communication tool are easier to be evaluated. The other skills or qualities in Factors II and III are expected to develop in accordance with the improvement of Factor I.

The levels include: (1) communication skills for travel abroad, (2) communication skills for daily life abroad interactions, (3) communication skills for business conversation and paperwork, (4) linguistic skills for bilateral negotiations, and (5) linguistic skills for multilateral negotiations (p. 7). The Council on PHR thought that the levels (1) to (3) are being attained by relatively many persons and stressed the necessity of developing the levels (4) and (5) for global *jinzai*. This focus suggests that the Council on PHR views linguistic and communication skills as just a communication tool to send and receive information. However, the improvement of language proficiency cannot always bring the improvement of something like intercultural competence mentioned as Factors II and Factor III.

5.3.2 Educational reforms based on the global *jinzai* development

In this section I discuss how the policy on the promotion of global *jinzai* has an effect on education: (1) English education in elementary and secondary schools, and (2) internationalisation in university education.

English education in elementary and secondary schools

To foster global *jinzai*, the Council on PHR proposed some educational reform plans for elementary and lower/higher secondary schools: (1) to foster English communication skills and to provide more opportunities of international experience, (2) to promote higher secondary school students' study abroad, and (3) to improve teachers' qualification and abilities. Linguistic ability (Factor 1) in Japanese, *gogaku ryoku*, refers to the ability to use foreign language(s) (Kojien, 2001). Therefore it is not limited to English, but the Council on PHR chose clearly "English" for elementary and secondary schools students. One of the most notable proposals is the promotion of study abroad in upper secondary schools. It aims for 30,000 students annually to study abroad for more than one year, which includes students with experience of living overseas, to achieve the levels (4) and (5) of English communication skills.

The Interim Report is related to other educational reforms which aim to promote an educational environment corresponding to globalisation in the elementary and secondary schools: (a) *kokusaikyoutsuugo toshiteno eigoryoku koujou no tameno 5tsuno teigen to gutaiteki shisaku* ("The five proposals and specific measures for developing proficiency in English for international communication") (2011) by the Commission of the Development of Foreign Language Proficiency, *gaikokugo nouryoku no koujou ni kansuru kentoukai*; (b) *gurobaruka ni taiou shita eigokyouikukaikaku jisshikeikaku* ("English education reform plan corresponding to globalisation") (2013) by MEXT; and (c) *gurobaruka ni taiou shita eigokyouikukaikaku no 5tsuno teigen* ("The five proposals for English education

reform corresponding to globalisation") (2014) by the expert meeting on English education, *eigo kyouiku no arikata ni kansuru yuushikisha kaigi*. These three policies had an effect on the Courses of Study as I mentioned in Chapter 2. For example, English education in elementary school started and English communication skills of especially listening and speaking are focused on. One of the most notable reforms in these policies is the introduction of "CAN-DO" statements. Each school sets its own goals for English teaching by using CAN-DO statements, which enables students to evaluate their English ability by themselves in terms of "I can" and to be motivated to learn independently. This kind of evaluation can be free from the native speaker's norm and as a result promote the role of English as the international lingua franca.

Internationalisation in university education

The Interim Report stated that education in university is very important for improvement of Factor II and Factor III. On the other hand, it did not mention directly English education. The report demanded universities to improve entrance examination by evaluating applicants' 'foreign language' communication skills through the scores of TOFEL, TOEIC, and so on, and international experience like study abroad, to establish education corresponding to globalisation, for example, by creating a system to get credits depending on the scores of TOEFL, TOEIC and so on, and to promote 'strategic' exchange of international students.

The Council on PHR proposed a plan of study abroad: to increase the number of students who study abroad for more than one year up to 80,000 annually, which

means that 110,000 students including 30,000 students who had study abroad when they were upper secondary school students. The number of 110,000 is equivalent to 10 % of the same year population. The Council on PHR expects these students to become a global *jinzai* with the level (4) and (5) of English communication skills. The Council on PHR also demanded companies to start later the period of recruitment and to make it shorter, and to evaluate students' study abroad experience since not being in Japan during study abroad can be obstacle to job finding. Moreover, like Global 30, the Council on PHR claimed the importance of receiving more international students, especially from Asian countries, Africa, the Middle East countries, and the developing countries and expected Japanese students to be globalised through interaction with international students. And it also encouraged the students to do international volunteer work by the Japan International Cooperation Agency (JICA), *kokusai kyouryoku kikou*, for example.

The *Gurobaru jinzai no ikusei ni muketa teigen* ("The Proposal for Improvement of Global Human Resource") (2011) by the Japan Business Federation, *nihon keizai dantai rengoukai*, which was submitted several days earlier than the Interim Report, strongly encouraged university students to study abroad saying this is an effective way to improve skills and qualities required of global *jinzai* such as 'foreign language(s)' communication skills, adaptation ability to other cultures, challenging spirit, and so on. In the same way, the Interim Report considered study abroad a good way to foster global *jinzai* and used the word 'foreign language(s)', not 'English'. It used the word 'English' only in discussing

elementary and secondary schools.

5.3.3 The Project for Promotion of Global Human Resource Development

In this section I discuss (1) the Final Report on Global *jinza*i development, especially focusing on the additional parts which were not mentioned in the Interim Report, (2) the project for global *jinzai* development and (3) the newer project called "Top Global University Project".

The Final Report

In 2012 *Gurobaru jinzai ikusei senryaku: Shingi matome* ("Strategies for Global Human Resource Development: Final Report") (hereafter, Final Report) was submitted by the Council on PHR. This was not so different from the Interim Report, but some parts were added and stressed the importance of English education.

The Council on PHR (2012) mentioned that not only top elites with the level 4 or 5 of communication skills but also "21st century type citizens", "*21 seiki gata shimin"* (p. 6), should be fostered as globalisation had advanced significantly in the one year since the Interim Report was created, and international society cannot be ignored. It asserted that Japan should become a "problem solving developed country", "*kadai kaiketsu senshinkoku*" (p. 6). To do so, the Final Report stressed reinforcement of 'practical' 'English' education, not foreign language(s) education, for fostering more global *jinzai* with the level 3 of communication skills. As for

education in universities, it proposed the establishment of global university system and encouraged hiring more foreign teachers and delivering more classes in ‘English’.

Another additional part is spreading Japanese language and culture internationally, which is expected to create better environment for Japanese global *jinzai* to play an active part internationally. The Final Report claimed that it is important to be aware of ‘Japan in the world’ and reflect on one’s own identity.

The Project for Promotion of Global Human Resource Development

Based on the Final Report, *gurobaru jinzai ikusei suishin jigyou* (“The Project for Promotion of Global Human Resource Development”) was launched by MEXT in 2012. The concept of this project is well explained in the internet site of MEXT:

> The Project for Promotion of Global Human Resource Development is a funding project that aims to overcome the Japanese younger generation’s “inward tendency” and to foster human resources who can positively meet the challenges and enhancing the ties between nations. Efforts to promote the internalization of university education in Japan will be given strong, priority support.

MEXT advertised for this project in the form of two types: ‘Type A’ for trial in the whole university and ‘Type B’ for trial in specific department(s). Applicants for both types needed to submit their plans about (1) internationalisation of the curriculum, (2) efforts to cultivate global human resources, (3) improvement of foreign language competencies, (4) faculty development for global education, and

(5) support systems for promoting studying abroad. As 'Type A' 11 universities out of 41 were selected and as 'Type B' 31 universities out of 111 were selected. According to my analysis of these 42 selected universities' plans, most of their plans for improvement of foreign language competencies concentrated on English education. About 10 universities, especially foreign language study departments, mentioned other foreign languages. As for improvement of English, TOEIC and TOEFL scores were intensified the most and presentation skills and academic writing were stressed by some universities. It seems that practical English skills were considered the most important and academic English skills were also valued in a certain extent.

Top Global University Project

In 2014 MEXT launched *Supa gurobaru daigaku sousei shien* ("The Top Global University Project"), which aims to enhance international competitiveness for ranking in the World Top 100 universities (Top Type, *toppu gata*) and to lead the internationalisation of Japan (Global Traction Type, *gurobaru kenin gata*). The Global 30 was replaced with the Top Global University Project and the Project for Promotion of Global Human Resource Development was succeeded by the Top Global University Project. MEXT announced the selection of 37 universities: 13 universities out of 16 as Top Type and 24 universities out of 93 as Global Traction Type.

5.4 Discussion

Global *jinzai* refers to someone who has communication skills in English and

intercultural experiences and thrives internationally in the 21st century or the globalised age for linking Japan to other countries and international societies and for driving Japan towards further advancement. The global *jinzai* promotion is a national policy and English learning/teaching is closely related to the policy since the attainment of global *jinzai* is measured according to the levels of English linguistic and communication skills, i.e. the scores in standardised English tests such as TOEIC and TOEFL. The promotion of global *jinzai* is a funding project and expects universities to cultivate global *jinzai* by improving students' English skills, supporting their study abroad, accepting more international students, and internationalising the curriculum, and teachers and staff. The national policy of global *jinzai* development results in effects on universities' education and internationalisation.

According to my analysis of literature on global *jinzai*, criticism against the policy of global *jinzai* development is categorised into five factors: (1) it is for the Japanese enterprise (Erikawa, 2016; Kamikubo, 2013; Manabe-Yoshioka, 2015; Torikai, 2016; Yonezawa, 2014); (2) it leads to a skill-oriented approach to English teaching (Edogawa, 2016; Otsu, 2016; Torikai, 2016); (3) it focuses on English only (Erikawa, 2016; Saito, 2016; Yonezawa, 2014); (4) it has internal inconsistencies (Shimauchi, 2014); (5) it should aim to develop global citizens, not global *jinzai* (Erikawawa, 2016; Manabe-Yoshioka, 2015; Torikai, 2016).

Firstly, Yonezawa (2014) mentions that "[i]n order to sustain a well-advanced economy, Japanese enterprises feel the necessity of expanding their business

further to the global market" (p. 37) and demand globally competitive *jinzai*. The development of global *jinzai* concerns what kinds of *jinzai* are needed for Japanese enterprises' globalisation (Kamikubo, 2013: Torikai, 2016) and this leads to the development of elites for global enterprises (Erikawa, 2016). It was enterprises' responsibility to promote such *jinzai*, but now universities need to replace enterprises because of the 'funding' project of global *jinzai* development (Kamikubo, 2013). Erikawa (2016) criticises that the educational policy is led by the bureaucracy, which results in paying attention to an immediate profit for Japanese business rather than the ultimate purpose of education, that is, the full development of personality.

Secondly, as I showed in section 5.3.3 by analysing the plans of 42 universities selected by the funding project and as scholars (e.g. Erikawa, 2016; Otsu, 2016; Torikai, 2016) point out, English classes in universities focus on improving the scores of TOEIC and TOEFL as an evidence of their students' growth as a global *jinzai*. Seen from the notion of Byram's (1997) ICC, this skill-oriented approach aims to promote only communication competence, not intercultural competence. This approach lacks especially intellectual processes so that students can promote their 'skills of interpreting and relating' and 'critical cultural awareness'. Based on the eight factors to teach in iCLT which I showed in Chapter 3, teachers using the skill-oriented approach will fail to help their students to see themselves from other perspectives (factor 4), to raise questions about their taken-for-granted perspectives (factor 5) and to understand the dynamic process of intercultural communication and interaction (factor 7). These ICC factors and iCLT factors are

educational ones. Erikawa (2016) argues that the ultimate purpose of foreign language learning is to establish and keep peace through mutual understanding, which is also an educational factor. It is clear that the purpose of English learning/teaching aimed in the project of global *jinzai* development focuses on practical skills.

Thirdly, the policy of the global *jinzai* development sees English as 'the' international common language and focuses on only English. For Japanese who are linguistically a minority (Yanagioka, 2016), acquiring English as the international lingua franca is crucial to engage in global societies. The problem is that the policy fails to respect linguistic diversity. European language policy by the Council of Europe in 2001 based on plurilingualism is a good contrast with Japanese policy since the former encourages students to learn their mother tongue and 'two' other languages. Seen from a multilingualism perspective, Japan's policy does not pay attentions to indigenous languages like Ainu and Okinawan (Yoshida, 2003, p. 292). Erikawa (2016) claims that foreign language policy should be based on plurilingualism and pluriculturalism. The policy of global *jinzai* development does not pay much attentions to linguistic diversity either beyond the nation or within the nation.

Fourthly, Shimauchi (2014) mentions that the policy of the global *jinzai* development has inconsistent concepts, 'global' and 'identity as a Japanese'. 'A sense of identity as a Japanese' is a defined factor for global *jinzai* and categorised into Factor III with 'understanding of other cultures'. This suggests that

understanding of other cultures can lead to self-awareness, that is, to know oneself and how one's perspectives are affected by one's own culture. This is a very important factor and national identity itself is not inconsistent with global identity as I discussed in section 3.4.1 since multiple identities should be fostered. The problem is that the policy refers only to national identity and not to global identity or a sense of belonging to the whole world. If the policy expects Japan to become a "problem solving developed country", a developed country to solve global issues, global *jinzai* should promote global identity too, which promotes actions for shared goals 'as a member of a global society', not 'as a Japanese'. The policy is criticised for being nationalist since it mentions Japanese identity only. Without other identities such as global identity, even if global *jinzai* works globally, their communities which they belong to are limited to Japan and their sense of belonging is only to Japan. As evidence of this, it is reported that the youth of Japan rarely become employed in transnational corporations (Kamikubo, 2013; Yonezawa, 2014) and they remain in Japanese enterprises.

Fifthly, as the concept of global *jinzai* refers to a talented useful (business) person for contributing to Japanese enterprises' globalisation and to Japan's political, economic and social development as a nation, it should be replaced with the concept of "global citizen" (Manabe-Yoshikawa, 2015), "global citizenship" (Torikai, 2016) or "transnational democratic citizen", *kokkyou wo koeta minshuteki shimin* (Erikawa, 2016, p. 34). The nine factors of intercultural citizenship I analysed in section 3.4.1 are helpful to distinguish between global *jinzai* and global citizenship. It is clear that the policy of global *jinzai* does not

mention the following factors: (1) multiple identities including an identity as a citizen of the world: (6) ICC; (7) ability to think critically and act critically; and (9) ability to practice citizenship at local, national and global levels. The policy mentions 'understanding of other cultures" but the notion of ICC is more than this. Global citizens require criticality. As Barnett (1997) claims, criticality should be developed in higher education. Criticality is an educational outcomes and the development of global citizens is more appropriate in universities rather than global *jinzai* the business world needs.

Comparing to Byram's (2008) framework for intercultural citizenship which combines the objectives of foreign language education and those of citizenship education, English teaching proposed in the policy of global *jinzai* development lacks 'contents' such as democracy and human rights and focuses on communication skills. Byram's framework suggests that English teaching can foster not only communicative competence but also knowledge, attitudes, skills, critical cultural awareness, multiple identities, and criticality while the policy of global *jinzai* development assumes that English teaching is just for improving linguistic competence and communication skills. I will analyse how foreign language classes try to foster the development of global *jinzai* in Japan in Chapter 6 and the promotion of intercultural citizenship in England in Chapter 7.

5.5 Conclusion

I will answer the SRQ-a and SRQ-b.

SRQ-a: In the existing policy documents what are the purposes for English teaching in the 21st century?

Answer: The purposes for English teaching in the globalised age are (1) to acquire global literacy, (2) to promote international understanding, and (3) to develop the nation further. The policies encourage children living for the 21st century to learn English as the international common language so that they can access the world information, communicate and interact with linguistically and culturally different people for international understanding, and contribute to Japan's advancement in global societies. English is a means of getting information, a tool of communication, and a strategy for Japan to globalise.

SRQ-b: In the new policy what are the purposes for English teaching with respect to 'global *jinzai*'?

Answer: The purpose of English teaching in the policy of the global *jinzai* is to improve linguistic competence for international communication so that learners can link Japan with other countries, contribute to Japanese enterprises' globalisation and to Japan's further advance as a nation. The policy requires global *jinzai* of English as the international common language. The problem is that English classes in universities focus on English skills for getting the higher scores of TOEIC and TOEFL and that they do not pay much attention to educational purposes such as the development of criticality, contribution towards establishing and keeping peace, and the full development of personality.

Chapter 6 A Case of English teaching in a Japanese university

6.1 Introduction

In the previous chapter I examined mainly four English educational policies and discussed that English is not only a matter of foreign language education but also a matter of Japan's international position and development as a nation. In a more and more globalised society in the 21st century English is considered as global literacy or the international common language for Japanese people to access and communicate with the world. It is crucial to foster Japanese students' practical English communication skills and intercultural understanding so that they can live and work together with peoples of other languages and cultures and contribute to creating a better world. Following these policies the new policy the "Project for Promotion of Global Human Resource Development" started in the selected 42 universities in 2012, which was succeeded as the "Top Global University Project" in 2014. This project encourages students to study abroad, fostering global *jinzai* with English proficiency and rich intercultural experiences and promoting internationalisation in universities. In this chapter I will investigate an implementation of this project in a Japanese university through discussion of (1) how policy points are implemented in section 6.2, (2) the teacher's perceptions about English teaching in section 6.3, (3) contents and teaching approaches in section 6.4, (4) what the students say about the course in section 6.5. I will also discuss meaning of the students' learning and some suggestions for improvements in section 6.6. In so doing, I will answer the SRQ-c: "In a Japanese university how is the new policy being implemented especially with respect to 'global *jinzai*'?

6.2 How policy points are implemented

As I discussed in Chapter 5, global *jinzai* refers to those who have English communication skills (Factor I), the disposition required to become responsible global persons with challenging spirits to live together (Factor II), and intercultural understanding and a sense of identity as a Japanese for understanding others and being understood by others (Factor III) (The Council on PHR, 2011). This section will examine how Sakura University operationalises these concepts of global *jinzai* and implements some key policy points. I will discuss Sakura University's concept of global *jinzai* in section 6.2.1, curriculum for global *jinzai* development project in section 6.2.2, Practicum Courses in section 6.2.3, Language Courses in section 6.2.4, and internationalisation in university in section 6.2.5.

6.2.1 Concept of global *jinzai*

Sakura University views ideal global persons with practical competencies as persons who include three kinds of knowledge and skills, founded on their being well-established individuals who have self-awareness, determination, a challenging spirit, and moral values: (1) specialised knowledge and skills, (2) global knowledge and skills which include international communication skills, intercultural understanding, and information and communication technology skills, and (3) management knowledge and skills which consist of cooperation and flexibility, problem finding and solving abilities, and leadership (JSPS, 2012). Most of these factors are shared with the definition of global *jinzai* by the Council

on PHR. However, Sakura University has a better definition of how languages skills and intercultural understanding are closely related in intercultural communication since both of these factors belong to the same global knowledge and skills while the Council categorises them into different factors, Factor I and Factor III. Another thing to be focused on is that specialised knowledge and skills are included and this is additional to what the Council says. This can be interpreted that Sakura University tries to integrate what students learn in their department with what they learn in the Certificate Programmes (CPs) to promote global person, which will be introduced in the next.

6.2.2 Curriculum for global *jinzai* development project

Based on the three main principles of Global Education, Practical Education and Interdisciplinary Education, Sakura University established three new CPs to create 700 global *jinzai* out of approximately 5,500 newly-enrolled students annually: (1) Global Leader CP (50 students), (2) Global Expert CP (150 students), and (3) Global Citizen CP (500 students). These CPs offer five kinds of courses based on Sakura University's three main principles of Global Education, Practical Education and Interdisciplinary Education which have been traditionally operated with: (1) Language Courses, (2) Practicum Courses, (3) Leadership Courses, (4) Global Courses, and (5) Life Design Courses.

To get a certificate, students are required to attain the minimum levels in terms of academic achievement in their discipline, in the number of credits they get in the

CP courses, in TOEFL or TOEIC scores, and must participate in a study abroad programme. These levels of attainment are set depending on each programme as follows:

- Global Leader CP is to foster leadership in the global community and requires students to get 3.0 in General Point Average (GPA) ranging from 0.0 to 4.0, 40 credits and 550 in TOEFL-ITP or 730 in TOEIC and to attend United Nations (UN) Youth Volunteers or International Cooperation Activities.
- Global Expert CP is to foster specialised skills with high language and communication proficiency. This requires students to get 2.8 in GPA, 30 credits, and 550 in TOEFL-ITP or 730 in TOEIC and to attend medium or long-term study abroad programme.
- Global Citizen CP is to foster global competency in multicultural environments and requires students to get 2.5 in GPA, 30 credits, and 500 in TOEFL-ITP or 590 in TOEIC and to attend medium-term study abroad programme, short-term language programme, overseas internship programme, or intercultural seminar.

The point is that the CPs focus on English proficiency and intercultural experiences which can lead to especially global knowledge and skills. Therefore Language Courses to improve foreign language proficiency are taken mainly before going abroad and Practicum Courses offer opportunities of intercultural experiences and these are seen as core courses to cultivate global persons.

6.2.3 Practicum Courses or intercultural experience

The Centre for International Education and Cooperation (CIEC) creates, offers and supports a variety of lengths and kinds of study abroad programmes and intercultural programmes to help students to become capable 'world citizens', which is one of Sakura University's missions. CIEC has established partnerships with as many as 140 international universities and organisations. Distinguishing programmes are UN Youth Volunteers and International Cooperation Activities for Japan International Cooperation Agency (JICA), International Committee of Red Cross (ICRC) and Non-Governmental Organisations (NGO) which enable students to do volunteer works in a developing country for about five months. CIEC provides many kinds of short-term programs such as fieldwork in Malaysia, UN seminar, Japan and Indonesia Intercultural Seminar, and Japan and Turkey Intercultural Seminar.

Moreover, Cross-Cultural College (CCC), Canada-Japan Collaborative Programme for educating 'world citizens' as future leaders, has been integrated into Practicum Courses. CCC started in collaboration with three Canadian universities originally as MEXT's funding project, *daigaku no sekai tenkairyoku kyouka jigyou* ("Inter-University Exchange Project"), in 2011. CCC also offers Multidisciplinary Studies and CP. To get CCC Certificate students need to get 16 credits including at least three credits from Core Courses consisting of Joint Seminar in Japan, Global Career Seminar in Japan/Canada, or Global Internship in Japan/Canada and the minimum score of 820 in TOEIC, 580 in TOEFL-ITP, 92

in TOEFL-iBT, 6.5 in IELTS or the first grade in EIKEN. Core Courses provide both Japanese and Canadian students with an opportunity to work together collaboratively and can be selected as Practicum Courses for Global Citizen CP. It should be noted that CCC programme is ‘always’ conducted in English both in Japan and Canada. Japanese students must use English only while Canadian students do not need to understand Japanese and use it even when they are in Japan. I will discuss this compared with an intercultural citizenship project in England in Chapter 7.

CIEC focuses on study abroad programme for improving English proficiency although it offers programmes for French, German, and Chinese. For example, CIEC introduces 123 universities from 30 countries as exchange study abroad programmes, but the number of universities from France and Germany accounts for just 10 % altogether and most universities in non-English speaking countries offer the courses in English.

6.2.4 Language Courses

Separately from foreign language classes delivered in each department, English courses are offered in Global CPs with five different levels by native English-speaking teachers in a smaller class size. Intensive German Class I/II and Intensive French Class I/II for beginners are delivered too. CIEC also offers Summer/Spring Language Programmes in 17 universities from nine countries to improve English, Korean, Chinese or Spanish, and Semester Intensive Language

Programmes for English in seven universities from four countries and for French in a university in France.

It is generally assumed that language courses in Sakura University are for improving English so that students can get high enough scores in TOEFL or IELTS to attend Practicum Courses, i.e. study abroad programmes. For example, universities in America require scores of TOEFL-iBT or IELTS ranging from 71 to 105 or from 5.5 to 7.5 respectively. It should be noted that universities require students in exchange study abroad programmes to show TOEFL or IELTS scores as an evidence, but CCC programmes and language courses in Sakura University accept TOEIC scores along with TOEFL and IELTS scores. This means that TOEIC works better for the local purposes. Actually many university students take TOEIC, not TOEFL or IELTS, for job searching in Japan. CIEC supports student by providing them with free seminars to improve their scores in TOEFL, IELTS and TOEIC.

6.2.5 Internationalisation in the university

Advances in Practicum Courses and Language Courses will result in internationalisation in the university. Establishing partnerships with international universities can be evaluated as a form of internationalisation. The more international universities Sakura University sets up partnerships with and the more students it brings to them, the more international students it receives, which can lead to internationalisation in Sakura University. There are about 750 international

students including about 150 short-term international students. CIEC tries to promote more opportunities for Sakura University students to meet and interact with international students. For example, ‘Japanese Partner’ and ‘International Partner’ is a system for local students to help international students to improve their Japanese skills and to get used to their life in Japan. ‘Coffee Hour’ is an event where local students talk freely over coffee with foreign teachers, researchers, and students. ‘International Students Week’ is held for intercultural exchanges between international students and local students. Language Courses in Global CPs can contribute to internationalisation in Sakura University since more foreign teachers are demanded due to more levels offered and smaller size classes taught by native English-speaking teachers. More university staff with English communication skills are needed to support more and more foreign teachers and students.

6.3 The teacher’s perceptions about English teaching

As explained in section 6.2.2 Sakura University creates three Global CPs which consist of Language Courses according to proficiency levels, Practicum Courses, Leadership Courses, Global Courses, and Life Design Courses to cultivate global leaders, global experts, or global citizens with specialised, global, and management knowledge and skills on the basis of well-established foundation as an individual. “English for Cross-Cultural Studies” which I observed, is one course in these CPs. This course was originally created for CCC program with the purposes of learning Canadian cultures in English and of improving TOEIC scores

of 680 or more to attend CCC Joint Seminar, Global Career Seminar and/or Global Internship where Japanese students and Canadian students work together. “English for Cross-Cultural Studies” is offered by CIEC and taught by a Canadian teacher, Alex. In this section Alex’s perceptions about English teaching will be discussed based on analysis of his answers to the questionnaire for language teachers and the interview. Alex’s perceptions about English teaching is the base on which what contents should be taught and what teaching approaches should be used are decided. That is why I will discuss Alex’s perceptions first and the contents and teaching approaches next.

6.3.1 Purposes for Teaching English

Alex wants to teach English at the higher education level because he thinks that students are “mature enough to have some understanding of how English might play a role in their current and future lives”. This seems to be one of his reasons for teaching English: to encourage students to realise the role of English in their lives. Another reason is to foster an interest in language and culture, and a third reason is to help university-aged student map out a future in a world that is becoming increasingly globalised. These three are Alex’s main reasons for teaching English generally. As for teaching English in Japan, Alex wants his students to broaden their horizons since he believes that “Japanese students tend to view the outside world through a very limited and restricted perspective, resulting in ethnocentric attitudes”. Alex wants them to learn not only foreign culture but also their own culture so that they could “critically examine foreign

and local culture", which can lead to the identification of similarities and bonds between countries.

Regarding purposes for the specific English course, English for Cross-Cultural Studies (CCS) in this case, Alex stresses the importance of balancing (1) the university's or institution's expectation, (2) students' need, and (3) his own goals to teach English. He understands that the university's expectation for this course is improvement of TOEIC score and preparation for interaction with Canadians through comparison between Japan and Canada. On the other hand, Alex conducts students' need analysis at the first class of every course by asking them what contents they want to learn and tries to combine as many contents as they want. He noticed so far that Japanese students tend to like discussing stereotypes, identity and expectation of '*hafu*', half or racially mixed, students. From his teaching experience, Alex also realised that Japanese students find it interesting to learn about Japan, Japanese culture and their own way of thinking. To the university's expectation and students' needs, Alex adds his own goal: integration of intercultural dimensions and aspects with English teaching. Therefore, Alex's teaching goes beyond the university's expectation and students' needs. For example, Alex stresses not only Japan and Canada but also many other countries and cultures, and tries to help students to become more familiar with foreign cultures that they have never engaged with in the past through learning more about themselves, which will result in fostering students' criticality to examine their own culture and foreign cultures.

To achieve his goals in his teaching, Alex stated that he tries (1) to integrate steps for enhancing "ICC", (2) to make the familiar unfamiliar and the unfamiliar familiar, (3) to always "revert discussion on foreign phenomena back to Japan" so that students can start forming the bridge of understanding between cultures, and (4) to use "a rich mix of instruction approaches and resources", which consists of lecture, whole-class discussion, small group discussion and personal reflection using different forms of media such as podcasts, movies, TED presentation, YouTube, audio clips.

6.3.2 How the teacher implements policy points

To improve English communication skills, Factor I of global *jinzai*, Alex sets a strict rule for students to complete all tasks only in English and they use only English during the class. He hopes that "the students will become more confident in talking about cross-cultural/ intercultural issues" through discussing these issues in English during the class. He also hopes that "they will translate this confidence into greater confidence in interactive cross-cultural situations". Which can be interpreted that Alex tries to foster students' attitudes or willingness to communicate with foreign people in English. In addition, Alex organises the course so that students can learn one topic each class through writing a journal, reading and listening to authentic materials from mostly the Internet, and discussing, i.e. speaking and listening. Thus it can be seen that Alex focuses on both students' understanding of the topics and improving of English four skills of listening, reading, writing and speaking through a variety of teaching materials

and activities.

To improve intercultural understanding, Factor III of global *jinzai*, through the English course is one of Alex's goals of his teaching. Alex mentioned during the interview that "intercultural awareness does not always result in improving intercultural communication skills" and that he tries to create environment where students can be more open minded. Alex also said that he wanted to "immerse students in foreign environment" in which they communicate with foreign exchange students, which means that international students come to his class regularly and discuss intercultural issues with Japanese students. However, he could not do this due to the difficult availability of international students. Instead of this, Alex asked the students to interview a foreign student for a presentation as the final project. Alex said that he expected the students to "improve their perceptions" through the project by thinking "critically" about foreign culture and phenomenon and their own ones. Alex sees this project "an opportunity to open some doors", for example, "to learn each other in a deeper level" and "to improve intercultural competence". Alex finds it a shame that about 500 international students are kind of "segregated" without much interaction with Japanese students.

Identity in Factor III is Alex's "personal goal" of English teaching with his saying, "I do challenge identity". He mentioned that since Japanese identity is very "singular" he tries to make it "multiple identities". According to Alex, "multiple identities belong to not just Japanese society but more global societies" and refer

to “sense of greater connection to people around the world” since “some of identities are shared with other people in the world”. He also expects students to become aware of diversity among class mates through discussion and to take being unique and being different positively, which is “the benefit as a whole class”. As for disposition required of global persons in Factor II, Alex did not mention anything special, but these elements will be fostered together with Factor III especially through discussion with class mates and interaction with international students.

Alex’s perception of English teaching is that students’ ICC consisting of English linguistic skills and intercultural competence should be fostered along with more multiple identities and more advanced criticality by using a rich mix of teaching materials and approaches including actual interaction with foreign people.

6.4 Contents and teaching approaches

In the previous section Alex’s perception of English teaching was discussed and in this section how his perception is practiced will be examined in terms of the contents of the course and his teaching approaches based on syllabus, teaching materials and other documents related to the course, and texts from my field notes. I will describe the contents in section 6.4.1 and Alex’s teaching approaches focusing on: journals in section 6.4.2, what happened in the classroom in section 6.4.3, teaching for TOEIC in section 6.4.4, and students’ presentation as the final project in section 6.4.5. I will also discuss how Alex’s teaching can contribute to

the development of global *jinzai* in section 6.4.6.

6.4.1 Contents

I observed two courses, ‘English for Cross-Cultural Studies A (CCS-A)’ focusing on politics, economics and business (PEB) and ‘English for Cross-Cultural Studies B (CCS-B)’ focusing on society and culture (SC). According to the syllabus, the two courses are designed to give students “more insight into cross-cultural issues”, and objectives to be attained and study to be required outside the class are almost the same.

The PEB course consists of 14 classes for 90 minutes each. The first class is for class overview and needs analysis and the last three classes are for the final presentations. Therefore, the PEB course has 10 usual classes and 10 topics include: (1) economics, (2) womenomics, (3) economics of energy and housing, (4) companies and business, (5) cross-cultural advertising, (6) Better Life Index, (7) import and export, (8) English in Japanese business, (9) Liberal vs Conservative views, and (10) immigrant and terrorism policy. (See Table 12)

The SC course consists of 13 classes, one less than the PEB course since one class was cancelled due to the annual university cultural festival. It has nine usual classes and nine topics are: (1) culture basic, (2) character and culture, (3) Canada and identity, (4) Japanese identity, *‘hafu’*, (5) stereotypes and ‘weird’ Japan, (6) Hofstede Dimensions of Culture, (7) managing expectation, (8) nonverbal

communication, and (9) pop culture and university student life. (See Table12)

Table 12: Contents of PEB course and SC course

		Politics, Economics and Business course		Society and Culture course
	Date	Contents	Date	Contents
1	24-Sep-15	class overview/need analyses	30-Sep-15	class overview/need analyses
2	1-Oct-15	Ecoomics	7-Oct-15	Culture basic
3	8-Oct-15	Wemenomics	14-Oct-15	Character and culture
4	15-Oct-15	Economics of enegy and housing	21-Oct-15	Canada and identity
5	22-Oct-15	Companies and business	28-Oct-15	Japanese identity, *hafu*
6	29-Oct-15	Cross-cultural advertising	11-Nov-15	Stereotypes and 'weird' Japan
7	5-Nov-15	Better Life Index	18-Nov-15	Hofstede Dimensions of Culture
8	12-Nov-15	Import and export	25-Nov-15	Managing expectation
9	19-Nov-15	English in Japanese business	2-Dec-15	Nonverbal communication
10	26-Nov-15	Liberal vs Consevative views	9-Dec-15	Pop culture and university student life
11	3-Dec-15	Immigrant and terrorism policy	16-Dec-15	Final presentations
12	10-Dec-15	Final presentations	23-Dec-15	Final presentations
13	17-Dec-15	Final presentations	6-Jan-16	Final presentations
14	7-Jan-16	Final presentations		

I will choose the fourth content of the SC course, ‘Japanese identity, *hafu*’, as an example for describing the journals and what happened in the classroom since it is obviously related to a factor required of global *jinzai*, i.e. ‘a sense of identity as a Japanese’ (Factor III).

6.4.2 Journals

After every class Alex sent his students an email to inform them of the topic for the next class. He included discussion questions and learning materials such as articles and the links to TED presentations and/or YouTube and asked them to write a 250-word journal based on discussion questions related to the topic.

The theme of the fifth class of the SC course was “identity issues in Japan” with continuing examination of “Canada and Canadian identity”, the topic of the

previous class. Alex attached the links to two videos and one article. He asked his students to watch the videos on '*hafu*' (half), a Japanese English to refer to a racially mixed person, usually a child of Japanese parent and non-Japanese parent: "Explorations into being *Hafu*" from TED presentations and "5 Things about being *Hafu* (Half Japanese) in Japan" from YouTube. Alex asked his students to write a journal by answering the following questions:

- Are there advantages to being '*hafu*'?
- What struggles (problems) do '*hafu*' people have?
- How do you think they want to be treated? Give examples.
- What would be more appropriate name to call these people than '*hafu*'?

Alex also told the students to read an article by the current Miss Japan beauty contest winner and asked them how they feel about the first half-black and half-Japanese woman to be named Miss Universe Japan 2015, representing Japan and how they would define a 'Japanese' person.

The most important purpose for writing a journal is to let the student consider some issues more deeply and critically and create their own opinions through watching videos and/or reading articles. Alex told the students to focus on creating their own ideas rather than grammatical accuracy in writing. This can be interpreted that writing a journal is designed to prepare for the next class through getting basic knowledge from videos and articles, understanding the issues critically and creating their own opinions, which will help them to actively participate in small group discussion and whole class discussion during the class.

6.4.3 What happened in the classroom

At the beginning of the class, the fifth class of the SC course on 28 October 2015, Alex collected a journal from his students and returned them a comment card on which the students write weekly comments about the lessons or activities. After explaining about the TOEIC online practice and what the students need to do for the final presentation as the final project, Alex started reviewing the last class with a question, “What influences your identity?” Some students answered: name, nationality, family, religion, and school. Alex named gender and sexuality, nationality, race and ethnicity, family and friends, childhood, environment (where you live), religion, life experiences, age, beliefs, appearances, and so on, as factors to influence on identity with using PowerPoint. (See Figure 6)

Alex reviewed Canadian identity which was the theme of the last class, and added the differences between Melting Pot and Cultural Mosaic with the concept of multiculturalism. Alex explained that Canada is a country of ‘multiculturalism’ which encourages people to maintain their own cultural characteristics and original cultural identity and that this situation is called ‘Cultural Mosaic’. He continued that if you immigrate to a country of ‘Melting Pot’, you are encouraged to embrace the country’s ideas, traditions, and characteristic.

Following the concepts of Canada’s multiculturalism, Alex continued his explanations about Canadian culture including characteristics of Canadian people with showing the evidence, for example, results of some research, historical facts,

or statistics. He discussed politeness, generosity, bilingualism, commonwealth, indigenous culture like Inuit and Metis, progressive policy to make same gender marriage legal, for example, longer winter, and peace keeping as factors to influence on Canadian identity. At the same time, he stressed that some Canadian characteristics should be considered from various perspectives, for example, Canadian people tend to say “Sorry” so often from American perspective, which means Canadian is polite, but they may not be so polite from Japanese perspective since Japan is one of highest politeness culture.

Figure 6 : Classroom in Japan

Alex moved on the topic of this class, Japanese identity. He mentioned the top 10 adjectives to describe Japanese culture by foreign people, which the students had

read as a reading material for the third class: polite, punctual, kind, hard-working, respectful, shy, intelligent, grouping, formal, and clean. After this Alex initiated three discussion rounds which included a small group discussion at first and then whole class discussion. The first discussion question was “What makes Japanese people ‘Japanese’?” A male student asserted the importance of “blood” of Japanese. He said that Japanese must be a child of Japanese father and Japanese mother and that a half is not Japanese even if the person was born in Japan and speaks Japanese and his/her way of thinking 100% Japanese. A female student said that being a Japanese need Japanese passport and talked about a Brazilian professional football player who became Japanese by naturalisation as an example. Nationality was considered both as a matter of nature and legality.

The second discussion question was “Do you know any ‘half’ people? What is your relationship with them? Other than appearance, are they ‘different’? The third discussion question was “In your opinion, are there any benefits to being ‘*hafu*’? What are the disadvantages? Is there a best type of ‘*hafu*’ or ‘unspoken racial hierarchy’?” ‘Half’, ‘*hafu*’ in Japanese, means a children with parents from different countries. Alex said that different physical appearances and languages are not factors to judge people Canadian or not since Canada is a multicultural country. However, sometimes ‘half’ is not seen as Japanese in Japan due to different physical appearances, languages, behaviours and/or ways of thinking. Therefore, some half with parents from Japan and other Asian country are also not seen as Japanese even if their appearances are similar to Japanese as Japan is a homogenous country. Alex found this interesting and seemed to be trying to lead

the students to critically thinking about Japanese identity.

To the second question a female student answered, “My mother is half, Japanese-Korean.” And to the third one she talked about a disadvantage of being half: “Old Japanese parents hate, don’t want their son and (daughter) to get marry with a foreigner”. Alex was shocked to hear that and concluded that this is because of xenophobia or just because they do not want their children to move to a foreign country. As a benefit of being half, bilingual, strong muscle and the tendency that ‘girls love a half’ which comes from a rapper in YouTube were discussed. As a disadvantage of being half, expectation that Caucasian half can speak English, bullying, identity crisis and ranking of half in which half-white is highest and seen as ideal half were discussed. Alex also had the students think how their identity differs from a ‘typical’ Japanese and helped them to understand that there is diversity in the same country and culture.

At the end of the class Alex asked the students to fill in a comment card. With this card they evaluated their English use, active participation in class, and preparation for today’s class, and wrote comments about the lessons or activities. They handed in the card to Alex when they left the classroom.

I described above how the class proceeded. The class included Alex’s lecture or theory, Melting Pot or Cultural Mosaic in this case, small group discussions and whole class discussions. Alex helped the students to prepare for the next class by sending rich learning materials such as articles, TED presentations, and/or

YouTube. He also helped the students to create their own ideas on the topic of the next class through writing a journal following his questions. The students needed to read, listen, write and speak English. Alex focused on fluency rather than accuracy.

Alex understood that Japanese students tend to hesitate to express aloud their own ideas in the class because of shyness and fear of making mistakes in speaking English, and he always asked them to discuss in a small group before facilitating the whole class discussion. As far as I observed, the students used English only and seemed to be comfortable to speak English during the class. The most impressive point is that Alex was always smiling and never frowned even if the English some students spoke was not easy to understand. His attitudes contributed to creating a safe environment in the class room. Alex's points of view are new to the students and vice versa. Interaction between Alex and the students worked as intercultural experiences and discussion among the students provided them an opportunity to notice diversity in the same group. Another feature is that Alex often asked the students, "Why?" As he mentioned during the interview, Alex tried to promote the students' critical thinking by encouraging them to consider something more deeply or from different points of view.

In this section I demonstrated what I found through observation, but something important happened without my noticing. I realised this unobserved part through analysis of the questionnaires and interviews, which I will discuss in section 6.5.3.6.

6.4.4 Teaching for TOEIC

As Alex recognised in the interview, one of institution's expectations for the SC and PEB courses is improvement in students' TOEIC scores. He said to the students, "TOEIC is a major goal of this class", but "I don't want to spend too much time to do TOEIC in the class". Then Alex introduced a university online learning system, TOEIC practice tools, which can be accessed for free by Sakura University students. He demonstrated how to access the system, and told the students to complete one series of practice including an initial test and 20 sections at either 500 or 600 level.

Writing a 250-word journal was a part of TOEIC learning. Alex sent the link to the TOEIC words bank and asked the students to use eight new and important words from the words bank in their each writing and to highlight them. Alex tried to help the students to build TOEIC vocabulary through writing a journal.

Both doing the TOEIC online practice and building TOEIC vocabulary through writing a journal were done outside the class. This can be seen as a result of Alex's balancing the institution's expectation and his own goal, which enabled Alex to concentrate on the contents or the topics during the class. Alex had enough time to teach some concepts and theories not only by his explaining but also by showing audio-visual aids. Most importantly the students spent most time to discuss the topics, which was an opportunity for them to know new ideas and to broaden their perspectives, that is, Alex's goal.

6.4.5 Students' presentation

One of the most important activities was students' presentation as the final project which included online research, class contents, data from the Hofstede Cultural Dimensions, interviews, and presentation. The students accessed the Hofstede Cultural Centre, the link of which was attached to an email from Alex, and learned about the six cultural dimensions: (1) power distance, (2) individualism, (3) masculinity, (4) uncertainty avoidance, (5) long term orientation, and (6) indulgence. The website noticed that there are considerable differences between individuals but that country scores can still be used based on the law of the big numbers and on the fact that most of them are strongly influenced by social control. The students chose one country according to their interests and did online research on the country including comparisons of scores in Hofstede Cultural Dimensions between the country and Japan.

The students were required to conduct face-to-face interviews including Skype in English with a foreign person for at least 15 minutes. The interviewee should be a person from the target country with a passport issued in the country who speaks the national language as his/her mother tongue and has experience of living both in his/her country and Japan. During the class Alex instructed how to create open-ended questions and how to do semi-constructed interviews. The students should ask their interviewee as many of the following points as possible: (1) unique culture from their interviewee's country, (2) the main differences between his/her home country and other countries, (3) what he /she was most and least

proud of about his/her country, (4) non-verbal communication unique to his/her country, (5) common stereotypes of or prejudices towards these people by Japanese people or other foreigners, (6) challenges Japanese person would have if they visited or lived in the interviewee's country, (7) expectation that he/she had of Japan and the reality, (8) challenges the interviewee faced when he/she first moved to Japan, and stages of culture shock he/she experienced, (9) what he/she likes or dislikes about living in Japan, and (10) at least one original question. The students were asked to record their interview and send its file to Alex although they did not need to transcribe it.

Alex required the students to prepare a 13-15 minute PowerPoint presentation about their selected country. He advised them that PowerPoint should include visuals to make the points clear; should not have too much writing or statistics in each slide; letters should be as large as possible. The guideline of the content included: (1) outline of a list of main parts in a logical order, (2) reason for choosing the country and introduction of the interviewee, (3) one or two dimensions from Hofstede's cultural dimensions which the presenter thinks is/are characteristic of the country, and the difference from and/or similarity to Japan, (4) sections based on the different questions such as 'stereotypes', 'expectations', and 'nonverbal communication', and (5) discussion and conclusion. Alex stressed that the students need to discuss their 'interpretation and analysis' of the interview and their research, to incorporate the interview and Hofstede's six dimensions data into their analysis, and to show not only information but also the students' opinions and the issues.

A discussion session followed each presentation for up to 15 minutes. Two students allocated to each presentation asked a question. Other students could ask a question and Alex did too. Even if he/she did not know the answer, the presenter was encouraged to say something based on his/her research and knowledge. Therefore, the students were required to do good research to be an expert of the selected country. The questioners were asked to do some research so that they could create a good question.

It is clear that the class contents such as culture, identity, stereotypes, expectations, non-verbal communication, and Hofstede's Cultural Dimensions were put together to prepare for the final presentation. And that the students needed not only to gather and share information but also to interpret and analyse the data, which could help them to promote their criticality. Actually Alex said that he wanted to see the students' criticality in their presentation. However, as he admitted in the questionnaire, some students did not demonstrate their criticality enough, probably due to their lack of preparation time or motivation.

6.4.6 Contribution to the development of global *jinzai*

Some characteristics of Alex's teaching approaches can be analysed as follows:

(1) rich learning materials promotes the students' English skills of reading, listening, speaking and writing;
(2) online TOEIC practices outside the class help the students to improve

their TOEIC scores;

(3) writing journal works as preparation for the students to actively participate in discussion;

(4) discussions focused on during the class;

(5) safe classroom environment created by Alex's efforts;

(6) Alex asks the students, "Why?" to foster their critical thinking;

(7) the final project provides the students with an opportunity to interact with international students;

(8) intercultural dimensions are included into the contents;

(9) the comment card promotes the students' self-reflection on their learning;

(10) all of these approaches can contribute to the students' criticality about their own culture and other cultures and about their identities.

In terms of the development of global *jinzai*, Alex's teaching approaches promoted English communication skills (Factor I) through actual use of these skills. Intercultural understanding (Factor III) was more focused on as the contents or the topics of the class. The students learned new knowledge and theories related to ICC through learning materials and Alex's lectures, and broadened their perspectives and attitudes through discussion and interaction with Alex, international students and other classmates. This could lead to the students' self-reflection and self-awareness, which might have an effect on their identities (Factor III). Moreover, every activity, especially the final research project including a kind of experiential learning like interviewing, could help the students

to promote self-direction and positiveness, a spirit for challenge, cooperativeness and flexibility, a sense of responsibility and mission (Factor II). It can be interpreted that Alex's approaches could promote global *jinzai*. However, as Alex suggested, it will be better to offer multicultural classrooms where Japanese and international students learn and discuss together.

In this section I mentioned how Alex practiced his perceptions on English teaching, that is, what and how he taught for what. In the next section I will discuss the students' reactions and what they said about the course.

6.5 What the students say about the course

I discussed how Sakura University implemented the project of global *jinzai* development in section 6.2, how the teacher perceives English teaching in section 6.3, and how he teaches English to meet the university's expectations and his perception in section 6.4. In this section I will investigate the students' reactions towards the teacher's teaching through analysing the texts of their answers to a pre- and post-course questionnaire and to an interview. I will discuss (1) the students' background in section 6.5.1, (2) their purposes of learning English generally and expectation of the course to explain the contexts of English teaching in section 6.5.2, and (3) students' self-evaluation of the course to investigate what they learned though the course in section 6.5.3.

6.5.1 Students' background

There were seven students in the course of English for CCS-A focusing on politics, economics, and business (PEB) and 10 students in the course of English for CCS-B focusing on society and culture (SC). Both class have two male students, and one of them belonged to the both courses. Therefore altogether 16 students, 3 male students and 13 female students, took Alex's English for CCS-A and/or B. They were from Year 1 to Year 4, from various schools.

The pre-course questionnaire shows that all of the 16 students were born in Japan and speak Japanese as their mother tongue, and their nationality is Japanese. But a female student's answer to an open-ended question on nationality reveals the deeper fact that her mother is a Japanese-Korean 'half' and that her grandfather is Korean although her nationality is Japanese because her father is Japanese. In the post-course questionnaire, the student wrote about a small group discussion on identity in which she asked other students in the group if they see her, a child of half mother and Japanese father, as a Japanese or not, which made some students rethink about identity deeper than I mentioned in section 6.4.3. I will discuss how the course has effects on the students' identities in section 6.5.3.6.

The CIEC expects the courses of English for CCS to work as a preparation for oversea programmes in Canada or for the TOEIC. Therefore the CIEC assumes that Year 1 students will take the courses. However, the fact found from the questionnaires and interviews is that five students belong to Year 1 and five

students to Year 4. For the latter students the fall semester I observed was the last one before their graduation. They have other purposes for taking the course than the CIEC thinks, which will be discussed in section 6.5.2.

In terms of nationality both of the courses are homogeneous since they are all Japanese. However, they are full of diversity within Sakura University since the students range from Year 1 to Year 4, from 18 years old to 22 years old (the average is 20.0), and they come from school of international affairs, letters or arts, commercial science, economics, and education. Additionally another characteristic of the students is that most of them have international experience: they attended some programmes offered by the CIEC and/or short term, about two weeks, overseas stay programme, which are designed for learning English and cultures, offered by a high school where they went.

6.5.2 Purposes for English learning and expectation of the courses

6.5.2.1 Purposes for English learning

According to the results of the pre-course questionnaire, eight students out of 16 answered that they learn English for intercultural communication. For them English is a necessary common language “to experience intercultural exchange”, “to make friends in the world”, and “to communicate with many people in the world”. Another major purpose mentioned by eight students is “for working globally in the future”. Two student said that they learned English for accessing information in the world, for example, for “understanding news and books which

are not translated into Japanese". These three purposes, intercultural communication, working globally, and access to world information can be categorised into 'global literacy' seen from the policy's perspectives. And this can be interpreted as Factor I of global *jinzai*, linguistic and communication skills. A finding that the students aim at the skills for the business sphere is matched with the policy's expectation that core global *jinzai* should attain the level three of communication, communication skills for business and paperworks. One other reason of English learning cited by two students is for intercultural understanding such as "broadening world views" or "learning cultures and values accompanying English". This refers to Factor III of global *jinzai*, international understanding. Therefore, the students' purposes for learning English can be summarised into 'global literacy', or English communication skills as the international common language, and 'intercultural understanding' and correspond with the policy purposes.

6.5.2.2 Expectation of the course

The pre-course questionnaire asks the students what they expect to learn through the course. Nine students expect to learn knowledge about "cultures", "politics", "economics", and/or "business". This is quite natural since the first one is a topic of the SC course and the others are the topics of the PEB course. Six students expect to acquire intercultural competence, for example, one student expects "to learn cultural differences between Japan and Canada or other foreign countries, to analyse Japanese culture from foreign people's viewpoint, and foster attitudes to

accept foreign cultures and to take them as familiar" and another student expects "to come to have a connection with peoples from various countries easily by broadening values and getting rid of a stereotypes through knowing each country's culture and custom". These expectations can be summarised as attitudes towards other cultures, broader values and perspectives, decrease in stereotypes, intercultural understanding and how other cultures and countries perceive Japanese people or Japanese culture.

As for English language skills, six students focus on their communication ability, especially want to improve out-put skills such as the abilities "to express one's own opinions in English" and "to debate". Four students expect the communicative approach, for example, "to acquire English conversation skills by focusing on communication such as group discussion", "to have more chances to speak English and "to be taught by a native English-speaking teacher" and "I expect to hear from a Canadian teacher not only about old stories written in the text books but also about what is happening now (especially about cultures) since this course belongs to CCC programme". Japanese students expect to learn contents related to the topics of the course and to acquire intercultural understanding and English communication skills through a teaching approach focusing on communication by an English native-speaking teacher, which they think is different from a usual English course focusing on reading.

The text from the interviews shows three main reasons why the students took the course. Firstly six students from eight I interviewed mentioned that they are not

satisfied with “learning English” and that they want to “learn something in English”. Secondly three Year 4 students said that they “want to learn English more before graduation” since they want to maintain or improve their English skills before they start working. Thirdly these three students and one more Year 4 student said that they took the course because of the instructor, Alex. Three of them had taken his course before and liked Alex’s way of teaching and “supporting” attitudes and the one heard that Alex is a very good teacher.

This situation is different from the institution’s expectation. Sakura University assumes that Year 1 students take Alex’s courses for improvement of their TOEIC scores or for understanding of other cultures including Canada. But actually senior students after experiencing oversea programmes take the course and expect to improve their English skills through learning something in English from the Canadian teacher with the good reputation.

6.5.3 Students’ evaluation of the course: what they learn through the course

6.5.3.1 Overviews

The post-course questionnaire for the SC course asks the students to what extent they think they improved the following 14 factors through the course: (a) foreign language skills, (b) intercultural communication skills, (c) research skills, (d) presentation skills, (e) critical thinking, (f) knowledge of culture, (g) knowledge of identity, (h) knowledge of stereotypes and prejudice, (i) self-awareness, (j) respect other perspectives, (k) cooperation, (l) openness, (m) tolerance, (n) IT

literacy. The post-course questionnaire for the PEB course asks almost the same questions except (f) knowledge of politics, (g) knowledge of economics, and (h) knowledge of business since these three factors are related to the contents of the course. The students answered with the three options: (a) more than expected, (b) as expected, (c) less than expected. I will show the result of the SC course (eight students) first since it connects clearly with the course I described in section 6.4.3 and secondly the result of the PEB course (six students) for a stronger statistical basis because of more students (14 students altogether) responding.

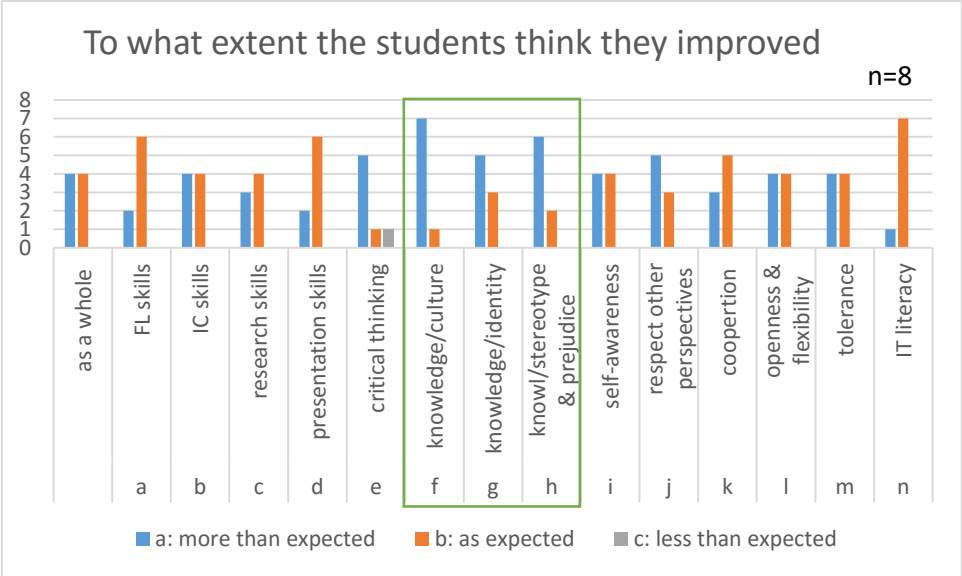

Figure 7 : SC course students' self-evaluation of their improvement

Figure 7 shows clearly that the SC course satisfied the students' expectation. They responded that they think their improvement in all 14 factors is more than expected or as much as expected except only one response in criticality that improvement is less than expected. Especially the students evaluate knowledge the most: (f) knowledge of culture, (g) knowledge of stereotype and prejudice, and

(h) knowledge of identity. These are the exactly contents of the course and the students evaluate that they learned the contents more than (a) foreign language skills. The students also evaluate the ability to (j) respect other perspectives and (e) critical thinking relatively higher.

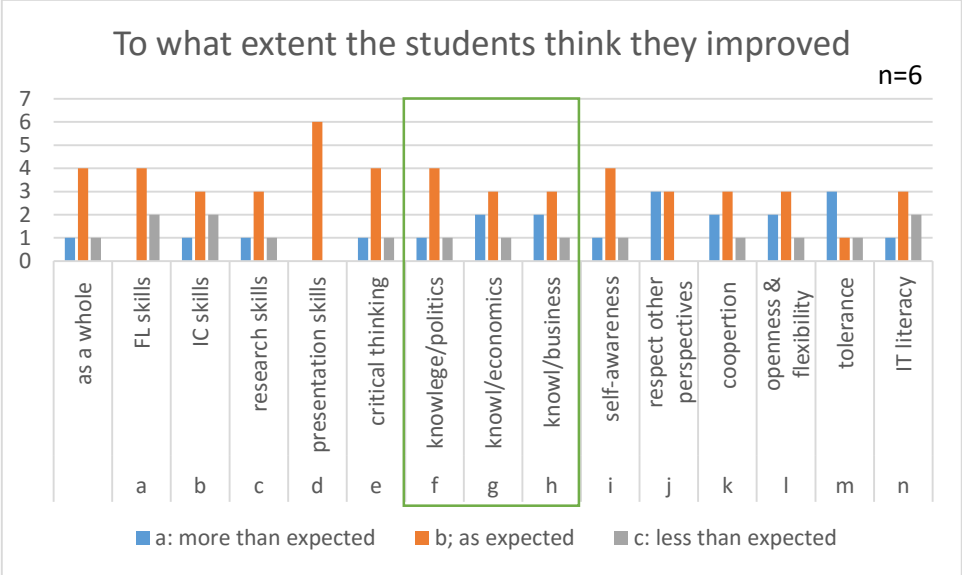

Figure 8 : PEB course students' self-evaluation of their improvement

Figure 8 shows how six students in the PEB course responded about their learning. Compared with the results of the SC course (Figure 7), three kinds of knowledge, i.e. (f) knowledge of politics, (g) knowledge of economics and (h) knowledge of business, is estimated lower. This might suggest that the contents in foreign language education should be related to ICC. Some students evaluated that their improvement is less than expected in almost all factors except (d) presentation skills and (j) respect other perspectives. This reveals that the students in the PEB course evaluate their learning lower than those in the SC course, since the latter evaluates them higher as I discussed above. However, as a whole, the both courses

seem to meet the students' expectation well. Especially (j) respecting other perspective is highly assessed, which will imply that Alex's intercultural approach is successful. This is an overview of what the students learned through the course or analysis of the close-ended questions to answer with three options. I will discuss their learning in more detail based on the texts of answers to open-ended questions in the questionnaires and interviews in section 6.5.3.2 to section 6.5.3.6.

6.5.3.2 English skills

Most students evaluate that they improved their English skills as they expected or more than they expected. However, comparing to the other skills and knowledge, this impact is not so large. Therefore only one student mentions English in the post-course questionnaire: "I learned the skills to think about politics and economics in English." I identify three main reasons why they do not evaluate highly their improvement of English skills by analysing the transcription of the interviews.

Firstly some students feel that they do not improve their English because they spoke, listened and wrote English 'within their English ability'. However, they admit that they 'got used to' exchanging opinions, listening, and writing. This suggests that the students had a lot of opportunities to use English, which will be important especially in Japan which is a monolingual society where students do not need to use English outside the class.

Secondly some students compare Alex's course with other skill-oriented courses

offered by the Language Centre and taught by a native English-speaking teacher. They think that the latter courses were more helpful to advance each of their four skills since the courses focused on one skill, namely, listening, speaking, reading or writing and better in terms of quantity. At the same time, some students mentioned that Alex's course is better in terms of quality since they expressed their own 'opinions' on higher level topics in Alex's course while they practiced saying some memorised 'phrases' focusing on grammar or having small talk, '*zatsudan*', in other courses. These points seem to be an advantage and disadvantage of CLIL which focuses on a foreign language and contents.

Thirdly some students noticed that something is more important than English skills since English should be learned not as mere language skills but as intercultural communication.

> People don't necessarily know culture if they learn English and they don't necessarily understand English if they know culture. … I thought through the course that the interrelationship between language and culture and what is embedded in them are very important. It is very important to talk with people, understanding their feelings and thoughts without taking their words as they are. (Hidemi from the SC course) (See Appendix 17, No.1)

> I learned through study abroad and a course of discussion like this [Alex's course] that English should not be learned as mere language or a subject but it is important to try to get across what I want to say even if my English is clumsy. (Mana from the SC course) (See Appendix 17, No. 2)

Hidemi suggests that understanding a language, English skills, is not enough to understand what they mean and that understanding their culture, especially their

perspectives embedded in what they said, is more important in communicating. Mana stresses the importance of willingness to communicate rather than English skills. Their awareness of intercultural communication could be evaluated higher than their learning of English skills. This can be interpreted as a change in the students' purposes of English learning.

In short, students feel that their English skills were not dramatically improved through the course since (1) they used English within their ability, (2) they practiced English not so much as in other skill-oriented courses, and (3) their intercultural awareness had more impacts on them rather than their learning of English. However, students got used to using English, especially expressing their own opinions on academic or advanced topics, which they evaluate as higher quality activities. Moreover, students see English not as language skills but as intercultural communication. The first two reasons might seem to be disadvantages, but they also admit the high quality of discussion topics because of CLIL and the third reason can reflect how intercultural approach works.

6.5.3.3 Knowledge or the contents

According to the analysis of the post-course questionnaires, all students in the SC course mention that they acquired knowledge about other cultures: some specific cultures in some countries (e.g. "Canadian culture seen from a Canadian teacher"), communication styles (e.g. "Turkish communication [style] is high context"), gestures (e.g. "OK sign means different things depending on a country"), perspectives (e.g. "I learned that viewing and thinking a certain thing is different

depending on a country"), points of view, identity, stereotypes, and the skills to interact with people of different countries (e.g. "What I should be conscious in interacting with people from other countries"). More than half of the students think that they learned about Japan: "Japanese cultures", "Japanese cultures and identity seen from other countries" or "seen from the Canadian teacher's point of views", and/or "one's position as a Japanese". In the same way, more than half students in the PEB course think that they gained knowledge about international business ("differences in business between Japan and Canada") and underlying cultural differences ("living standards and economic problems in each country"). It will be clear that the students in both courses learned the contents and international dimensions which Alex tried to combine with the contents.

It is important to note that students demonstrate how their understanding of knowledge or the contents has been advanced with increased critical thinking and ICC. In the following sections I will describe what pedagogy or teaching approaches promote their improvement in their criticality and ICC.

6.5.3.4 Criticality

Critical thinking is a difficult concept for some Japanese students to understand since it is a loan word written in katakana, *kuritikaru shinkingu*, according to its original pronunciation. I used this word to the students in this study. Sometimes critical thinking is translated into Japanese "*hihan teki shikou*", which causes misunderstanding since "*hihan*" literally means "criticism". Actually one student in the SC course said during the interview that in the course focusing on culture

“it is difficult to criticise other persons’ thoughts since they can be various depending on each person”. And she concludes that critical thinking is not regarded as important in the SC course while she sees that the PEB course she had taken in the previous school year demanded critical thinking. Two other students said that they do not know what critical thinking means and how their critical thinking has changed through the course.

On the other hand, some students repeat that they had a lot of opportunity to think. For example, a student said, “I was always thinking”. Another student mentioned that as there were situations in which the students and the teacher exchanged their opinions, she “had opportunities to consider if what they said is really right, to object to it and to agree with it”. Another key factor to stimulate students’ criticality is the final presentation. They try to understand critically their chosen country for the presentation based on what they learned in the course and further research. A student writes in the post-course questionnaire:

> By researching the OECD’s BLI [Better Life Index], I could know about each country’s living standard and economic problems, and moreover had an opportunity to think about their causes and means to make the situation better, which enabled me to gain new views. (Student A in the PEB course from the post-course questionnaire) (See Appendix 17, No. 3)

This extract shows that Student A goes beyond knowledge or superficial factual information, tries to identify underlining causes and to create a problem solving way, which brings her new views on this problem through reconstruction of knowledge.

According to Barnett's (1997) concept of criticality which distinguishes criticality in terms of four levels (critical skills, reflexivity, refashioning of traditions, and transformatory critique) and of three domains (knowledge, the self, and the world) (see Table 2), Student A talks about her criticality in the domain of knowledge and in the form of critical reason at the third level of critical thought by thinking about causes and means. Additionally she demonstrates her advanced criticality at the fourth level of knowledge critique by gaining new views through reconstruction of knowledge. Moreover she suggests the potentiality to display her criticality in the domain of the world and in the form of critical action at the fourth level of critique-in-action since she would take actions to solve the problem through finding means to make the situation better. The final project can provide the students with an opportunity to consider deeper their knowledge and data gained through the course.

6.5.3.5 Intercultural understanding

I discussed what knowledge on culture the students learned in section 6.5.3.3. What differentiates this course from others is that the students are encouraged to think more deeply about culture. The following extract from the interview shows that Alex encourages his students not only to think deeply what culture is but also how cultures have effects on their lives, identities, and perspectives.

> [Other courses] did not dig so deeply seriously what is identity and what is the differences in non-observable cultures and in perspectives as this class did. [They] looked only at the surface of things and [said] something is different. … [In other courses] there were many talks about concepts, like

> globalisation. … In this course I learned cultural differences and different perspectives which are really concrete and related to my life. (Mana in the SC course) (See Appendix 17, No. 4)

Another extract from the post-course questionnaire shows how a student understands what her interviewee said not only as it was but also underling values, perspectives, and identities:

> By comparing the Hofstede 6 Dimension graph of every country with that of Japan and interviewing based on Hofstede's numeral data, I not only listened to the interviewee's cultures but also learned perspectives and identities of those from his/her country, I think. (Mami in the SC course) (Appendix 17, No. 5)

Most students in the SC course, five out of eight responding to the post-course questionnaire, mentioned that they learned about "Japanese cultures" and "Japanese identity seen from other countries". The students learn that what they took for granted before is not common seen from other perspectives, which has them reconsider themselves and leads to self-awareness. Hana in the SC course said during the interview that an article on adjectives to describe Japanese people by foreign people made her notice that "Japanese shyness" can be seen through a Japanese toilet since they are so shy that they use a device "*Oto Hime*", or Princess Sound, which makes false flashing sound to prevent the sound of passing water from being heard. Hana's awareness can be interpreted that she reached self-awareness by identifying Japanese tendencies including herself and reconsidering values or perspectives underling this tendency through learning other perspectives which makes the familiar strange. Moreover, she applies her

awareness to her daily life and Japanese products.

According to eight factors in teaching in iCLT I proposed in section 3.2.2.2, Alex helps his students to understand other cultures (factor 1), compare their culture with other cultures (factor 3), see themselves from other perspectives (factor 4), raise questions about their taken-for-granted perspectives (factor 5), and reflect on their identity (factor 6).

6.5.3.6 Identities

Analysis of the answers to a question on identities in the pre-course questionnaire reveals that most students have a sense of belonging to the university and hometown and define themselves based on their activities and likes. Twelve students out of 16 identify themselves as a student such as “a student in the school of economics” or “Sakura University student” and five students as a “circle member”, a member in a group of students with a common interest. Eleven students define themselves based on their hometown, for example, “*Osaka-jin*” or Osaka dweller, or “I come from Okayama prefecture”. Ten students identify themselves according to what they are/were doing, for example, “swimmer”, “oboe player”, “English learner”, “part-time worker”, and “job-hunter”. Nine students mention their likes, hobbies, or interests like “travel lover”, and “I am interested in global education”. The other factors they mention as their identities are family such as “the youngest child”, age, and personal characteristics, for example, “positive thinking”. Only one student defines themselves as Japanese people, and no students mention their gender.

The pre-course questionnaire asks the students how nationality is important to them as an identity and the reason. One student chose ‘very important’ and six students ‘important’ since Japanese culture and tradition “roots in” them, nationality is “helpful to introduce one’s own culture [to other people] and to compare with other countries”, and “[I am] proud of being Japanese. On the other hand, seven students chose ‘not so important’ and two students ‘not important’ as they have been “unconscious of being Japanese” or “unconscious of nationality” so far, and “nationality has no relationship with one’s personality”. Identity is a loan word written in katakana, *aidentiti*, according to its original pronunciation and has no Japanese translation. It is difficult for the students to understand the concept of the word and they seem to be confusing social identity with personal identity. However, it is possible to say that personal identity is more important than social identity for some students.

One student, Misaki, wrote in the questionnaire that nationality as an identity is not so important since one’s identity does not always match one’s sense of belonging. She wrote about her grandfather’s case:

> My grandfather has Korean nationality but it is ridiculous that he is seen as a Korean since he was born and raised in Japan, does not speak Korean language, and knows about Korea less than *kanryu* fans [those who like Korean dramas]. (See Appendix 17, No. 6)

Misaki interprets that her grandfather has a sense of belonging to Japan rather than Korea in spite of his nationality. She does not write her nationality and

identity here and it seems that she has no identity crisis about being Japanese before the course starting.

During the class focusing on Japanese identity, Misaki confessed that her mother is a Japanese-Korean '*hafu*' and expressed her opinions on disadvantages of being '*hafu*' saying that old Japanese parents do not want their children to marry a foreigner in whole class discussion as I described in section 6.4.3. Her answer to the post questionnaires reveals how this class impacted on her identity:

> During the class on '*hafu*', somebody said that being a Japanese is required that one's both parents must be Japanese. But my mother is '*hafu*' and I asked the person if I am not Japanese. I did not get an answer since the person became silent, but I take this as a good opportunity to think about my identity. (Misaki in the SC course) (See Appendix 17, No. 7)

Misaki seems to have had no doubt that she is a Japanese, but discussion on identities had her realise that somebody's definition of Japanese does not admit that she is Japanese. This experience leads her to deep consideration of her identity, which also can be interpreted that she demonstrates her criticality in the domain of self and form of critical self-reflection at the second level of self-reflections (Barnett, 1997). As Byram (2013) points out, this case also shows that social identity or group identity is not only a matter of defining oneself as a member of a group but also a matter of being accepted as a member by the other members in the group.

Most students wrote in the post-course questionnaire that they "had many

opportunities to consider about Japan" and what makes Japanese and that they "became conscious of being Japanese". For example, one student wrote:

> I had many opportunities to think about Japan during the class. On this occasion I considered what are like Japanese and Japanese culture, when I felt sympathy with this or charm of this, I realised once again an identity of being a Japanese although I was not conscious about it very well before. (See Appendix 17, No. 8)

This can also be interpreted that the students demonstrate their criticality in the domain of self and the form of critical self-reflection at the second level of self-reflection.

During the interview broader identities are mentioned:

> In this course I had a lot of opportunities to think what Japanese and Japanese cultures are like and this course changed my awareness very well. ….. When I considered what characteristics Japanese have, when I thought that I am fit for them and have sympathy with some parts and different perspectives from overseas' ones, I felt I am Japanese and have a Japanese identity after all. ….. I have a framework as a Japanese, but I do not persist in this. Although I am a Japanese, I want to know other things, and exchange [with other people]. I have this thought and I have no feeling of clinging to being a Japanese. (Mana in the SC course) (See Appendix 17, No. 9)

This extract can be interpreted as indicating that Mana's awareness as a Japanese leads to open-mindness to know new things and to interact with other peoples and that her understanding of her characteristics and perspectives as a typical Japanese can be helpful to establish a good relationship with peoples of different cultures.

According to Barnett's (1997) criticality model, Mana shows her criticality in the domain of self and the form of critical self-reflection at the third level of development of self within traditions. She does not mention an identity of global citizen, but her attitudes towards or interest in other peoples, cultures and interaction can promote additional identity since she does not limit herself to Japanese identity. This can be interpreted as indicating that Alex's courses help his students to become aware of being Japanese, to reconsider their identity, and promote multiple identities through critical understanding of themselves.

6.6 Discussion

I described and examined the texts from the questionnaires and interviews to investigate the students' learning in section 6.5. I will interpret the meaning of their learning in section 6.6.1 and suggest some improvement to be made according to the students' comments in section 6.6.2.

6.6.1 Meaning of the students' learning

I will discuss the value of what the students learn through Alex's English courses focusing on the development of criticality in section 6.6.1.1, the development of ICC in section 6.6.1.2, the development of global *jinzai* in section 6.6.1.3, and teachers' roles in section 6.6.1.4. Criticality is a key component of ICC, which will be discussed in section 6.6.1.1.

6.6.1.1 The development of criticality

Figure 9 summarises the students' learning through the course: what activities and teaching approaches bring what kind of learning to the students. The course is divided into the four phases: (1) phase of the preparation for the next session, (2) phase of attending the class, (3) phase of preparing for and presenting the final presentation, and (4) after the course. In this section I will focus on the development of criticality based on Barnett's (1997) concept of criticality as I discussed in section 3.4.4: Criticality can be distinguished in terms of four levels (critical skills, reflexivity, refashioning of traditions, and transformatory critique) and of three domains (knowledge, the self, and the world) (see Table 2).

During the preparation for the next session, at the first phase, the students learn knowledge related to the topic of the next session, by reading articles, watching a TED presentation and/or YouTube, and/or researching. This will work as a basic knowledge and the students write their own opinions about the topic in their journal by answering some critical questions Alex askes. This encourages the students to consider deeper.

During the class, in the second phase, the students obtain more knowledge by listening to Alex's lectures and/or views and discuss in a small group and a whole class. Alex uses a CLIL approach and also integrates intercultural dimensions and aspects with the topics or contents. He facilitates discussions and encourages them to think deeper and become aware of cultural diversity, which brings intercultural

understanding to the students. Stimulated by Alex's and classmates' perspectives, the students reflect and reconsider their opinions and most of them promote criticality, in the domain of knowledge and the form of critical reason at the second level of reflexivity.

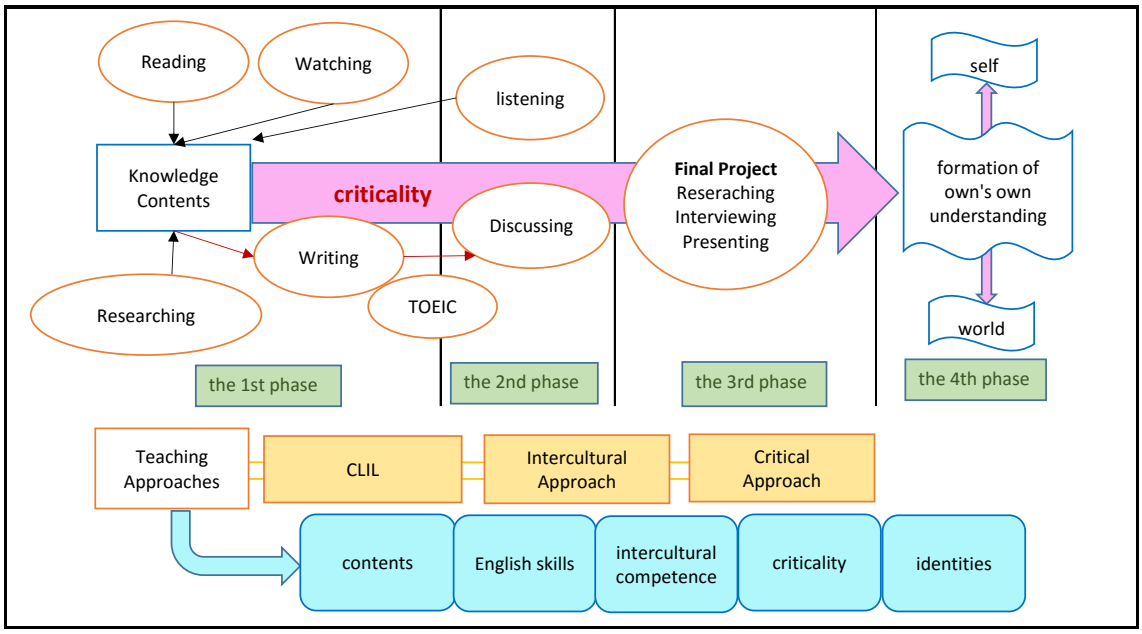

Figure 9 : Students' learning through the course in Japan

Alex includes TOEIC learning to meet the university's expectation: the students write their journal by using eight words from TOEIC vocabularies at the first phase and do online TOEIC practice outside the class at the second phase. It should be noted that Alex does not include TOEIC learning into class activities focusing on contents or topics since it is skill-oriented and has no contents. Alex's approach to teaching TOEIC, i.e. developing vocabularies and doing TOEIC exercises outside the class, is a good example to meet both the university's expectation and teachers' goals.

In preparing for and presenting the final presentation, the third phase, the students use every element they learned such as knowledge, English skills, intercultural understanding, and criticality by researching, interviewing, and presenting. Some students try to understand deeper meanings which underline factual information, to relate them to the topic of their presentation, to discover the interviewee's perspectives and values in their talks, and to present logically. This can be interpreted as indicating that they attain criticality in the domain of knowledge at the third level of critical thought and the fourth level of knowledge critique, that is, reconstruction of their knowledge. On the other hand, other students realise that they lack critical thinking. For example, a student said during the interview that she could not answer the questions after her presentation since she understood the fact only without thinking about a main cause underlining the fact or background. Alex said that he was disappointed with some students' presentation which was not constructed critically, but after the presentation some of them realised what they were expected to do, which is also important learning for them as they will be able to do better in the next chance.

At the fourth phase I show outcomes of Alex's teaching, i.e. his students' changes in the domain of knowledge, the self and the world based on Barnett's (1997) concept of criticality (see Table 2). Figure 9 delineates how taken-for-granted knowledge has been transformed into critical understanding, or "students' formation of their own understanding" (Brumfit et al., 2005, p. 150) with improving their English skills such as reading, writing, listening, and speaking through reading articles, writing journals, watching TED/YouTube, discussing,

researching, interviewing, presenting, which promote students' critical cultural awareness or criticality, and practicing TOEIC.

As knowledge is transformed into students' formation of their own understanding, critical self-awareness can be promoted. At first most students were not conscious of being Japanese in a relatively homogenous society, but they gradually notice some Japanese tendencies in themselves by learning different perspectives and values. They understand that what they took for granted is not common seen from other views and can critically examine both Japanese culture and other cultures. Therefore this awareness of being Japanese, or identity as a Japanese, is never one which causes nationalism or ethnocentrism. This is a starting point for them to see themselves critically, i.e. the second level of criticality in the domain of the self or self-reflection, which will sometimes lead to reconstruction of self or a sense of belonging to larger groups than Japan.

As for criticality in the domain of the world, no students take actions for change. However, as I discussed in section 6.5.3.4, one student considered problem-solving means to make the situation in another country better, which can be seen as criticality in the domain of the world and in the form of critical action at the first level of problem-solving (means-end instrumentalism) since thought is an instrument for solving problems. It can be possible for some students to take actions as a result of learning through the course in the near future, in the fourth phase, which can be seen as the fourth level of critical action. Moreover, some students demonstrate their criticality in the domain of the world in interviewing

international students since they try to discover their interviewee's perspectives and values in their talks, which can be considered as the third level of mutual understanding and development of traditions. (See Table 2)

6.6.1.2 The development of ICC

To sum up, the students can develop English skills, knowledge or contents, criticality, intercultural competence, and identity through English classes. Their learning can be analysed more precisely in terms of ICC (Byram, 1997). Their learning can include linguistic competence and intercultural competence. Intercultural competence consists of (1) knowledge of self and other, and of interaction, (2) attitudes of relativising self, (3) skills of interpreting and relating, (4) skills of discovery and/or interaction, and (5) critical cultural awareness. This case shows that the knowledge and self-awareness the students acquired through the course lead to attitudes of reflecting and seeing themselves critically, which promotes the skills to relate new knowledge of another culture to old knowledge of their own culture and to interpret something from another culture. In interacting with people from another culture, in interviewing in this case, this knowledge, self-awareness, attitudes and skills can be displayed as a skill of discovering new perspectives and values from other people's talks and a skill of interaction. All of these knowledge, attitudes, and skills can result in critical cultural awareness, the ability to critically examine foreign and their own culture, and reversely this can promote other factors.

6.6.1.3 The development of global *jinzai*

English teaching with CLIL, intercultural approach, and critical approach can contribute to the development of global *jinzai*. It can foster English communication skills (Factor I), characteristics such as cooperation, flexibility (Factor II) with problem finding and solving abilities, and intercultural understanding and identity as a Japanese (Factor III). Moreover, this case demonstrates that the promotion of criticality is a core element which can make learning deeper and more meaningful and that students' identity is not limited to Japan but suggests the possibility to have a sense of belonging to a broader group and a world.

6.6.1.4 Teaches' roles

This rich learning cannot happen naturally but appropriate roles of teachers are required. Alex understands extremely well ICC, criticality and identity. Additionally Alex succeeds in the creation of a safe environment where the students can express their own opinions without hesitation in terms of their English and the contents they speak. During interviews students repeated that Alex's "supporting attitudes of accepting any ideas" encouraged them to speak out since they do not need to be afraid of being uncomfortable when they might say something uninteresting. This can also foster students' attitudes of trying to make themselves understood even if their English is not perfect.

6.6.2 Some suggestions for improvements

I will propose some suggestions for improvements for Alex's courses based on students' comments in the interview in section 6.6.2.1 and for global *jinzai* programme in Sakura University based on the comments of a staff working for the programme in the interview in section 6.6.2.2.

6.6.2.1 Suggestions for improvements of Alex's courses

Not every student has a positive attitude towards CLIL and an intercultural approach. For example, one student stated in the interview that English learning should not be combined with intercultural understanding since intercultural competence cannot be measured as English skills can be evaluated by TOEIC or TOEFL. He added that intercultural competence can be fostered only by interacting with foreign people. As Alex regretted not having provided his students with regular opportunities to interact with international students during every session, a multicultural environment will be a solution to make learning better. It will be easier to come across different views and to offer more opportunities to make them think critically. Moreover, this interaction will be able to promote internationalism, i.e. the bonding of groups across nations (Byram, 2011) in the university.

Another student pointed out that although she got used to using English, her English was not improved so much since she used English "within her ability". She suggests a way of developing vocabulary: it would be better for the teacher to

show about five key words and to ask the students to write a journal using these words as they can understand meaning of the words and write with thinking about the structure of a journal. She also wants to know how to make what she said clearly understandable although she understands that there is not enough time during the session to get such a feedback from the teacher. On the other hand, she admits that discussion is stimulus since senior students speak English well. One other student mentioned that she had a great opportunity to look up words related to the topic, which means that she builds vocabulary. CLIL has both strong and weak points, and teacher should know them in using this.

6.6.2.2 Suggestions for improvement of Global Certificate Programme

Mr Hijikata, a staff member from the Office for the Promotion of Global Human Resource Development in Sakura University, stated during the interview that in the final analysis, the global *jinzai* development project is English education since most subsidies are spent for offering TOEFL seminars, creating self-study system for English and hiring more foreign teachers to deliver English classes depending on more different levels of proficiency. He said that getting enough TOEFL scores are crucial to study abroad since the major reason why students cannot attend study abroad when they want is lack of their English ability. English education and study abroad programme can cultivate most factors required of global persons such as foreign language competence and intercultural competence. However, according to Mr Hijikata, the problem is that it is difficult to combine what students learned through intercultural experiences during their study abroad with their specialised learning in their department. As explained in section 6.2.1,

specialised knowledge and information is added as a factor of global persons by Sakura University, and it is worth considering this challenging element.

Another problem is that it is not easy to promote interaction between Japanese students and international students in spite of great efforts of CIEC as described in section 6.2.3, 6.2.4 and 6.2.5. Mr Higikata introduced a comment from an Indonesian student: she wanted to have a relationship with Japanese students and to take courses taught in Japanese, but she had to take courses taught in English with other international students in the same building due to her low Japanese ability. This suggests that activities, events, and measures for internationalisation cannot always "promote the bonding of groups across nations" (Byram, 2011, p. 10) or "dialogue among groups" (Byram, 2012, p. 86). This seems to be a serious problem shared with many universities, which is an immediate necessity to be solved.

6.7 Summary and conclusions

Chapter 6 tried to answer the SRQ-c: In a Japanese university how is the new policy being implemented especially with respect to 'global *jinza*i'? Section 6.2 discussed the context of Sakura University which tries to foster 'global *jinzai*'. Section 6.3 explained the teacher's perceptions about English teaching and section 6.4 described how his perceptions were implemented in the courses I observed. Section 6.5 analysed the students' evaluations of their learning through the courses. Based on findings in the previous sections, section 6.6 interpreted the meaning of the students' learning with respect to 'global *jinzai*' through the course

and suggested some improvements to be made. Figure 9 demonstrates how knowledge obtained through language activities can be transformed or reconstructed by criticality, which has also effects on identity and the possibility for the students to take actions for the better world in the future. Japanese case of English teaching can bring rich learning in language skills, ICC, criticality and identities, but it does not have enough opportunity to interact with international students or foreign people. Chapter 7 will discuss another case, Spanish course in England.

The answers to the SRQ-c, "In a Japanese university how is the new policy being implemented especially with respect to 'global *jinzai*'? are:

- Sakura University aims to foster capable "world citizens" who have (1) "specialised knowledge and skills", (2) "global knowledge and skills" including international communication skills and intercultural understanding, and (3) "management knowledge and skills" on the basis of "well-established foundation as an individual" making up of self-awareness, determination, challenging spirits, and moral values.
- To achieve this aim, Sakura University set up three Certificate Programs (CPs) (the Global Leader CP, the Global Expert CP, and the Global Citizen CP) which offer five courses: (1) "Language Courses", (2) "Practicum Courses" including study abroad programmes and volunteer work programmes, (3) "Leadership Courses", (4) "Global Courses", and (5) "Life Design Courses". Language Courses and Practicum Courses

are seen as core courses.

- Sakura University categorises foreign language skills and intercultural understanding into the same "global knowledge and skills" while the Council on Promotion of Human Resource for Globalisation Development (Council on PHR), *gurobaru jinzai ikusei suishin kaigi*, (2011) see the two as different factors: "linguistic and communication skills" (Factor I) and "understanding of other cultures" (Factor III). Sakura University' realises that foreign language skills and intercultural understanding are closely related in intercultural communication. However, most of Language Courses focus on language skills.
- Compared with the Council on PHR, Sakura University puts more focus on specialised knowledge and tries to integrate what students learn in the CPs, especially intercultural experiences, with what they learn in their department. This can be understood as educational.
- Unlike the Council on PHR, Sakura University does not link the promotion of global *jinzai* with Japan's further development as a nation or increased competitiveness in the global economy, and does not mention 'a sense of identity as a Japanese'. On the contrary, Sakura University aims to foster "capable world citizens who will contribute positively to society" and calls the CPs *"Jissen gata 'sekai shimin' ikusei puroguramu*" ("Practice-oriented 'World Citizens' Promotion Programmes"). This implies the promotion of identity as a world citizen and contribution to the whole world. This is not a nationalist view but global view.

- An English teacher, Alex, tries to promote English communication competence and intercultural competence with focusing on criticality and identity by using a CLIL approach, intercultural approach and critical approach through rich variety of teaching materials and providing an opportunity to interact with international students, which can encourage students to reflect themselves, to see themselves and their culture from others' perspectives, to think critically, to broaden their world views and to reach readiness to take action for the world.
- Sakura University expects Alex to help students to understand Canadian culture and to get good TOEIC scores required to attend joint programmes with Canadian Universities. However, Alex goes beyond the university's expectation since he uses an intercultural approach, not a cultural approach (learning Canadian culture) or a cross-cultural approach (comparing Japanese culture with Canadian culture), and a CLIL approach, not skill-oriented approach for TOEIC.

The problems are:

- Most of Language Course still focuses on language skills.
- It is difficult to relate students' intercultural experience with learning in their department.
- Sakura University makes efforts to organise international activities and events, but it is difficult to promote internationalism, i.e. the dialogue between local students and international students.
- It is difficult to provide students with opportunities to interact regularly

with international students during the class.

Chapter 7 A Case of Spanish teaching in an England university

7.1 Introduction

In Chapter 6 I discussed how the new policy, the Promotion of Global Human Resources Development, was implemented through English courses in a Japanese university and interpreted the teacher's perception of English teaching and the students' perception of their learning through the course. In this chapter I will introduce comparative education to understand better the Japanese case since this methodological approach will enable the researcher to discover what is common to more than one society or unique to any society (Arnove, Kelly & Altbach, 1982) and achieve 'multifaced and holistic analyses of educational phenomena' (Bray, Adamson & Mason, 2007, p. 8). I chose a Spanish module in an English university as another case because of similarity in terms of foreign language education focusing on global *jinzai* or intercultural citizenship, teachers being native speakers of the target language, and university students. On the other hand, differences in social, cultural, political, and historical contexts will help me interpret better the meaning of the students' learning. Moreover, the purposes for learning Spanish for the students in England whose first language is English will make a good comparison with the students in Japan who are learning English as a lingua franca. These comparisons will result in analysing both cases deeper beyond superficial findings.

By investigating (1) contexts in Spanish teaching in section 7.2, (2) teachers'

perceptions about foreign language teaching in section 7.3, (3) implementation of the intercultural citizenship project in section 7.4, and (4) students' self-evaluations of their learning in section 7.5, I will try to answer the SRQ-d:

> In an English university how is 'intercultural citizenship' being implemented in foreign language teaching?

Moreover, by discussing (5) what comparison makes me notice in section 7.6 and (6) what can be learnt from implementation in England in section 7.7, I will try to answer the SRQ-e:

> What are the implications of this English implementation for analysing the Japanese implementation of the teaching of English?

7.2 Contexts in Spanish teaching

The intercultural citizenship project is a part of module titled "Post A Level Spanish", an intermediate level of Spanish in Rose University. Therefore I will explain the module first in section 7.2.1 and then the intercultural citizenship project in section 7.2.2 as contexts in which Spanish classes that I observed were conducted.

7.2.1 Post A Level Spanish module

This module is for students in the School of Politics, Philosophy, Language and Communication Studies and "designed to build up linguistic proficiency, cultural

knowledge and understanding, in addition to study and research skills" (Module Outline, p. 1). The module aims to develop students' Spanish skills, intercultural and citizenship competence, criticality, autonomy and responsibility for learning.

The module consists of a Lecture Programme, Seminar Programme (Oral Seminar, Language Seminar, and Integrated Skills Seminar), and other taught sessions programme, and each programme is taught by a different teacher, Lidia as the module organiser and two other teachers as co-tutors on the module. One of the co-tutors teaches one-hour weekly lecture on linguistics covering syntax, morphology, semantics, pragmatics and phonology to develop students' metalinguistic knowledge and understanding of the Spanish language. The other co-tutor instructs Spanish Cine Club Programme organised by the School of Politics, Philosophy, Language and Communication Studies. This programme for the 2015 autumn term includes watching four films made in Spain, Argentina and Venezuela and group discussions. Lidia has charge of the Seminar Programme and teaches a one-hour weekly language seminar and a one-hour weekly oral class. The language seminar is designed to reinforce students' linguistic structures and vocabulary through exercises and translation. This seminar also offers audio-visual and web-based materials so that students can develop their Spanish language skills, which are listening, reading, writing and speaking skills. The oral class is aimed to foster students' oral skills such as presentation of information and topic discussion. The module deals with cultural contents related to the Hispanic world to develop ICC along with linguistic skills, which can be interpreted that the module uses the Content and Language Integrated Learning

(CLIL) approach.

7.2.2 Intercultural citizenship project

Lidia has created a partnership with Macaria who teaches English in an Argentine university for the intercultural citizenship project since 2012. This project enables students in both universities to interact each other using their first language and target language, English and Spanish, through various social media such as a Wiki and Skype. Their fourth partnership started in October 2015 and its topic was 'multiculturalism'. Students formed groups of usually four, two students in England and two students in Argentina, and collaborated on their tasks (discussed in section 7.4.3.2) related to multiculturalism. These tasks included finding and translating quotes, creating a bilingual graffiti wall, researching, making a presentation, writing a narrative, taking actions in their community, and assessing themselves and their peers. Lidia taught the project mainly in her oral class, which is why I observed this class.

Public lectures were delivered in English as a part of Lecture Programme by other scholars or researchers from other universities or Rose University staff. These lectures were held on a specific time and place which were different from ordinary classes and covered aspects relating to language, intercultural and citizenship issues. They included 30-minute practical talk on global citizenship volunteering opportunities, three one-hour lectures on 'the research of politeness', 'turning your favourite aspects of your year abroad into your career', and 'languages of

faith'. Lidia also did a one-hour lecture on 'intercultural citizenship'. These lectures seemed to help students to understand more deeply what they learnt through the module and to put it into practice.

As I described above, it can be said that lectures and seminars are well combined to develop students' Spanish language skills, ICC and intercultural citizenship. Especially the intercultural citizenship project which includes interaction with Argentine students and taking actions in students' community is an important part which is lacking in the English courses in Japan which I analysed in Chapter 6.

7.3 Teachers' perceptions about foreign language teaching

Before describing what happened in the intercultural citizenship project, I will interpret Lidia's perceptions about teaching Spanish in section 7.3.1 with her partner's perceptions about teaching English in Argentina in section 7.3.2 based on their answers to the questionnaire for language teachers since their perceptions are influential factors in teaching the intercultural citizenship project. Additionally, in section 7.3.3 I will compare their perceptions with Alex's ones to understand better one of the differences in contexts between the England case and the Japan case.

7.3.1 Lidia's perceptions of teaching Spanish

Lidia comes from Argentina and her first language is Spanish. Lidia teaches Spanish in Rose University because she believes that speaking foreign languages

can “give students an added advantage in the world of employment”, “allow students to view the world from different perspectives”, and “provide students with insights into how other people think, speak, behave and conceptualise ideas and thoughts”. Moreover, she wants students to become “independent, critical thinkers” and “sensitive, responsible individuals” through her teaching since she assumes that “it is easier for people who speak languages to unite forces with others around the world to fight injustice or human rights abuses”. Therefore, Lidia takes the view that language education can provide students with “fantastic opportunities to raise awareness of issues of global concerns” and “opportunities to take action in the real world so that they can make a positive impact and enact change locally, nationally and internationally”. Lidia’s purposes for teaching Spanish are not only to broaden students’ perspectives and insights but also to foster students’ criticality and intercultural citizenship, which will encourage students to take actions for better world.

To achieve her aims, Lidia tries to use the topics relating to “real problems in the world” and a “dialogic approach”. Lidia also designs “tasks that focus on getting the students to engage in dialogue with each other, their teacher and other students in other parts of the world”, which, as she declared in the questionnaire, is the reason why she has developed intercultural citizenship projects.

7.3.2 Macaria’s perceptions for teaching English

Macaria, the co-organiser of intercultural citizenship project, is an Argentinean

and her first language is Spanish. She teaches English at a university in Argentina. Macaria categorises reasons for teaching into two dimensions: “instrumental reasons” and “educational reasons”. The former refers to “knowing the language”, “communication” and “preparing for work after finishing studies” as teacher, translator or researcher, for example. Educational reasons “can be summarised under the notion of intercultural citizenship and the ecological university”. They refer to “development of the self, development of critical thinking and reflexivity to foster the development of the individual as citizen, development of citizenship skills and responsibilities, contributing to societies and the local, regional and global communities”. Therefore, Macaria wants students to learn “the system of language” such as rules and to learn “about the language”, for example, “theories of language learning” and “theories of translation”, and “related knowledge” like “literature, history, culture, etc.” as instrumental objectives. As for educational objectives, Macaria wants students to develop “their full potentials as individuals” and “intercultural citizenship skills including critical thinking and reflexivity and also action in the community and the world”.

To achieve her objectives of teaching English, she wrote in the questionnaire that she uses “the theory of intercultural citizenship”, “post method pedagogies”, “project work and task based teaching”, “CLIL”, “transnational projects” and “critical cultural awareness”.

It will be easy to notice that Lidia and Macaria share similar purposes for teaching foreign language, Spanish or English. Both Lidia and Macaria use a CLIL

approach to integrate intercultural citizenship learning with language skills learning and they expect CLIL to develop students' awareness of global issues, criticality, and actions locally, nationally and/or internationally.

7.3.3 Comparisons with Alex's perceptions of teaching English

All three teachers mentioned that foreign language teaching can lead to students' advantage for employment or future life. However, they seem to believe that foreign language teaching (FLT) to improve students' target language skills is not enough and that FLT should help students to become world citizens or to gain intercultural citizenship with ICC. To achieve their purposes, the three teachers used the CLIL approach to broaden students' perspectives and make them aware of global issues. Another shared purpose was to develop students' criticality. Alex focused on criticality to "examine foreign and local culture" while Lidia and Macaria focused on criticality to "take action in the real world" for "contribution to societies and communities".

Alex was not an organizer of the global *jinzai* development project and taught some courses for it under the condition that he had to meet the university's requirement. He wanted to offer his students an opportunity to interact with international students, but could not because it was difficult for international students to attend regularly Alex's classes. On the other hand, Lidia was the module organiser and a co-organiser of the intercultural citizenship project, which resulted in interaction between students in England and students in Argentina and

in actions in their community.

Alex expected his students to understand the role of English as an international language in a globalised world. Macaria did not mention the role of English although she might have realised its importance. The possible reasons may be that Argentine students have a command of Spanish which is another strong and useful language in the world, and that Argentina is a more multicultural and multilingual society where there are more immigrants and not only Spanish but also English, Italian, German, and French are spoken. Lidia did not mention a role for Spanish as an international language probably because her students have already a command of English as their first language. It can be said that Japanese students who live in a more mono-cultural and monolingual society 'must' acquire English skills for international communication.

As I discussed above, one of the most distinct features in England case is that Lidia conducted the intercultural citizenship project. That is why I focused my observation on this project. In the next section I will describe what and how Lidia taught to promote students' intercultural citizenship mainly through the project.

7.4 How the intercultural citizenship project is implemented

Lidia taught Language Seminar classes and Oral Seminar classes as a part of the module of Post A Level Spanish, and introduced the intercultural citizenship project mainly in the oral class. I will discuss contents of the project in section

7.4.1, competences to be promoted in section 7.4.2 and teaching approaches in section 7.4.3.

7.4.1 Contents of the intercultural citizenship project

Lidia and Macaria have created a partnership for the Intercultural Citizenship Project. Multiculturalism was focused on in 2015-2016 academic year. Students in England learned Spanish and students in Argentina learned English. Both groups of students were required to do almost the same tasks in their class in their target language. I will describe contents of the project seen from students in England to avoid repetitions and to make them understood more easily.

At the preliminary stage students gained access to the wiki through which they could interact with students in Argentina. Wiki was a workplace site and Lidia established the site called “Multiculturalism Project 2015”. Students communicated with students in Argentina by using the chat functionality on the wiki and uploaded their works on the site, which was monitored by teachers in England and Argentina. Every time a student uploaded or wrote a message, the other students automatically received an email titled “recent change” from the wiki. Students got to know each other through communication on the wiki and created a multicultural group of 4 or 5, for example, 2 students from England and 2 students from Argentina, to collaborate on given tasks.

The first stage: creating graffiti wall on multiculturalism

Students were required to do the following two tasks: (1) to find one quote relating to 'multiculturalism' by famous people in the UK and to translate it into Spanish, and (2) to prepare answers to questions on ethnic groups in the UK and on 'colonisation', 'subjugation' and 'domination' for a class discussion. In the class, students made groups (1) to share and discuss their quotes and their interpretations of 'multiculturalism' and (2) to discuss their answers to the questions in Spanish. As for the first work on quotes, students also did collaborative work with students in Argentina on the wiki. They shared the original quotes in English and their Spanish translations with students in Argentina within their multicultural groups. They improved their Spanish translations based on feedback from students in Argentina. In the same way students in England provided feedback to improve Argentine students' English translations. Their collaboration led to uploading a graffiti wall onto the wiki. Their graffiti consisted of the quotes, their translations, and some art work such as symbols, drawings, shapes and colours.

The second stage: Historical research and oral presentations

The second stage followed the second task on colonisation in the first stage. In the class students made small groups to research a population of their choice that has been colonised by the British Empire and to deliver a PowerPoint presentation on the findings of their research in Spanish. The presentation should include the following elements on the population of their choice: historical overviews of colonisation, general information about the country, present situation of the

country, and news item from British media to relate to their research. Students were also required to upload their PPT slides and URL links of news items onto the wiki. On the other side, the students in Argentina were required to research one indigenous population of their choice that has been subjugated in the history of Argentina and to deliver a PowerPoint presentation in English. The presentation should include: an overview of the historical context in which such subjugation took place, some information about the subjugated indigenous population, an overview of the current status of this group of people, and a current news story from the Argentine media.

The third stage: Writing narratives

Students had Skype conversations with students in Argentina in their bilingual/bicultural groups to learn from each other about historical research they had done in their class in the second stage. Students were required to transfer their knowledge of colonised populations to their Argentine partners in Spanish. They also received knowledge of indigenous populations from the partners in English with taking notes.

Students wrote a narrative from the perspective of a person or groups colonised by Britain in Spanish. They sent their narrative to their partners in Argentina so that their Spanish could be corrected and improved upon by their partners. After receiving a corrected narrative, students rewrote their narrative and uploaded it onto the wiki. At the same time students received narratives written by their partners in English from the perspective of an indigenous person or groups of

indigenous people in Argentina. Students in England corrected and improved English in their partners' narratives so that they could upload a polished version of the narrative onto the wiki. This collaborative task had the purpose for all the students to play roles of 'writers, readers, and editors', and results in the creation of a 'digital anthology of narratives' on the wiki.

The fourth stage: Reflection

Students had Skype discussions with their partners in Argentina to reflect on the impact of history on the current world. They were provided three questions as a guide for their Skype discussions: what they feel proud or embarrassed about in the history of their country, whether they think that their country is still 'colonising' and 'subjugating', and what they could do to contribute to NGO work which tries to integrate minority groups into mainstream society in their country. These Skype discussions were recorded and uploaded onto the wiki.

Based on Skype discussions, students were required to prepare their actions in the community and to set their learning targets in their actions by completing the "Self- Assessment Form". This form introduces the "SMART" acronym as a guide for students to set their learning target, which must be "Specific", "Measurable", "Achievable", "Relevant" and "Time-bound". Students were also provided with the assessment criteria consisting of the values, attitudes, skills and knowledge they need to perform in the civic actions, which will be explained in detail in section 7.4.2. After understanding "SMART" and the assessment criteria, students were required to set three learning targets, to evaluate their progress towards

achieving them and to upload the completed self-assessment form onto the wiki.

The fifth stage: Actions in the community

UK students undertook their actions in the community in February to March 2016 while students in Argentina did this in November 2015. Students uploaded two pieces of evidence of their actions and community work so that their partners in Argentina could peer assess in English. Students in England also gave peer feedback in Spanish to their partners in Argentina. Students assessed their partners' actions by using the "Peer Assessment Form" for rating and giving comments on the partners' values, attitudes, skills, and knowledge and critical understanding that were demonstrated in their actions.

7.4.2 The assessment criteria

Lidia and Macaria provided students with the assessment criteria to complete the Self-Assessment Form and the Peer Assessment Form. These criteria were created based on the Model of Competences for Democratic Culture (the Council of Europe, 2016) which identifies four factors and 20 competences that "need to be acquired by learners if they are to become effective engaged citizens and live peacefully together with others as equals in culturally diverse democratic societies" (p. 57). The four factors and the 20 competences in the assessment criteria are almost the same as those in the Model although the former adds some words to several competences to make it easier for students to understand, for example, "respect for other people, beliefs, world views and practice" ("respect" in the Model). I will introduce the original ones:

Values:

- valuing other human dignity and human rights;
- valuing cultural diversity;
- valuing democracy, justice, fairness, equality and the rule of law

Attitudes:

- openness to cultural otherness and to other beliefs, world views and practices;
- respect;
- civic-mindedness;
- responsibility;
- self-efficacy;
- tolerance for ambiguity

Skills:

- autonomous learning skills;
- analytical and critical thinking skills;
- skills of listening and observing;
- empathy;
- flexibility and adaptability;
- linguistic, communicative and plurilingual skills;
- co-operation skills;
- conflict-resolution skills

Knowledge and Critical Understanding:

- knowledge and critical understanding of self;
- knowledge and critical understanding of language and communication;
- knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability (The Council of Europe, 2016, p. 35)

It should be noted that the concepts in the Model are similar to nine factors required of intercultural citizens which I proposed in Chapter 3 based on analysis

of literatures. It is worth comparing these 20 competences required of effective engaged citizens or intercultural citizens with those required of global *jinzai* I discussed in section 5.3.1 which include:

Factor I:

- Linguistic and communication skills;

Factor II:

- Self-direction and positiveness;
- a spirit for challenge;
- cooperativeness and flexibility;
- a sense of responsibility and mission;

Factor III:

- Understating of other cultures and a sense of identity as a Japanese.

And qualities required of both global *jinzai* and core individuals for future Japanese society are:

- broad and well cultivated mind and profound expertise;
- willingness to find and solve problems;
- team-work and leadership skills (to bring together persons of various backgrounds);
- public-mindedness and moral sensibilities;
- media-literacy. (The Council on PHR, 2011, p. 7)

It is clear that most of intercultural citizen competences are shared with global *jinzai* competences. For example, “self-efficacy” in intercultural citizen competences refers to an “attitudes towards the self” and “involves a positive belief in one’s own ability to undertake the actions which are required to achieve particular goals” (The Council of Europe, 2016, p, 42), which is similar to

“self-direction and positiveness” and “a spirit for challenge” in global *jinzai* competences. However, there are some differences in terms of (1) democracy, (2) criticality, (3) plurilingualism, and (4) identity.

Firstly, intercultural citizen competences deal with democracy, using words such as “democracy”, “human rights”, “justice” and “equality” while global *jinzai* competences do not. Secondly, intercultural citizen competences focus on criticality more because they include “analytical and critical thinking skills” with “autonomous learning skills”. And a label of the factor “Knowledge and Critical Understanding” shows that not only getting “broad and well cultivated” knowledge but also understanding the knowledge critically should be developed. Thirdly, intercultural citizen competences include not only “linguistic and communication skills” but also “plurilingual skills”. This is a good comparison with “linguistic and communication skills” in global *jinzai* competences which refer to English skills and lack the idea of plurilingualism. Fourthly, global *jinzai* competences have “a sense of identity as a Japanese”, which is a prerequisite to understand other cultures for Japanese people living in a more monolingual and mono-cultural society. However, a description of national identity only is a problem and other identities should be added if global *jinzai* refers to someone who contributes to the whole world.

Lidia and Macaria tried to promote the 20 competences in the Model in their students through their foreign language teaching combined with the intercultural citizenship project. Therefore, the Model had effects on Lidia’s perceptions about

teaching Spanish. In the next section, I will describe how Lidia taught Spanish combined with the intercultural citizenship project.

7.4.3 Teaching approaches

Lidia put her perceptions of teaching foreign languages into practice through the intercultural citizenship project since the key words of her perceptions are ‘critical thinkers’, ‘responsible individuals’, ‘awareness of issues of global concern’ and ‘take action in the real world’. In this section I will examine how Lidia implemented the points of the project: what happened in the classroom in section 7.4.3.1, interaction with students in Argentina in section 7.4.3.2, and take actions in the community in section 7.4.3.3.

7.4.3.1 What happened in the classroom

I observed Lidia’s two weekly Oral Seminar classes (SP-1 class and SP-2 class), one part of the Seminar Programme in the module Post A Level Spanish, from Week 1 to Week 7. Lidia taught the intercultural citizenship programme mainly in Oral Seminar classes during the period. The SP-1 class was taught from 10.00 am to 10:50 am on Tuesday and the SP-2 class was taught from 3:10 pm to 4:00 pm on Tuesday. There were 13 students (3 male students) in the SP-1 class and 12 students (1 male student) in the SP-2 class. Both classes were apparently international. Lidia taught the same things to both classes (see Table 13).

Table 13: Contents of SP-1/SP-2 classes

Week	Date	contents
1	29-Nov-15	introduction of intercultural citizenship project (ICP)
2	6-Oct-15	three tasks related to multiculturalism
3	13-Oct-15	explanation about formative/summative assessment
		activities from the Language Seminar (not related to ICP)
4	20-Oct-15	explanation about quotes on multiculturarism
		group presentations (1) (2) and feedback
5	27-Oct-15	group presentations (3) (4), feedback and discussion
6	3-Nov-15	module evaluation by the students
		explanation about summative assessment, and language practice
7	10-Nov-15	explanation about University Project assessment, and discussion

I choose the class in Week 2 on 6 October 2015 for describing what happened in the classroom since the students spent most time in doing three tasks related to intercultural citizenship project while Lidia in the other classes spent much time in explaining what they should do with their partners in Argentina or they made a presentation in Spanish (see Figure 10).

At the beginning of the class Lidia called students' names to confirm their attendance. She explained about the first task i.e. to draw a spider graph on multiculturalism showing an example. Lidia read a few quotes, asked students what a key word is in the quote, and wrote the word on the whiteboard. She asked students to do the same things in their groups and distributed to them a slip of paper on which quotes were written in Spanish. Original quotes collected by students were in English and it seemed that they had been translated into Spanish in the previous day's class. Students formed three groups and discussed. After about ten minutes of group work, Lidia asked all students key words on multiculturalism and added these words to the spider graph on the white board

(see Figure 11). Every time students answered key words, Lidia gave them positive comments, for example, “Mui bien”, which means “Very good”, and her facial expression was always a smile.

Figure 10: Classroom in England

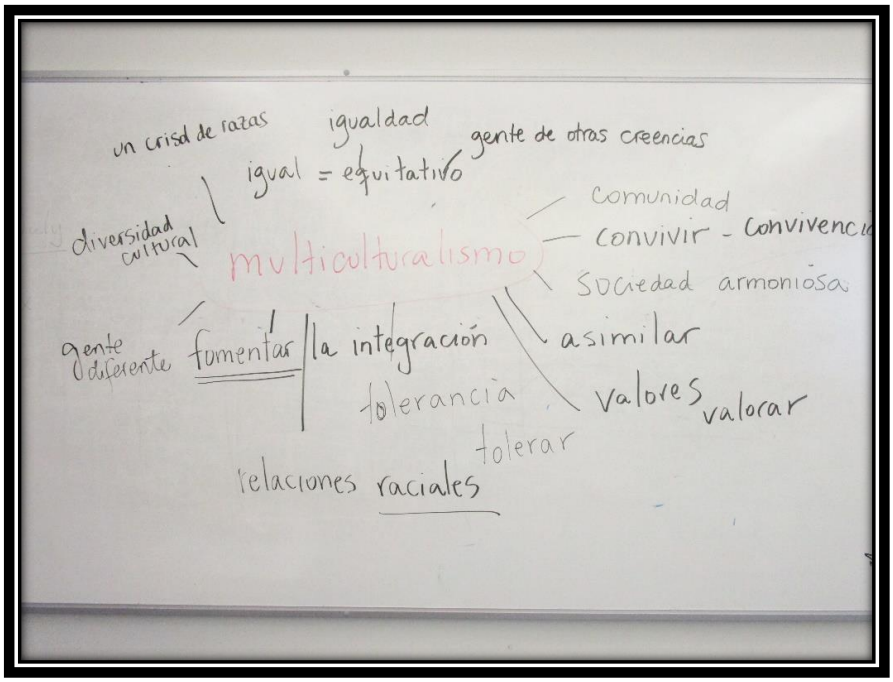

Figure 11: Spider graph on multiculturalism

The second task was to create students' own quotes on multiculturalism in their group referring to key words on the white board. Lidia distributed a pen to each group and asked them to write the quotes on their notebook with this pen. After five minutes of group work, Lidia collected a sheet of paper from their notebook. She showed each paper to the class and read it. She gave especially positive evaluation to one group and the students in this group were pleased looking at each other.

Some students moved to another seat to form a different group for intercultural citizenship project. The third task was to discuss in the group the questions, or discussion topics, which Lidia had given the students as a home assignment. The questions were put to the two groups. The questions in the first group were:

- Describe the different ethnic groups that make up the UK today.
- What are the main minority groups?
- Do you know the numbers for each group?
- Where did they originate?
- Where do they mostly live?
- When and why did they move to the UK?
- How do they contribute to the life of the UK?

The questions in the second group were:

- What do you understand by 'colonisation' 'subjugation' and 'domination'?
- What do you normally associate with these terms?
- Can you think of any examples to illustrate these concepts?
- Think about the history of your own country.

- Can you give one example of a group of people that your country has either colonised or dominated?
- Provide some information about this historical fact.

International students were encouraged to answer these questions based on their countries. Students discussed with their memo from their home assignment and explained what they had researched to other students in the group in Spanish. While they discussed, Lidia helped some students who had difficulty in expressing their idea by teaching appropriate Spanish words. Students did the task for approximately 12 minutes.

After the third task Lidia explained about what they should do with the students in Argentina for the intercultural citizenship project and encouraged them to communicate each other through the wiki. And Lidia finished the class whose duration was 50 minutes.

According to Lidia's teaching plan, the purposes of this class were to foster the students' fluency and confidence in Spanish and understanding of how history impacts on contemporary society with a focus on multiculturalism. In other words, Lidia tried to practice a CLIL approach by integrating contents and understanding multiculturalism with Spanish language learning. It can be interpreted that the first task aimed to promote students' knowledge of the concept of multiculturalism with 'translating' English quotes into Spanish and group discussion in Spanish, that is, 'speaking' and 'listening', with 'reading' translated Spanish quotes. In the same way, the aim of the second task seemed to foster students' critical

understanding of multiculturalism by creating their own quotes about multiculturalism through group discussion, which consisted of 'speaking', 'listening' and 'writing' Spanish. The third task seemed to try to promote critical understanding of history's impact on current society through historical research and group discussion in Spanish. This included language learning such as 'listening' and 'speaking' Spanish.

Lidia and students used Spanish in all the sessions in this class, although she spoke English to explain about the intercultural citizenship project especially in the first session. Her attitudes were always encouraging and smiling, and it seemed that she tried to create a safe environment for students to speak Spanish without being afraid of making mistakes. She always offered positive comments to what students said and "Mui bien", "Super", "Perfecto", "Gracias" were often heard.

7.4.3.2 Interaction with students in Argentina

Lidia instructed clearly what students should do outside the classroom, which mainly consisted of interaction with students in Argentina through the wiki or Skype. The two main collaborative tasks were (1) creating a graffiti wall and (2) writing a narrative as I discussed in section 7.4.1. Students in England used Spanish and their Spanish including translation from English was improved by students in Argentina, while students in Argentina used English and their English including translation was improved by students in England. Students could

improve their target language through actual interaction with its native speakers by using the target language and getting feedback from native speakers. Their interaction could be successful because of their shared objectives to have their assignments on multiculturalism completed, their equal status of being native speakers of their partners' target language, and opportunities to learn other perspectives from their partners. The intercultural citizenship project and well-organised interaction with students in Argentina made it possible for students in England to improve their Spanish skills, to gain awareness of different perspectives, and to understand critically multiculturalism. This kind of learning outside the classroom with students in Argentina can be understood as CLIL with an intercultural encounter. This learning outside the class could reinforce learning in the classroom, and vice versa.

7.4.3.3 Take actions in the community

The other characteristic of learning outside the classroom included taking actions: (1) take actions in their community "with the aim of impacting society or enacting change as part of the citizenship aspect of the module" (Source: Self & Peer Assessment Case Study) and (2) attending a special interactive storytelling event in the city forum.

Students conducted actions in their community in February or March 2016, and put two pieces of evidence onto the wiki. And on 21 April 2016 students delivered a one-day event of storytelling sessions to 120 primary school children, which

were divided into four groups depending on their age, in Spanish using the well-known fairy tale *Little Red Riding Hood* at the Children's Library in the city where Rose University is. This event was named "Little Red Riding Hood Goes Multi-Cultural" with the aims to make children aware of two global issues, poverty and unemployment, and to make them consider what they would be able to do for these problems. This part of taking action was one characteristic of Lidia's teaching approaches. She provided students with opportunities to use "their language skills, intercultural competence and democratic values for public engagement" "as active and informed global citizens" (Source: Event Evaluation, i.e. Lidia's report on this event). This event was a successful example of combining foreign language education and citizenship education for contributing to global citizenship development and included taking action, unlike Japan's case.

7.4.3.4 Problems to hinder the project

Both Lidia and Macaria were satisfied with what students learnt through their teaching. In the questionnaire Lidia wrote "My students' learning, awareness-raising and development give me great satisfaction" and Macaria wrote "Their [students'] actions in the community bring an enormous sense of pride and fulfilment (to everyone involved, teachers and students)". However, they reported also certain problems:

> It is problematic, frustrating and discouraging to fight institutional resistance to these views [benefits of the intercultural citizenship project]. This resistance is strong and requires a lot of energy, patience and perseverance

from the teacher interested in intercultural citizenship. (Macaria)

A very important aspect which is rather problematic is not to have a project partner who understands the principles of the project in the same way as one does. During your observations, my project partner did not have access to a group of students in her university, so another teacher took over. Unfortunately, this teacher lacked awareness and understanding of the logistics of the project, which hindered its smooth running. (Lidia)

They suggest that it is important for all teachers and institutions involved into the intercultural citizenship project to understand the principles of the intercultural citizenship and the logistics of the project.

7.5 What the students say about the intercultural citizenship project

I discussed Lidia's perceptions about teaching Spanish as a foreign language in section 7.3 and how she implemented her perceptions in her teaching with focusing on the intercultural citizenship project in section 7.4. In this section I will investigate what the students evaluated their learning by interpreting the results from the pre- and post-project questionnaires and interviews. I will discuss (1) students' backgrounds in section 7.5.1, (2) their purposes for Spanish learning and expectation in section 7.5.2, and (3) what they learnt though Lidia's teaching in 7.5.3.

7.5.1 Students' backgrounds

Lidia taught two language classes for the module of Spanish Post A Level 1 on

Tuesdays, one in the morning, and the other in the afternoon. There were 13 students (three male students) in the morning class and 12 students (one male student) in the afternoon class, all of whom were the first year undergraduate students in the School of Politics, Philosophy, Language and Communication Studies at Rose University, England. The number of respondents to the pre-project questionnaire was 15 (3 males and 12 females). Their age varied from 17 to 20 and the average was 18.7. Eight students belonged to the morning class and seven students to the afternoon class. Almost half of the students, seven students, were born in the UK, two in the USA, two in Chile, and the other four students in France, Denmark, Trinidad and Tobago, or Belgium.

For 13 students English was their first language, and one of them said that he/she spoke English and French at the same level, and for one student French and for another student Danish were their first languages. As for their nationality, six students out of 11 respondents to the post-project questionnaire wrote British as their nationality, three English, one Trinidadian, and one Danish. It is clear that the students in England (Rose students) were more multicultural and multilingual than the students in Japan (Sakura students) who were all born in Japan, spoke Japanese as their first language and had Japanese nationality and citizenship by nature.

7.5.2 Purposes for Spanish learning and expectation of the class

7.5.2.1 Purposes for Spanish learning

Eight out of 15 answered in the pre-project questionnaire that they learn Spanish because they “love the language(s)” or “fall in love with the language” and three students responded that they learn Spanish since they “enjoy learning language(s)”. Some students valued the language saying, for example, “Spanish is beautiful” and “Spanish is a very important language as it is spoken in so many countries”. Love for Spanish, or love for learning language(s), is the first major factor to motivate students to learn Spanish.

The second factor to learn Spanish is students’ desire to “reach fluency”. Three students want to improve their Spanish skills and five students want to “become fluent”. The third factor is culture learning. Five students mentioned their interest in culture, for example, “I also hope to learn more about Spanish culture”, and “I want to travel”. The fourth factor that four students stated is “for future career”. For example, one students wrote about “plan to work in international/multilateral organisations in the field of development” and other student wrote “I am to become a translator in the future”.

These responses suggest differences in motivation to learn foreign language between the students in England and those in Japan. Rose students learn Spanish because of their love for the language(s) and to become a fluent Spanish speaker while Sakura students learn English as the international communication tool or global literacy and for international understanding. These differences lie in the different situations where Rose students with a command of English, an international language, learn an additional strong language in the world and

Sakura students must learn English as the international communication tool.

7.5.2.2 Expectation of the class

Most students, 12 students, expected to improve their Spanish skills, and six of them used the word 'fluency'. For example, "I hope improve my Spanish throughout this course, preferable to a fluent level by the end", and "To gain a better understanding of Spanish conversation, and be able to communicate with native speakers with a better level of fluency". More than half of the students, eight students, expected to acquire knowledge and understanding of other culture(s). Five of them expected to learn Spanish, Hispanic, and/or Spanish speaking countries' culture(s), and the other mentioned culture in general. Three students hoped to learn about language. Two students mentioned intercultural communication: "I expect to learn more about communication with other people from other cultures"; "Having a better understanding of other countries and cultures and how to communicate better with people of different nationalities who speak another language". Another two students wrote about teaching approaches they expected, which were totally different. One expected to increase fluency "through an improvement of grammar, increased range of vocabulary and practice in speaking the language". The other hoped to "work on speaking in improvised situation".

To compare Rose students' expectations with Sakura students' ones, the latter did not mention 'fluency' although six students expected to improve their English

skills, for example, “to be able to express my opinions in English”. More Sakura students expected to acquire intercultural competence such as broader values and perspectives. Rose students tended to expect to acquire Spanish language skills enough to attain fluency while Sakura students tended to focus on intercultural competence. This may be explained by the fact that it will be hardly conceivable that Sakura students can improve their English skills to become fluent speakers by taking just one weekly 90 minute course for one term of six months.

7.5.3 Students’ evaluation of the project: what they learn through the project

In this section I will interpret what Rose student learnt through Lidia’s teaching by analysing the results of the questionnaires and their answers in the interview. I will present the overviews in section 7.5.3.1 and analyse in terms of Spanish skills in section 7.5.3.2, knowledge of the contents in section 7.5.3.3, criticality in section 7.5.3.4, intercultural communication skills in section 7.5.3.5, identity in section 7.5.3.6, interaction with students in Argentina in section 7.5.3.7, take action in the community in section 7.5.3.8, changes in students’ perspectives on Spanish learning in section 7.5.3.9.

7.5.3.1 Overviews

The post-project questionnaire (see Appendix 14) asks students how they evaluate their learning through Lidia’s classes. It asks them to rate 14 learning factors such as skills, knowledge, critical thinking, intercultural competence, and IT literacy,

which I discussed in details in section 6.5.3.1, with three options: they learned (1) more than expected, (2) as expected, and (3) less than expected.

Figure 12 shows that as a whole students were satisfied with their learning well enough to meet their expectation in each factor. Especially (f) knowledge about multiculturalism and (g) history and its impact were evaluated highly by the students. These kinds of knowledge were topics of the intercultural citizenship project and contents of classes. Therefore, it can be said that a CLIL approach succeeded. Secondly they valued (n) IT literacy, and thirdly (k) cooperation and (j) respect other perspectives. These are features of their learning through interaction and cooperative work with students in Argentina by using IT literacy such as the wiki and Skype, which could have impact on them. Fourthly they valued (c) research skills, (b) intercultural communication skills and (a) foreign language skills. (See Figure 12)

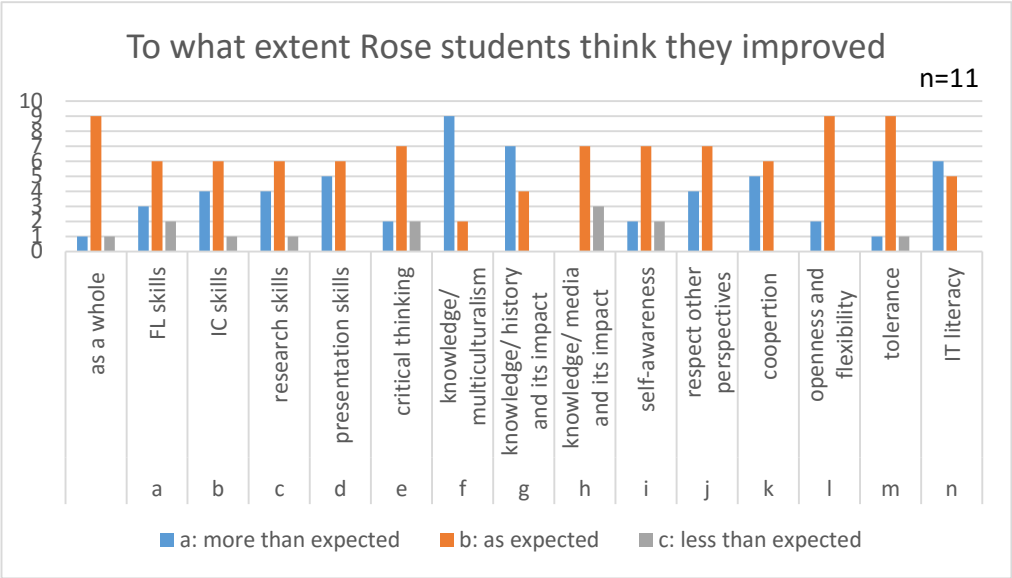

Figure 12：Students' self-evaluation of their improvement in England

To compare with Sakura students' evaluation of their learning, both student groups thought that they have learnt knowledge related to the topics of the course or the project the most. Sakura students valued more their learning of intercultural competence such as (i) self-awareness, (j) respect for other perspectives, and (l) openness and flexibility excepting (k) cooperation. Rose students thought more that they improved their (n) IT literacy and (d) presentation skills. (See Figure 13)

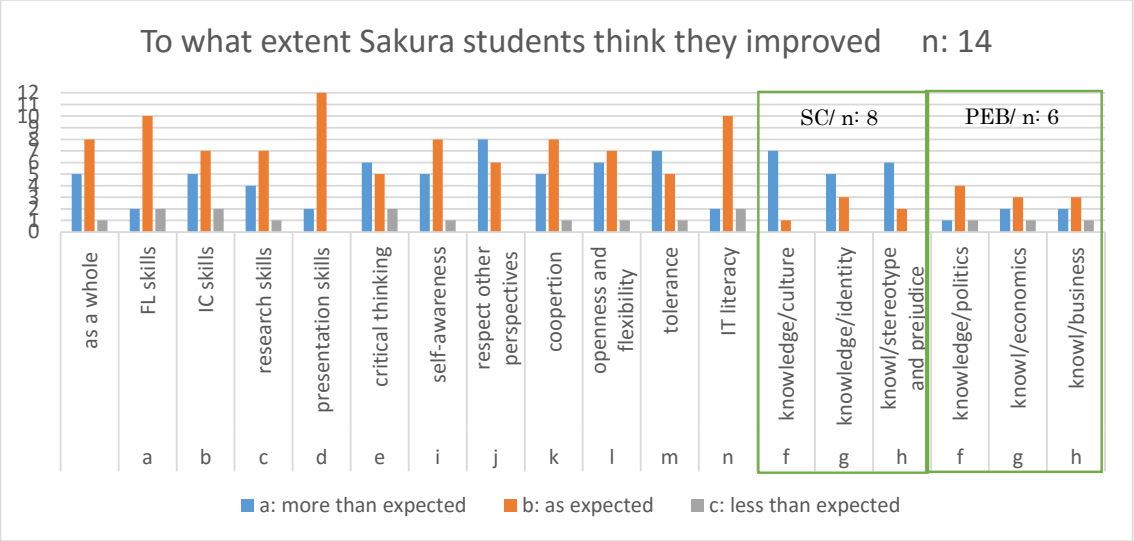

Figure 13: Students' self-evaluation of their improvement in Japan

7.5.3.2 Spanish skills

More than half of the respondents to the post-project questionnaire wrote that they had improved their Spanish skills through Lidia's classes such as "how to better translate certain texts in English", "how to improve the structure of my spoken and written Spanish", "Spanish vocabulary/ confidence", and "my knowledge of certain grammar aspects". During the interviews students stated that their expectation of Lidia's classes was to improve Spanish skills, especially grammar,

confidence to speak, and translation skills. In spite of their high expectation to become fluent Spanish speakers as I discussed in section 7.5.2.2, students seemed to be satisfied with their Spanish improvement. Especially the words “confidence of speaking” were heard many times by some students in the interview. For example, “I just gained the confidence of speaking. Before I was quite nervous of speaking”.

I asked students in the interviews what activities helped them to improve their Spanish skills. ‘Presentation’ and ‘group work’ were named by some groups, and ‘reading with questions’ and ‘narrative’ by one group each. Some groups perceived that a major factor to improve their Spanish was that “Lidia teaches whole Spanish in Spanish”. They reflected that their past Spanish classes which were taught and explained mostly in English. One student said that “my Spanish teaching in the past was all in English”. Another student said that she learnt Spanish in the school “like law” or “subject that would be helpful to pass the exam” and its topics were ones that “maybe don’t come up in your real life as much”. However, through Lidia’s classes she “learnt more about situation that could come across in your real life if we are gone in Spain”. These students’ comments can be interpreted as meaning that Lidia’s ‘teaching Spanish in Spanish’ approach was helpful to advance their Spanish and that the topics she chose was meaningful for their life and useful to interact with people in Spain. Students also admitted that interaction with Argentine students was helpful as a “nice opportunity to help each other”. Some students valued the presence of Lidia and Argentine students saying “just being around people who speak Spanish helps a

lot" and "having a native Spanish speaker is the most important factor for me".

On the other hand, one student said, "I wouldn't say I improved so much my Spanish skills more than I had thought". She valued the improvement of other skills such as presentation skills higher than that of Spanish skills.

Rose students valued the improvement of grammar, vocabulary, and translation while Sakura students did not. Alex used an intercultural approach and focused on contents rather than grammatical correctness. As a result of this Sakura students valued the development of their intercultural awareness rather than that of English skills. Lidia taught two kinds of seminars and one of them was a language seminar focusing on linguistic structures and vocabulary, which could have an effect on students' evaluation. Similarities between England and Japan cases are that both teachers were native speakers of the target language, used the target language only during the class, combined language and intercultural dimensions, and used the CLIL approach. One of the major differences was that Lidia organised the intercultural citizenship project which provided opportunities to interact with students in Argentina, which I will discuss later in section 7.5.3.7.

7.5.3.3 Knowledge of the contents

Lidia's classes focused on 'multiculturalism' as a topic and students delivered a presentation on the 'colonisation' of the British Empire. In the interviews all students viewed multiculturalism an "interesting", "good" and "fun" topic and

"relevant to what is going on these days" although one student said, "In terms of learning Spanish, everything helps, … in terms of multiculturalism I've got lost."

Students valued highly that they had learned about multiculturalism and colonisation. One student wrote in the questionnaire:

> I have learnt a lot about multiculturalism as it is not something I previously knew a lot about. For example that there are different types of culture such as social norms or religion and different types of cultures within each country as well as between countries. (Emma)

Moreover, some students better understood history. For example, one student wrote, "I have learned about the days in which history affects the culture of the present through the group presentations on former colonies". This extract shows that the student learnt not only factual knowledge but also related what she learnt to the present. This can be considered as evidence that she demonstrated criticality in the domain of knowledge.

Both Rose students and Sakura students mentioned that they learned knowledge related to the topics of the project or course. This shows that the CLIL approach was successful in both cases. Gaining new knowledge could stimulate students' critical thinking. I will discuss criticality in the next section.

7.5.3.4 Criticality

Rose students appeared to understand what "critical thinking" means since

nobody asked me its meaning, which was different from Sakura students. In the interviews most students answered that they had improved their critical thinking. Only one student answered that she did not know but that she expected to improve through presentation which was scheduled on a later day.

Many students thought that presentations were a factor to promote critical thinking since they needed to “do critical research” and “analyse critically”. For example, students said: “We have to do critical research” on historical background for presentations; “When I did my research, I saw some contradictory resources that was hard to think about what in my opinion was most close to the truth of research”.

Other factors to improve students’ critical thinking were mentioned by some students: thinking and learning. A student said, “I really really think more, think about how things work, and I think it [critical thinking] improved”. Another student said, “I guess you improve [critical thinking] all the time unconsciously. Critical thinking is better as you learn, especially … we are covering multiculturalism”. Multiculturalism seemed to be a good topic to make students consider well.

Both Rose and Sakura students seemed to be inspired by the topics of the project or course, to learn through critical research, and to critically understand through critical analysis and preparing and delivering presentations.

7.5.3.5 Intercultural communication skills

Three groups of Rose students agreed that their intercultural communication skills had improved, three groups did not, and one group, which had one student, answered that she did not know. According to students' statements in the interview, factors to improve their intercultural communication skills are categorised: (1) learning multiculturalism, and (2) interaction with students in Argentina.

Some students said that their intercultural communication skills were advanced since they did "work on history of our cultures", and "presentation on being colonise by Britain". Therefore the first factor could clearly bring them "knowledge" about their own and other cultures and history.

The second factor, interaction with students in Argentina, seemed to determine how students evaluate their intercultural communication skills: the more times and the longer they had conversations with students in Argentina, the higher they evaluated improvement in their intercultural communication skills. Students who thought that they had "additional Skype conversation" "about once a week or more" evaluated their improvement positively. On the other side, students who thought that "it's difficult to contact" and that "I don't think we really had much experience" evaluated negatively. Actual interaction could promote their skills to interact.

One student, Celine, said, "I am not sure about that. I was quite good to begin with. I was growing up with different people". Rose students living in

multicultural contexts differed from Sakura students living in more mono-cultural context. Rose students seemed to have more opportunities to encounter different people in their daily life and might have already acquired some attitudes towards other cultures. This is quite different from Sakura students who became aware of cultural diversities through Alex's classes.

7.5.3.6 Identity

The pre-project questionnaire asks Rose students to write a list about themselves, for example, "I am a British woman, I am a tennis player, I am a Christian" (see Appendix 14). The result shows that all Rose students except one identified themselves in accordance with their citizenship, nationality, and/or ethnicity. Their answers reveal that they have intercultural background:

> I am a British woman, however I am 3/4 Greek and 1/4 Irish so I do not consider myself to be English. (Student A)

> I am a British woman who is also a citizen of the United States. Although I was born in Belgium, I do not consider myself to be Belgian as I moved to the UK when I was 4 and went to a English school during my time there. (Emma)

These extracts suggest that their citizenship, nationality and ethnicity were full of variety and that they were conscious of this multinational background which had an effect on their identities.

On the other hand, one student wrote about their identity: “I am a very sporty person, I play golf, tennis and football. I love going to different countries and having new experiences”. This student focused not on a social identity but on a personal individual one.

Most students, 11 out of 15, identified themselves based on their gender and eight students defined themselves ‘student’ such as “university student” and “student of foreign languages”. Seven students defined themselves depending on what they like, for example, “aficionado of languages” and “music lover”, and five students depending on what they do such as “cricket player”, “horse rider”, and “guitarist”. Some students mentioned their personality such an “unlimited” or “open-minded’ and a few students defined themselves as “agnostic” or “Catholic Christian”.

Rose students were born in seven different countries: UK, France, Chile, USA, Denmark, Trinidad and Tobago, or Belgium. As for their first language, most students speak English but one speaks French, one Danish, and one English and French. It is clear that Rose students had a more multicultural and multilingual background, and their identities were in strong contrast with Sakura students’ ones. Rose students were conscious of their citizenship, nationality and/or ethnicity while Sakura students focused more on their hometown probably because of their living in more mono-cultural society. Many Rose students defined themselves based on their gender while Japan ones didn’t although “the first-born son” and “the first-born daughter” were mentioned by one student each.

According to the results of a question in the post-project questionnaire which asks if what students learned through Lidia's classes had an effect on their identity, only one student admitted an effect on her attitudes with saying, "It had made me more open-minded and accepting of other cultures". The others thought that the classes had not so much effect on their identities. During the interview, one student told that she became "more open to new ideas". Another student supposed that "opportunities to talk with Argentine students" might have had a slight effect on her identities. They talked about their personal identities or attitudes but no students mentioned changes in their social identities.

These findings suggest that Rose students already had a sense of belonging to a nation and ethnicity before taking Lidia's classes, so they did not feel much change in this. On the other hand, Sakura students had been unconscious of being Japanese as long as they live in Japan, and they became aware of an identity as a Japanese through learning other perspectives and values in Alex's classes. The differences seem to lie in both students' original consciousness of their national and ethnic identities and in social contexts which are multicultural or mono-cultural.

7.5.3.7 Interaction with Argentine students

During the interviews Rose students evaluated interaction with Argentine students positively, for example, "interesting", "nice opportunity to help each other", and "not only in the class, additional Skype conversation". However, four groups

complained about the difficulty to contact them because of “time difference” and “slow process”. There is six-hour time difference between England and Argentina, and they “did not have a lot of interaction because of jet lag”. One group said that Argentine students were too busy with their examination period to have conversations on Skype. They tried other social media, for example, chat, Facebook, and email, so that Argentine students could reply when they might have time. Other groups told that “slow response”, “slow process” and “slow work” were “understandable”.

Some benefits of interaction were mentioned in terms of language learning and culture learning. Firstly, students admitted that “face-to-face” conversation on Skype with Argentine students could be good “practice” for speaking and listening Spanish. They also viewed it as an opportunity to teach/learn from each other saying, “We correct their English and they correct our Spanish”. Moreover, students learnt about Spanish diversity or “dialect variation” by listening to Argentine students’ “accents”. They “have never heard Argentina Spanish accents” and took this experience positively as “good exposure to Argentina accents”.

Secondly, students learned about another culture such as customs and perspectives from Argentine students. They realised that there are different university systems and lives, for example, Argentine students had worked before entering university and had to spend about seven years to get the same degree which takes England students three or four years. Some students also noticed different perspectives on foreign language learning and the role of English as one student said:

> Learning English is important [for Argentine students] because of globalisation these days. It is quite interesting to know different perspectives on learning English, English as global language. I learn Spanish just I enjoy it, love it. (Felice)

Moreover, some students learnt different perspectives on multiculturalism. A student talked about racism with Argentine students and thought that racism is "probably a big problem in Argentina" and that "there's more tension with different cultures" "because England has a lot of different cultures" and "in England [they] accept everyone". She interpreted that these differences are caused by "history or political background" of each country.

Thirdly, students realised how culture affects language, and vice versa. A student said:

> Interesting to see cultural differences within languages when we say same each other. For example, in English you say 'I am hungry' or 'I am sleepy' whereas Spanish say 'I have hunger' and 'I have sleep'… They say same things but they are so completely different. (Celine)

One other student said that "one word means innocent in one country and offensive in another".

Interaction with Argentine students provided Rose students with opportunities to practice Spanish, to learn from each other, and to understand other cultures including different perspectives, which resulted in their awareness of cultural dimensions in languages. Students said that their learning through face-to-face

interaction with Argentine students was meaningful and students said, “We learn from each other as well as from teachers.” and “There is more realism just like from kind of textbook”. They improved their Spanish skills, learnt about a different culture and its effects on the language, and critically understood multiple realities through direct interaction with Argentine students. The Japanese case lacked this part, even though Alex wanted students to have regular interaction with international students.

7.5.3.8 Take action in the community

Students were required (1) to take action individually in their community and to put two pieces of evidence of their action onto the wiki, and (2) to take part in an interactive storytelling event held by the city as part of an intercultural event. As for the first one, I did not ask students what they did in their community and could not see the evidence on the wiki since it was done after the period of my field work in Rose University. According to Lidia, some ex-students created and delivered a leaflet in a town and other ex-students provided a kind of lecture in an elementary school. Therefore, I assume that other students took the similar actions. As for the second one, I received a report on the story-telling event in the city from Lidia which included some students’ comments. This report can be data on which I will describe what the students learnt through this event.

According to Lidia’s report on this event, Event Evaluation, students delivered a story-telling session to about 120 primary school children, who were divided into

four groups on the basis of their age, in Spanish using a well-known fairy tale *Little Red Riding Hood*. Students created "a modern-day version of the fairy-tale" in which Little Red Riding Hood comes from a poor family, "cartoneros" (scavengers), who survive by "collecting recyclable materials such as metals and plastic to sell for money" to make children more aware of two global issues: poverty and unemployment. Students focused more on the story and Spanish vocabulary with the younger group of children and focused more on cultural differences between the UK and Argentina with the older groups. Students seemed to be satisfied with this experience as one student wrote:

> The reactions and contributions we received were what we had hoped for as they became more aware and understanding of the difficulties people face around the world and wanted to take action and find ways to help. … The children also seemed very excited to learn the new Spanish words we taught them, repeating them loudly after us. (Eve) (Source: Event Evaluation)

Eve's interpretation of children's learning was quite similar to students' learning in Lidia's classes: language skills, intercultural understanding, awareness of global issues, and willingness to take actions to solve them. It can be interpreted that in fact students tried to help children to reach readiness to become an intercultural citizenship. Using Barnett (1997), as explained in Chapter 3.4.4 students demonstrated their criticality in the domain of world and in the form of critical action at the forth level, which Japanese students did not demonstrate in the class.

7.5.3.9 Changes in students' perspectives on Spanish learning

The results of the post-project questionnaire showed that more than half students, seven out of 11 respondents, did not change their purposes for learning foreign languages. Some students originally had understood the importance of language learning combined with culture learning. For example, one student wrote:

> I chose to study foreign languages because of its ability to open understanding of and communication with other cultures and that belief has been consolidated in Lidia's classes.

Another student preferred the traditional learning style although he or she valued Lidia's teaching approaches:

> I still prefer the old-fashioned way of learning languages; more grammar and learn-by-heart. However, I do find her approach and way of teaching interesting with the multiculturalism project.

One other student claimed that the intercultural citizenship project had not impacted so much on his or her Spanish learning:

> The work on colonial countries and multiculturalism has given a different aspect to the course but not to my learning of Spanish.

On the other hand, four students admitted that Lidia's "imaginative" approaches had changed their purpose from "learning how to speak it [Spanish]" to "become much more aware culturally as well". Eve wrote:

> I lived half my life in England and half in France so I had a good idea of this already but Lidia has opened my eyes to be able to understand it as well as just see it.

During the interviews some students who expected to learn grammar stated that their purposes for learning Spanish had changed from "just learning language to learning like culture and history as well", and that language and culture should be learned in the "integrated way" because "you need to understand one to understand another better".

Luisa did not change her purpose of learning Spanish which is "to be a translator", but she evaluated Lidia's teaching approach positively saying: "I was not in a class where everything is mixed up, learning about cultures while leaning grammatical elements. And it was in my opinion very good". Nancy also did not change her purpose of learning Spanish such as "to speak Spanish fluently" and "to interact [with] people internationally", but she talked about ideal Spanish learning:

> I like to learn in Spanish more about history of different countries in Spain, politics, because it's related to all subjects, more about study of language, study of why we are learning more about different kinds of cultures in South America in Spain.

These words can be interpreted as meaning that Luisa and Nancy better understood the benefits of studying Spanish even if their purposes for learning Spanish have not changed. This understanding could lead to their development of criticality in the domain of knowledge and in the form of critical reason at

Barnett's (1997) fourth level, "transformatory critique". They went beyond knowledge of language learning and knowledge of culture learning, noticed their relationships, and developed critical understanding of foreign language learning where both language and culture cannot be separated.

Another characteristic some students learned from Lidia's classes was "autonomous learning". Some students thought that group work both in the class and with Argentine students was "quite useful" and said, "We learn each other as well as from teachers"; "You can ask each other questions, but don't ask Lidia. You have to figure out yourself. Having Lidia as a resource is great." It can be said that students learnt how to learn autonomously, which can be beyond what students expected to learn through learning foreign language.

A key word mentioned by some students was "involve". For example, a student said, "I do international development as well as language. Yes, it's new practice like actual involvement in communication in project". And Celine said, "I think [with] language you have to be involved, otherwise it's not going to work". Their words can be interpreted as meaning that leaners should engage in actual communication or dialogue by using the target language. This also can show a characteristic of Lidia's teaching: interaction with Argentine students and taking action in community.

To sum up, students learned multiculturalism in Spanish by doing critical research, analysis and presentation, seeing colonisation by the British Empire from the

perspectives of colonised people, knowing other perspectives through discussion with Argentine students, taking action in their community, and delivering story-telling sessions to children to make them more aware of global issues. In so doing, students acquired Spanish skills, intercultural competence, and criticality, which resulted in promoting intercultural citizenship.

7.6 What comparison makes me notice which otherwise I do not notice

I will discuss similarities and differences between the Japan case and the England case: contexts in section 7.6.1 and teachers' approaches in section 7.6.2. I will also discuss how comparative education made me notice my cultural bias which could have effect on my interpretation of the data in section 7.6.3.

7.6.1 Contexts

Social trends such as globalisation and internationalisation have affected FLT because of more and more opportunities to interact with other people and the necessity of international cooperation to solve global issues for better world and to live together, in which language can play an important role. These trends led Japan to educational policy such as the Project for Promotion of Global Human Resource Development. Key factors of global *jinzai* were English communication skills as global literacy and intercultural understanding, and English education and study abroad were focused on. Sakura University, which applied for the project with grant and was accepted, established three Certificate Programmes (CPs): Global Leader CP, Global Expert CP and Global Citizen CP. English skills or

TOEIC scores and intercultural experiences including study abroad were focused on. Alex's classes were positioned under the CPs and Cross-Cultural Campus programme in cooperation with universities in Canada. Therefore, Alex needed to meet the university's expectation to improve students' TOEIC scores as an evidence of their English proficiency and to help them prepare for intercultural experience. On the other hand, in England Lidia organised a Spanish module, which consisted of Lectures Programme, Seminar Programme and Other Taught Sessions Programme, and carried out the intercultural citizenship project within the module. Plurilingualism, a language policy, and the Framework of Reference for Democratic Culture by the Council of Europe influenced her. The difference is in the relationship of the university to the state. In Japan there seems to be a possibility for the state to determine the content and purposes of teaching by using grants to create change after first deciding on policy.

In the UK this kind of close direction by the state is not possible since universities are – at least until now – not susceptible to this kind of influence. The state can use money to increase or decrease the numbers of students in specific subjects but not the content of the subjects.

Another difference in the context was that the UK is a multicultural and multilingual society but Japan is more mono-cultural and monolingual society. Sakura students were all Japanese: they were born and raised in Japan with Japanese nationality by nature and spoke Japanese as their first language. Almost all of Sakura students were unconscious of their nationality. On the other hand,

Rose students were born in seven different countries, some of them lived in more than two countries and others had various ethnic backgrounds and citizenship. English was the first language for most students or the second language for a few students. Most Rose students had a clear sense of belonging to citizenship, nationality, and/or ethnicity.

These original different levels of awareness of nationality and different cultural contexts brought different outcomes. Sakura students became aware of themselves as a Japanese through Alex's approach to "make the familiar strange, and the strange familiar". This awareness of being Japanese did not cause ethnocentric national identity which some scholars criticise but acted as a precondition for interests in and more open attitudes toward other cultures as I discussed in section 6.5.3.6. Sakura students demonstrated their criticality in the domain of self and in the form of critical self-reflection at several levels in Barnett's (1997) terms. At first they did "self-reflection" (the second level), and sympathised with Japanese characteristic perspectives and behaviours (the third level of "development of self within tradition") and became more open toward other cultures without clinging to being Japanese (the fourth level of "reconstruction of self") (Barnett, 1997). On the other hand Rose students did not change their social identities so much as Sakura students did although they learnt different perspectives on multiculturalism both from their own country and colonised countries through Lidia's class and different views from Argentine students.

7.6.2 Teaching approaches

Both Alex and Lidia expected students to view the world from different perspectives. Alex wanted his students to “critically examine foreign and local culture” and Lidia wanted her students to become “independent, critical thinkers”. It will be clear that both teachers aimed to foster students’ criticality or “critical cultural awareness” (Byram, 1997). To achieve this goal as well as to improve students’ target language skills, Alex and Lidia used a CLIL approach. Alex taught ‘society and culture’ or ‘politics, economics and business’ in English and Lidia taught ‘multiculturalism” in Spanish. Alex and Lidia included PowerPoint presentations in the target language by students, and tried to promote their criticality by asking them critical questions. This educational intervention will be crucial as it helped students to consider issues from different point of views which otherwise they would not come up with.

Both groups of students valued the CLIL approach positively and most students evaluated that they improved knowledge related to the topic of the class. Moreover, they gained not only new knowledge and information but also critical understanding through critical research, analysis and presentations. This was one of the most important similarities between Japan case and England case and in good contrast to other skill-oriented foreign language teaching. Both groups of students considered thoroughly how new knowledge related to their ideas and opinions, from what perspectives it was discussed, how it affected the present situation, what was the cause and the problems, and how they would help to solve

the problems. Both groups of students demonstrated their criticality in the domain of knowledge and in the form of critical reason especially at the second level of critical thinking or reflection of one's understanding, and at the fourth level of knowledge critique (Barnett, 1997).

As for differences between the two teachers, Alex had views on English as international language but Lidia did not mention a role for Spanish as world language. For Sakura students the three major purposes for English learning were to communicate with people in the world, to work globally after graduation, and to understand other cultures. On the other hand, Rose students learnt Spanish because they liked Spanish and wanted to become fluent. These findings themselves may be interesting, but comparison between the results in the two cases made it possible to interpret more deeply. For example, learning of English for Sakura students was qualitatively different from learning of Spanish for Rose students, since English is an international communication skill. So Sakura students must learn English if they want to communicate with people of other languages and whether they like English or not was not so important. This could suggest that specific function of English as a lingua franca should not be ignored when English teaching/learning in Japan is considered.

Alex tried to foster his students' ICC to contribute to the development of global *jinzai*. Lidia combined political dimension with ICC and carried out the intercultural citizenship project. She tried to "engage students in dialogue", which resulted in interaction with Argentine students through the Internet and taking

action in the community. Alex did not include these kinds of tasks in his teaching although he included a task for his students to interview international students for the final presentation. Sakura students' interviews with international students and Rose students' interaction with Argentine students were good opportunities to use the target language and to learn other cultures and perspectives. Especially Rose students, who had more opportunities to have contact with Argentine students by working together, evaluated highly interaction with native speakers of their target language in both terms of foreign language improvement and of intercultural competence improvement. On the other hand, most Sakura students met their interviewee once and used English as a lingua franca since some of the interviewees came from non-English speaking countries.

Moreover, Lidia encouraged her students to attend the story telling event in the city and to make children aware of global issues and consider how to solve them. Rose students demonstrated criticality in the domain of the world and in the form of critical action at the fourth level of critique-in-action or "collective reconstruction of world" (Barnett, 1997). This was one of the biggest and the most important differences in outcomes between Rose students and Sakura students.

7.6.3 What comparative education makes me notice

Comparative education also helped me to notice my culturally affected perspectives. Through parallel descriptions of findings from Japan and England cases, I learnt different perspectives from Rose students and realised that something which I had taken for granted and might have overlooked was a

specific feature in the Sakura case. For example, I would have taken Sakura students' unconsciousness of their national identity in the more homogeneous society for granted, if I had not learnt from Rose students that dual citizenship and dual nationality could be possible. Such multicultural identities as "British woman and 3/4 Greek and 1/4 Irish" and "British woman with a citizenship of the US" were beyond my previous conceptions. For many Japanese it will be difficult to understand the concept of citizenship, a loan-word from the UK, and only a small number of primary and secondary schools have taught citizenship education (Hashimoto, 2013). Moreover, the differences between nationality and citizenship are ambiguous since in Japan if your nationality is Japanese, your citizenship is automatically Japanese and as a general rule, you are not allowed to have any other additional nationality and citizenship. Because of my cultural biased assumption of 'citizenship equals nationality', I failed to ask Rose students about their citizenship in the questionnaire and I asked only about nationality. Comparative education enabled me to broaden my knowledge and perspectives, which can be seen as one of my personal development through this study.

7.7 What can be learnt from English classroom to improve implementation of policy in Japanese classroom

It can be interpreted that both Alex and Lidia tried to combine intercultural dimensions with language teaching and to promote "intercultural speaker" or "intercultural mediator" who has "attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness" (Byram, 1997). In other words, they integrated intercultural education with

language education. Moreover, Lidia introduced education for intercultural citizenship into her class. This challenging pedagogy could be a key to improve English education for the development of global *jinzai*. I will discuss what factors in this kind of teaching would be helpful in Japan and propose suggestions how this should be introduced in Japan. In so doing, I will try to answer the SRQ-(e): What are the implications of this English implementation for analysing the Japan implementation of the teaching of English?

7.7.1 Interaction with a native speaker of the target language

Education for intercultural citizenship facilitates and creates political experiences where students work together with people of other groups to achieve an agreed purpose, which could promote change in the individual, or their learning (Byram, 2008). Lidia offered her students an opportunity to work together with Argentine students to complete shared tasks on multiculturalism. Essential factors would be co-operation for shared goals, which could be a good reason for students to interact and work together. Without concrete purposes for their interaction, it would be difficult to continue their relationship.

However, I identified that the most important factor to make this interaction successful and meaningful in terms of learning the target language and other culture was the creation of intercultural learning group with equal power of languages and equal status of being a native speakers of their partners' target language. In Lidia's practice, English and Spanish had equal status, and

importantly all the students in the both groups were native speakers of the partner's target language, although a few Rose students were bilingual combining English with French or Danish. For example, they used Spanish on Mondays, Wednesdays, Fridays and English on Tuesdays, Thursdays, Saturdays, and both on Sundays. Rose students not only learnt Spanish and other perspectives from the partners but also taught English and their perspectives to them. Rose students wrote a narrative in Spanish and rewrote according to the partner's feedback while they corrected English in a narrative their partner wrote and gave them feedback. These roles of reader, corrector and/or editor could make them aware of intercultural dimensions in the languages, or the relationship between languages and cultures. They could also build a sense of contribution to the intercultural group, a sense of belonging to the group, and/or a sense of self-efficacy, which would result in the promotion of an additional international identity and motivation to learn the target language and to interact with other people.

On the other hand, in Sakura University both Language Courses and Practicum Courses offering international volunteers, international cooperative activities, study abroad programmes and global internships focused on the target language, which was mostly English, and in most cases Sakura students needed to use English only. For example, in the CCC programme Sakura students worked together and took part in the internship with Canadian students in both Canada and Japan by using English, and Canadian students did not need to use Japanese even if they were in Japan. Sakura students had to use L2 while Canada students used always L1. This situation could have both advantages and disadvantages. For

Sakura students this would be a good opportunity to learn and use English, but this could cause them a negative feeling especially in discussion with Canadian students since sometimes their English level could not match their intellectual level and they could not express well their thoughts and opinions. This could create some students' motivations to learn English more but in other students a sense of failure of learning English. For Canadian students this would be an opportunity to have an intercultural experience with learning contents, but they might be dissatisfied with discussion with Sakura students. The worst case is that Canadian students might think that Sakura students did not have their own clear opinions or did not play their role in their group. This would be a problem of language proficiency, not of intellectual level, personality, and sense of responsibility. Shared experience of having difficulty in making themselves understood in their target language and learning and teaching each other could lead them to sympathy and affective understanding, which would be crucial to establishing a good relationship.

Alex tried his best but could not offer his students a multicultural classroom because of unavailability of international students. As I discussed above, the creation of an intercultural learning group with equal power of languages and with equal statuses of being a native speaker of their partners' target language could be a solution. For example, new courses for both local and international students to learn intercultural topics could be introduced. The partnership between the courses for international students and those for local students, for example, between Japanese Culture Course for international students and English for Cross-Cultural

Studies for local students, could be established so that both groups of students could help each other to better understand the contents. They could work together on a shared task as Rose students did with their partners. Some courses for international students could and should be delivered in Japanese too or at least in bilingual English-Japanese. Then local students and international students would take the courses together and learn together in a multicultural classroom. This could be also a solution for international students who wanted to take a course in Japanese with Japanese students as Mr Hijikata, a staff member of the global *jinzai* development project, said in the interview. And this could promote the dialogue between local students and intercultural students, which can be a solution of problems in Global CPs as I mentioned in section 6.7.

7.7.2 Taking action in the community

Another essence of the intercultural citizenship project is taking action (Byram, 2008) and Lidia encouraged Rose students to take action in their community and to engage in the intercultural story-telling event held by the city. Engagement was also a key factor as Lidia expected students to get "an increased awareness of our duty to use the knowledge we gain at university for the benefit of the community". In Sakura University the Global Leader CP provides students with an opportunity to take part in a volunteer activity in a foreign country, but the number of the participants is limited and it is important to offer all the students with an opportunity to take action as a part of foreign language learning. Therefore, Sakura University should establish a partnership with primary and secondary

schools, other universities, and some institutions where Sakura students can deliver some events or lessons as Rose students did, which will lead to the development of the criticality in the domain of world and in the form of critical action at the fourth level of collective reconstruction of the world (Barnett, 1997) that Sakura students did not demonstrate in Alex's classes.

7.8 Summary and Conclusions

Chapter 7 tried to answer the two SRQs:

- SRQ-d: In an English university how is 'intercultural citizenship' being implemented in foreign language teaching?
- SRQ-e: What are the implications of this English implementation for analysing the Japanese implementation of the teaching of English?

To answer the SRQ-d, section 7.2 explained how the intercultural citizenship project was included into the Spanish module I observed, section 7.3 discussed how teachers focused on the promotion of intercultural citizens in their FLT, section 7.4 analysed how their perceptions were implemented in the intercultural citizenship project, and section 7.5 described students' reactions to their learning. To answer the SRQ-e, section 7.6 discussed what comparison made me notice and section 7.7 proposed some suggestions to improve Japanese implementation of the teaching of English for promoting global *jinzai*.

The answers to the SRQ-d, "In an English university how is 'intercultural

citizenship' being implemented in foreign language teaching?" are:

- Rose University has established a partnership with a university in Argentina for the intercultural citizenship project.
- In Rose University the intercultural citizenship project is combined with a Spanish module consisting of a Lecture Programme, Seminar Programme (Oral Seminar, Language Seminar, and Integrated Skills Seminar) and Other Taught Sessions Programme, which enables the project to link with the improvement of Spanish language skills.
- A Spanish teacher, Lidia, is the organiser of this Spanish module and teaches a one-hour weekly Language Seminar class and a one-hour weekly Oral Seminar class with a one-hour public lecture on intercultural citizenship. She teaches the intercultural citizenship project mostly in Oral Seminar classes.
- Lidia aims to develop students' Spanish language skills, intercultural and citizenship competences, criticality, autonomy and responsibility by using a CLIL approach, intercultural approach and critical approach through the intercultural citizenship project. This project encourages students (1) to interact with students in Argentina through information technology like the wiki and the Skype for completing some collaborative tasks on multiculturalism such as creating a bilingual (Spanish-English) graffiti wall and writing a narrative and for discussing based on what they realised through their research, critical understanding and critical analysis for their presentation on colonisation, (2) to take

action in their community for change, and (3) to deliver a story-telling session to children in Spanish at a special interactive storytelling event in the city.

The answers to the SRQ-e, “What are the implications of this English implementation for analysing the Japanese implementation of the teaching of English?” are:

- Lidia’s implementation suggests that it is possible to promote intercultural citizens through FLT in which some skill-oriented courses and the intercultural citizenship project are integrated. In Japan usually each foreign language class is not linked to others. Foreign language classes should be linked and organised better.
- Interaction between Rose students and students in Argentina helps to improve their target language skills and promotes the dialogue between them - not just bringing them together - since they have a shared goal, i.e. collaborative tasks, with equal power of languages (Spanish and English) and equal status of being a native speakers of their partners’ target language. Rose students learn Spanish from Argentine students and teach English to them. Working together and learning could lead to broader perspectives, the ability to see oneself and something from other perspectives, and promote a sense of belonging to the group, i.e. intercultural identity (Byram, 2011; Ellemer, 2012). On the contrary, Sakura students tend to use English only with students from English

speaking countries. A partnership with universities in which Japanese language is learnt should be established and more opportunities to interact with non-English native students using English as a lingua franca should be provided.

- Taking action should be included into FLT in Sakura University. This is an opportunity to contribute to societies by bringing what students learnt at university to the real world beyond the classroom and to demonstrate criticality in the domain of the world, i.e. to act critically locally, nationally, and/or globally.
- Social contexts, for example, the relationship between the nation and university, plurilingualism or unquestioning devotion to English, multicultural and multilingual society or more mon-cultural and monolingual society, and students' backgrounds have an effect on FLT. Education cannot be separated from social contexts, and teachers should consider these factors in planning and practicing their teaching.
- It is crucial that all teachers and other staff from institutions involved in the intercultural citizenship project should understand its principles and logistics to practice it smoothly and successfully. This suggests that teachers' and administrative staff's education is necessity, which will be the next step in my study.

Chapter 8 Conclusions

8.1 Introduction

I set the two RQs:

(1) What is the policy in Japan for the teaching of English as a foreign language with specific reference to ‘global *jinzai*’ and how is it implemented?
(2) What policy and practice might be developed?

I will not propose in this section the five SRQs and the answers to them since I clearly answered to SRQ-a and SRQ-b at the end of Chapter 5, to SRQ-c at the end of Chapter 6, and to SRQ-d and SRQ-e at the end of Chapter 7. I will avoid the repetition and present a summary of research design in section 8.2, important findings and this study’s significance and originality in section 8.3, reflection in section 8.4, and further research in section 8.5.

8.2 Summary of research design

The purposes of this study were first to investigate Japan’s policy of English education aims, and how it is implemented with specific reference to “global *jinzai*” and, secondly, to contribute to better implementation of English education in Japan. I decided to develop a comparative study in order to understand better

English education in Japan, i.e. to identify social factors which are influential in making language policies and implementing them.

From the perspectives of ontological subjectivism and epistemological interpretivism and constructivism, I used an ethnographic case study approach for collecting qualitative data which included observations, questionnaires, interviews, documents and video-visual materials. I conducted fieldwork at Rose University in England from 28 September 2015 to 19 November 2015 and observed two Spanish classes which developed the intercultural citizenship project in cooperation with English classes in an Argentine university. The main participants were one teacher of Spanish who came from Argentina and her 25 students and another teacher of English in Argentina was included in this study. I conducted another fieldwork at two English courses at Sakura University in Japan from 26 November 2015 to 3 February 2016. The main participants were one teacher of English who came from Canada and his 16 students and one staff member working for the global *jinzai* development programme was included. For analysing the qualitative data, I used a comparative approach and a thematic analysis approach.

8.3 Important findings and their significance

In terms of the improvement of FLT in Japan, there were some important findings. Firstly, based on critical analysis of literatures on FLT and intercultural communication, teachers' roles in Intercultural Communicative Language

Teaching (iCLT) were identified and ambiguous and complicated notions of ICC and intercultural citizens became clear.

1. Teachers' roles in iCLT are to help learners to: (1) understand others and otherness; (2) acquire interests in and curiosity about otherness; (3) compare their culture with other culture(s); (4) see themselves and their culture from other perspectives; (5) raise questions about their taken-for-granted perspectives; (6) reflect on their identity; (7) understand the dynamic process of intercultural communication and interaction; (8) apply their learning in the classroom at local, national, and intercultural levels.
2. Seen from FLT perspectives, ICC is defined as the ability to establish and maintain a good relationship with linguistically, culturally and politically different people in a language other than one's mother tongue through mediation between multiple perspectives and interpretations based on intercultural knowledge, critical skills and positive attitudes towards intercultural interaction which one can transform into learning experience and/or through the evaluation of cultures based on explicit criteria.
3. Intercultural citizens are people who have (1) multiple identities including an identity as a citizen of the world; (2) ability to deal with or negotiate the complexities of today's world; (3) understanding of and respect for values such as human rights, democracy, development, peace, and diversity; (4) ability to live together and dialogue with other

> individuals and other groups; (5) skills in (foreign) language for intercultural communication; (6) intercultural communicative competence; (7) ability to think critically and act critically; (8) ability to engage in action for social change; and (9) ability to practice citizenship at local, national and global levels.

It is necessary that teachers use an intercultural approach to FLT if they aim to develop an "intercultural speaker" (Byram, 1997), i.e. someone who has ICC. The first point above can work as a guide and specifically informs teachers of what knowledge, skills and attitudes they should promote in their learners. The second point is significant because it shows that ambiguity and complexity which surround the notion of ICC can be solved. Since some scholars use different terms to refer to the same phenomenon while other scholars use the same term to refer to different phenomena, I redefined ICC so that teachers can understand it more easily. It should be noted that this re-defined notion of ICC includes foreign language competence and that the first point is related with the second one since if teachers use iCLT appropriately, their implementation will lead to the development of ICC. The third point is also a re-defined notion of intercultural citizenship and can work as a guide to promote intercultural citizens who have intercultural political communicative competence (IPCC). This is related to the first and second points and shows that intercultural speakers and intercultural citizens are similar in some points but there are differences in that intercultural citizens focus more on political dimensions and on taking action for social change.

These three findings are meaningful since they suggest that FLT is not just a part of the development of ICC or IPCC, i.e. the development of linguistic skills, but that FLT can contribute to the development of intercultural speakers or intercultural citizens, i.e. the development of intercultural competence, the formation of identities and the promotion of criticality, which are educational outcomes of FLT. Foreign language skills will be more important in today's globalised society to interact with different peoples. However, FLT is not just for intercultural interaction, but also for the full development of the whole person and its contribution to world peace.

The second major conclusion comes from the comparisons between intercultural citizenship and global *jinzai* which revealed the problems in the policy of the project of global *jinzai* development. This leads to the fourth point:

4. The policy of the project of global *jinzai* development has an unquestioning focus on and support for English and, to some extent, commercialism and nationalism, since its purposes include globalisation of Japanese enterprises, further development of Japan as a nation, and the formation of an identity as a Japanese.

My critical analysis of this approach suggests that the project should include not only the formation of learners' national identity but also intercultural identities such as that of a world citizen to promote engagement in global issues, i.e. to contribute to shared world goals as a member of the world. This analysis also

suggests that learning other languages than English is helpful for learners to acquire more perspectives and the feeling of the bond with more countries and cultures. In this way, language learning must address the three key factors discussed earlier: the development of criticality (6.6.1.1, p. 308), the development of ICC (6.6.1.2, p. 312), and the development of global *jinzai* (6.6.1.3, p. 313).

The third major finding, revealed by the comparative analysis of the case studies in Japan and England, offers future directions for language teaching. The following three points should be the focus:

5. FLT, which uses an intercultural approach, a CLIL approach and critical pedagogy, can help learners to become intercultural speakers or intercultural citizens.
6. Activities useful to promote ICC or IPCC are: (1) presentations in the target language which include critical research, understanding and analysis, (2) working on cooperative tasks with native speakers of learners' target language or linguistically and culturally different peoples, and (3) taking action in learners' communities.
7. Contexts in FLT influence teaching methods and learning outcomes. For example, (1) teachers' position as the organiser of the project or as a teacher assigned by the university to a concrete class and required to meet the university's expectation, (2) learners' multicultural and multilingual background or mono-cultural and monolingual backgrounds, and (3) social contexts such as plurilingualism or focusing on English

only.

The fifth point is the one which can impact on FLT the most since this study introduced two innovative FLT methods and presented learners' interpretation of their learning as evidence. The sixth point can be a guide for teachers to deciding what tasks should be included. The seventh point is significant since only a comparative education approach can reach this result, and this suggests that it is important to consider social factors and not imitate other practices unquestioningly. These three findings are related in implementing FLT.

This study's originality is in the comparison of the actual practices between English teaching in Japan and Spanish teaching in England since international comparative fieldwork in education is rare in Japan, if any (Tsuneyoshi, 2005).

All these seven points can make FLT take a step forward. My work suggests that the contemporary focus in FLT, the simple teaching of practical English or knowledge-oriented English, i.e. communication or grammar, is not enough. Innovation is required to ensure that FLT becomes a matter of education, i.e. it promotes the intercultural competence, multiple identities and criticality as well as communicative competence in foreign language(s), which can play a leading role in the development of intercultural citizenship. It is significant that this study could make clear teachers' roles in achieving these educational goals.

Changes the seven points require in current English teaching in Japan are:

- The notion of global *jinzai* should be replaced with that of intercultural citizenship. Both notions have similar attitudes such as “self-direction and positiveness” (intercultural citizenship) and “a spirit for challenge” (global *jinzai*), but intercultural citizenship focuses more on democracy, criticality, plurilingualism and multiple identities (refer to pp. 336-337).
- Plurilingualism should be valued rather than unquestioning devotion to English.
- English teaching should focus not only on English skills but also on educational dimensions such as the development of ICC, criticality and identity for intercultural citizenship.
- Teachers should be encouraged to think about the ultimate goal of English teaching, i.e. the promotion of intercultural citizens who can contribute to world peace, decide the objectives of each lesson, and choose teaching contents and approaches appropriate to the objectives.
- Outcomes of English teaching and the global *jinzai* development project cannot be evaluated only by TOEIC, TOEFL, EIKEN, or IELTS and other ways to evaluate educational dimensions should be developed.
- Teachers should play an important part in developing intercultural citizenship and teacher’s training is crucial.

I suggest that the six points above can bring an educational turn into current skill-oriented English teaching in Japan.

8.4 Reflections

The long journey of my PhD was full of experiences in which I was aware of my development as a researcher, teacher, and individual person. In this section I reflect what strongly impacted on me. Firstly, conducting ethnographic case studies in England and Japan allowed me to do research multilingually and multiculturally. Especially in England, many things I observed were different from what I took for granted in Japan, for example, the multicultural classroom, and I did not know what I should or should not do as a researcher. However, this was a great opportunity to broaden my perspectives on education as a researcher and a teacher and to develop my ICC as an individual person. All this was enriched and heightened by the fact that I did not understand Spanish.

Secondly, when I understood methodology, that is, ontological and epistemological views decide the data collection and analysis approaches, I realised that every research should be rooted in philosophy. I had not known this before and I had collected qualitative data just because the number of the participants had been small without considering ontology and epistemology. This was the first moment for me to feel that I was starting to become a researcher.

Thirdly, when I read articles and considered to write ‘review and critical analysis’ chapter, I realised that gathering information and accumulating knowledge is not enough to write the thesis. Actually I was overwhelmed with a lot of articles. However, it was the highest moment to understand some notions clearly, to create

new interpretation through comparing and thinking critically about some scholars' perspectives and to realise the relationship between their notions and my thesis. I experienced the process of transforming knowledge into my own critical understanding. This required of me a lot of time to think deeply and think critically, but this was a truly rewarding experience and enabled me to feel that I was developing as a researcher.

8.5 Further research

Based on the findings of this study, further research is to do some practice in English teaching at Japanese universities for promoting intercultural citizenship and to analyse its outcomes.

The possible practice is:

- To provide Japanese students with collaborative tasks on death penalty, atomic bombs, whale fishing, excessive packaging, or educational support systems for foreign workers' children, for example, in cooperation with international students or foreign students living overseas through IT by the medium of English, English and Japanese, or English, Japanese and other language.
- To provide Japanese students an opportunity to take action in their community. Action in the community can help promote intercultural citizenship since critical actions based on critical thinking will contribute

to social change for the shared common good.

- To organise an in-service educational course for language teachers and/or administrative staff so that they can understand that it is possible to promote intercultural citizens through FLT and what and how they should do for this.

All of these would need evaluation and will lead me into further work on evaluation research.

During the course of my PhD, Japan's globalisation has advanced rapidly. More '*hafu*' people who have Japanese nationality but does not look like traditional Japanese, especially among athletes, can be seen on TV. The Diet passed an immigration bill that would allow 340,000 foreign workers over five years in December 2018 and became effective in April 2019. Japan will become a more multicultural country and it is crucial to promote intercultural citizens who can address the cultural complexity both within Japan and in the world. It is the time for me to take action critically to contribute to the development of intercultural citizens through creating some educational projects and educating teachers and administrative staff. It is time to apply what I have learnt in this study to actual educational settings so that educational dimensions in FLT can be focused.

Appendices

Appendix 1: Ethical approval letter

Durham University
School of Education

Shaped by the past, creating the future

1 September 2015

Miyuki Moriyama
PhD Education

miyuki.moriyama@durham.ac.uk

Dear Miyuki

The development of curriculum for English education to foster intercultural communicative competence and intercultural citizenship in Japan

I am pleased to inform you that your application for ethical approval for the above research has been approved by the School of Education Ethics Committee. May we take this opportunity to wish you good luck with your research.

Dr. J. Beckmann
Chair of School of Education Ethics Committee

Leazes Road
Durham, DH1 1TA
Telephone +44 (0)191 334 2000 Fax +44 (0)191 334 8311
www.durham.ac.uk/education

Appendix 2: Participant Information Sheet

Shaped by the past, creating the future

Durham University
School of Education

24th September 2015

Participant Information Sheet

Title: The development of curriculum for English education in Japan

You are invited to take part in a research study of innovative foreign language classes. Please read this form carefully and ask any questions you may have before agreeing to be in the study.

The study is conducted by Miyuki Moriyama as part of her PhD studies at Durham University. This research project is supervised by Dr Prue Holmes (p.m.holmes@durham.ac.uk) and Professor Mike Byram (m.s.byram@durham.ac.uk) from the School of Education at Durham University.

The purpose of this study is to examine what students can learn through innovative foreign language education and to consider the implications for foreign language teaching in Japanese universities.

If you agree to be in this study, you will be included in class observations and video recording and be asked to answer a questionnaire which will take approximately 10 minutes.

You are free to decide whether or not to participate. If you decide to participate, you are free to withdraw at any time without any negative consequences for you.

All responses you give or other data collected will be kept confidential. The records of this study will be kept secure and private. All files containing any information you give are password protected. In any research report that may be published, no information will be included that will make it possible to identify you individually. There will be no way to connect your name to your responses at any time during or after the study.

If you have any questions, requests or concerns regarding this research, please contact me via email at Miyuki Moriyama (miyuki.moriyama@durham.ac.uk).

This study has been reviewed and approved by the School of Education Ethics Sub-Committee at Durham University (date of approval: 01/09/15)

Miyuki Moriyama

森山美雪

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Durham University is the trading name of the University of Durham

Note: For the students in England, the participant information sheet is almost same, but without the phrase “video recording”.

Appendix 3: Declaration of Informed Consent

Declaration of Informed Consent

- I agree to participate in this study, the purpose of which is to examine what students can learn through innovative foreign language education and its implications for foreign language teaching in Japanese universities.
- I have read the participant information sheet and understand the information provided.
- I have been informed that I may decline to answer any questions or withdraw from the study without penalty of any kind.
- I have been informed that all of my responses will be kept confidential and secure, and that I will not be identified in any report or other publication resulting from this research.
- I have been informed that the investigator will answer any questions regarding the study and its procedures. Miyuki Moriyama, School of Education, Durham University can be contacted via email: miyuki.moriyama@durham.ac.uk or telephone: 07923516571.
- I will be provided with a copy of this form for my records.

Any concerns about this study should be addressed to the Ethics Sub-Committee of the School of Education, Durham University via email (Research Office, School of Education, tel. (0191) 334 8403, e-mail:ed.ethics@durham.ac.uk).

_____

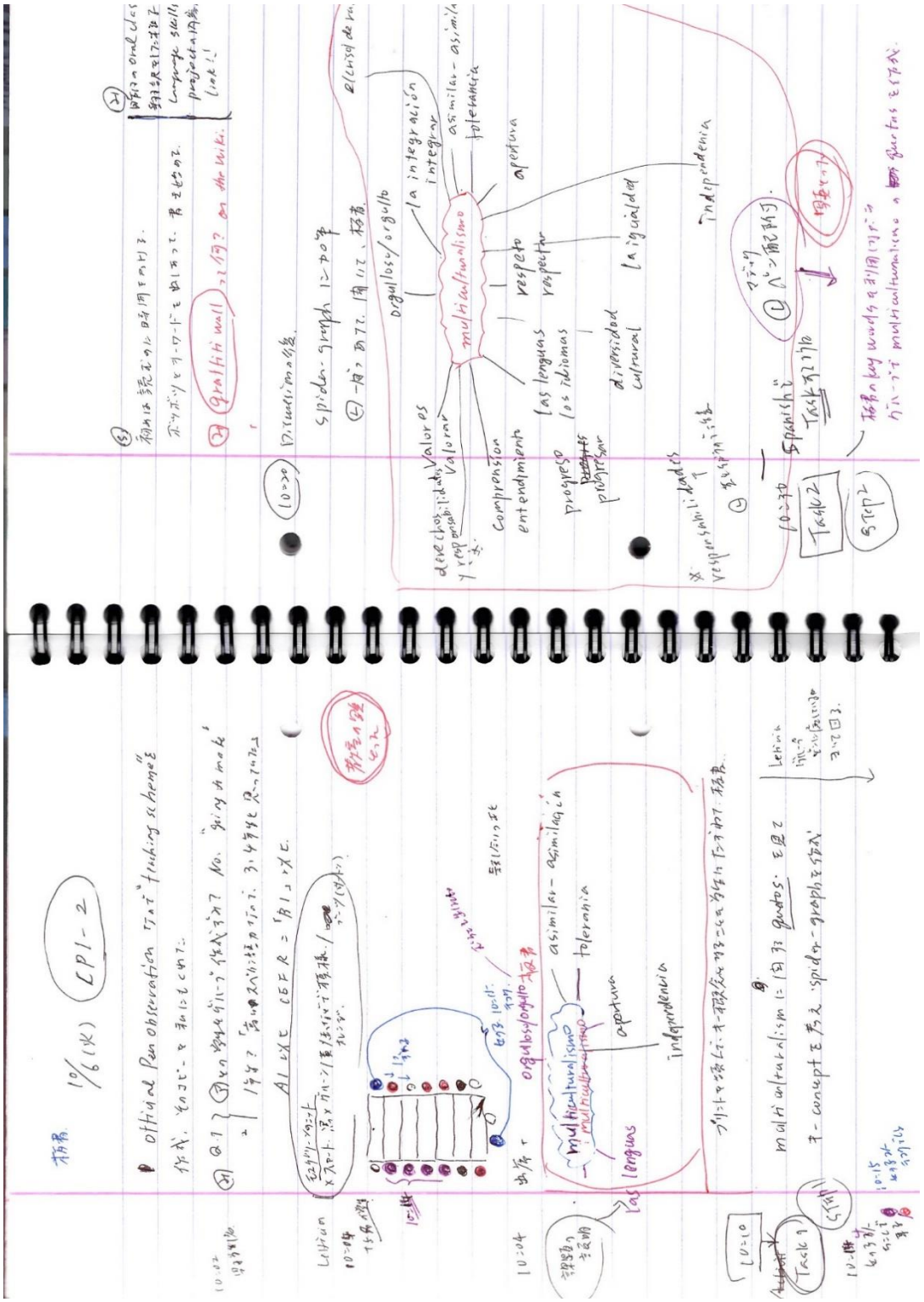
Date Participant Name (please print) Participant Signature

I certify that I have presented the above information to the participant and secured his or her consent.

_____

Date Signature of Investigator

Appendix 4: Field notes created during the class



Appendix 5: Field note created after the class

SP1 10:00-10:50 BDS 0.35 rain, and sunny
12 students (10 female, 2 male)

09:45-9:55 ask questions to a student who came to classroom early, but he is not Lidia's student. I asked him about grouping with Argentine students, but his answer was a little bit strange. At last I understand he came to the classroom by mistake.

09:55-10:00 talk with Lidia. Today is the day for formal "peer observation of teaching" so she made a handout of her teaching scheme and she gave one to me too, which is very helpful to understand what happens during her class. I asked her two questions. (1) Was grouping with Argentine students already made? "No, it is going to make", (2) Are your students in this class first-year students? "Yes." I thought they are third or fourth year students because their Spanish fluency is high. She said their Spanish fluency higher than A Level, which means higher B1 in the CEFR.

Miyuki's memo
I need to get information about Wiki, graffiti wall

Time	Lidia's instruction	Students' reaction
10:00		no students came
10:04	call students' name	
10:05	explain about task 1 show an example to draw "spider graph" on multiculturalism. L read a few quota and ask each student what is the key words of this, and write the key words on the whiteboard. L ask the students to do this in group *These quotas on multiculturalism seems to be collected by students and translated into Spanish during yesterday's oral class. It's very nice linking with language skills, content (multiculturalism) and intercultural	answer the key words some students wrote (板書を写す)

	citizenship project.	
10:10	Task 1(Step 1) distribute students slip of paper on which quotas are written in Spanish	form groups (3 groups) read quotas for some minutes discuss on the key words of these quotas and draw a spider graph 10:14 four female students came 10:15 two female students came
10:20	ask all students key words on multiculturalism, add these words to spider graph on the white board (see pictures) Every time students answer key words, Lidia said positive comments, (for example, excellent, in Spanish, I think) and wrote. Her facial expression is always smile.	answer key words

Appendix 6: Request Letter

Research Topic: The development of Curriculum for English Education in Japan
Researcher: Miyuki Moriyama, PhD student, Durham University

10 November 2015

Dear [redacted] students

Thank you very much for letting me observe your classes and for answering the pre-project questionnaire.

You are invited to take part in the post-project questionnaire which will take about 10 minutes. Please access the link below and answer the questions by 20 November 2015.
https://durham.onlinesurveys.ac.uk/questionnaire-post-project-[redacted]

You are invited to take part in a group interview on your learning through innovative foreign language classes, which will take approximately 40 minutes.

The time and place of the interview will be decided depending on your and other students' convenience from the date below.

If you agree to participate in the interview, please fill in the blank below and hand it to me or send me an email (miyuki.moriyama@durham.ac.uk) with your name and your convenient hours by Wednesday 11 November. I will contact you by 13 November.

Your name: _____ Your email address: _____

Please tick all hours you can participate

	Monday 16 November	Tuesday 17 November	Wednesday 18 November	Thursday 19 November
09:00-10:00	X			
10:00-11:00	X			
11:00-12:00	X			
12:00-13:00	X			
13:00-14:00	X			X
14:00-15:00	X			X
15:00-16:00				X
16:00-17:00				X

Could you come to [redacted]?
If not, please suggest other place: _____

Thank you very much for your cooperation.

Appendix 7: Interview Protocol

Interview Protocol

1. Participants

18 students

2 males and 7 females in the CP1 class/ 9 females in the CP2 class

*CP1: morning class/ CP2: afternoon class

2. Date and Place

Tuesday 17 November: ①14:10 (4 students), ②15:20 (2)

Wednesday 18 November: ③11:00 (1), ④12:00 (3), ⑤16:00 (3)

Thursday 19 November: ⑥11:00 (4), ⑦12:00 (1)

At [redacted], the open space on the ground floor

3. Procedure

- thank the students for taking part in an interview
- explain shortly about the interview (recording the interview)
- ask the students to sign the consent form (*please see the attached file)
- ask the students if they have any questions
- start the interview (duration: about 30 minutes)

  (1)group interviews: group discussion

  topic: "What I expected to learn on the classes taught by [redacted] and what I did learn on the classes taught by [redacted]"

  (2)individual interviews: semi-structures interviews

  - ➢ What did you expect to learn on the [redacted]'s classes?
  - ➢ What did you learn on the [redacted]'s classes?
  - ➢ Did you improve your Spanish ability? *
  - ➢ Did you improve your ICC? *
  - ➢ Did you improve your critical thinking? *
  - ➢ Did you get an awareness of yourself? *

    *If yes, can you give an example? / If no, can you explain more?
  - ➢ Did [redacted]'s classes impact on your identity? If yes, how?
  - ➢ Did you change your idea about the purposes of foreign language learning?
  - ➢ Can you describe your ideal foreign language learning/classes?

  If the students do not mention about the interaction with Argentine students

  - ➢ What did you learn through an interaction with Argentine students? (Does it help you improve your Spanish and/or ICC?)

- end the interview
- thank the students and present a box of chocolates with a thank-you card

Appendix 8: Informed Consent Form for Interview

Shaped by the past, creating the future

Durham University
School of Education

6 January 2016

Participant Information Sheet

Title: The development of curriculum for English education in Japan

You are invited to take part in a research study of innovative foreign language classes. Please read this form carefully and ask any questions you may have before agreeing to be in the study.

The study is conducted by Miyuki Moriyama as part of her PhD studies at Durham University. This research project is supervised by Dr Prue Holmes (p.m.holmes@durham.ac.uk) and Professor Mike Byram (m.s.byram@durham.ac.uk) from the School of Education at Durham University.

The purpose of this study is to examine what students can learn through innovative foreign language education and to consider the implications for foreign language teaching in Japanese universities.

If you agree to participate in this study, you will be asked to answer questions in an interview, which will be recorded with a recorder. Your participation in this study will take approximately 40 minutes.

You are free to decide whether or not to participate. If you decide to participate, you are free to withdraw at any time without any negative consequences for you.

This study has been received and approved by the School of Education Ethics Sub-Committee at Durham University (01/09/15). All responses you give or other data collected will be kept confidential. In any research report that may be published, no information will be included that will make it possible to identify you individually. There will be no way to connect your name to your responses at any time during or after the study.

If you have any questions, requests or concerns regarding this research, please contact me via email at Miyuki Moriyama (miyuki.moriyama@durham.ac.uk).

Miyuki Moriyama

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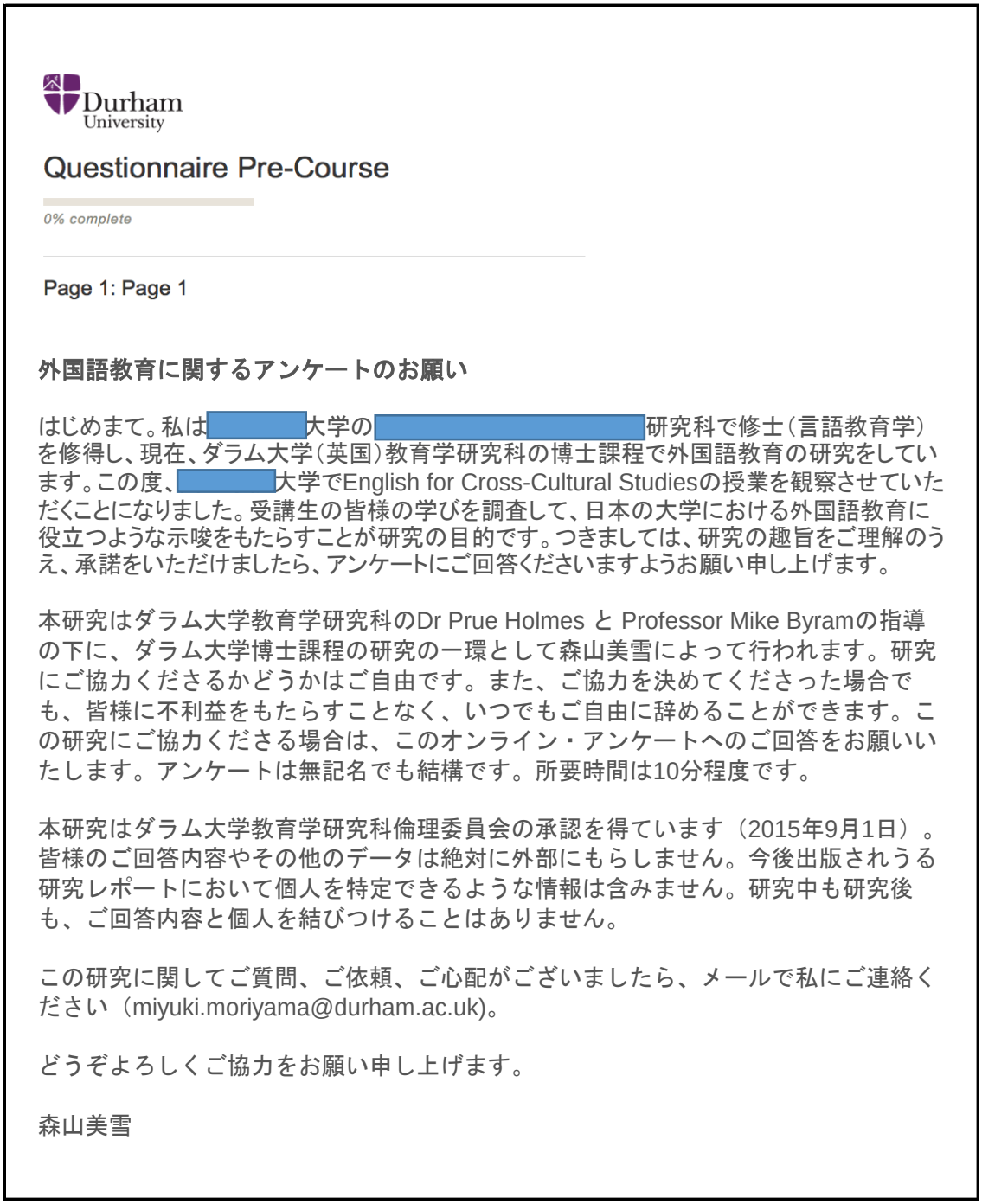
Durham University is the trading name of the University of Durham

Appendix 9: Introduction Page of Questionnaire for students in Japan



Durham University

Questionnaire Pre-Course

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Page 1: Page 1

外国語教育に関するアンケートのお願い

はじめまて。私は[redacted]大学の[redacted]研究科で修士（言語教育学）を修得し、現在、ダラム大学（英国）教育学研究科の博士課程で外国語教育の研究をしています。この度、[redacted]大学でEnglish for Cross-Cultural Studiesの授業を観察させていただくことになりました。受講生の皆様の学びを調査して、日本の大学における外国語教育に役立つような示唆をもたらすことが研究の目的です。つきましては、研究の趣旨をご理解のうえ、承諾をいただけましたら、アンケートにご回答くださいますようお願い申し上げます。

本研究はダラム大学教育学研究科のDr Prue Holmes と Professor Mike Byramの指導の下に、ダラム大学博士課程の研究の一環として森山美雪によって行われます。研究にご協力くださるかどうかはご自由です。また、ご協力を決めてくださった場合でも、皆様に不利益をもたらすことなく、いつでもご自由に辞めることができます。この研究にご協力くださる場合は、このオンライン・アンケートへのご回答をお願いいたします。アンケートは無記名でも結構です。所要時間は10分程度です。

本研究はダラム大学教育学研究科倫理委員会の承認を得ています（2015年9月1日）。皆様のご回答内容やその他のデータは絶対に外部にもらしません。今後出版されうる研究レポートにおいて個人を特定できるような情報は含みません。研究中も研究後も、ご回答内容と個人を結びつけることはありません。

この研究に関してご質問、ご依頼、ご心配がございましたら、メールで私にご連絡ください（miyuki.moriyama@durham.ac.uk)。

どうぞよろしくご協力をお願い申し上げます。

森山美雪

Appendix 10: Introduction Page of Questionnaire for the students in England

Durham University

Questionnaire (Pre-Project)

0% complete

Page 1: Introduction

Dear [redacted] University students

You are invited to take part in a research study of innovative foreign language classes. Please read this carefully and ask any questions you may have before agreeing to be in the study.

The study is conducted by Miyuki Moriyama as part of her PhD studies at Durham University. This research project is supervised by Dr Prue Holmes and Professor Mike Byram from the School of Education at Durham University.

The purposes of this study are to examine what students can learn through innovative foreign language education and to consider the implications for foreign language teaching in Japanese universities.

If you agree to participate in this study, you will be asked to answer questions in this online questionnaire. Your participation in this study will take approximately 10 minutes.

You are free to decide whether or not to participate. If you decided to participate, you are free to withdraw at any time without any negative consequences for you.

This study has been received and approved by the School of Education Ethics Sub-committee at Durham University (01/09/15). All responses you give or other data collected will be kept confidential. In any research report that may be published, no information will be included that will make it possible to identify you individually. There will be no way to connect your name to your responses at any time during or after the study.

If you have any questions, requests or concerns regarding this research, please contact me via email at Miyuki Moriyama [miyuki.moriyama@durham.ac.uk].

Miyuki Moriyama

Appendix 11: Pre-course Questionnaire for students in Japan

No.	質問事項
1	お名前(任意)
2	年齢
3	性別 ［男性・女性］
4	出生地(国、都道府県、市)
5	第一言語
6	受講するクラス
7	あなたが英語を学習する理由・目的は何ですか？
8	あなたがこれから受講しようとしている授業の目的は何だと思いますか？何を学ぶことを期待していますか？
9	あなたのアイデンティティについてお答えください。あなた自身にとって大切なことや、他者にあなた自身を紹介するときに大切なことを挙げてください。(例1「私は田中家の長男。北海道出身。さくら大学の学生。キリスト教信者。プロ野球ファン。」 例2 「私は経済学部の学生。19 歳。テニスサークルのメンバー。日本人女性で日本語を話す。」
10	あなたのアイデンティティにおいて国籍はどの程度重要ですか？「とても重要／重要／あまり重要でない／重要でない］
10a	その選択肢を選んだ理由は何ですか？

Appendix 12: Pre-project Questionnaire for students in England

No.	Question Items
1	Name (Optional)
2	Age
3	Gender [male/female]
4	Birthplace (City, Country)
5	First Language(s) If you have more than one, please write which one is stronger than the other(s).
6	Class you are taking
7	What are your reasons/purposes for learning Spanish?
8	What do you think are the purposes of the course you are about to take? What do you expect to learn?
9	I am interested in people's identities. People often identify with different groups, for examle, age, gender, naionality, ethic group, country, region or community where they live or come from, religions, language, club/associations they belog to. For example, one person said "I am a British woman, I am a tennis player, I am a Christian." Another wrote "I am a European, I am a student of linguistic. I am a trumpet-player." Please write a similar list about yourself.
10	How important is nationality to you as an identity? [very important/ important/ not so important/ not important]
10a	What is the reason why you chose the option? Could you explain more?

Appendix 13: Post-course Questionnaire for students in Japan

No.	質問事項
1	お名前(任意)
2	年齢
3	性別 ［男性・女性］
4	出生地(国、都道府県、市)
5	国籍
6	第一言語
7	学部、学年
8	受講したクラス
9	English for Cross-Cultural Studies の授業を通して学んだことは、全体としてあなたの期待通りでしたか？また、次にあげる知識・態度・スキルに関して、あなたはどの程度向上したと思いますか？ ［期待以上／期待通り／期待以下］
9a	英語の言語スキル
9b	異文化コミュニケーションのスキル
9c	リサーチのスキル
9d	プレゼンテーションのスキル
9e	クリティカル・シンキング
9f	政治についての知識 (PEB)／文化についての知識 (SC)
9g	経済についての知識 (PEB)／アイデンティティについての知識 (SC)
9h	ビジネスについての知識 (PEB)／ステレオタイプ・偏見についての知識 (SC)
9i	自己認識
9j	自分とは異なるものの見方を尊重すること
9k	協調性
9l	開放性と柔軟性
9m	寛容性
9n	IT リテラシー
10	English for Cross-Cultural Studies の授業を通して何を学びましたか？例をあげて説明してください。
11	English for Cross-Cultural Studies を受講してから、外国語学習の目的について、あなたの考え方が変わりましたか？
11a	そう思う理由を説明してください。
12	English for Cross-Cultural Studies を受講して以来、あなたのアイデンティ

	ティに変化は生じましたか？［はい／いいえ］
12a	「はい」を選んだ方は、授業で学んだどのようなことが、どのような変化をもたらしたのか、例をあげて説明してください。「いいえ」を選んだ方は、その理由を説明しください。

Appendix 14: Post-project Questionnaire for students in England

No.	Question Items
1	Name (Optional)
2	Age
3	Gender [male/female]
4	Birthplace (City, Country)
5	Nationality
6	First Language(s) If you have more than one, please write which one is stronger than the other(s).
7	Course Title (ex. Business Management, Politics)
8	Class you are taking
9	As a whole have you learned through the classes taught by Lidia as you expected? And to what exent do you think you have improved the following specifc knowledge/ attitudes/ skills? [more than expected/ as expected/ less than expected]
9a	Spanish language skills
9b	intercultural communication skills
9c	research skills
9d	presentation skills
9e	critical thinking
9f	knowledge about multiculturalism
9g	knowledge about history and its impact on the present world
9h	knowledge about media and its impact on people's perspectives
9i	self-awareness
9j	respect other perspectives
9k	cooperation
9l	openness and flexibility
9m	tolrerance
9n	IT literacy (ex. the Wiki and the Skype)
10	What have you learned through the classes taught by Lidia? Could you give one or more examples?
11	Have you changed your ideas about the purpose(s) of foreign language learning since taking the classes taught by Lidia? [yes/ no]
11a	Please give an explanation.
12	Has what you learned through the classes taught by Lidia had an effect on your identity? [yes/ no]
12a	If yes, could you give one or more examples?

Appendix 15: Introduction Page of Questionnaire for language teachers

Durham University

language teachers

0% complete

Page 1: Introduction

Dear language teachers

You are invited to take part in a study of innovative foreign language classes. Please read this information carefully before agreeing to take part in the study. If you have any questions about the study, please email Miyuki Moriyama [miyuki.moriyama@durham.ac.uk].

The study is conducted by Miyuki Moriyama as part of her PhD studies at Durham University. This research project is supervised by Dr Prue Holmes and Professor Mike Byram from the School of Education at Durham University.

The purposes of this study are to examine teachers' perspectives on their foreign language teaching and to consider the implications for English education in Japanese universities.

If you agree to participate in this study, you will be asked to answer questions in this online questionnaire. Your participation in this study will take approximately 20-30 minutes.

You are free to decide whether or not to participate. If you decided to participate, you are free to withdraw at any time without any negative consequences for you.

This study has been received and approved by the School of Education Ethics Sub-committee at Durham University (01/09/15). All responses you give or other data collected will be kept confidential. In any research report that may be published, no information will be included that will make it possible to identify you individually. There will be no way to connect your name to your responses at any time during or after the study.

If you have any questions, requests or concerns regarding this research, please contact me via email at Miyuki Moriyama [miyuki.moriyama@durham.ac.uk].

Thank you very much.

Miyuki Moriyama

If you understand the information provided and agree to participate in this study, please proceed to the next page.

Appendix 16: Questionnaire for language teachers

No.	Question Items
1	Name (Optional)
2	Gender [male/female]
3	Birthplace (city, country)
4	Nationality
5	First language(s)
6	Language(s) you are teaching
7	What for you are the main reasons for teaching foreign languages in higher education?
8	What do you want your students to learn through your teaching?
9	In order to achieve what you mentioned on the previous page, what do you try to focus on during your teaching? Can you give me some examples?
10	Please describe what you find satisfying and problematic about your teaching classes which I observed.
11	Do you think that your approach is transferable to other language teachers and other classes? Please discuss your reasons.
12	What about transfer to other education systems in other countries?

Appendix 17: English translation of Japanese extracts and the original

1	People don't necessarily know culture if they learn English and they don't necessarily understand English if they know culture. I thought through the course that the interrelationship between language and culture and what is embedded in them are very important. … It is very important to talk with people, understanding their feelings and thoughts without taking their words as they are.
	英語を学んだからって文化を知れるわけじゃないし、文化を知ったからって英語がわかるわけじゃなくて、その相互関係であったり、その文化とか言葉とかの裏に隠されたことの方ががすごい大事って、この授業で思って、… その言葉を全部言葉100%あってるってふうに受け入れるんじゃなくて、その人の気持ちとか考えとかをくみ取ってお話しすることがすごく大事だなってすごい思いました。
2	I learned through study abroad and a course of discussion like this [Alex's course] that English should not be learned as mere language or a subject but it is important to try to get across what I want to say even if my English is clumsy.
	英語は単に言語とか科目として学ぶんじゃなくて、つたない英語でも、間違ってても、伝えようとすることが大切なんだなっていうのを、留学だとか、こういうディスカッションの授業だとかを通してすごく感じました。
3	By researching the OECD's BLI [Better Life Index], I could know about each country's living standard and economic problems, and moreover had an opportunity to think about their causes and means to make the situation better, which enabled me to gain new views.
	OECD の LB1 のリサーチをすることにより、それぞれの国の生活水準や経済的問題などを知ることができ、さらにそれの要因やより向上させるための方法などを考えるきっかけとなり、新たな見解が身についたと感じる。
4	[Other courses] did not dig so deeply seriously what is identity and what is the differences in non-observable cultures and in perspectives as this class did. [They] looked only at the surface of things and [said] something is different. … [In other courses] there were many talks about concepts, like globalisation. … In this course I learned cultural differences and different perspectives which are really concrete and related to my life.

	[他の授業では]ここまで深く真剣にアイデンティティとは何かとか、見えない文化の違いとか、考え方の違いが何かってことまで掘り下げなくて、うわべだけで、何か違うって。なんか概念の話が多くて、グローバリゼーションとか、そういう話が多かった。で、こっちの授業は本当に具体的な、自分の生活にも関わるような、文化の違いであったりとか考え方の違いが学べた。
5	By comparing the Hofstede 6 Dimension graph of every country with that of Japan and interviewing based on Hofstede's numeral data, I not only listened to the interviewee's cultures but also learned perspectives and identities of those from his/her country, I think.
	Hofstede 6 Dimension のグラフを各国と日本で比較し、その数字データに基づいてインタビューすることで、単に文化を聞いたりするだけでなくその国の人の考え方、アイデンティティを学べたと思う。
6	My grandfather has Korean nationality but it is ridiculous that he is seen as a Korean since he was born and raised in Japan, does not speak Korean language, and knows about Korea less than *kanryu* fans [those who like Korean dramas].
	私の祖父は韓国の国籍ですが、日本で生まれ育って、韓国語も話さないし韓国で知っていることは日本の韓流ファンより少ないが、韓国人として見られるのはおかしいのではないかと感じるから。
7	During the class on '*hafu*', somebody said that being a Japanese is required that one's both parents must be Japanese. But my mother is '*hafu*' and I asked the person if I am not Japanese. I did not get an answer since the person became silent, but I take this as a good opportunity to think about my identity.
	ハーフについての授業のとき、誰かは日本人であるためには日本人の両親が必要だといいました。しかし私の母はハーフで、私は日本人ではないのかとその人に聞くと、黙ってしまったので答えを聞く事ができませんでしたが、それは私のアイデンティティとはなにかを考えるきっかけにしました。
8	I had many opportunities to think about Japan during the class. On this occasion I considered what are like Japanese and Japanese culture, when I felt sympathy with this or charm of this, I realised once again an identity of being a Japanese although I was not conscious about it very well before.
	授業の中で、日本について考える機会が多くありました。その際に、日本人らしさや日本文化について考え、自分がそれに共感したり趣を感じたとき、それまであまり意識していませんでしたが、自分が日本人であるアイデンティティを改めて実感しました。

9	In this course I had a lot of opportunities to think what Japanese and Japanese cultures are like and this course changed my awareness very well. ….. When I considered what characteristics Japanese have, when I thought that I am fit for them and have sympathy with some parts and different perspectives from overseas' ones, I felt I am Japanese and have a Japanese identity after all. ….. I have a framework as a Japanese, but I do not persist in this. Although I am a Japanese, I want to know other things, and exchange [with other people]. I have this thought and I have no feeling of clinging to being a Japanese.
	この授業でもっと深く、日本人とはどういうものかっていうのを、日本の文化っていうのはどういうものかっていうのを、すごく考えさせられる機会がすごく多くって、すごく、この授業で意識が変わったなって思います。… 日本人がどういう特徴があるかって考えたときに、自分もすごくあてはまったりとか、すごく共感できる部分があったりして、海外とは考え方が違うなって思ったときに、ああやっぱり自分は日本人で日本人のアイデンティティをもっているんだなっと感じました。…日本人という枠組みはあるんですけど、すごいそれに固執するわけじゃない。日本人でありながらも、他のことも知りたいし、交流していきたいし、という思いはあるので、すごく日本人として固執している感覚はないです。

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