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Managing the Evaluation of Difference in Foreign Language Education:

A Complex Case Study in a Tertiary Level Context in Japan

(4 volumes)

## Volume 2

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Thesis submitted

by Stephanie Ann Houghton

to Durham University, U.K.

for the degree of Doctor of Philosophy

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## Table of Contents

<b>VOLUME 1.....</b>	<b>11</b>
<b>1. PROLOGUE.....</b>	<b>11</b>
1.1 INTRODUCTION.....	11
1.2 RESEARCH QUESTION ORIGIN .....	11
1.3 THESIS OVERVIEW .....	16
<b>2. CONTEXTUAL BACKGROUND .....</b>	<b>19</b>
2.1 INTRODUCTION.....	19
2.2 CONTEXT AND ROLE .....	19
2.3 MY PARTICULAR TEACHING CONTEXT AND ROLES .....	21
2.4 BROADER CONTEXT INSIDE AND OUTSIDE THE UNIVERSITY.....	24
2.5 SUMMARY .....	27
<b>3. LITERATURE ANALYSIS .....</b>	<b>28</b>
3.1 INTRODUCTION.....	28
3.2 INFORMATION PROCESSING.....	31
3.2.1 <i>Information</i> .....	31
3.2.2 <i>Language</i> .....	33
3.2.3 <i>Information Processing</i> .....	36
3.2.4 <i>Discrepancy</i> .....	39
3.2.5 <i>The Self</i> .....	40
3.2.6 <i>Summary</i> .....	46
3.2.7 <i>Learning Objectives</i> .....	48
3.3 SOCIALISATION .....	50
3.3.1 <i>Cognitive Development</i> .....	51
3.3.2 <i>Moral Development</i> .....	53
3.3.3 <i>Universality</i> .....	54
3.3.4 <i>Neo-Kohlberg Approach to Moral Development</i> .....	55
3.3.5 <i>Summary</i> .....	57
3.3.6 <i>Learning Objectives</i> .....	58
3.4 ETHNOCENTRISM.....	58
3.4.1 <i>Bennett's Developmental Model of Intercultural Sensitivity</i> .....	59
3.4.2 <i>Ethnocentrism</i> .....	59
3.4.3 <i>Stereotypes</i> .....	64
3.4.4 <i>Social Identity Theory</i> .....	66
3.4.5 <i>Prejudice</i> .....	67
3.4.6 <i>Summary</i> .....	68
3.4.7 <i>Learning Objectives</i> .....	69
3.5 ETHNORELATIVISM.....	70
3.5.1 <i>Ethnorelativism</i> .....	70
3.5.2 <i>Empathy</i> .....	77
3.5.3 <i>Meta-Cognitive Awareness and Control</i> .....	79
3.5.4 <i>Critical Thinking</i> .....	83
3.5.5 <i>Democratic Citizenship</i> .....	89
3.5.6 <i>Summary</i> .....	101
3.5.7 <i>Learning Objectives</i> .....	104
3.6 SUMMARY .....	105
<b>4. RESEARCH METHODS .....</b>	<b>108</b>

4.1 INTRODUCTION.....	108
4.2 OPERATIONALISATION OF RESEARCH QUESTIONS.....	108
4.2.1 <i>Utility, Replicability and Generalisability</i> .....	108
4.2.2 <i>Construct Validity</i> .....	111
4.3 REASONS FOR CHOOSING ACTION RESEARCH.....	116
4.3.1 <i>Natural Fit</i> .....	116
4.3.2 <i>Transformation of Knowledge: Action and Reflection</i> .....	119
4.3.3 <i>The Mutual Transformation of Theory and Practice</i> .....	120
4.3.4 <i>Action Research as Critical Praxis</i> .....	121
4.4 REASONS FOR CHOOSING A HERMENEUTIC APPROACH.....	124
4.4.1 <i>Philosophical Foundations</i> .....	124
4.4.2 <i>Methodological and Philosophical Counterpoints</i> .....	130
4.5 SELECTING CASE STUDY.....	136
4.5.1 <i>Case Study: Definition</i> .....	136
4.5.2 <i>Advantages of Case Study</i> .....	138
4.5.3 <i>Criticisms of Case Study</i> .....	140
4.6 SUMMARY.....	143
<b>5. COURSE DESIGN.....</b>	<b>145</b>
5.1 INTRODUCTION.....	145
5.2 SYLLABUS OVERVIEW.....	146
5.2.1 <i>Core Course</i> .....	146
5.2.2 <i>Course-Specific Teaching Approaches</i> .....	150
5.2.4 <i>Interlocking Course Structure</i> .....	152
5.3 COURSE DESIGN OVERVIEW.....	155
5.3.1 <i>Stage 1</i> .....	155
5.3.2 <i>Stage 2</i> .....	159
5.3.3 <i>Stage 3</i> .....	161
5.3.4 <i>Stage 4</i> .....	162
5.3.5 <i>Stage 5</i> .....	163
5.4 SUMMARY.....	169
<b>6. RESEARCH DESIGN.....</b>	<b>170</b>
6.1 INTRODUCTION.....	170
6.2 SINGLE, COMPLEX CASE STUDY: DESIGN ISSUES.....	170
6.2.1 <i>Case Study Type, Purpose and Bounds</i> .....	170
6.2.2 <i>Research Validity/Trustworthiness</i> .....	173
6.3 DATA COLLECTION.....	188
6.3.1 <i>Introduction</i> .....	188
6.3.2 <i>Pre-Course Data Collection Techniques</i> .....	190
6.3.3 <i>In-Course Data Collection Techniques</i> .....	198
6.3.4 <i>Triangulation of Data Collection Techniques</i> .....	207
6.4 ETHICAL ISSUES.....	210
6.4.1 <i>Research Site Access</i> .....	210
6.4.2 <i>Selection of participants</i> .....	211
6.4.3 <i>Informed Consent</i> .....	212
6.4.4 <i>Confidentiality, Data Ownership and Disclosure</i> .....	213
6.5 SUMMARY.....	213
<b>VOLUME 2.....</b>	<b>214</b>
<b>7. DATA ANALYSIS PROCEDURES.....</b>	<b>222</b>
7.1 INTRODUCTION.....	222

7.2 THE FIVE STAGES OF DATA ANALYSIS.....	226
7.2.1 <i>Data Analysis: Stage 1</i> .....	226
7.2.2 <i>Data Analysis: Stage 2</i> .....	228
7.2.3 <i>Data Analysis: Stage 3</i> .....	233
7.2.4 <i>Data Analysis: Stage 4</i> .....	241
7.2.5 <i>Data Analysis: Stage 5</i> .....	241
7.3 SUMMARY .....	242
<b>8. DATA ANALYSIS .....</b>	<b>243</b>
8.1 INTRODUCTION.....	243
8.2 COURSE 1 .....	246
8.2.1 <i>Stage 1</i> .....	246
8.2.2 <i>Stage 2</i> .....	250
8.2.3 <i>Stage 3</i> .....	252
8.2.4 <i>Stage 4</i> .....	252
8.2.5 <i>Stage 5</i> .....	255
8.3 COURSE 2 .....	258
8.3.2 <i>Stage 2</i> .....	260
8.3.3 <i>Stage 3</i> .....	261
8.3.4 <i>Stage 4</i> .....	263
8.3.5 <i>Stage 5</i> .....	266
8.4 COURSE 3 .....	267
8.4.1 <i>Stages 2 and 3</i> .....	267
8.4.2 <i>Stage 4</i> .....	269
8.4.3 <i>Stage 5</i> .....	270
8.5 SUMMARY .....	274
<b>9. DATA INTERPRETATION .....</b>	<b>275</b>
9.1 INTRODUCTION.....	275
9.2 EMPATHY .....	279
9.2.1 <i>The Difficulty of Empathy</i> .....	279
9.2.2 <i>The Value of Empathy</i> .....	284
9.2.3 <i>Information-Gathering, Judging and Influence</i> .....	286
9.2.4 <i>Empathy and Meta-Cognitive Awareness</i> .....	290
9.3 ANALYSIS AND CHANGE.....	292
9.3.1 <i>Impact</i> .....	292
9.3.2 <i>Analysis</i> .....	293
9.3.3 <i>Meta-Cognitive Awareness</i> .....	304
9.3.4 <i>Value Change/Influence</i> .....	305
9.3.5 <i>Japanese Tendencies</i> .....	315
9.3.6 <i>Meta-Cognitive Awareness</i> .....	319
9.3.7 <i>Flexibility</i> .....	322
9.3.8 <i>Distinctions and Dynamics within the Self</i> .....	328
9.4 SOCIAL ACTION.....	331
9.5 TEACHER “THEORISING” .....	333
9.6 SUMMARY .....	342
<b>10. CONCLUSIONS .....</b>	<b>344</b>
10.1 INTRODUCTION.....	344
10.2 ANALYSIS .....	350
10.2.1 <i>Analysis: Self</i> .....	350
10.2.2 <i>Analysis: Others</i> .....	352
10.2.4 <i>Analysis: Social Systems</i> .....	356
10.3 EMPATHY .....	356

10.3.1 <i>Difficulty of Empathy</i> .....	356
10.3.3 <i>Importance of Empathy</i> .....	359
10.3.5 <i>Empathy and Influence</i> .....	360
10.4 JUXTAPOSITION .....	363
10.4.1 <i>Compare/Contrast Self/Other</i> .....	363
10.5 EVALUATE SELF/OTHER.....	364
10.6 ORIENT SELF TO OTHER .....	369
10.6.1 <i>Selecting Standards: From Own Alternatives</i> .....	369
10.6.2 <i>Selecting Evaluative Tendency: From Other Alternatives</i> .....	371
10.6.3 <i>Student Selection From Teacher Selections</i> .....	372
10.7 SUMMARY .....	373
<b>11. DISCUSSION .....</b>	<b>375</b>
11.1 INTRODUCTION.....	375
11.1.1 <i>Top-Down and Bottom-Up Approaches</i> .....	375
11.1.2 <i>Domains and Interfaces</i> .....	382
11.2 ANALYSIS.....	385
11.3 EMPATHY .....	391
11.3.1 <i>Difficulty of Empathy</i> .....	391
11.3.2 <i>Importance of Empathy</i> .....	394
11.3.3 <i>Empathy and Influence</i> .....	396
11.4 JUXTAPOSITION .....	399
11.4.1 <i>Compare/Contrast Self/Other</i> .....	399
11.5 EVALUATION.....	401
11.5.1 <i>Evaluate Self/Other</i> .....	401
11.5.2 <i>Harmony and Evaluation</i> .....	402
11.6 SELECTION FROM ALTERNATIVES .....	407
11.6.1 <i>Selection of Tendency</i> .....	409
11.6.2 <i>Selection of Standards</i> .....	411
11.7 RECONSTRUCTION OF SELF .....	418
11.8 SUMMARY .....	430
11.9 FUTURE DIRECTIONS .....	431
<b>12. EPILOGUE.....</b>	<b>436</b>
<b>REFERENCES.....</b>	<b>440</b>
WEBSITES .....	440
BOOKS AND ARTICLES .....	441
<b>GLOSSARY.....</b>	<b>455</b>
<b>VOLUME 3.....</b>	<b>459</b>
<b>APPENDICES .....</b>	<b>467</b>
APPENDIX 1: LEARNING OBJECTIVES .....	467
APPENDIX 2: COURSE 1: COURSE MATERIALS .....	486
APPENDIX 3: COURSE 2: COURSE MATERIALS .....	617
APPENDIX 4: COURSE 3: COURSE MATERIALS .....	744
<b>VOLUME 4.....</b>	<b>891</b>
<b>APPENDICES .....</b>	<b>899</b>

APPENDIX 5: INFORMATION SHEET .....	899
APPENDIX 6: CONSENT FORM .....	901
APPENDIX 7: PRE-COURSE INFORMATION .....	902
APPENDIX 8: PRE-COURSE QUESTIONNAIRE .....	904
APPENDIX 9: SUPPORTING DATA FOR CHAPTERS 6 AND 7 .....	914
APPENDIX 10: ANALYTICAL DATA DESCRIPTION: STUDENT-GENERATED .....	977
APPENDIX 11: ANALYTICAL DATA DESCRIPTION: TEACHER-GENERATED.....	1097

## **Tables and Illustrations**

### **List of Charts**

Chart 1: Sample Student Course Choices 2003-4 .....	25
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### **List of Keys**

Key 1: Colour Coded Learning Objectives .....	153
Key 2: Learning Objective Tables.....	154

### **List of Diagrams**

Diagram 1: Conceptual Framework Of The Literature Analysis .....	31
Diagram 2: The Link Between Self-Concept And Self-Esteem.....	41
Diagram 3: Alternative Identity Constructions In The Independent And Interdependent Selves.....	46
Diagram 4: The Ethnocentric Stages Of Bennett's Developmental Model Of Intercultural Sensitivity .....	62
Diagram 5: The Ethnorelative Stages of Bennett's Developmental Model of Intercultural Sensitivity .....	76
Diagram 6: The Typical Stages of Planning a Language Programme .....	110
Diagram 7: Intended Flow Of Research Activity .....	118
Diagram 8: Ebbutt's Action Research Model .....	119
Diagram 9: Research Design Varieties.....	130
Diagram 10: Core Course and Teaching Approaches .....	146
Diagram 11: Course Design Overview (1).....	148
Diagram 12: Course Design Overview (2).....	149
Diagram 13: Course Design Overview (3).....	151
Diagram 14: Interlocking Course Structure.....	153
Diagram 15: Overview of Questionnaire Structure in Course Materials .....	160
Diagram 16: Basic Types Of Designs For Case Studies .....	171
Diagram 17: Case Study Units .....	172
Diagram 18: Case Study Structure .....	172
Diagram 19: Researcher Reflexivity .....	177
Diagram 20: Teacher And Researcher Reflexivity.....	179

Diagram 21: Relationship Between Pre-Course Questionnaires And Pre-Course Interviews .....	196
Diagram 22: Data Collection Techniques .....	201
Diagram 23: Interactive Student Diary Approach.....	203
Diagram 24: Approach to Documentary Data and Group Interviews .....	206
Diagram 25: Triangulation of Data Collection Techniques .....	210
Diagram 26: Data Analysis Stage 2.....	233
Diagram 27: Data Analysis Stage 3.....	235
Diagram 28: From Data Analysis to Data Interpretation .....	277
Diagram 29: The Relationship Between Evaluation And Ideals.....	341
Diagram 30: Answering the Research Question: Structural Overview.....	345
Diagram 31: Managing The Evaluation Of Difference In Foreign Language Education .....	349
Diagram 32: Analysis .....	355
Diagram 33: Difficulty Of Empathy.....	358
Diagram 34: Importance of Empathy .....	360
Diagram 35: Empathy And Influence.....	362
Diagram 36: Compare/Contrast Self/Other .....	364
Diagram 37: Evaluate Self/Other .....	370

## List of Tables

Table 1: Learning Objective Sample to Illustrate Research Question Operationalisation .....	113
Table 2: Reflexivity Deployment Data.....	181
Table 3: Overview of Research Stages.....	189
Table 4: Data Analysis Frameworks .....	222
Table 5: Meeting of Course-Specific Learning Objectives (Course 1: Stage 1).....	246
Table 6: Meeting of Course-Specific Learning Objectives (Course 1: Stage 2).....	250
Table 7: Meeting of Course-Specific Learning Objectives (Course 1: Stage 3).....	252
Table 8: Meeting of Course-Specific Learning Objectives (Course 1: Stage 4).....	252
Table 9: Meeting of Course-Specific Learning Objectives (Course 1: Stage 5).....	255
Table 10: Meeting of Course-Specific Learning Objectives (Course 2: Stage 1).....	258
Table 11: Meeting of Course-Specific Learning Objectives (Course 2: Stage 2).....	260
Table 12: Meeting of Course-Specific Learning Objectives (Course 2: Stage 3).....	261
Table 13: Meeting of Course-Specific Learning Objectives (Course 2: Stage 4).....	263
Table 14: Meeting of Course-Specific Learning Objectives (Course 2: Stage 5).....	266
Table 15: Meeting of Course-Specific Learning Objectives (Course 3: Stage 2).....	267
Table 16: Meeting of Course-Specific Learning Objectives (Course 3: Stage 3).....	267
Table 17: Meeting of Course-Specific Learning Objectives (Course 3: Stage 4).....	269
Table 18: Meeting of Course-Specific Learning Objectives (Course 3: Stage 5).....	270
Table 19: Factors Complicating or Facilitating Empathy .....	282
Table 20: Critical Evaluation Worksheet Design Issues in Course 1.....	290
Table 21: Examples of Meta-Cognitive Awareness Developing in Course 2.....	291
Table 22: Unanticipated effects of empathy-oriented tasks .....	292
Table 23: Reflections On Change During The Course.....	306

Table 24: Possible Reasons For Inconsistent Judging Across Situations.....	311
Table 25: Range Of Reactions To Criticism .....	314
Table 26: Meta-Cognitive Awareness Of Own Judgmental Patterns.....	320
Table 27: Perceived Judgmental Patterns Of Others.....	321
Table 28: Views On The Emotion/Evaluation Connection .....	329
Table 29: Views On Self-Evaluation.....	330
Table 30: Approaches To Evaluation (Stance 1).....	336
Table 31: Approaches To Evaluation (Stance 2).....	337
Table 32: Approaches To Evaluation (Stance 3).....	338
Table 33: Approaches To Evaluation (Overview).....	340
Table 34: Steps In The Course Of Learning And Meta-Levels.....	348
Table 35: Domains And Levels Of Critical Thought .....	383
Table 36: Forms Of Private Reflection Pertinent To Higher Education .....	423
Table 37: Conceptual Links Between Diagram 31 (Stage 1), Byram and Barnett.....	425
Table 38: Conceptual Links between Diagram 31 (Stage 2), Byram and Barnett .....	427
Table 39: Conceptual Links Between Diagram 31 (Stage 3), Byram And Barnett .....	428
Table 40: Conceptual Links Between Diagram 31 (Stage 4), Byram And Barnett .....	429

## 7. Data Analysis Procedures

### 7.1 Introduction

In chapter 7, I will outline some key concepts and stages in qualitative data analysis referring to five different data analysis frameworks put forward by Creswell (2003), Hopkins (2002), Strauss and Corbin (1998), Glaser and Strauss (1967) and Becker (1958) before detailing my own approach (Hopkins, 2002: 132). See table 4 below.

**Table 4: Data Analysis Frameworks**

Data Analysis Frameworks				
Becker (1958)	Glaser and Strauss (1967)	Strauss and Corbin (1998)	Hopkins (2002)	Creswell (2003)
Selection and definition of concepts	Compare incidents applicable to each category	Description	Collect data/ generate hypotheses	Prepare data
				Code data
Frequency and distribution of concepts	Integrate categories	Conceptual ordering	Validate hypotheses	Describe data
Incorporation of findings into model	Delimit theory	Theorise	Interpret	Interpret data
Presentation of evidence and proof	Write theory		Action	

Adapted from Hopkins (2002: 132).

According to Creswell (2003: 191-195), a number of generic stages in qualitative data analysis exist regardless of research design. In short, once data have been prepared for analysis, they are read to obtain a general sense of the information before being analysed in detail and organised into coded segments. The coding process is used to generate detailed description and emerging themes or categories rooted in multiple perspectives and data sources before being presented clearly and interpreted. Other similar data analysis frameworks exist. Hopkins (2002: 130-139), for example, drew upon two different but compatible data analysis frameworks for sociological fieldwork by Becker (1958) and Glaser and Strauss (1967) to tailor a new framework to classroom research. Strauss and Corbin (1998: 15-25) suggested one based on the latter.

According to Hopkins (2002: 130-139), qualitative data analysis takes place in the following four stages: data collection, validation, interpretation and action. Within his definition, data collection extends beyond data gathering to include the generation of ideas to explain classroom events. This co-exists with or immediately follows data collection, and involves the development of hypotheses, constructs or categories to explain what is happening in the classroom. Then, hypotheses are validated to maximise the internal consistency of research by employing techniques aimed at establishing trustworthiness such as triangulation, saturation, rival explanations, the search for negative cases and clear conceptualisation.

Next, validated hypotheses are given meaning through interpretation and are fitted into a frame of reference with reference to theory, agreed criteria, practice or teacher judgment. Thus, having created meaning out of data, the teacher-researcher then plans

future action. Hopkins (2002: 137) notes that hypothesis generation grounded in data gathered from and applicable to a specific social situation is known as grounded theory, which can be defined as theory derived from data, systematically gathered and analysed through research. The notion of grounded theory was initially put forward by Glaser and Strauss in 1967, and was later developed by Strauss and Corbin.

According to Strauss and Corbin (1998: 15-25) description, conceptual ordering and theorising should be distinguished. Firstly, description involves telling a story without stepping back to interpret events, or explain why certain events occurred and not others. Secondly, conceptual ordering involves classifying events and objects along various explicitly stated dimensions, without necessarily relating the classifications to each other to form an overarching explanatory scheme. Blaxter et al (2001: 205) define concepts as abstract or general ideas which are important to how we think about particular subjects or issues.

Finally, theorising involves the construction of an explanatory scheme from data that systematically integrates various concepts through statements of relationship. It facilitates the explanation and prediction of events providing guidelines to action, but since predictions may not be reliable, grounded theories have different status to those developed by scientific methods. Grounded theory functions within a hermeneutic paradigm, through which researchers seek to understand how people themselves theorise about their world. This contrasts with an explanation paradigm through which researchers seek universally applicable theories of cause and effect in the world regardless of how people think the world works (von Wright, 1971: 5). Blaxter et al

(2001: 205) define theories as suppositions which explain or seek to explain something and explanations as statements which make something intelligible about why things are the way they are. The five frameworks mentioned above are briefly summarised in table 4 above.

In short, the aim of data analysis is to develop a valid description of events as seen by participants from data, gradually drawing conceptual classifications into enough order to integrate into a scheme susceptible of future application. These days, computer programmes are often used to support this process. Miles and Huberman (1994: 316) critically evaluate the characteristics of different ones. Of these, I selected ATLAS partly because both textual and audio data can be linked and analysed within the same system, and partly because ATLAS has strong coding, memoing and data linking functions.

Glaser and Strauss (1998: 276-279) present a summary of how the ATLAS software is used in data analysis. In short, its value lies in its ability to create order out of large amounts of qualitative data of different types, in visualising the network of concepts and relationships and in keeping track of analytical development. First, data are stored on hard disc and a hermeneutic unit is opened in ATLAS, which acts as an electronic container into which all the data can be gathered and analysed under a single heading. Analysis starts at the textual level as data are read and marked, before different sections are assigned codes and memos. Later, by clicking on a code or memo, all the data sections assigned that code or memo can instantly be retrieved as a data set for further consideration.

According to Glaser and Strauss (1998: 57-71), the initial reading of the text involves microscopic examination of data aimed at gaining a better understanding of the data. Analysis then moves from the textual level to the conceptual level (working mainly with concepts) as codes and memos are linked to form families of data. As analysis proceeds, concepts need to be defined that consist of higher order codes that are connected no longer to textual passages but rather to other codes. These networks can be presented in diagram form on-screen and can easily be manipulated and related back to the textual data. Different kinds of relationships between network elements can be labelled. In this way, data analysis is built out of text segments, codes and memos. The links between the ATLAS summary and data analysis frameworks summarised in table 4 above are obvious.

## ***7.2 The Five Stages of Data Analysis***

In this section, I will describe in detail the five stages of data analysis conducted in this research project.

### **7.2.1 Data Analysis: Stage 1**

In stage 1, data were prepared for analysis. The following types of electronic data were loaded onto the ATLAS programme: teacher and student diaries, classroom recordings and student homework (submitted by email). Hard copies of student class work were organised in plastic files for easy reference, but were given less attention than other data partly because (a) it would have been time-consuming to load it electronically onto the ATLAS programme, (b) the ideas of students could not easily be distinguished from ideas they copied from the blackboard, and (c) some students

generally wrote far less on the worksheets sheets than others because they were more involved in discussion. However, class work was drawn on selectively and sometimes analysed in detail.

Generally, however, electronic data were prioritised and organised on the ATLAS programme for quick and easy retrieval prior to data analysis. Individual data files were assigned a composite code indicating the class (course 1, course 2 or course 3), week (weeks 1-27) and data type (teacher diary, student diary, student homework or classroom recording). Data submitted by individual students were also coded by student name. Data were then grouped together as families on the ATLAS programme and assigned codes indicating both class and week (e.g. Course 1 Week 1), to render the various types of data pertaining to a particular lesson instantly retrievable as a set. The starting points for analysis were the data sets for particular lessons. Lessons from the three courses in the same week were analysed as a set.

Data were first analysed chronologically week by week, on a lesson by lesson basis. In each lesson, a series of tasks had been carried out which each had their own particular learning objective(s), each of which had been assigned a separate learning objective (LO) code during course design. In some lessons, different tasks had been carried out but in others, different students had carried out the same task in turn. In both cases, data gathered for each lesson were examined and gathered around different tasks but in the latter, data were re-examined and gathered around individual students. Data segments were given appropriate organisational codes. Data were gathered in such a

way as to shed light on the extent to which individual learning objectives had been met by all students as they performed the various tasks.

### **7.2.2 Data Analysis: Stage 2**

In stage 2, description was developed allowing themes and categories to emerge within small triangulated data sets that juxtaposed the perspectives of different research participants, including both students and the teacher in each of the three courses. This was to offset researcher bias and enhance trustworthiness. Both student and teacher-generated data fed into this stage through different channels. This stage of data analysis involved the development of mostly descriptive, but some interpretive, codes and memos. In addition to the Atlas manual, the two books referred to most frequently for guidance during this stage were *Qualitative Data Analysis* by Miles and Huberman (1994: 57-76) and *Basics of Qualitative Research* by Strauss and Corbin (1998: 57-142).

The different types of data gathered for each class/week were considered in a fixed order. The teacher diary data were analysed first. In some cases, they contained accounts of events that had taken place during the lesson but in other cases, they contained post-lesson teacher reflections that could not be triangulated with other accounts of classroom events. They did, however, contain examples of hypotheses and categories generated by the teacher after class, so care was taken not to confuse the two and reflections were separated from accounts. Two extracts may have been separated, for example, because one contains an account and the other a reflection (Data Y2). See Appendix 9 for all Data Y references mentioned in this section.

Next, audio recordings were compared against teacher diary accounts to identify the extent to which the former supported, added detail to or conflicted with, the latter. Audio recordings were not fully transcribed. It was not always easy to decide whether the audio recording was adding detail to or did not support the teacher diary. Data Y3, for example, was not well-triangulated because there was very little in the teacher diary beyond the fact that the stereotypes of a particular student had been broken as a result of the summer interview. This was an example of an interesting piece of data, part of which only had one source. It could have been rejected because it was not well-triangulated, or it could have been kept because it added extra information to another segment of data. A decision had to be made as to whether or not to include it in later analysis.

Next, student diary data were considered. First, the initial student diary entry for the lesson was separated from any ensuing interactive teacher/student discussion. The latter was condensed by extracting the student contribution to the discussion, excluding the teacher contribution from later analysis unless there seemed to be good reason to keep it. Researcher discretion was exercised in this data-reduction process, but the following general principles were applied. The teacher contribution to the diary discussion was excluded from later analysis if the teacher had simply been trying to clarify a point made by a student. If the point was never clarified, the whole discussion was excluded. If the point was successfully clarified, the clarified point was retained but the teacher/student discussion that led to it was excluded to condense the data.

A good example of this is found in the week 15 student diary entry from student B8 in data Y4 in Appendix 9. The lengthy first extract (456 words) was condensed into the shorter second extract (169 words) after the meaning of the word “judge” had been clarified beyond doubt. If, however, the teacher/student diary discussion involved an exchange of ideas that impacted upon later classes, or shaped the views of the researcher on how the research questions should be answered, the teacher/student diary exchange was kept whole. See data Y5 in Appendix 9 for an example.

Between these extremes, however, a zone existed within which teacher and students had exchanged ideas, but the teacher contribution was excluded from later analysis to focus attention on the student contribution and condense the data. The length of an extract could be condensed considerably in the process. See data Y6 in Appendix 9 for an example. The research concern arising, however, was the nature and extent of the influence exerted by the teacher on students within each of the three teaching approaches. In anticipation of this problem, and to shed light on this zone that had effectively been shielded from data analysis, the teacher had made, what were labelled “teacher notes”, in the teacher diary during the data collection period. They contained detailed information on how the teacher was consciously implementing different teaching approaches at different times detailing moments of uncertainty, conflicting thoughts and feelings over how to respond to students, and more generally how pedagogical decisions were being reached. See the section highlighted in bold in data Y5 in Appendix 9 for an example. “Teacher notes” were analysed separately in an attempt to offset the dangers posed by the data reduction process.

Enhancing trustworthiness was the next major research concern. The data sets that had been developed for each lesson in stage 1 were analysed in stage 2 to establish whether or not enough coincidence existed within the data set to claim triangulation had been achieved on any points contained within them. Some points were well triangulated but others were not. As a rule of thumb, if two or more sources supported the same point, the point was included in later analysis but if only one source was found, it was excluded. Analysis proceeded by developing categories that could draw similar points together into patterns, but it was generally easier to do this than to look for conflicting data, so an extra effort was made to identify negative cases. If a clear conflict was found between the audio recording and the teacher diary, the data were included in later analysis in recognition of the possible research significance of faulty teacher perceptions of events as expressed in the teacher diary. Conflict was sometimes found between the teacher diary and audio recording. See data Y7 in Appendix 9 for an example.

Drawing together sets of triangulated data brought patterns into configuration that allowed the researcher not only to describe particular classes/weeks in working documents but also to interpret them. This interpretation, however, was limited insofar as it only took place within isolated triangulated data sets in stage 2 of data analysis. It was thus developed piece-meal on a week-by-week basis, without wider reference being made to the final description that resulted from stage 2 of data analysis contained in the working documents that were carried through to stage 3 of data analysis.

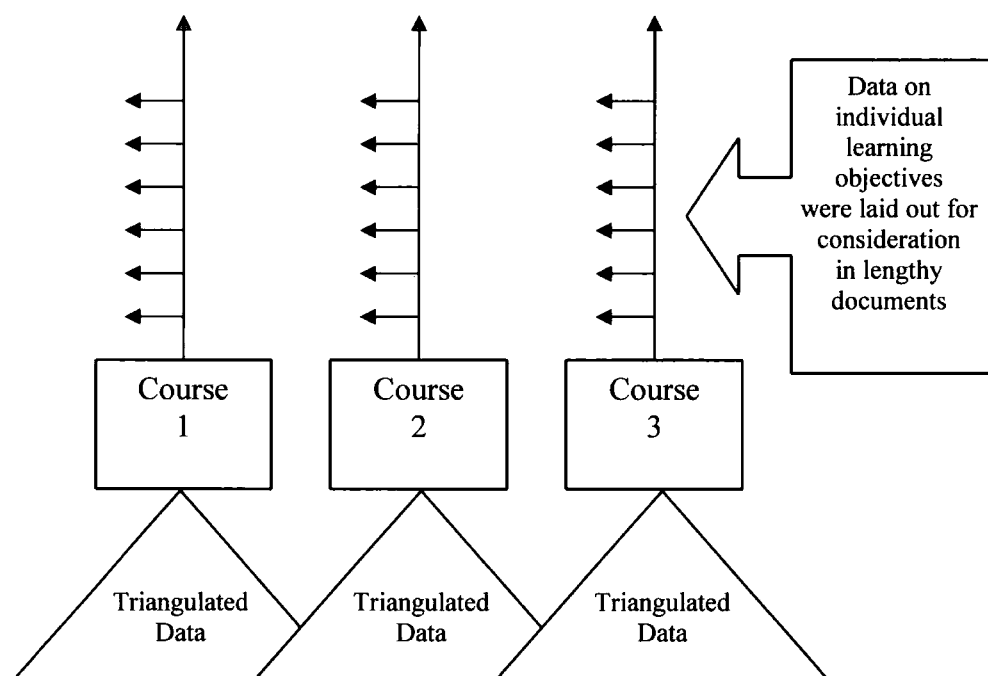
These lengthy working documents have not been presented with this thesis. As they were formulated, however, emic teacher and student interpretations often collapsed naturally into a pattern, but rival interpretations of events were also sought and placed alongside the data pattern to act as counterpoints. In data Y8 in Appendix 9, for example, most students agreed with the teacher that student B7 had identified a similarity between students B2 and B4. Student B10, however, had an alternative point of view and this counted as a rival emic explanation. Her contribution is highlighted in bold in Appendix 9 for easy reference.

In addition to three data types considered above (teacher diary, audio and student diary), reference to student class and homework was also needed in stage 3 of data analysis, as the researcher ultimately had to ascertain the extent to which the learning objectives had or had not been met in each course. For this reason, all pieces of student homework, and representative pieces of student class work, were also analysed in stage 2 to monitor student learning and development. Sections of data pertinent to particular learning objectives were read and reread to fore-ground certain patterns as recommended by McDonough and McDonough (1997: 124-125). As patterns emerged, similar types of information were grouped together and assigned category labels phrased in terms general enough to describe the nature of the common phenomenon.

Then, the same data were reread, excluding that category, to allow other patterns and relationships between them to emerge. This process was continued until the data set was exhausted. This saturation point was considered to be reached when no new categories emerged upon rereading the text, and the categories that had been developed

seemed to fit together coherently. The main aim of stage 2 was thus to gather triangulated data around individual learning objectives, in trustworthy fashion, for each of the three courses. A lengthy working document was drawn up for each of the three courses in preparation for the third stage of data analysis. The general process followed in stage 2 of data analysis is illustrated in diagram 26 below.

**Diagram 26: Data Analysis Stage 2**



### **7.2.3 Data Analysis: Stage 3**

In the third stage of data analysis, the descriptions (with limited interpretation developed within isolated, triangulated data sets) developed for each of the three courses in the lengthy working documents referred to above were analysed with a view to answering each of the three guiding research questions.

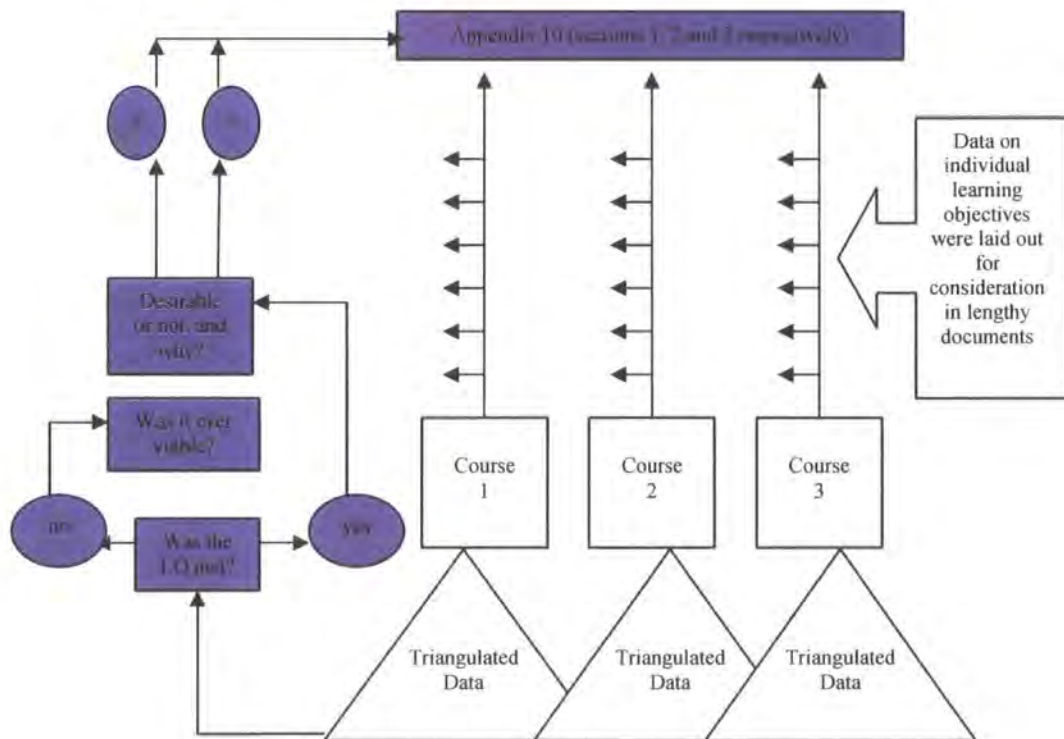
- *How far did each approach meet its own objectives?*
- *How far are the objectives viable?*
- *How far is the meeting of objectives desirable and why?*

Focusing on these three guiding research question during stage 3 of data analysis allowed the researcher to retrospectively consider her degree of success, as a teacher, in achieving her own teaching aims. The approach to data analysis was thus etic, since data were analysed from a point outside the data with critical distance from the events themselves, rather than emically from points within the data as events were taking place within the life of the research project. The research questions guided etic data analysis to establish the degree and nature of the success (or not) of each course. The higher the degree of congruence in the answers to these questions arising from data sources, the more trustworthy the analysis of the data was likely to be.

The learning objectives (LO) were considered in turn. First, it was asked whether or not a given learning objective (LO) had been met. If not, the question of whether it had ever been viable in the first place was considered. If it had, consideration was given to whether or not any effects could be considered desirable or undesirable for any reason. A bottom-up approach was taken by considering the triangulated data sets developed for each lesson as component parts of each stage of the course, before considering the degree of success of the course as a whole. The interpretive description that had been developed in the preliminary data analysis would be reread, as a whole, to connect the patterns identified in the triangulated data sets. The identification of themes that had developed during the life of each of the three courses would later allow

conclusions to be drawn about the degree of success of each course as a whole. Trustworthiness was further enhanced by ensuring series of connections leading to conclusions were as traceable as possible. Thus, in the third stage of data analysis, the researcher etically considered triangulated data for each of the three courses, systematically answering the questions above for each learning objective (LO) in turn, describing events along the way to create a picture of events over time in documents held in the data A-Z (not presented in this thesis) and summarised in the three main sections of Appendix 10. The general process followed in both stages 2 and 3 of data analysis is illustrated in diagram 27 below.

**Diagram 27: Data Analysis Stage 3**



Decisions then had to be taken as to how much, and which, data to present in the thesis. Data were often complex and warranted separation into parts. See data Y1 in Appendix 9 for an example of complex data. Also, each of the three courses consisted of common and course-specific elements. Not only were parts common to all three courses contained in the core course, course 1 and course 3 also shared common elements related to critical evaluation that distinguished them from course 2. In data analysis, despite the considerable effort that had been put into the first two stages of data analysis, I decided to compare the three courses by focusing on the meeting of the learning objectives that distinguished the courses. Core course elements were excluded from analysis, although the stage 2 data analysis working documents in which they had been recorded were of course borne in mind and kept at hand. Some core course data were drawn into data presentation very selectively from time to time.

Data pertaining to individual course-specific learning objectives were then considered from an etic standpoint, and a decision was made as to whether each one had been met satisfactorily by the researcher. It was considered probable, however, that any given learning objective could have been met by some students but not others at different times during the life of the course. A micro-approach could thus have been taken towards data analysis, whereby the researcher attempted to ascertain exactly how many students had achieved each particular learning objective and why. Since this would have been too time-consuming, I did not follow that approach.

I decided instead to take a more macro-approach, whereby the researcher focused more on the apparent overall achievement of the group than on individual students, but

also attempted to highlight student particularity in data presentation. The numerical analysis was thus a graphic representation of the researcher's impression of the extent to which the learning objectives were met overall by the class. In deciding whether or not a particular learning objective had been met, a variety of considerations were taken into account. The main question was whether or not the learning objective had been achieved as envisaged when it was initially conceptualised in course design, so the course design chapter was referred to frequently during decision-making at this stage. The nature of the task also had to be taken into account. In the following two kinds of cases, rather global views were taken by the researcher in deciding whether or not the learning objectives had been met.

1. When identifying the values of fictional characters in weeks 2-5, plausible interpretations were sought by the teacher rather than clear right or wrong answers. See tasks 2.2, 3.2, 4.2 and 5.2 in the course 1-3 materials presented in Appendices 2-4 respectively. Whilst interpretations may have been yielded through plenary discussion with teacher guidance, some students may have simply listened to discussion whilst others also took notes or actively participated in discussion.
2. When students made speeches about their values, course 2 listeners had to empathise with speakers sketching out their values in mind maps. See task 6.1 in the course 2 materials presented in Appendix 3 for an example. The accuracy of mind maps was never checked by the speaker but fed instead into ungraded practice sessions that led into ungraded discussion that were all intended to teach new skills that students were not yet expected to have developed.

In general, the personal judgement of the researcher was applied when deciding what could reasonably be expected of the group at any given stage. Regarding attendance and homework, and recalling that there were 12 students in each class, learning objectives were automatically considered not to have been met if the attendance rate, or number of homework submissions, amounted to five or less. The attendance rate was not considered evidence of learning, but it was assumed that students who had not attended the class could not have learned from the class even if they studied the materials independently later. As for homework submissions, six was considered to be a reasonable cut-off point since students were also being asked to write weekly student diaries. Attendance data were also represented graphically for each of the five stages. Grades awarded to students impressionistically during the life of the class were not considered.

The etic researcher view was selected instead because (a) it constituted a more considered opinion as to whether or not learning objectives had been met, and (b) it was developed with critical distance from the events themselves. As decisions were made as to whether or not individual learning objectives had been met in the view of the researcher, it was found that whilst some learning objectives had been clearly met or not met as initially envisaged in course design, uncertainty surrounded others for various reasons. In yet other cases, unexpected results were thought to warrant special attention. Thus it was that four categories of learning objectives emerged during data analysis. They were labelled as follows:

- LO exceeded
- LO clearly met
- LO clearly not met
- Uncertain

The results of this stage of data analysis are presented separately, and graphically, for each of the three courses in chapter 8. Further, all pieces of data that had fed into the analysis at this stage were tagged with letter and number codes (e.g. data M1) in a “data A-Z” that has not been presented with this thesis. The “data A-Z” is the organised, analysed, referenced data stock. Pieces of data were kept strictly with their data codes from this point forth as no further data cutting would take place, although coded data chunks would then be moved around freely like jigsaw pieces to identify patterns within the carefully prepared data stock.

In some cases, learning objectives were simply met as envisaged without any notable positive or negative learning outcomes such as reading and understanding word definition. But in other cases, the meeting of learning objectives appeared to also have identifiable positive or negative learning outcomes (such as promoting learner self-reflection or feelings of anger in learners). The latter type of data was included in later analysis but the former was not, although it had been considered as part of the data analysis process, because there was nothing of note. Thus, data indicating that particular learning objectives had either positive or negative learning outcomes were retained and brought into sharper focus. Indeed, data shedding light on learning outcomes in each of the four data categories listed above were all brought into sharper focus, as student

generated data were prioritised over teacher generated data. The latter were excluded from analysis at this stage and reserved for special consideration in a later stage.

However, student-generated data tended to be both lengthy and wordy as students generally lacked the language to express their points in concise English. Since this rather muddled the overall picture of events, the researcher rendered the points students were trying to make into her own language in lists of statements that each contained discrete descriptive items (Ritchie and Lewis, 2003: 242). Whilst it is possible that some distortion of student points took place during this rendition period, nobody was better placed to perform this task than the researcher, and every effort was made to remain true to the original points made by students.

Rendition of student points into researcher language led to both the re-categorisation of existing categories and the generation of new ones as patterns reconfigured and it became clear how certain ideas had evolved over time. The three resulting analytical descriptions of each of the three courses are laid out in Appendix 10. There, the researcher has attempted to both capture and convey the essence of what went on in the course-specific elements of each course prioritising student-generated data, highlighting student particularity and referencing everything well to the data stock. Appendix 10 should be read bearing the following two points in mind. Firstly, whilst data analysis was rooted in the graphs, it departed from them and was transformed in the process. Secondly, whilst data are arranged loosely around the five sections of the course, data generated later in the course are sometimes placed alongside data generated

earlier in the course for the sake of clarity but in those cases, the time-line was made clear to avoid confusion.

#### **7.2.4 Data Analysis: Stage 4**

Teacher-generated data were prioritised in the next stage of data analysis. The descriptive analysis is presented in Appendix 11. Discussion took place from both emic and etic standpoints to provide alternative interpretations of what went on during each of the three courses and why. At this stage, the particularity of the teacher in terms of her own values, reactions and learning were all considered as important influencing factors as the researcher started to refer back to the literature to find possible explanations of events and identify any possible generalisable aspects of the case study.

#### **7.2.5 Data Analysis: Stage 5**

Finally, having considered the extent to which objectives were met and having prepared the emic descriptive analysis of student and teacher-generated data as presented in referenced documents in the Appendices 10 and 11, the researcher took a further step back by juxtaposing and amalgamating the documents illustrating key points with selected pieces of original data. The etically amalgamated document is presented in chapter 9.

### **7.3 Summary**

The approach taken in stages 1-5 of data analysis can be summarised as follows:

#### **Data Analysis: Stage 1**

- Data were loaded into a single hermeneutic unit on the ATLAS programme and organised into coded segments for easy retrieval
- Data were gathered to shed light on the extent to which individual learning objectives had been met by students as they performed the tasks

#### **Data Analysis: Stage 2**

- The coding process was used to generate detailed description
- Emerging themes or categories, rooted in multiple perspectives and data sources, were triangulated

#### **Data Analysis: Stage 3**

- The success of course-specific learning objectives was systematically considered in relation to research questions in isolation, and presented numerically in graphs
- Analytical descriptions of course-specific elements were drawn up, prioritising student-generated data and highlighting student particularity

#### **Data Analysis: Stage 4**

- Analytical descriptions of course-specific elements were drawn up, prioritising emic teacher-generated data and highlighting teacher particularity

#### **Data Analysis: Stage 5**

- Appendices 10 and 11 were juxtaposed and amalgamated etically by the researcher taking everything into consideration

## 8. Data Analysis

### 8.1 Introduction

Let me start by highlighting some of the key points regarding data analysis procedures from chapter 7 that feed into the structure of chapter 8. During stage 3 of data analysis, lengthy documents of triangulated data (not presented in this thesis) were analysed in relation to the three guiding research questions listed below. Although all data were analysed in the first place, the main research focus was placed upon the course-specific learning objectives that distinguished the three courses from each other.

- *How far did each approach meet its own objectives?*
- *How far are the objectives viable?*
- *How far is the meeting of objectives desirable and why?*

The extent to which individual learning objectives had been met was systematically considered and the four categories of learning objectives were ranked as follows:

- *LO exceeded*
- *LO clearly met*
- *Uncertain*
- *LO clearly not met*

This was not the final analysis that would ultimately enable me to answer the main research question of how teachers should manage the evaluation of difference in foreign language education. It was instead the initial analysis that systematically broke the vast mass of triangulated data into three separate documents for each of the three courses (see diagram 27 in chapter 7). Indeed, it could not have been the final analysis since the case study was not a multiple case study but a single complex case study and even though the three student groups were never brought into contact, the data generated by the three groups needed to be brought into relation to treat the case study as a single whole (see section 6.2.1 in chapter 6). This process necessarily involved data interpretation on my part, which will be presented in chapter 9.

In chapter 8, however, I will provide an overview of the results of data analysis, drawing upon selected points from Appendix 10 and illustrating them with original data. Thus, student-generated data will be used to support the discussion in this chapter, even though other forms of data were taken into account within the triangulated data sets during data analysis. Also, I will not answer all of the guiding questions for all of the learning objectives for each of the three courses in this thesis, even though it was carried out fully during data analysis. It is impossible within the confines of this thesis. Let me simply highlight some of the main issues and refer the reader to Appendix 10 for supporting detail. Please note that where original data has been used in the thesis, the corresponding data references have been highlighted in bold in Appendix 10 to help the reader cross-reference the documents.

Whilst a special focus upon teacher-generated data is presented in Appendix 11, both teacher and student-generated data are drawn into relation in chapter 9. Before

reading chapter 9, however, the reader is asked to carefully consider points made in chapter 8 in conjunction with Appendix 10, cross-referencing discussion both the learning objectives in Appendix 1 and the course materials in Appendices 2-4 where necessary.

**Table 5: Student Attendance and Homework Submission Data**

	Course 1		Course 2		Course 3	
	Attendance	Homework Submission	Attendance	Homework Submission	Attendance	Homework Submission
<b>Stage 1</b>	10-12/ week	10-12 for all tasks but one when 8 were received	10-12/ week	N/A		
<b>Stage 2</b>		10-12 for 4 tasks, 6 for 2 tasks and 0 for 1 task	9-12/ week	7 for all tasks but one when 5 were received	9-12/ week	9 or over for all tasks but one when 2 were received
<b>Stage 3</b>		Over 6 for 2 tasks, 5 for 1 task	10-12/ week	5 for the task	10-12/ week	6 or more for all tasks but one when 5 were received
<b>Stage 4</b>	Over 6 per task	9 or more for all tasks but one when 3 were received		8-11/ week	6 or more for 3 tasks, 4 or 5 for 3 tasks	
<b>Stage 5</b>	10-12/ week	Over 6 per task but one when 3 were received	8-12/ week	Over 6 per task	6 or more/ week	Over 6 per task

Finally, data showing the regularity of student attendance and homework submission are provided for all three courses in table 5 above. On the whole, student attendance was more than satisfactory to my mind, although there was a clear drop in attendance in stages 4 and 5 of course 3. Over 6 pieces of homework were received per week with fewer being submitted for some tasks in some stages of all three courses. Data showing the extent to which individual learning objectives were (or were not) met are provided in tables 6-19 below. The reader should bear in mind that there were twelve different students in each of the three classes. After the tables, some key themes and issues worthy of further consideration are drawn out and highlighted in discussion. The reader is referred to Appendix 10 for consideration of the other learning objectives.

## **8.2 Course 1**

### **8.2.1 Stage 1**

**Table 5: Meeting of Course-Specific Learning Objectives (Course 1: Stage 1)**

LO exceeded	LO 6.1.1 - LO 8.2.1
LO met	LO 2.4.1, LO 2.5.1, LO 2.6.1, LO 3.4.1, LO 3.5.1, LO 3.6.1, LO 4.4.1, LO 4.5.1, LO 4.6.1, LO 6.2.1, LO 7.2.1, LO 8.2.1
LO uncertain	None
LO not met	LO 6.1.1, LO 7.1.1, LO 8.1.1

LO 6.1.1, LO 7.1.1 and LO 8.1.1 did not seem to have been met satisfactorily mainly because students did not have enough time to complete the tasks. Instead of completing them in class as was intended, they were completed for homework and some students seemed to have trouble completing the critical evaluation sheet (see **data A20** below).

**Data A20: Student A9: Week 6 Student Diary**

I have been very busy in this class. I have to listen to the speech of others and take a note. And guess their values. This is little stressful for me, but it is very important to listen other people's idea.

Insofar as the identification of key points through information-gathering involved selection of some points and rejection of others, critical evaluation was necessarily partial. Whether or not students managed to complete the task depended upon whether or not they had written enough key points on the sheet. Failure to do gather enough information meant they could not complete the task because they could not remember the content of the speeches after class (see **data D30** below). Whilst these learning objectives seemed to be viable, they were not well attained.

**Data D30: Student A8: Week 15 Homework**

When I missed to hear and note other's presentation, to recall them was so difficult and more, it was serious, because I had to compare and judge them later. I thought I could not say anything when I don't grasp it, because my statement may make someone uncomfortable and give misunderstandings, especially in this case, about values.

Various issues arose with regard to worksheet design. Firstly, although students were not asked to identify the valence of the values, some did anyway and consistently made accurate guesses, so this should perhaps have been part of the task. Key points were more complex than was allowed for on the worksheet. Sometimes, students extracted two key points for the same value identifying one as positive and one as negative, which implies that the critical evaluation process was too complex to capture on the worksheet. Secondly, having identified a speaker value, students were then asked to state their corresponding value which simply involved repetition of the value. Thirdly, some students failed to identify similarity or difference perhaps because they had

gathered too little information in the key point box. With regard to judging, students who had not gathered enough information in the key point section had nothing to judge, so the box was sometimes left empty. Information-gathering was thus a pre-requisite for judging. Additionally, some students created a neutral category even though there wasn't one on the critical evaluation sheet. Later in the course, there were many negative reactions to critical evaluation itself and to judging in particular. One student, for example, resisted judging claiming she could not judge others without confidence in her own way of thinking (see **data A22** below).

**Data A22: Student A8: Week 6 Student Diary**

I thought that it is very difficult to judge other people or their ways of thinking and I also feel a great resistance to it. I don't know why I feel so, but I think that this is related to my recognition about people's way of thinking. That is to say, I consider it something changeful. So I can't judge them easily .

LO 6.1.1 to LO 8.2.1 seemed to have been exceeded because despite student dislike of the judging process itself, some concerns about judging were alleviated when the definition of critical evaluation, and reasons for doing it, were discussed in more detail after the speeches (see **data A65** below).

**DATA A65: Student A6: Week 8 Student Diary**

I could learn about judging. I had been feeling something uneasy when I mark - to someone. In this case, this - doesn't mean bad thing and we can develop our ability to search ourselves.

Until then, critical evaluation had been defined very simply in terms of compare, contrast, judge and justify but in week 8, the definition was developed to encompass self-monitoring, consciousness-raising and the development of meta-cognitive control.

It was distinguished from “criticising”, as in pointing out negative points only. These terms were explained in language the students could understand. Much time was spent on defining critical evaluation with reference to theoretical concepts I myself was referring to.

But opinions on judging and critical evaluation basically remained divided. To take some contrasting cases, student A7 suggested that some students rejected the word “critical” because it sounded like “attack”, but student A9 didn’t feel uncomfortable about doing critical evaluation at all and was just honest. The question of the amount and accuracy of information that judgment was based on was also questioned by some students. In the week 15 revision task, student A3 from course 1 suggested that judgment should not be based on the limited information presented in the speeches (see **data D69** below). Other students made a range of positive and negative points about critical evaluation in the end-of-term interview essays. The learning objectives were deemed to have been exceeded because students had moved from simply performing the task set to discussing and evaluating the need for the task itself.

**DATA D69: Student A3: Week 15 Homework**

About judge, I think it is danger. Because we heard only a little bit speech each other. Can we judge other people with not enough to resources? Value speech is very limited information. If we judge without enough information, we might be misunderstanding.

## 8.2.2 Stage 2

**Table 6: Meeting of Course-Specific Learning Objectives (Course 1: Stage 2)**

LO exceeded	LO 10.3.1 - LO 11.2.1
LO met	LO 9.2.1, LO 10.2.1, LO 10.3.1, LO 11.1.1, LO 11.2.1, LO 11.3.1, LO 11.5.1, LO 12.2.1
LO uncertain	None
LO not met	LO 9.3.1, LO 9.5.1

LO 10.3.1-LO 11.2.1 seemed to have been exceeded for various reasons. In LO 10.3.1, students had to critically evaluate their own values. In addition to the basic critical evaluation process, student identification of self-discrepancy through self-analysis and reports of being influenced by other students were also common (see **data B6** below). Students went beyond simply performing the task to analysing its effects.

### **DATA B6: Student A11: Week 10 Homework**

Next I effected by her on stimulation, too. I think I don't value it in the first time, because I don't like roller coaster, I don't tend to challenge new things. However, she said "some stimulation can make me achieved." I've not hit on such an idea before and I could agree with it. If I must do presentation, I feel nervous very much, but because of the nervous, I'll make efforts to succeed it. So stimulation is important for me to achieve or grow.

Influence was a common effect of critical evaluation and regularly discussed. In LO 11.2.1, students had to critically evaluate their partners verbally in front of the class. Beyond the basic critical evaluation emerged a dynamic zone in which students were pushing, shifting position, agreeing, disagreeing, judging self and other, sometimes expressing the desire to change in response to the other. This was sometimes because students noticed new parts of themselves as they compared and contrasted self and other (see **data D35** below).

**DATA D35: Student A4: Week 15 Homework**

I just thought there were many types of girls in this small class. Even between Japanese we have some differences and also similarities, it was interesting. I learned about myself pretty well, but still, I don't know all about me, I just know some aspects, but not all. Because in last semester, I said I value conformity, but I actually didn't.

It was clear from the end-of term interview essays that students had developed enough meta-cognitive awareness through critical evaluation to identify and describe their own judgmental patterns and tendencies. Further, some students recognised that one value contained many distinct aspects, meaning that value difference may exist in spite of the appearance of similarity because some aspects were selectively considered to the exclusion of others (see **data D74** below).

**DATA D74: Student A5: Week 15 Homework**

I found that each people have different aspects, so even if one value, people have different value point. For instance, about power, my aspect toward power is negative image such as dictatorship but student A9 had positive aspects.

In the end-of-course interviews, students discussed their reactions to being criticised by others, which indicated both meta-cognitive and meta-affective awareness, as they reflected on their emotions and the circumstances under which they could accept criticism (see **data G10** below). Students had gone beyond simply performing critical evaluation to reflecting upon and discussing its effects in relation to their own tendencies.

**DATA G10: Student A4: End-of-Course Interviews**

I say if someone wants me to improve or wants me to better person, because ...because they feel bad at me or they feel they want me to improve, I think they have to take care of the words or the reason. Because I don't see the point why I

can ... I have to change without any good reason and ... and I also want them to take care of words even if they are too close to me.

### 8.2.3 Stage 3

**Table 7: Meeting of Course-Specific Learning Objectives (Course 1: Stage 3)**

LO exceeded	LO 13.7.1
LO met	LO 13.4.1 - LO 13.7.1, LO 13.9.1, LO T.1.1 - LO T.5.1
LO uncertain	LO 13.8.1
LO not met	LO 13.10.1

LO 13.7.1 seemed to have been exceeded as one student who envied British club-related norms reflected not only on past experience and current values, but also expressed envy as if she were setting a new direction (see **data C5** below). The expression of ideal values, and the selection between one's own contradictory values, had not been anticipated when the learning objective was formulated.

**DATA C5: Student A10: Week 13 Homework**

About concept for club, I can see some similarity and differences between Stephanie's and my concept for club. I envy the style of British club, like voluntary and easy to leave.

### 8.2.4 Stage 4

**Table 8: Meeting of Course-Specific Learning Objectives (Course 1: Stage 4)**

LO exceeded	LO 23.2.1, LO 23.3.1, LO 24.2.1, LO 24.3.1, LO 25.2.1
LO met	LO 14.9.2, LO 23.3.1, LO 24.3.1, LO 25.3.1
LO uncertain	LO 14.9.3, LO 23.1.1, LO 23.2.1, LO 24.1.1, LO 24.2.1, LO 25.1.1, LO 25.2.1
LO not met	None

It was unclear whether or not LO 14.9.3, LO 23.1.1, LO 24.1.1 and LO 25.1.1 had been met. Student critical evaluations of interviewee values were often incomplete.

Whilst some students compared and contrasted their own values with those of their interviewee, they stopped short of judging and justifying and the teacher suspected that some students were refusing to judge. Indeed, students seemed to be hiding as they performed the critical evaluation (see **data E36** below). Some students explained this as a Japanese cultural tendency.

**Data E36: Student A8: Week 25 Student Diary**

In this class, I wondered that what they say is not always truth. Of course, I think I always don't say what I think about. It's not so unusual thing, but why sometimes do we hide our actual feelings in case?

Some students used language patterns that rendered the critical evaluation unclear and the level of directness required in the class seemed to conflict with the Japanese value of harmony for some students (see **data G9** below). One student could not sleep after performing her critical evaluation in front of the class because she was worried that other students would think that she was a bad person.

**Data G9: Student A3: End-of-Course Interview**

Japanese don't like break harmony and community but I like this custom, so...because sometime I want to say about me very directly or straight, but almost all time, I don't want to straight comment. So...nn...in my case, if I want to say straightly, I say people please...please comment straightly.

But despite negative reactions to judging, students did seem to develop the ability to judge by splitting concepts down into component parts to evaluate separately (see **data E48** below). Thus, if a student claimed she could not judge X because there were both good and bad points, it became easier to judge by focusing upon the points rather than X, which was facilitated by developing conceptual detail to uncover the

points. The role of conceptual detail also underpinned judgment insofar as student prior knowledge of their interviewee came into play in critical evaluation (see **data E73** below), enabling students to identify discrepancy between interviewee actual and stated values, for example.

**Data E48: Student A5: Week 24 Student Diary**

Precise definition was used in our class, as you said, we should split words into small parts to judge. So, I think this is precise definition. Rough definition is general way of use. I mean, in our daily life, we use words without thinking its definition well.

**Data E73: Student A8: Week 23 Student Diary**

I thought that how they are close causes the difference of the way of critical evaluation. For example, let me compare student A4's speech with student A9's. Student A4 is on close terms with her interviewee and I have heard his story from her. So, because she know him well, she can consider his value more deeper, referring his character or actual behavior. On the other hand, I presume that it was first time when student A9 and her interviewee met. So, she evaluated through so limited information (e.g. his father was police officer).

LO 23.2.1, LO 23.3.1, LO 24.2.1, LO 24.3.1 and LO 25.2.1 seemed to have been exceeded as students developed their views on judging. They developed meta-cognitive and meta-affective awareness beyond the researcher's expectation explaining why they found it so difficult to judge (see **data E105** below), and why they could judge in some cases but not others. They identified their own judgmental tendencies and biases (in particular the tendency to judge positively rather than negatively), and reflected on value change (see **data E147** below).

**Data E105: Student A10: Week 24 Homework**

When I judge something, I feel "Judging is negative thing and I should try to accept and understand". Therefore I think I tend to judge positively all values. Also, when I found the merit and demerit or I'm in neutral, I can't judge and

answer clearly. Actually I don't like judging so much, so I want to say people shouldn't judge in all the time, but in fact I am doing judge unconsciously.

**Data E147: Student A6: Week 24 Student Diary**

My value power is not changed... I agreed and felt positive toward his value, but my value is mine, I don't think to change own value is always equal to agree others. Is this wrong..? I feel some contradiction for what I'm saying... I thought his value positive, because of his strong value universalism, I think.

**8.2.5 Stage 5**

**Table 9: Meeting of Course-Specific Learning Objectives (Course 1: Stage 5)**

LO exceeded	LO 18.1.1, LO 19.3.1, LO 21.7.1, LO 22.3.1, LO 22.5.1, LO 26.2.1, LO 26.7.1, LO 27.2.1, LO 27.5.1
LO met	LO 17.5.1, LO 18.1.1, LO 18.3.1-18.7.1, LO 19.3.1-LO 19.5.1, LO 20.2.1- LO 20.7.1, LO 21.1.1- LO 21.7.1, LO 22.2.1-LO 22.6.1, LO 26.1.1, LO 26.3.1-LO 26.6.1, LO 27.1.1-LO 27.8.1
LO uncertain	None
LO not met	LO 22.7.1

With regard to the learning objectives that seemed to have been met, various desirable forms of student reflection seemed to have been generated including self-reflection, reflection on Japanese culture, reflection on how mediation should be conducted, reflection on the nature of bias and the need for meta-cognitive control (see **data F27** below).

**DATA F27: Student A5: Week 20 Homework (1)**

Next, about in-group bias, I almost agree to Tajfel's theory. I think In-group bias have both merits and demerits. With this in-group bias, our view become narrow and dismissing or prejudice toward other countries become bigger and bigger. As a result, we cannot get any knowledge or useful things from other group. To believe only one thing is dangerous for us. Because we cannot assure it. At the same time, this in-group bias, our sense of solidarity become stronger. In the same group members, its relationship will be better. So I cannot say good or bad, but I think everyone have this in-group bias to some extent. Important thing is how use or control this in-group bias.

Some learning objectives seemed to have been exceeded as inconsistent argument was examined in “the clash of logics”, the role of self-evaluation was discussed, meta-affective and meta-cognitive awareness were developed through the identification and discussion of personal approaches towards critical evaluation, bias was recognised and standards for judgment were formulated. Regarding “the clash of logics”, the central issue was the logical consistency of student argumentation. Students sometimes identified logical contradictions in their own argument but sometimes they did not, even when it was pointed out to them, although their attention to inconsistency in argument was notable. Students sometimes allowed the concepts of others to impact upon their own selecting and rejecting at will as contradiction between elements surfaced (see **data F46** below).

**DATA F46: Student A1: Week 21 Homework 1**

I think if I look at my concept each by each, they are reasonable. However if I focus on relation between each elements, a contradiction will occur. For instance to be kind is probably against to be natural. I think that Stephanie’s concepts are very consistent. She focuses on what a woman should be. Main word is independent. It is good and positive word. However at the same time, to survive severe situation like these days, considering the relationship with others is also needed, I think.

Regarding self-evaluation, the central point was that students engaged in extensive discussion about the role of self-evaluation in critical evaluation, and to them personally (see **data F56** below), as they considered their ideal way of judging. Students had moved beyond performing the task itself to reflecting on its meaning and value.

**DATA F56: Student A5: Week 26 Homework 1**

Role of self-judgment play in critical evaluation is to understand or find myself. For instance, character, what I like, what I feel, or what I think, etc. also, hearing other people's self-judgment, I could see some point of the person which I had never seen. And it makes broaden our view or idea.

Regarding meta-affective awareness, issues considered included labelling and discussing emotional reactions, and reflecting upon the nature of ideals, the link between emotion and ideals, and the role of feelings in judgment. Meta-cognitive awareness developed to such an extent that student could not only identify and describe their own personal approach to critical evaluation, but could also compare and contrast their approach with others and identify patterns within the group, which generated new options for selection and thus new directions for students. Some students wanted to make positive judgments only whilst others wanted to make both positive and negative judgments, for example. The role of ideals in judgment was also considered in some depth as student A1 sparked a discussion on setting ideals as new standards for judgment, rejecting judgment based on emotion (see **data F73** below). The generation of alternatives by the group had never been envisaged when the learning objectives were formulated.

**DATA F73: Student A5: Week 27 Homework 1**

As student A1 said, I also think that judging myself positively is related on confidence or proud and judging negatively is related on increasing or loosing identity. Since I read her diary, I've never thought judging like this and never thought it so deeply. To separate personal feeling or liking and value evaluation is ideal but we are human so it is impossible. No matter how we try to evaluate objectively, we use personal feeling somehow unconsciously.

### 8.3 Course 2

**Table 10: Meeting of Course-Specific Learning Objectives (Course 2: Stage 1)**

LO exceeded	LO 6.2.1, LO 7.2.1, LO 8.2.1
LO met	LO 2.4.1, LO 2.6.1, LO 3.4.1, LO 3.6.1, LO 4.4.1, LO 4.6.1, LO 6.1.1, LO 7.1.1, LO 8.1.1, LO 6.2.1, LO 7.2.1, LO 8.2.1
LO uncertain	None
LO not met	LO 2.5.1, LO 3.5.1, LO 4.5.1

LO 8.2.1 was met subject to slight uncertainty arising from student difficulty in using the communication strategies partly because they have trouble expressing themselves in English, and partly because they are unsure of their own ideas. In fact, so much internal contradiction had been found in speeches that student B12 wondered whether the goal of disclosing was discover such contradiction (see **data I3** below). Looking back on the first term in the end-of-term interview essays, students seemed to have found the communication strategies hard at the start of the course but got used to them and recognised their importance.

**DATA I3: Student B12: Week 8 Student Diary**

I felt Disclosing is very difficult (\*-\*) It's difficult to make strategy. To deepen the people's opinion, we do that? or to discover the contradiction of speaker, we do it ?

Moving onto the learning objectives thought to have been exceeded, student analysis of self and other was a key factor. It sometimes led to the identification of contradiction, the reinterpretation of past experience and reorientation to the future. In LO 6.2.1, LO 7.2.1 and LO 8.2.1, students often analysed speeches by noting value similarities and differences between speakers, contrasting speaker working definitions

of values with those in the Schwartz taxonomy identifying discrepancy between them and identifying various kinds of contradictions in student speeches on values (see **data I18** below). Student B5 noted that she sometimes misunderstood what the speaker wanted to say by choosing certain words and observed that word meaning can differ between people (see **data I38** below). Many students noticed contradictions in their own positions during the first term. Student B10, for example, recognised that even if she claimed not to value power, she might value it unconsciously (see **data I31** below). Such analysis was not expected by the researcher in course design.

**Data I18: Student B5: Week 7 Student Diary**

I thought some classmates were not sure about their values. In their speech, sometimes they had some contradiction, so I was confused.

**Data I38: Student B6: Week 6 Student Diary**

I could learn a lot from other's speech. Sometimes, I realized I misunderstood and not understood exactly the meaning of some words. And I could understand them from other's speech. I felt everybody has individual value. The meaning of words are understood differently from person to person.

**Data I31: Student B10: Week 8 Student Diary**

I finally finished my speech. Looking back all the question I got from other students, my speech was not good enough. I didn't think about all aspect of one value. ...It's difficult to mention every value, every aspect of it. Moreover, even if I think that " I don't want Power", I might value it deep in side of my mind.

Another way in which learning objectives seemed to have been exceeded was through the development of student meta-cognitive awareness and control. This was demonstrated in LO 7.2.1 and LO 8.2.1 as student B5 recognised they should make more effort to use the communication strategies independently of the teacher (see **data I29** below), rather than simply requesting the repetition of certain parts of the speeches.

Other students started commenting on their own tendencies such as going off the point during the speech or selecting some aspects of the values and ignoring others.

**Data I29: Student B5: Week 8 Student Diary**

I noticed we tend to ask the explanation about their value again, it means we tend to just confirm the point. I think to check the point clear is important, but in QA period, we should ask speaker by using Reflecting, focusing and disclosing before Stephanie say “Focus” or such things. Because in QA period speaker tend to just repeat [read] their speech what they said before.

**8.3.2 Stage 2**

**Table 11: Meeting of Course-Specific Learning Objectives (Course 2: Stage 2)**

LO exceeded	LO 11.5.1
LO met	LO 9.3.1, LO 9.5.1, LO 10.3.1, LO 11.1.1, LO 11.2.1, LO 11.3.1, LO 11.5.1, LO 12.2.1
LO uncertain	LO 9.2.1, LO 10.2.1
LO not met	None

LO 11.3.1 seemed to have been met because when students came to empathise with their partners in front of the class in, the teacher had to guide students as they let their own ideas intrude or judged their partners, but satisfactory descriptions of partner perspectives were achieved in the end. Student B2 claimed she had learned how to suspend her own values, temporarily deepening her understanding of her partner (see **data J18** below) but student B6 found it difficult to empathise because she tended to judge others by my own values noting the need for good communication to be able to describe a situation accurately from another person’s point of view (see **data J8** below).

**Data J18: Student B2: Week 11 Student Diary**

In this week, I and student B4 presented our plan. That is to be a presitent of venture company. Our opinions are completely different. Through the empathy, I had to suspend my values temporarily. But by doing so, I could deepen my understanding to her. I learned that how to deepen our understanding and the importance of empathy.

**Data J8: Student B6: Week 11 Student Diary**

I learned that empathy is a very important skill in intercultural communication. Empathy needs to suspend my own values and ideas temporarily. But it is difficult for me. I tend to judge others by my own value. To understand others, it isn't good, so I want to practice empathy.

With regard to the mediation of value conflict, core course LO 12.1.1 and LO 12.3.1 data indicated that LO 11.5.1 had perhaps been exceeded insofar as a range of unanticipated effects were evident. But since this involved shifts in student positions possibly indicating value and/or concept change and confidence increase, did that mean students had failed to empathise? There was a little uncertainty in this area. Let us take an example from LO 12.1.1 when one pair had developed a value conflict dialogue mediated by a third student. The pair both wanted to go to Canada, but student B5 lacked the confidence to ask her parents. Whilst she changed position after gaining confidence and advice on how to tackle her parents from the mediator, and realising just how much her partner wanted to go with her, she claimed that whilst her basic values had not changed, there had been some reprioritisation (see **data J48** below).

**Data J48: Student B5: Week 12 Student Diary**

I didn't notice through that conversation with mediator, my value [conformity] changed. But I don't think my value [conformity] changed completely. It means basically, I value conformity. But in some case, I value another value stronger than conformity.

**8.3.3 Stage 3**

**Table 12: Meeting of Course-Specific Learning Objectives (Course 2: Stage 3)**

LO exceeded	LO 13.7.1
LO met	LO 13.4.1-LO 13.6.1, LO T.2.1-LO T.6.1
LO uncertain	LO 13.7.1-LO 13.10.1
LO not met	LO 13.12.1

LO 13.12.1 did not seem to have been met because only all but one student allowed their own ideas to intrude into their written mediation dialogues. The fact that one student satisfactorily completed the task suggests it was viable but the non-suspension of one's own concepts also arose during the brainstorming of ideas on how to empathise with both Tom and Yuuya in LO 13.7.1-LO 13.10.1 when the teacher had the impression there was much more information on the board about Yuuya than Tom.

The teacher suspected that students may have found it easier to empathise with Yuuya perhaps because they were drawing on prior knowledge of Japanese culture. Indeed, in the end-of-term interview essays, many students seemed to think that it was hard to empathise with someone who had very different values (see **data L42** below). Others claimed it was easy to empathise with people who had similar ideas because it was easy to imagine what they were thinking (see **data L41** below).

**Data L41: Student B8: Week 15 Homework 2**

I also think that it's easy to empathies with people who have similar ideas to us because, it's easy to imagine their thinking.

**Data L42: Student B7: Week 15 Homework 2**

I said it is hard to empathise if someone else has very different values. Other members also said similar comments.

LO 13.4.1-13.6.1, which aimed to highlight conceptual difference in the use of the word "club" between the Japanese and English languages, seemed to have been met as students recognised that word had been considered from two cultural perspectives (see **data K5** below).

**Data K5: Student B12: Week 13 Student Diary**

I learned about 'club'. We could thought about it from different view. One is Britain and the other is Japan. We use it in same meaning though, grasp meanong of it was different. we thought about it.

**8.3.4 Stage 4**

**Table 13: Meeting of Course-Specific Learning Objectives (Course 2: Stage 4)**

LO exceeded	LO 23.3.1 and LO 24.3.1
LO met	LO 23.2.1, LO 23.3.1, LO 24.2.1, LO 24.3.1, LO 25.2.1
LO uncertain	LO 14.9.2, LO 23.1.1, LO 24.1.1, LO 25.1.1
LO not met	LO 14.9.3

Uncertainty revolved around whether or not it was possible for students to complete the empathy process in the summer assignments when they had to interview a foreigner and describe their values. Student B3 sent her essay for her interviewee to check. Even though he approved it, she remained uncertain about whether or not her description matched his sense of values, so she asked him. Again, he approved her description but she still remained uncertain in the end perhaps because she herself was so curious. Whilst the student clearly wanted to continue the process, the teacher thought she had completed the task. Student B5 concluded that whilst empathy is possible, getting to know another person completely is not (see **data M63** below).

**DATA M63: Student B5: Week 24 Student Diary**

I think she could empathise with the person...She wants to know the person more, so she said only 30 questions are not enough to understand the person. But it's impossible to know and understand the person perfectly.

The main issue in regard to LO 23.1.1, LO 24.1.1 and LO 25.1.1 was student reactions to the empathy process. Some students shifted their reactions into post-speech

discussion points even though they appeared to have suspended values and concepts in their essays. There were so many post-empathy reactions that the learning objectives cannot be said to have been met as envisaged, even though some students had written non-judgmental descriptions in their written work. They ended up absorbing time that had been set aside for listeners to empathise with speakers. Let us consider an example of a discussion point. Student B2 wanted other students to judge interviewee values as she had been surprised (see **data M47** below) that her interviewee claimed not to be proud of her country even though she was American. Since this had broken student B2's stereotype of Americans, she wanted students to discuss whether or not they were proud of their country after her speech.

**DATA M47: Course 2: Week 23 Teacher Diary (supported by the audio recording)**

She said that when she heard the person was not proud of their country, she couldn't believe her ears and thought she must have misunderstood the question because of her bad pronunciation and so she repeated the question! This was really funny and everyone laughed!

LO 24.2.1 generally seemed to have been achieved as listeners spotted a range of speaker reactions to their interviewees such as broken stereotypes. Student B11 summarised the various changes undergone by speakers in her student diary (see **data M75** below).

**DATA M75: Student B11: Week 24 Student Diary**

Student B3 became curious after the interview. She wants to know about the partner more. Student B6's value about achievement was grown up. She was motivated by her partner. She changed in positive way. Student B7's stereotype that Americans have a strong opinion was broken. And student B8's partner made her to think she has to know about Japan more.

LO 23.3.1 and LO 24.3.1 were both thought to have been exceeded because students seemed to be developing meta-cognitive awareness of empathy, its effects on them and were also developing a terminology to discuss complicated ideas. The issue considered in the LO 23.3.1 homework essay was the danger of empathy, and students expressed contrasting views. Some recognised the dangers of empathy (see **data M79** below) whilst others did not (see **data M81** below).

**DATA M79: Student B9: Week 23 Homework 1**

We learned about to empathize to understand other's opinion and value. We try to understand other's opinion with using empathy. This act is very important I think. But if I have a vague opinion, my opinion may change. So if people who give priority empathy change their opinion and sink in a strong people who have a big influence, we should cut off all concepts and values including my own. When we use empathy, we should be careful like student B1 said "Before we use empathy, we have to treasure our culture, mind, value, nationality and belief".

**DATA M81: Student B7: Week 23 Homework 1**

I don't agree with all of student B1's opinion. I learned about to empathise is to suspend own concepts and values. When we try to understand other's opinion, we use empathy. And I learned about empathy must not judge. So if people who give priority empathy change their opinion and sink in a strong people who have to a big influence, it is no longer empathy. Because of they judge other person's opinion. Empathy is to suspend own culture, mind, value, nationality and belief, but to change our opinion is next step I think. When we talk to other person, firstly we empathise their opinion; next we judge it in our mind using our perspective and others perspective. Then it leads new opinion. So I think to treasure a lot of culture and mind and so on is useful for empathy, but to change our opinion and sink is a strong people who have to a big influence is related other process of our mind.

Students also related empathy to judgment processes (see **data M81** above), power relations (see **data M92** below) and flexible thinking, also reflecting on how they were using it in everyday life outside the classroom, none of which had been envisaged when the learning objectives were originally formulated.

### DATA M92: Student B1: Week 24 Homework 1

We are not machines but human beings, that means that we can't just suspend without any influence or controlling at least I can't. I'm trying to but sometimes I feel I'm influenced or controlled by someone who's authority and worthy to respect. From that standpoint, it can be dangerous because, in a normal situation, it may be O.K. But if I do adore, respect and emphasize too much a person A, and for me, A is the best person in the whole world but A is kind of a bad person in a society...it can be dangerous. Here in Japan, or German, the people faced the problem a long time ago. I know I'm exaggerating but we have to be careful.

### 8.3.5 Stage 5

Table 14: Meeting of Course-Specific Learning Objectives (Course 2: Stage 5)

LO exceeded	LO 20.3.1
LO met	LO 17.5.1, LO 18.1.1, LO 18.3.1, LO 18.5.1-LO 18.7.1, LO 19.2.1- LO 19.5.1, LO 20.2.1, LO 20.5.1-LO 20.7.1, LO 21.3.1- LO 21.6.1, LO 22.2.1, LO 22.3.1, LO 22.5.1-LO 22.8.1, LO 26.1.1, LO 26.3.1- LO 26.7.1, LO 27.1.1- LO 27.5.1
LO uncertain	LO 18.2.1, LO 18.4.1, LO 20.3.1, LO 20.4.1, LO 21.2.1, LO 22.4.1
LO not met	None

Uncertainty surrounded the meeting of LO 18.4.1 as the link between information and empathy was brought into question. The video clips were very short, so it may not have been possible for students to empathise with the characters based on the information they had, which was an issue of viability. The question arose as to how much information students needed in order to empathise with characters on television. Indeed, in both LO 18.4.1 and LO 20.3.1, two students claimed they wanted more information to help them empathise (see **data N9** below). In LO 20.4.1, discussion revolved around whether students found it easy or difficult to empathise with Jasminder who was the female Indian footballer in the film "Bend It Like Beckham". In LO 20.3.1, student B6 recognised that the lack of information made empathy difficult (see **data N17** below).

**DATA N9: Student B11: Week 18 Student Diary**

We empathised them and British and Japanese Concepts (Junior and Senior). I felt that I want to get more information about The King and Anna to empathise.

**DATA N17: Student B6: Week 20 Student Diary**

I felt it's difficult to empathise with people, especially, we don't know about cultural background. Actually, I don't know about British and Indian culture, so I can't empathise with Jasminder.

**8.4 Course 3**

There were no significant course-specific learning objectives in course 3 in stage 1, so let us start the discussion at stage 2 in this collapsed version of stages 2 and 3.

**8.4.1 Stages 2 and 3****Table 15: Meeting of Course-Specific Learning Objectives (Course 3: Stage 2)**

LO exceeded	LO 10.3.1, LO 11.5.1
LO met	LO 9.2.1, LO 9.3.1, LO 10.2.1, LO 11.1.1, LO 11.3.1, LO 11.5.1
LO uncertain	LO 10.3.1, LO 11.2.1
LO not met	LO 9.5.1

**Table 16: Meeting of Course-Specific Learning Objectives (Course 3: Stage 3)**

LO exceeded	None
LO met	LO 13.4.1-13.9.1, LO T.1.1-LO T.4.1
LO uncertain	None
LO not met	LO 13.10.1, LO 14.5.1

It was unclear whether or not LO 10.3.1 had been met because students were supposed to critically evaluate their own values with reference to target values but failed to make the link in five cases. Similarly, in both LO 13.10.1 and LO 14.5.1 in stage 3, only one student actually mediated with clear and conscious reference to target values. When students came to critically evaluate their own values with reference to target values in core course LO 12.1.1 and LO 12.3.1, the learning objectives seemed to have been exceeded as some of them clearly identified discrepancy between their current and

target values expressing the resolve to change, and some even reported they had already changed (see **data R14** below). Mid-way through the course, students could identify their own values and some students realised their own values would not support intercultural communication (see **data T63** below).

**DATA R14: Student C10: Week 12 Student Diary**

What happened to the process of mediation? I think, maybe I said in last class, a new view of new challenge was born. I never thought that I have done new challenges, but unconsciously, I have done it. This mediation gave me the peg to reconsider new challenge, and stimulation. Every member seems to have had similar experience to this.

**DATA T63: Student C5: Week 15 Homework 2**

I think being curious and challenge to new things in the intercultural communication invite good consequences. I tend to abandon anything without being curious in most instances, but it's too bad. If I hope that I develop myself, I must challenge new things, though I'm afraid of that. I think it's important to fix my ideas about each values.

As students learned to identify their own and their target values for intercultural communication, discrepancies opened up between them. Many students resolved to change in line with the target values having identified a gap (see **data T55** below). Some students recognised how discussing their values with others had developed their way of thinking (see **data T9** below).

**DATA T55: Student C4: Week 15 Homework 2**

As student C6 said, only tending to care about people around me and recognizing this attitude is disadvantageous for intercultural communication. I said I don't value being curious and valuing new challenge but, I am going to try. Because I think they are important for getting to know new people.

**DATA T9: Student C12: Week 15 Homework 1**

I was impressed by many people through the group interview. For example, as I said before, I'm sometimes obstinate and I couldn't take other's opinion easily. But after that interview, I felt my opinion lack in explaining logically or my idea is shallow. So thanks to the many other people's fresh opinions for me, I could think my value again and deeply and I re-built my value of thinking.

As in course 1, there was student resistance to judging in course 3 and according to student C3, some students apparently dropped out of the course because it was too painful to judge. Despite the target values for intercultural communication set by the teacher, flexibility (see **data T33** below) and positivity emerged as competing target values to taking a clear position and critical evaluation respectively. Critical evaluation required students to take a clear position, but flexibility presented itself as a competing target value. Being pushed to take a clear position seemed to cause problems for some students as it conflicted with notions of flexibility. Some students explained this resistance in terms of Japanese cultural tendencies, attributing it in particular to the Japanese concept of *wa* or harmony. See the glossary.

**DATA T33: Student C7: Week 15 Homework 2**

I never change my mind when this topic is important things to me even I'm in minority. Therefore, I think we need flexible thinking for each situation, keep having own thinking as a basic. From these thinking, I think judge is important, although we have to do it carefully.

**8.4.2 Stage 4****Table 17: Meeting of Course-Specific Learning Objectives (Course 3: Stage 4)**

LO exceeded	LO 14.9.3, LO 23.1.1, LO 23.2.1, LO 24.1.1, LO 24.2.1, LO 25.1.1, LO 25.2.1, LO 26.1.1
LO met	LO 14.9.2, LO 23.2.1, LO 24.2.1, LO 25.1.1, LO 25.2.1, LO 25.3.1, LO 25.4.1, LO 26.1.1, LO 26.2.1
LO uncertain	LO 23.1.1, LO 23.3.1, LO 24.1.1
LO not met	LO 14.9.3, LO 24.3.1, LO 26.3.1

Learning objectives seemed to have been exceeded as student values moved into line with target values, which seemed to take place partly through student freedom of choice, and partly in response to teacher pressure. When student C5 came to present her summer assignment, her values seemed to be changing in response to her interviewee. Value difference existed between them since she valued conformity, but her interviewee did not, which made her recognise that her value was rooted in fear. She then rejected expressing the desire to change, which triggered group discussion about fear adding a new dimension to the course.

**DATA U6: Student C9: Week 25 Student Diary**

This week we discussed whether it's good or bad to have a fear in case of intercultural communication. I think I have fear. Of course we had not better have such a fear. I understand. But... I have. Because when I meet foreign people, I get nervous. I have fear which I can't express and tell what I want to say. However except this fear, I don't think it's bad to have a fear. A fear is also part of me. I don't want to be driven by fear. But I think to know what is my fear is important. And also to think the reason. If I have a fear and I always care its fear, I can't get something new. I have already told you that especially, the new thing is scary for me. But I don't want to be driven by the fear.

**8.4.3 Stage 5**

**Table 18: Meeting of Course-Specific Learning Objectives (Course 3: Stage 5)**

LO exceeded	LO 19.4.1, LO 20.3.1, LO 20.7.1, LO 21.1.1
LO met	LO 17.5.1, LO 18.1.1, LO 18.2.1, LO 18.4.1- LO 18.8.1, LO 19.4.1- LO 19.7.1, LO 20.2.1- LO 20.7.1, LO 21.1.1, LO 21.3.1- 21.7.1, LO 22.2.1-LO 22.5.1, LO 22.10.1, LO 21.3.1, LO 27.1.1, LO 27.4.1, LO 27.6.1, LO 27.7.1
LO uncertain	LO 18.3.1, LO 18.9.1, LO 19.2.1, LO 19.3.1, LO 22.6.1, LO 22.9.1, LO 27.5.1
LO not met	LO 22.7.1, LO 22.8.1

It was unclear whether or not some learning objectives had been met. When students expressed their initial views on democracy in consideration of the LO 18.9.1

essay about the Japanese seniority system students, most students expressed various viewpoints relevant to the theme, whilst some did not. In LO 20.3.1, student C10 claimed the English level was too high (see **data V19** below). Indeed, students generally lacked the English language ability to discuss democracy in LO 22.7.1 and most of LO 22.8.1 was skipped.

**DATA V19: Student C10: Week 20 Student Diary**

The contents of this week's class was a bit difficult for me because there are many words which I have never seen or heard. The level of the class is getting higher, so I try to catch up with it.

Discussion of the first question in LO 22.8.1, however, revolved around whether or not students thought they were good democratic citizens. Every single student raised their hand to say they were not interested in society. Two students claimed they felt powerless to change anything and one claimed her vote was worthless. After class, two students claimed they wanted to become good democratic citizens in the future (see **data V13**).

**DATA V13: Student C7: Week 22 Student Diary**

About democratic citizens, I'm not good citizens because I cannot Japanese government's working so much. I want to study about it more and I want to criticize to them someday!

As for the LO 22.9.1 democratic citizenship project, students had problems through to the end of the course. Whilst two students had clear plans, one student claimed the project was too difficult and the others did not appear to have understood what they had to do but in response to LO 22.8.1 discussion, student C12 recognised problems faced by foreigners for the first time (see **data V12** below).

**DATA V12: Student C12: Week 22 Student Diary**

This week, I knew the seriousness of foreigner at the first time. I thought the treatment toward foreigner was not bad. But the reality isn't deferent. Through your issue about the discrimination to the foreigner, I really think the society is unequal even if the low insist the equal of everyone and the protection of everyone. It's kind of contradiction.

Students did, however, start to wonder about different aspects of democracy despite their shaky start. Regarding LO 19.4.1, student B9 wondered about the relationship between Japanese and international law (see **data V16** below) and student C1 claimed she did not feel like an adult even though she was twenty years old and wondered when she would feel grown up.

**DATA V16: Student C4: Week 19 Student Diary**

I thought about democracy: the right to vote. What case should we take international law and Japanese law? When we live in Japan we should take Japanese law. How about international law?

Regarding LO 26.3.1, student C3 claimed she was not afraid of speaking with foreigners because she was used to it but students B9, C5, C1 and C9 were. Student C9 even admitted feeling afraid of the teacher at the start of the course (see **data V39** below). But they were all developing strategies to overcome their fear and this data indicates the development of meta-affective awareness and control, which indicated in turn that the learning objective was being exceeded.

**DATA V39: Student C9: Week 26 Homework 1**

I have already told you that we had not better have fear in case of intercultural communication but I have. Honestly to say, maybe I had a fear to you in spring. In my case, I am shy even to the Japanese. I need time to accustom to unknown people. But my fear will be a barrier in case of intercultural communication. As a foreign person, she/he doesn't know whether I have a fear or not. It is regret to spend time to break such a barrier. However, we have fear. Only I can do with

fear is to pretend not to have fear. And try to forget the fear during the conversation.

Student seemed able to discuss their views on democracy in more depth by the end-of-course interviews, expressing wide-ranging views. By this stage, students were expected to have completed some sort of social action to help minority groups but their results were mixed. Regarding LO 20.7.1 in which a student researched the problem facing Korean residents, student C8 asked for information at the public office, but concluded they were not doing anything to address the issues despite building a new human rights building. She claims they should take action for address problems facing not only Korean residents but also other minority groups (see **data V32** below).

**DATA V32: Student C8: Week 20 Homework 2**

I checked my city's political manifesto about what are they doing for these problems. But there is no information of it. Therefore I asked about it to public office. And they replied that there is no counsel about Korean residents. Then I asked again that how ideal city do you want to make, and are you doing for it now? Then again they replied some common ideal city. And they are making new building for improvement the human rights problem. But actually they are doing nothing for it... They should take action for improve that problems.

But student C12 refused to carry out the project because even though she saw the value of the project, she resented being forced by the teacher (see **data V59** below.) In all the cases where students attempted to perform some sort of social action, however, it involved communicating with others about the problems.

**DATA V59: Student C12: Week 20 Homework 2**

I tried to interview, but now I wonder why I'm doing this action. And I don't want to do. Of course I understand why you suggest us to do this action. Maybe, you mean that we have to have a strong consciousness as one citizen. So I also

thought I can have a citizenship thorough thinking other citizens who are suffered from prejudice and taking action for them. But I think I don't want to take action because of homework that was forced us. It's my honest feeling. And I also wonder why we only focused on people who are discriminated. I wonder I can't have citizenship through only thinking about such kind of people. I'm sorry, but I can't take action because of these reasons.

## ***8.5 Summary***

Let me summarise what was achieved in this chapter. During stage 3 of data analysis, lengthy documents of triangulated data (not presented in this thesis) were analysed in relation to research questions. The main research focus was placed upon the course-specific learning objectives that distinguished the three courses from each other to answer the research questions. Guiding questions for every learning objective were whether or not the learning objective had been met. If it had, the desirability of learning outcomes was considered (and in some cases was found to have been exceeded, which was an extension of the desirability issue). If the learning objective had not been met, it was then asked whether it had ever been viable.

Rather than answering all of the guiding questions for all of the learning objectives for each of the three courses, I attempted to highlight some of the main issues arising and the reader is referred to Appendix 10 for further detail. Before reading chapter 9, the reader is thus asked to carefully examine the relationship between chapter 8 and its source document contained in Appendix 10, to appreciate the full complexity of the analysis. The reader is also asked to cross-reference the discussion to both the learning objectives in Appendix 1 and the course materials in Appendices 2-4 where necessary.

## 9. Data Interpretation

### 9.1 Introduction

Let me start explaining what I will attempt to do in chapter 9 by first clarifying some points about chapter 8. Chapter 8 did not present the final analysis that would ultimately enable me to answer the main research question of how teachers should manage the evaluation of difference in foreign language education in chapter 10. Chapter 8 presented instead the initial analysis that systematically broke the vast mass of triangulated data into three separate documents for each of the three courses (see diagram 27) contained in Appendix 10.

Indeed, it could not have been the final analysis since the case study was not a multiple case study but a single complex case study, and even though the three student groups were never brought into contact, the data generated by the three groups had to be brought into relation in order to treat the case study as a single whole (see section 6.2.1), which necessarily involved data interpretation on my part. This is what I will attempt to present in chapter 9. I will thus examine the relationship between the data generated by the three courses treating it as a single complex case study.

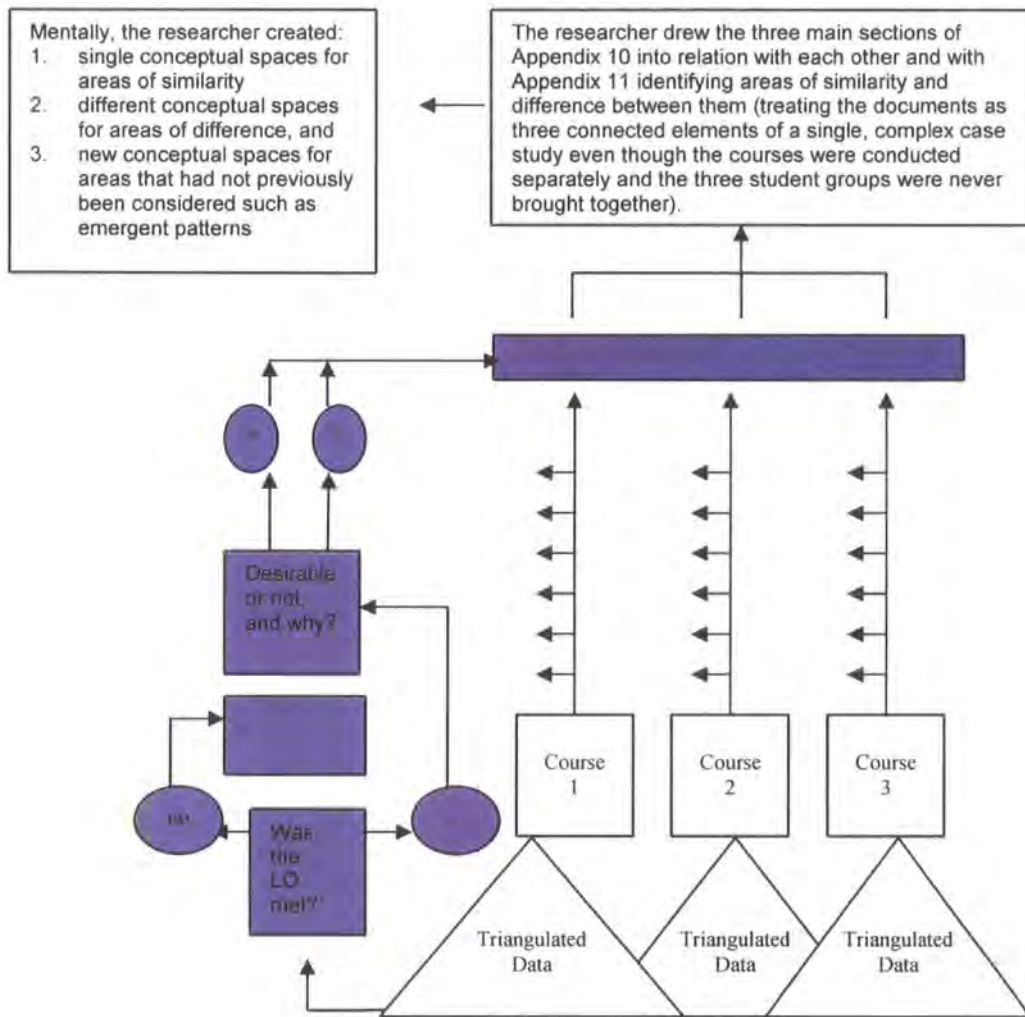
The reader should not make the mistake of thinking that chapter 9 draws the three sections presented in chapter 8 into relationship. It does not. It draws the student-generated data contained in the three sections of Appendix 10, and the teacher-generated data contained in Appendix 11, into relationship (even though Appendix 11 has not been presented separately in the thesis). Chapter 9 thus pays less attention to

individual courses than chapter 8 did, treating the case study as a whole drawing connections between patterns wherever possible. In addition, whereas chapter 8 was arranged around learning objectives considered in sequence, chapter 9 is not. It is arranged thematically, and the order of presentation of points was determined by the way in which I interpreted the various sections and drew them into relation.

Indeed, points made in chapter 8 have sometimes been reiterated in chapter 9, and even enhanced by presenting new but relevant original data, to develop conceptual detail and give a sense of the richness of the data. Whilst repetition has been minimised, it is hoped it will lend both clarity and detail to the complex dynamics. By taking this approach, it is hoped that the reader will hear echoes of chapter 8 in chapter 9, whilst simultaneously developing a more detailed picture of events.

Ultimately, however, the main aim of chapter 9 is to draw the three main sections of Appendix 10 into relation with each other, and with the teacher-generated data presented in Appendix 11, identifying areas of similarity and difference between them. Mentally, I created single conceptual spaces for areas of similarity, different conceptual spaces for areas of difference, and new conceptual spaces for areas that had not previously been considered, regardless of the previous boundaries that originally separated the groups. This general process is illustrated in diagram 28 (which is an extended version of diagrams 26 and 27).

**Diagram 28: From Data Analysis to Data Interpretation**



Now, let me provide an overview of chapter 9. In section 9.2, I will start by considering the apparent viability of empathy as a skill, highlighting factors that seemed to facilitate or hinder it, before considering the apparent benefits of learning to empathise and recognising the potential dangers identified by students. I will then address the issue of influence, and its apparent evaluative underpinnings, before exploring the key role played by analytical processes in the impact of empathy in section 9.3. The concomitant development of meta-cognitive awareness as a side-product of the empathy process will also be highlighted, and links will be drawn with

approaches based on critical evaluation where relevant. Student resistance to critical evaluation, in particular to judgment, will be presented along with possible Japanese cultural tendencies underpinning it. The concomitant development of meta-cognitive awareness as a side-product of the critical evaluation process will also be highlighted along with issues related to the development of flexible thinking, and the identification of distinctions and dynamics within the self, as key parts of the critical evaluation process.

Whilst sections 9.2 and 9.3 are illustrated primarily by emic student-generated data, section 9.4 presents emic teacher-generated reflections upon observations made in all three courses, and highlights links drawn between them by the teacher within the life of the data collection period itself. Swathes of teacher diary data are paraphrased in the text, since there is little qualitative difference between the language of the teacher diary and the language used in this thesis.

Further, please note that whilst tables 5-15 in chapter 9 sometimes contain a collection of points made by the researcher, they mostly contain points made by students. The status of the points will be made clear in direct reference to each table as we proceed. Please note also that whilst student points presented in the tables derive from original data, they were rendered from student language into researcher language for the sake of clarity during data analysis, as explained in chapter 7. Original student-generated data appears in indented quotations throughout chapter 9.

## **9.2 Empathy**

For reasons that will become clear later, chapter 9 discussion will start in course 2 with discussion of empathy, starting with its difficulty before moving on to consider its value and the issue of influence. Links will be drawn with courses 1 and 3 where relevant. To recap the main difference between them, both courses 1 and 3 taught critical evaluation but whereas the course 1 teacher did not try to change student values, the course 3 teacher did.

### **9.2.1 The Difficulty of Empathy**

First, let us consider the difficulty of empathy. Considering **data J18** below, some students seemed to consider empathy to be a viable skill. It was also claimed that we already empathise unconsciously in everyday life and that is not so difficult, whilst it may be more difficult to do consciously than unconsciously.

#### **Data J18: Student B2: Week 11 Student Diary**

In this week, I and student B4 presented our plan. That is to be a president of venture company. Our opinions are completely different. Through the empathy, I had to suspend my values temporarily. But by doing so, I could deepen my understanding to her. I learned that how to deepen our understanding and the importance of empathy.

Students sometimes showed they had failed to empathise effectively with interviewees, however, by injecting themselves into written accounts of interviewee values, comparing and contrasting interviewee values and ideas with their own and sometimes judging. When students empathised with their partners verbally in class, teacher guidance was sometimes needed as students judged, or allowed their own ideas intrude, although satisfactory descriptions were achievable in the end. In **data J3**, for

example, students had to empathise with their partners in front of the class in week 11 of course 2. First, students were asked to describe each other's perspectives, and speakers were asked to correct any misunderstandings of their positions if necessary. Although the teacher had to guide students who let their own ideas intrude, the resulting description was acceptable.

**Data J3: Students B6 and B12: Course 2: Week 11: Classroom recording**

- Student B6: In conversation, student B12 want to say acting with others, she wanted to tour because it is easier and safer. The conversation affect her. Maybe she still thinks doing a tour is better. However, perhaps she also thinks acting independently isn't bad.
- Teacher: Student B12 is she right?
- Student B12: Yes.
- Student B6: Student B12 feel...I understand her position. I think this. In the conversation, I thought her idea is...wasn't so bad and I said your idea is good. But she doesn't think I respected and agreed with her position. I understand her opinion but I insisted travelling by ourselves is good....
- Teacher: So you managed to include a bit of your opinion in there. (Laughter.) OK, so, for that last part, just sum up what you think student B12 thought.
- Student B6: Ahh. Student B12 doesn't respect or agree with. Hmm? No... student B12 thinks I don't respect or agree with her position....maybe.
- Teacher: Student B12, is that right?
- Student B12: Yes.
- Teacher: Yes? OK. Good. Thank you very much. Well done. Try your best to keep your focus 100% on your partner.

The course 2 teacher sometimes modelled the empathy skills in class helping students to grasp the speaker's main point although one student wondered what the teacher really thought. In **data O4** below, student B10 noted that the course 2 teacher's orientation towards the class was consistent with the teaching approach because she used empathy, but she also wanted to know what the teacher really thought. Some students may have found the communication skills harder to use at the start of a course

but learned to use them over time perhaps planning to use empathy consciously in the future if they had not started already.

**Data O4: Student B10: End-of-Course Interview 1: Japanese Interviewer**

I guess when the teacher was listening to our opinions during this course as for empathy, she might think ‘I can’t believe this opinion!’ But she didn’t say anything. Probably she can’t understand very Japanese opinions such as conformity. She might be able to understand them, but she can’t agree with them. I wanted to ask her what she felt through our opinions.

In **data L11** below, for example, student B8 was planning to use her new skills in daily life. This is a further piece of evidence that empathy was considered to be a viable, learnable skill by some students. But others, however, doubted its viability, since one’s thinking system already contains one’s own ideas, which makes it difficult to imagine other perspectives without having similar thoughts in one’s own mind. This is evident in **data L64** below. Factors that seemed to make empathy easier or more difficult are listed in table 5 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1. Notable issues will be considered in more depth below.

**Data L11: Student B8: Week 15 Homework 2**

And next about Empathy, communication Skills and Mediation are very important and basic things to connect with others. But, these things were not taught me well. Thanks to this class, I could learn about it and these one will become the property in my daily life.

**Data L64: Student B7: Week 15 Homework 2**

In the class, we learned about some communication skills, and must not rely on our values. But in the communication, we tend to use our values and we resist or judge or empathise. So if other person has quite different values, it is hard to understand. Because it is difficult to imagine other person's perspective without having similar thought in our mind.

**Table 19: Factors Complicating or Facilitating Empathy**

Factors complicating empathy	Factors facilitating empathy
<b>Fictional Characters</b>	
When fictional characters are non-Japanese	When fictional characters are Japanese or aspects of them approximate Japanese culture because one can draw on prior knowledge in interpretation
If you have not seen the whole film from which clips were taken and lack information to draw on	If you have already seen the whole film from which clips were taken because one has extra information to draw on
<b>Real People</b>	
Debating habits: Raising objections	Debating habits: Restraining opinion to argue against someone you agree with
When using the target language	Learning by watching others
Feelings intrude	Learning through practice
Uncertainty about own ideas	Having a clear opinion of one's own
When communicating with different others because one has to suspend aspects of oneself to understand them	Knowing the interlocutor well because one can draw on prior knowledge
When communicating with similar others because it is easy to mistake their opinion for one's own	When communicating with similar others because it is easy to imagine what they are thinking
When guessing the values of others	When information-gathering
As one judges others by own values/stereotypes	
Empathising with a non-empathising interlocutor such as respected or idolised authoritative figures	
<b>Perceived Japanese Tendencies</b>	
Japanese people find it hard to express themselves to others because they value silence or because of the Japanese educational system	
Japanese people find it hard to talk about themselves because they value self-restraint, hide their personality, tend not to judge and regard conflict as negative	
Japanese culture prioritises the group over the individual so people are not used to talking about themselves	

Japanese people may be influenced by others as they tend not to express their opinions just agreeing with others out of respect
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Senior status of interlocutor
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Of the factors listed in table 5 above, three are notable. Firstly, whether or not students found it easy to empathise seemed to depend partly on the degree of similarity and difference between self and other. Whilst some students claimed it was easy to empathise with similar others because it was easy to imagine what they were thinking, this may have indicated their perspectives were in play during empathy, and students may have later come to suspect they may have been mistaking the opinions of similar others for their own. This is a possible interpretation of **data L40** below. Secondly, prior knowledge appears to facilitate empathy with both fictional and real people, although this may indicate that student concepts were being utilised rather than suspended. This is evident in **data M16** below when student B10 made use of background knowledge about her foreign interviewee to analyse his values.

**Data L40 extract: Student B9: Week 15 Homework 2**

Many students said it is hard to empathize if someone else has very different values. And it is easy to empathize with people who have similar ideas to ourselves but harder when the person has very different ideas. Of course, I agree with these suggestions.

**Data M16 extract: Student B10 Summer Assignment  
(Stimulation)**

I think he values Stimulation the most. He mentioned many times that having a good time or enjoying himself is important during the interview. Moreover, he loves slightly dangerous sports, for example skiing fast, and walking in nature. Although he did not state this in the interview, I know that he also likes backpacking and traveling. As he told me in the interview, he likes the feeling of an adrenaline rush. However, he doesn't like clubbing because he does not like the atmosphere.

Carrying the discussion over to course 1, prior knowledge also seemed to have helped students describe and critically evaluate interviewee values allowing them to identify discrepancies between interviewee stated and actual values by comparing stated values with actual behaviour in real life outside the interview, highlighting not only the possible unreliability of self-accounts but also the importance of observing the extent to which what people say accords with what they do in practice, when analysing the values of others.

Going back to course 2, the third notable factor was that various Japanese tendencies seemed to complicate empathy, although some students seemed to get used to talking about themselves over time and came to value communication itself more. Student B9 elucidates this in **data L116** below, when reviewing various points made by different students in group discussion.

**Data L116: Student B9: Week 15 Homework 2**

Many students thought it is hard to tell people about themselves because of Japanese education system. Actually I have not practice presentation in the presence of other people or tell about my own thought. And student B7 thought it is hard to tell people about herself because Japanese people value silence. And student B3 suggested it is hard for Japanese people to talk about themselves because they value self-restraint, hide their personality, tend not to judge and regard conflict as negative. I think that their opinions may have relevance to Japanese education system.

### **9.2.2 The Value of Empathy**

Staying with course 2 for the time being, the value of empathy was a key theme. With regard to the apparent benefits of learning to empathise, there seemed to be strong recognition of the importance of empathy in communication. It was claimed that

empathy can improve communication helping people get to know each other better. It was also claimed that empathy can help people clarify ideas, improve self-expression, confirm what interlocutors are thinking and generally enhance understanding through information-gathering, by facilitating the development of detail and accuracy. Further, students seemed to think that learning to empathise could help them understand different others and open their minds, reducing resistance to the ideas of others sometimes overcoming conflict in the process. Consideration for others was also thought likely to increase. See **data L13**, **data L62** and **data L69** below for supporting data.

**Data L13: Student B6: Week 15 Homework 1**

And other people said we can have better personality after the course because we can consider others insistence. Using Empathy and Communication Skills and thinking about value difference are useful to know others more deeply. As a result, we can have better consideration.

**Data L62: Student B12: Week 15 Homework 2**

I became to not resist people's opinion. I used to resist it if it was not similar to me. I think the reason is I learned there are many values & it's natural to have different opinion each person. So I became to be accepting other values or opinion. ...or trying to understand what people think. It may caused by empathy.

**Data L69: Student B5: Week 15 Homework 2**

As I said before, I think empathy can help prevent conflict. Without it, we can never understand others. Because when we face to some problems with someone, we tend to think only ourselves, and we cannot open our eyes widely. But thanks to "empathy", we can reconsider the problem in a wide view like "If I were the person, I would think....". So, when we face to some problems, we need to stop thinking, and change the position in our mind to understand others as much as possible.

On the negative side, however, some students felt that they were sinking under the influence of others, especially if the interlocutor spoke persuasively or with strong conviction. See **data L81** and **data M88** below. Even one student, who took opinion

shift as evidence of failure to empathise, recognised the danger of becoming absorbed in the perspectives of those we admire. See **data M82** below.

**Data L81: Student B1: Week 15 Homework 2**

Somehow, easy or difficult it is, empathy is useful especially to improve our communication skills. If we consider other's side and try to understand their opinion or position, we can remove the cultural gap or some kind of misunderstanding. On the other hand, to empathy too much is sometimes dangerous a little bit I think. How is it so? Because I think sometimes people who give priority empathy tend to change their opinion and sink in a strong people who have a big influence. So before we use empathy, we have to treasure our culture, mind, value, nationality and belief.

**Data M88: Student B9: Week 24 Homework 1**

I agreed with student B4's opinion very much. She said "In my case, when I heard different opinion and reasons, I try to understand. I get more influence from the person. I get some shock." I felt sympathy toward her opinion. Because for example, in this class we often exchange our opinions, I sometimes feel admiration for students who has solid opinion and reasons which was very persuasive. At the same time, I get some shock. And I can't tell my own opinion. At that time, certainly I get big influence from that person. But it's important to have own opinion even if I was affected by others.

**Data M82: Student B10: Week 23 Homework 1**

Student B1's worried about sinking strong people with big influence. I wondered what's the meaning of "strong" and "big influence". If she's talking about someone with power (in negative meaning), these two words mean that you feel as if you have to obey this person and follow their idea. In this case, your own idea hasn't changed and I think this is different from empathizing. If she's saying about somebody with authority whom you WANT to listen to, I have to admit that it's dangerous. When we admire somebody and misunderstand they're perfect, we are easily observed into their perspectives.

### **9.2.3 Information-Gathering, Judging and Influence**

A notable issue upon which course 2 opinions were divided was that of being influenced through empathy. Some students insisted on their need to value their own culture, mind, values, nationality and belief before empathising, or to know their own mind clearly distinguishing self and other, to avoid being badly influenced as they

considered other viewpoints carefully, before deciding whether or not to accept them. See **data M79** below in which student B9 agrees with the point made by student B1 in **data L81** above.

**Data M79: Student B9 Week 23 Homework 1**

We learned about to empathize to understand other's opinion and value. We try to understand other's opinion with using empathy. This act is very important I think. But if I have a vague opinion, my opinion may change. So if people who give priority empathy change their opinion and sink in a strong people who have a big influence, we should cut off all concepts and values including my own. When we use empathy, we should be careful like student B1 said "Before we use empathy, we have to treasure our culture, mind, value, nationality and belief".

The problem seemed to lie in students confusing their opinions with those of others during empathy perhaps feeling shocked at the ideas of others and changing their minds in response, especially if they lacked confidence in their own opinions. However, some students also recognised that people could be influenced positively through empathy as new concepts were added to their own concepts broadening their own point of view in the process. See **data M89** below.

**Data M89: Student B12 Week 24 Homework 1**

Before learning empathy, when I felt different opinion from others especially parents. I never tried to understand them. But now, I am trying to understand. Because through the empathy, I noticed that it may good opinion or such opinion extend my capacity. Have a own opinion is important, I also think. I sometimes influenced by other though, I'm trying to think myself.

Some students thought it was not possible to be influenced if they had empathised properly, claiming that effective empathy was precisely what held their own ideas intact as they were suspended. They took influence as evidence of failure to empathise properly. Some students distinguished the suspension of various parts of the self during

empathy from judging, claiming not only that judging and empathy constitute two separate mental processes, but that judging follows empathy and involves influence. See **data M81** and **data M95** below.

**Data M81: Student B7: Week 23 Homework 1**

When we talk to other person, firstly we empathise their opinion; next we judge it in our mind using our perspective and others perspective. Then it leads new opinion. So I think to treasure a lot of culture and mind and so on is useful for empathy, but to change our opinion and sink is a strong people who have to a big influence is related other process of our mind.

**Data M95: Student B11 Week 24 Homework 1**

I think if I could suspend my values and ideas completely, they would not be influenced by the partner. When they are suspended, they are in another room from the partner's opinion. So, they won't be influenced. But we change our opinion sometimes. So, as student B7 said, changing our opinion is other process of our mind.

Some students claimed they were not influenced during empathy because their attention was devoted to the implementation of communication skills and perspective-mapping. Even those who claimed they could not empathise effectively recognised the separation of empathy and judging as an ideal way of thinking, since it flexibly allows judgments to change in response to new information gathered through empathy. They recognised the need to judge based on detailed information rather than on stereotypes. Other students, however, counter-claimed that both empathy and judging could happen unconsciously making true suspension impossible, claiming that people can be influenced in either stage and that they could not suspend themselves no matter how hard they tried.

Focusing on the issue of judging, some students claimed they did not want to judge because people generally have trouble understanding themselves hold changeable

opinions, or cannot be categorised as good or bad. Some students claimed that judging can undermine accurate understanding of the perspectives of others, prioritising information-gathering over judging. See **data P33** below. Whilst student B9 focused on the prevention of misunderstandings and the recognition of value difference as being natural, others suggested that judging could facilitate the comparison of self and other.

**Data P33: Student B9 End-of-Course Assignment**

It's more important to get more information about the other person that to judge them. And judging the other person can prevent us understanding the other person's perspective accurately. I sometimes judge others by my own values, so I may be more careful to try to use empathy. Before I tend to think that others think the same as me. This tendency is very unwelcome one when I use communication skills to understand other. Thanks to these classes I could improve these skills.

Carrying this discussion briefly over to course 1, an important link between information-gathering and judging surfaced when students were critically evaluating each other's speeches on values in weeks 6-8. Information-gathering was found to be necessarily partial insofar as the identification of key points through information-gathering involved selection of some points and rejection of others. Whether or not students managed to complete the task depended upon whether or not they had written enough information in the form of key points on the critical evaluation worksheet. If not, they could not complete the task because they could not remember the content of the speeches after class. See **data D30** below.

**Data D30: Student A8 Week 15 Homework**

When I missed to hear and note other's presentation, to recall them was so difficult and more, it was serious, because I had to compare and judge them later. I thought I could not say anything when I don't grasp it, because my statement may make someone uncomfortable and give misunderstandings, especially in this case, about values.

Students perhaps needed more time or space on the worksheet, but worksheet design was also found to be problematic since the critical evaluation process was far more complex than the teacher had envisaged when it was designed. Some of the most important design issues in course 1 are listed in table 6 below. This contains points made by the researcher (see section 9.1).

**Table 20: Critical Evaluation Worksheet Design Issues in Course 1**

Critical Evaluation Worksheet Design Issues in Course 1
A single value may be identified as positive or negative
A single value may contain a number of possible key points each of which may each be either positive or negative
The final judgment of a single value may be partial insofar as it is based solely on the judgment of one of its many key points
It may not be possible to identify similarity or difference between self and other if too little information was gathered in the first place.
It may not be possible to go on to judge if too little information was gathered in the first place.

An important point to note is that if information-gathering takes place during empathy and is also a pre-requisite for judging, empathy must precede judging. This places empathy before critical evaluation in the ideal process, which explains why chapter 9 discussion started in course 2.

#### **9.2.4 Empathy and Meta-Cognitive Awareness**

Carrying the discussion back to course 2, part of the impact of empathy and its communication strategies was the development of meta-cognitive awareness as students reflected upon and described their own tendencies and reactions. This was considered a desirable learning outcome. Notably, having noticed their stereotypes, some students reflected on the nature of stereotypes and how their perceptions of foreigners were affected by them. Students also identified the role of empathy in breaking down

stereotypes as they came to understand others better, also commenting on how they intended to manage their stereotypes and orient themselves to others in the future. These points are illustrated in **data P5** and further examples are listed in table 7 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Data P5: Student B12 End-of-Course Assignment**

I think my values are not change extremely, but I became to try understanding people who has different culture. I noticed that about one year ago, I categorised people by country, like Korean, American. And thought it is difference that I can't understand. But now, I changed this point. It may caused by learning empathy. Thorough the class, I learned that everyone has differ point compare with other person. And by doing empathy, we can understand their feeling.

**Table 21: Examples of Meta-Cognitive Awareness Developing in Course 2**

Examples of meta-cognitive awareness developing in course 2
I'm not using the communication strategies
I should use communication strategies independently of the teacher rather than requesting repetition of speech parts
I went off the point during the speech
I focus on some aspects of certain values whilst ignoring others
My own values influenced the way I identified those of others especially when I couldn't understand accurately. I need more information
It is easier to suspend my own ideas or values if I have enough information about my interlocutor to identify their values
I noticed my stereotypes
I tend to be influenced by other people's opinions but is this partly culturally-determined?

## 9.3 Analysis and Change

### 9.3.1 Impact

Course 2 students exhibited many reactions to the empathy-oriented mediations of value difference and summer assignment interviews, as listed in table 8 below. This contains points made by the researcher. See section 9.1. The course 2 teacher was taken by surprise by student introduction of discussion points after summer assignment speeches, and noticed that empathy had an impact. In **data M12**, for example, student B8 shifted her reactions into a post-speech discussion point, indicating that she wanted to change in response to her interviewee.

#### **Data M12: Student B8: Summer Assignment**

Finally, I'd like to say what point was changed by talking with (my foreign interviewee). Thanks to her, my thinking about TRADITION was changed. I has lived in Japan for 20 years, but I don't know Japan well. If I went to abroad, I will not be able to tell Japanese history and culture to foreigners. But, she know about her country's history and culture. And she has her own opinions about them. I think that her diligence is a good example for us to follow. Then, I want to ask you "Do you know about your country well?" Please discuss about it!

**Table 22: Unanticipated effects of empathy-oriented tasks**

Unanticipated effects of empathy-oriented tasks
Compromise
Possible conceptual shift
Change of position/value reprioritisation
Broken stereotypes
Shifting reactions into post-speech discussion points having empathised in writing
Wanting to change in response to interviewee
Wanting to judge interviewee

### 9.3.2 Analysis

In course 2, the discussion points absorbed time that had been set aside for listeners to empathise with speakers and analysis seemed to play a key role. When analysing themselves, some students came to see both culture and themselves in terms of discrete elements or categories, identifying both positive and negative points in themselves as they responded to others, perhaps using given conceptual systems to reinterpret their past or reorient themselves to the future. See **data P9** below.

#### **Data P9: Student B10: Winter Assignment**

After learning in this course, I can see more clearly what was going on in my mind when I was too scared to apply for a Home-Stay program in the junior high-school. In March, I told you that I could not apply it because I had no confidence with my English and was afraid of making mistakes. What I can add now is that I wanted to avoid uncertainty. I chose ordinary school life rather than new, unknown life in Australia that can be either wonderful or miserable.

Students also sometimes identified inconsistencies in themselves or contradictions in their own positions. The identification of discrepancy within the self was common, as students identified discrepancies between their stated value and behaviour, stated value and ideal/hope, perhaps feeling bothered by the gap. Also, within a given value, students sometimes evaluated some aspects of it positively but others aspects of it negatively. This seemed to place students in a position to select between their own conflicting values. See **data P2** below.

#### **Data P2: Student B5: Winter Assignment**

I found the reason in a gap between my ideal values and my actual values. In my mind, I want to shift to my ideal one, so gradually I have been shifting to it. For example, in my ideal value chart, self-direction was plus 4, but in a reality, I couldn't decide something by myself, and I completely depended on others when I decide something. But now, I strongly think I want to decide my life by

myself. Actually, I decided to go Britain alone and stay there about for 4 weeks in this spring vacation and I made reservation for it before saying to my parents.

Carrying the discussion from course 2 to course 3, the identification of discrepancy following analysis forms a common thread. Course 3 students were supposed to critically evaluate their own values with reference to target values. Through consciousness-raising, and having got used to the approach over time, students sometimes identified discrepancies between (a) their own current and target values, or (b) their stated values and their actual behaviour. They sometimes accepted the discrepancy or felt disturbed by the gap. Sometimes, they resolved to develop themselves and expressed the inclination to change later, perhaps starting to evaluate with reference not to their own values but to the target values instead. See **data R13**, **data R8** and **data T62** below for some clear examples.

**Data R13: Student C10: Week 12 Homework 1**

What happened to the process of mediation? I think, maybe I said in last class, a new view of new challenge was born. I never thought that I have done new challenges, but unconsciously, I have done it. This mediation gave me the peg to reconsider new challenge, and stimulation. Every member seems to have had similar experience to this.

**Data R8: Student C6: Week 10 Homework 1**

I'm not weak to go around with strange people, but I don't like to do and I don't care about them. But this attitude is disadvantage for intercultural communication, I think. When I talked with other students, I noticed that I only see small world. I talked about benevolence with student C12, and she said "When I help people, it's not concerned with the people whether I know them or not. " Next , I talked about tradition with student C3 , and then I said " I think we don't have to protect it " , but she said, " If we don't know Japanese tradition , we can't absorb foreign culture " . I have never thought like them. And their opinion made me think about my value sense. I hope to challenge new things on the other hand I'm afraid to meet new things. I don't think my opinion is bad, but I should have a bigger view. I think it helps me to communicate with strange people.

**Data T62: Student C12: Week 15 Homework 1**

I'm sometimes obstinate and I couldn't take other's opinion easily. But after that interview, I felt my opinion lack in explaining logically or my idea is shallow. So thanks to the many other people's fresh opinions for me, I could think my value again and deeply and I re-built my value of thinking. It means I realize that to take many people's idea into my value is important. I felt it's wrong to be effected by other people easily. And I thought we have to have one belief. But now I think it's good that I change my idea or felling freely through other people's opinion. It's the very way to find and build my real belief and myself.

Carrying the discussion from course 3 back to course 2, students sometimes focused on both individuals and groups when analysing others. When analysing individual speakers, they sometimes focus on the speaker's working definitions of Schwartz's value types, comparing them back to what they thought was the original taxonomy identifying discrepancies between them. Or they contrasted speaker verbal accounts of their values with what they seemed to do in practice, identifying discrepancies them. See **data I4** below.

**Data I4: Student B10: Week 6 Student Diary**

We listened to other students' speeches and learned what to do to understand their ideas better. Taking notes while listening to speeches was very difficult for me. I can't concentrate on two things at the same time. When I was writing words down, I was not paying enough attention to the speech. I found that "to value something" is one thing and "to take action for it" is another. Many students value Universalism, but few of them actually do something for it.

In class, a number of students sometimes combined the use of communication strategies with analysis to undermine speaker accounts of their own values. Or they combined inferencing and reflecting skills to confirm and develop speaker points whilst other listener questions were generated by post-speech analysis. Further, some students realised that they had misunderstood what certain speakers meant by certain words recognising that people can be thinking of quite different things during discussion. See **data I38** below.

**Data I38: Student B6: Week 6 Student Diary**

Last E-mail, you wrote "Ambition is positive in English but YASHIN<sup>1</sup> is negative in Japanese." I think it is true. However, one of my friends said YASHIN has positive meaning. So I bothered about it. And I looked it up in Japanese dictionary. There is a surprising fact! YASHIN has both meaning, positive and negative. So, I can't say simply, "YASHIN is negative in Japanese." But generally Japanese people feel negative meaning about YASHIN, I think. How difficult to understand the meaning of words!

Students seemed able to see a word from two cultural perspectives recognising that conceptual difference in both concrete and abstract nouns can make it difficult to know what is going on in other people's minds complicating empathy. This point is illustrated in **data K5** below. Thus, students could have projected their own concepts into essays on interviewee values without realising. Equally, interviewees could also have projected their own concepts into student descriptions without realising underlying conceptual difference.

**Data K5: Student B12: Week 13 Student Diary**

I learned about Definition of Kotatu.<sup>2</sup> Members tried to explain it in english by own words. And I learned about 'club'. We could thought about it from different view. One is Britain and the other is Japan. We use it in same meaning though, grasp meanong of it was different. we thought about it. About kotatu, it was difficult to explain though, it was fun. And I enjoyed to listen other members difinition of it. As for club, I enjoyed different of way of thinking.

In both courses 1 and 2, students sometimes classified certain aspects of their lives differently within the value taxonomy suggested by Schwartz. In course 2, focusing successfully on a word sometimes clarified what it meant to the speaker evidently causing the speaker to reclassify certain items under different values and amend their value chart accordingly. Similarly, in course 1, student classification systems sometimes clashed causing speakers to amend their speeches sometimes

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<sup>1</sup> See the glossary.

<sup>2</sup> *ibid*

involving clash with the teacher classification system causing students to recognise the existence of value difference. See **data A45** below, where student A10 adjusts her classification system after class in response to challenges mounted to her position by student A9 (and the teacher).

**Data A45: Student A10: Week 6 Student Diary**

In class, some people had speech about their value. I found each people has own value. It is very natural, but on some point, it was very similar to each other. For example, on point of value achievement and hedonism. Almost of speaker value these strongly. In my speech, I said "Blood donation is part of value benevolence", but student A9 suggested that donated blood is needed and took for people in all over the world (among same blood type), so it is value universalism. Then, I reconsider my opinion and I agree with her.

Even requests for clarification of certain speech part sometimes seemed to cause conceptual reclassification in the speaker. Classification seemed to underpin judging insofar as concepts could be split into component parts and evaluated separately, such that students who claimed they could not judge the concept because they can see both good and bad points later found they could judge quite clearly if they broke the concept down into component parts. See **data E48** below, which highlights the importance of pre-judgment analysis.

**Data E48: Student A5: Week 24 Student Diary**

I learned from my speech today. I said I cannot judge or cannot say good or bad about universalism first. But After finishing my speech, by being asked about it, I could make my idea and judge very clearly. However I use 'cannot judge good or bad' in the mean which I said after my speech so I just didn't write it down. That's why I think this is not unconscious value. I was aware of it before...I admit that there are two kinds of difinition in the word. One is rough difinition and another is pricise difinition. So, as you wrote, we should select them depends on stuations. Precise definition was used in our class, as you said, we should split words into small parts to judge. So, I think this is precise definition. Rough definition is general way of use. I mean, in our daily life, we use words without thinking its definition well.

A related issue may be conceptual consistency. Whilst concepts sometimes seemed reasonable when focused on separately, focusing on the relations between them revealed contradictions. See **data F46** below.

**Data F46: Student A1: Week 21 Homework 1**

I think that (the teacher's) concepts are very consistent. She focuses on what a woman should be. Main word is independent. It is good and positive word. However at the same time, to survive severe situation like these days, considering the relationship with others is also needed, I think.

Confusion seemed to be a common product not only of the clash of classification systems, but also of the clash of teacher and student logics as the teacher drew student attention to inconsistencies in their lines of reasoning. In course 3, the teacher actively and consciously tried to change student values sometimes apparently succeeding. In **data V29** below, for example, democratic awareness was possibly raised.

**Data V29: Student C9: Week 19 Student Diary**

I didn't know a child means below the age of eighteen years as United Nations Human Rights Treaty. So I am an adult. But I don't have right to vote. I understand Japanese system (the standard of age of adult is 20) but it's inequality a little in another situations.

Teacher's Reply

Well, I think this is a very bad situation. As far as I know, any international laws Japan has signed/ratified are supposed to override Japanese law. That law clearly says childhood ends at 18, and I think you should have the right to vote. If I were you, I would be very angry. In fact, I'm angry for you. Why do you "understand it"? The Japanese government should have more respect for the views of young adults. They don't and I think this relates to the kohai/senpai<sup>3</sup> mentality. Maybe you "understand" it because you have been raised with this mentality but I think it undermines democracy.

Teacher Note

I'm really pushing student C9 on the political aspects and I'm wondering whether at some point, she'll start resisting me.

Student C9's Reply

Well... because the age of 20 is well known standard of adults for Japanese. Drinking, Smoking... most things are allowed from 20. As you said I educated

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<sup>3</sup> See the glossary.

this mentality from childhood, so it's natural. In addition to this, I am not interested in politics now, so I don't think I want to have the right to vote.

Teacher's Reply

Why not? Are you 100% happy with the way politicians organise and run your country?

Student C9's Reply

I am not moved or attracted any politicians. Maybe now I don't listen to them carefully, but the image of politicians is not good for me. I think the chance to vote should be given more often for us. So we will get to have interest in politics. For example, about JIEITAI (Japanese army? Soldiers?). Most of Japanese disagree to send them to Iraq. However, the Japanese government tries to send them. I think such a important subject should be voted.

Teacher's Reply

Yes, I read the same thing about the UK just yesterday, Apparently, they are thinking of lowering the voting age from 18 to 16 for that very same reason! Look:[http://news.bbc.co.uk/2/hi/uk\\_news/politics/3297739.stm](http://news.bbc.co.uk/2/hi/uk_news/politics/3297739.stm) What do you think?

Student C9's Reply

I read the article on that webpage. After reading, I'm also not sure whether the age of 16 should be given a right to vote or not. 16 is high school student. I think that the most high school students of now, are less interested in politics than me. Of course it is a very good chance to have an interest. However they may not think seriously. I think now (the age of 19) is the term of preparing. I am not interested in politics last week, but now, as I was listened to your opinion, I have gradually started to think.

However, if such students were simply accepting the view of the teacher in contrast with students who finally disagree in the face of authority pressure, the course 3 teacher wondered which should be considered more pedagogically desirable. Student C3 from course 3 noticed the intentional application of pressure by the teacher and claimed that being handicapped by having to communicate in a foreign language prompted student value change as the teacher not only supported student self-expression in English but also pressured students to say things they didn't really mean. Further, she claimed that course 3 students gradually came to accept the teacher's opinion unconsciously. See **data W16** below.

**Data W16: Student C3: End-of-Course Interview (Japanese Interviewer)**

We are handicapped to speak English because English is not our mother tongue. (The teacher) led us to what we want to say under real consideration of our situation. But I thought she sometimes led us to what she wanted to listen under expectation. I really appreciate her to cover our language disadvantage. I could learn the phrase and how to construct the sentence. But when I was urged to say something by her under expectation, the opinion strayed a little from what I really wanted to say. And unconsciously I came to admit the other opinion.

But the teacher was also confused by this clash. For example, whilst the teacher insisted upon a strong human rights position or the taking of a clear position, some students insisted instead upon the freedom of choice and acceptance of others. This left the course 3 teacher feeling that whereas the students were standing for tolerance of difference, she herself was standing for the opposite. Also, even when the course 3 teacher induced the clash of logics by presenting students with controversial themes, students did not automatically draw the conceptual links the teacher was hoping for and made different selections and rejections than the teacher in the same general support of democratic society. The students may, however, have made the connections desired by the course 3 teacher, as they developed their views over time.

It was clear from the course 1 teacher diary that as students were faced with discrepancy, the course 1 teacher was sometimes taken aback by the levels of apparent confusion not knowing how best to respond, whilst suspecting that students would feel motivated to reconcile their ideas in line with cognitive dissonance and balance theory. She wondered about the implications for her teaching approach. Whilst her role was to promote consciousness-raising and student reflection, she noticed her underlying presumption that unconscious values could simply be rendered visible and analysed, although it seemed far less clear in practice. The teacher noted unpredictable and

random dynamism in the way values sometimes exploded to the surface conflicting with each other like electric shocks across the surface of water making no sense and manifesting themselves as mild panic behind student eyes. The teacher wrote that she felt duty-bound to help students resolve the conflict possibly by focusing them on their ideals as a way out, but realised this would approximate the course 1 teaching approach to the course 3 approach by focusing upon target values.

As early as stage 2 of course 1, the course 1 teacher expressed surprise at intra-student confusion in the teacher diary, i.e. students seeming uncertain how best to respond to student A7's confusion over whether or not she valued power. Whilst the course 1 teacher told students that confusion was natural during consciousness-raising as previously unnoticed inconsistencies were spotted, she herself could not say what a student actually valued if cognitive, affective and behavioural components were conflicting. Even in stage 4 of course 3, the course 3 teacher claimed she did not understand the value dynamics when student C5 was being influenced by her interviewee, but thought she was changing through independent choice. The teacher likened the experience of observing value change to watching pinball as the flicked ball drops randomly through metal pins until it reaches the bottom. The teacher likened the metal pins to invisible pre-existing student value configurations, noting that she only became aware of their positions if students described their experience.

Carrying the discussion back to course 2, analysis also seemed to play an important role in empathy-oriented mediations in terms of the identification of values, desires, the role of pre-existing friendship, similarity and common ground. When

students listen to many speeches made by/about a number of people about their values, they sometimes identified similarities or differences between them. Having interviewed foreigners in depth about their values, some students then engaged in analysis perhaps seeking discrepancy, connecting pieces of information about different aspects of different values or identifying links between particular values, their sources or functions and relative prioritisation. See **data M54** below for an example of this.

**Data M54: Student B10: Summer Assignment**  
(Hedonism)

I think he values Hedonism highly, because he thinks that it is important to enjoy his life. He said that people should change their situation if they are not happy with it. People who value Hedonism seek pleasure in their lives. For (my foreign interviewee), pleasure is related to exciting things rather than being relaxed, although he understands the value of relaxation. Although he thinks that Hedonism plays an important role in his life, he does not believe that it should override all the other values.

Analysis appeared to be a juncture at which course 1 and course 2 may have overlapped but it started as early as week 2 in course 1 as part of learning the basic stages of critical evaluation. When comparing and contrasting self and other, various points were made. Some students simply considered both similarities and differences to be natural or found them interesting, but one student claimed that Japanese students may have a negative image of the English word “compare” because the Japanese word “kuraberu” (比べる) is often used to decide which is better or worse. Some students seemed to seek similarities between self and other in the early stages of the course, but perhaps disagreed about the degree of similarity they found between them. They may have expected to find similarities between people, but have been surprised at the degree of value difference they found.

Seeking difference seemed to make some students feel uncomfortable causing them to think they were in the wrong if they found differences. They sometimes lost confidence in their opinion, initially feeling uneasy about revealing their opinion to others but gradually seemed to enjoy finding differences between self and other, perhaps coming to recognise the importance of tiny differences. See **data D43** below. Some even started to enjoy finding unacceptable aspects in the positions of others or recognised the importance of honestly addressing difference as an important part of relationship-development.

**Data D43: Student A1: Week 15 Homework**

First, about comparing and contrasting values, I practiced a lot in the classes. I think I have to compare with others to know myself well. If I try to know about myself by just self-examination, there is a limitation. The standard for comparing and contrasting was same or different. I tried to find similarities and differences, and I recognised the differences as my special character. The sense helps me, because I could feel that everyone is different and everyone is special and important. I was impressed what student A11 said in the interview. She said like as follows. "We have to care tiny things. We must not miss them, because the important points are including with them. We must look at one thing from various aspects." I agree with her.

Carrying the discussion over to course 3, democratic society was also the object of analysis, although this seemed to require higher levels of English language ability. Discussion tended to be more abstract when considering complex issues such as democratic citizenship. Most students initially claimed not to be interested in society out of a sense of powerlessness, perhaps blaming the Japanese educational system. They were chided by the teacher in response although they seemed to start to develop an interest in becoming good democratic citizens upon reflection, perhaps starting to recognise particular problems in society by rejecting their parents' and their own prejudice towards a certain minority group, for example. See **data V31** below. Other

students seemed upset by their powerlessness to help weaker groups in society, becoming more aware of teacher expectations and wondering more about social issues and their relationship with society over time.

**Data V31: Student C8: Week 20 Student Diary**

I researched about Korean residents.<sup>4</sup> To be honest, I had a Korean residents prejudice, but not anymore. For the reason my parents have it strongly. I think they were told it from their parents. But somehow prejudice is ugly thing as a human. Then after I researched I could know about their problems partly. And those problems related to that each Japanese person. So I am thinking about what could I do for it. And the action for problem is the next homework. So, I will try to do something.

### **9.3.3 Meta-Cognitive Awareness**

Let us now consider what seemed to be the by-products of analysis. Meta-cognitive and meta-affective awareness seemed to surface as students consciously compared and contrasted self and other noting their own tendencies in response to others. Students noticed that (a) they tended to seek differences instead of similarities (b) they felt at ease when they identified similarities, or (c) identifying differences highlighted particular aspects of their own distinct character. See **data D44** and **data D43** below. Others claimed that identifying difference helped develop their point of view and helped them enjoy talking to different others.

**Data D44: Student A11: Week 15 Homework**

I felt difficulty to reflect on my values and describe them clearly. I haven't thought about own value types before. So I don't have confidence about own idea. Then firstly, I felt at ease when I found similarities in other's description and when I found differences, I wonder my idea is bad. I know there are many value types in my head, but I felt uneasiness to show to everyone actually. However, gradually I can enjoy finding different opinion. Comparing with other's idea, I noticed own values.

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<sup>4</sup> See the glossary.

**Data D43: Student A1: Week 15 Homework**

First, about comparing and contrasting values, I practiced a lot in the classes. I think I have to compare with others to know myself well. If I try to know about myself by just self-examination, there is a limitation. The standard for comparing and contrasting was same or different. I tried to find similarities and differences, and I recognised the differences as my special character. The sense helps me, because I could feel that everyone is different and everyone is special and important.

**9.3.4 Value Change/Influence**

One type of impact upon course 2 students was their desire to change in response to their foreign interviewees. Similarly, all course 1 students claimed their values had changed in response to others. Value change was also an unanticipated effect of critical evaluation and influence and persuasion were also key issues in course 3.

When contrasting their values with others, some students expressed anxiety and resolved to change, which sometimes occurred over time. Influence could be one-way or mutual and from basic critical evaluation emerged a dynamic zone in which students were pushing, shifting position, agreeing, disagreeing, judging and desiring change. Some of these dynamics are reviewed at the end of the course by student A1 in **data H27** below.

**Data H27: Student A1: Winter Assignment**

Let me review about the conversation with student A9, I was pushed by her. I didn't know the reason then, but now I can explain it. At that time, student A9 had a vision, which she wanted to be a captain in order to win her volleyball team. On the other hand, I didn't have such vision, and tell her not to be a captain with a selfish reason, which I wanted to avoid responsibility. However she had ideal-self, and I didn't. Therefore my value became weak. In the case of universalism, I push student A10, because I had clear vision to protect nature, but student A10 didn't. I cared about ideal-society, so my value was strong. I think the difference between strong value and weak value is whether having ideal vision or selfish vision. Negative judgments let me know which aspect has a problem, and how to develop the point, because the opposite value is often a

good model. That means to learn from others. To do so, I have to be flexible to receive them, at the same time I have to be enough clever to analyze them. That means I have to evaluate critically.

Conceptual shift also seemed to occur as students seized upon the concepts of others, selectively integrating them into their own conceptual systems. Change could take the form of consciousness-raising as students compared self and other, correcting self-accounts over time as their attention was drawn to misapprehensions about themselves and they gradually noticed new parts of themselves. They also distinguished Japanese and non-Japanese ways of thinking. The range of comments students made related to the issue of value change when they reflected back on the course are listed in table 9 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Table 23: Reflections On Change During The Course**

Reflections on change during the course
I influenced others
I can not only express myself better than before but can resist and even persuade others
I was influenced by others
My point of view changed
My way of dealing with stereotypes changed
My values were clarified and changed
My values were clarified but did not change
My value change may or may not have been because of the course
I learned that studying English is not about talking with westerners but exchanging ways of thinking and understanding each other

Listening to others triggered memories I had forgotten
Identifying self-discrepancy motivated me to reconsider or develop my position
I still have unresolved discrepancies at the end of the course
I am more comfortable about living in Japan than before and can appreciate its good points and bad points
I am not so prepossessed with western values. There is good and bad in everything.

However, value change was difficult to define. Students sometimes claimed their own values had not changed if they were simply recognising the positive aspects in the positions of others, but recognised the contradictory nature of that position. Students sometimes evaluated one aspect of another person's values positively and framed negative self-evaluation positively, by stating how they wanted to be, which could be interpreted to mean either that value change was taking place or that students were selecting between their own conflicting values. In stage 4, the course 1 teacher wondered why she had not distinguished judgment of self from judgment of other so clearly before, noting not only that many students were evaluating others negatively when they evaluated themselves positively and vice-versa, but also that negative self-evaluation and positive other-evaluation were often accompanied by the desire to change. See **data E154** below.

**Data E154: Student A1: Week 25 Student Diary**

Judging myself positively is related on confidence or proud. Judging myself negatively is related on enhancement or loosing identity. I should separate between personal feeling and value evaluation, then I have to focus on what I should do and our society should be. That point will give me the hint how to live. The best thinking chance is when I encounter the person who has difference values. I noticed that today, student A12 evaluated her interviewee well when she found out any similarities, but she seemed to avoid evaluation when she faced on differences. This tendency applys to me! From now on I have to try not to miss such chances.

Even though changes were sometimes noticed and discussed in course 2, the processes by which change occurred remained unclear although the role of self-analysis and self-discrepancy seemed to play a part. The issue of change became a key theme in course 1 in discussion about judgmental processes, so let us carry this discussion back to course 1. Initially, there were many negative reactions to critical evaluation and to judging in particular. See **data A23** below.

**Data A23: Student A8: Week 6 Student Diary**

In my opinion, after all, to judge something, especially thought of people, is very difficult. Because I don't have the confidence whether my way of thinking is clear and universal or not, for when we judge something I think the basis is important. That is to say, I can't judge others opinion while I can't have the confidence with the basis (my way of thinking), I suppose.

Some students did seem to have benefited from hearing new or interesting points, however. Some concerns about judging were alleviated when the definition of critical evaluation and reasons for doing it was discussed in more detail after the speeches. Until then, "critical evaluation" had been defined very simply (in terms of "compare", "contrast", "judge" and "justify"), but the definition was later expanded to include the terms "self-monitoring", "consciousness-raising" and the development of "meta-cognitive control". It was distinguished from the term "criticising", which was defined in terms of noting negative points only. These terms were explained in language the students could understand, and some seemed to have found it interesting, useful and enjoyable to talk about values although others found it difficult.

But later in the course, critical evaluations were sometimes left incomplete as students seemed to avoid judging, perhaps even hiding, as they critically evaluated others. They needed pushing to complete the process from time to time. Hidden values

may have simply been previously unnoticed values, but other possible factors may have included lack of preparation time or reluctance to reveal points of uncertainty possibly depending partly on the situation, the relationship, the desire to present oneself as an ideal person by hiding one's bad points, or the desire to protect oneself when interacting by not expressing one's own ideas. See **data E35** below.

**Data E35: Student A12: Week 25 Student Diary**

I have a tendency that I don't want to show or try to hide things, which I don't have self-confidence or didn't do well. That depends on situation or relationships that we have, but this tendency may come from my inner feeling that I want to be an ideal person or I don't want to show my bad points. Maybe I want to protect myself, and this feeling can be strong when I see or talk with people I don't know well or don't have good relationships with them.

Key issues underpinning student resistance to judging may thus have been situation or relationship constraints, uncertainty about their own ideas, self-presentation or self-protection concerns but students may simply have needed time to open up. Opinions on judging and critical evaluation were clearly divided through to the end of the course when some students still had reservations about judging and critical evaluation. Some students rejected judgment as a form of prejudice, questioning why they were not allowed to adopt a middle position. Some claimed they simply disliked it, refusing to judge or claiming they couldn't because opinions differed depending on personal background. One student admitted to focusing her attention on positive aspects only, as a matter of principle, as a way of trying to accept and understand others although she also recognised she may make negative judgments briefly along the way. See **data D63** below.

**Data D63: Student A10: Week 15 Homework**

I had negative image for “Judge” because I think judging lead to prejudice. Therefore in the interview and reply for my diary, (The teacher) explained for me that prejudice means pre-judge. I could learn about connection between judging and prejudice. However, still now I have negative image for “Judge” and I’m hard to judge clearly. Also, I have questioned when we have to judge something, why aren’t there choice of “middle”. I think things have both advantage and disadvantage, so I often wondered. Student A1 tend to judge similarity positively and differences negatively. I think her tendency is normal when compare own value with others. Also, my tendency of judgment is to judge positively. Though, in the interview, student A7 said to me that I might have judged negatively for differences in my mind at least a moment. I might have negative image quickly, but thinking deeply, then I gradually tend to accept

Refusal to judge may have been nothing more than refusal to verbalise judgment rather than to think it, perhaps because students did not want (a) others to think badly of them, or (b) to point out the faults of others. Refusal to judge also seemed to manifest itself as inconsistent judging across situations for various reasons and once students noticed this tendency, they sometimes rejected it and resolved to improve. As for the reasons why it happened in the first place, students suggested it was caused by attempting to accept all values by judging positively or guilt at judging others negatively. Other possible causes are listed in table 10 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Table 24: Possible Reasons For Inconsistent Judging Across Situations**

Possible reasons for inconsistent judging across situations			
We learned that	judging is not negative but still tend to take a negative view of it	perhaps out of prejudice against the word itself and avoid judging.	But even so, we still judge people unconsciously sometimes, so we should reflect on what is really going on in our minds
	critical evaluation does not mean to speak badly of others or to hurt them but making negative comments about other people's values is still not easy.	I tend to accept other people's value but is this wrong? Do I just try to avoid criticizing others? I don't think so.	Judging people publicly makes us feel uncomfortable.
Whether or not I can judge depends on whether the person is real or unreal. It is easier to		criticise fictional characters than real people	because we worry about how they will react and do not want to hurt them.
		judge in fictional situations than real ones	
		judge people you don't know than people you know	
It is easier to judge people		positively not negatively	
		when I have a clear or strong opinion	
It is difficult to judge people when I see both good and bad points or when I am neutral			

Another angle on judging was that some students focused more on the need to know more about the background suggesting that judgment should not be based on limited information since important points may have been missed. See **data D69** below.

**Data D69: Student A3: Week 15 Homework**

About judge, I think it is danger. Because we heard only a little bit speech each other. Can we judge other people with not enough to resources? Value speech is very limited information. If we judge without enough information, we might be misunderstanding

Others highlighted analytical difficulty arising from a selective focus upon different elements of particular values in their speeches, which masked different underlying foundations for judging that were hard to identify. Analytical complexity arising from the fact that there is good and bad in everything was also cited as a problem insofar as it clouded objective judgment. Some students, however, accepted the need to judge identifying its positive aspects. Whilst some students simply recognised the importance of judging and critical evaluation and their inevitability at least on an unconscious level, others noted how it helped them spot connections between the speaker's thoughts and feelings. In particular, comparison between self and other seemed to help students get to know themselves better. See **data D11** below.

**Data D11: Student A1: Week 15 Homework**

About classes, I was interested in talking about values. I liked speeches about 10 values, because I could know how difference our values were, regardless we were brought up in same country. In addition, thanks to evaluate them critically, I could know the details of values. In other word, I could know that how connect between the value and their feeling in the speaker's mind.

Some students recognised the positive role played by negative evaluation in understanding others or identifying problem areas to be addressed. Others distinguished speaking ill of and criticising others claiming the latter has good reason whereas the former does not because it is based on emotional reactions. Some students who initially rejected judging claimed they felt rude, guilty or uncomfortable or didn't quite

understand its purpose came round to the idea later. They seemed to feel more comfortable after learning the meaning of being critical once they had worked out what the teacher wanted and why. Some students also seemed to get used to analysing their own judging tendencies, noting the emotional underpinnings of their evaluative processes. As they gradually identified their standards, they later developed strategies for judging better perhaps taking ideals as guiding principles, which involved refining the definition and purpose of critical evaluation in terms of clarifying thought, situations, ideal society and self with mediation being identified as one part of the process. See **data D11** below.

**Data D11: Student A1: Week 15 Homework**

Second, about judge, at the beginning, I don't like judging, because I felt that I was a rude person by deciding others good or bad. However after I analyzed my judging tendency, I could be getting used to it little by little. In first semester, I hadn't found my standard for judging yet, so my judging depended on my feeling, whether I felt good or bad. It was so simple. However I think the hint to get the standard for judging was hiding, because I wrote in my diary "I judged differences positively if I can agree with them." It means if the differences are reasonable or good, I can accept them. In 2<sup>nd</sup> semester, thanks to (the teacher), I could get the word of "ideal" as my key word for judging.

Student A8 from course 1, who had initially rejected the idea of judging, gradually came to see critical evaluation as an unpleasant but necessary step towards mutual understanding between people from different cultures. She emphasised the need to explore why people react in certain ways to prevent barriers forming. When critically evaluating others in public, however, she felt terribly shocked afterwards. See **data E25** below.

**Data E25: Student A8: Week 24 Student Diary**

I took my speech and listened to other speech. And we discussed each critical evaluation. After my speech, I was so upset and fell into sink actually. I had a

kind of confidences for what I decided to judge my interviewee's opinion and describe my feeling about it clearly. I even know that in Japan to express something bad to someone is not so good, but I realized I need to do so. I want everyone to think about to judge. In this sense, it succeeded. However, I hadn't expect that I shocked and fell into sink so terribly.

Ultimately, student A8 seemed to want to hide her honest opinions out of concern at the prospect of being shocked by the negative evaluations of other people but finally concluded that whilst she recognised the importance of expressing judgment, she thought it needed to be done with care. The range of other student reactions to being criticised by others is listed in table 11 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Table 25: Range Of Reactions To Criticism**

Range of reactions to criticism		
If I were being constantly judged, I would not know how to cope. I would feel so bad. I am not that strong.		
I would not feel sad if I were criticized because I do not change my ideas so easily but basically I dislike it.		
At first, I might have a negative reaction or feel sad	but it may even consolidate our relationship if I understand and the person is a good friend. It would be harder to change my norms than my values. It would be easier to change my values than my beliefs	
	but may be able to accept it later or try to improve myself depending on	the nature of the criticism, how it is expressed, their relationship and the degree of trust
		the reason
		whether or not I can understand their position
		how persuasive the person is
		whether or not the person is trying to hurt me
		how well the person knows me
		the character of the person more than the reason
		how the point is communicated

### 9.3.5 Japanese Tendencies

The division of opinion on judging and critical evaluation may have been so divided through to the end of the course because of possible underlying Japanese tendencies. Some students may have dropped out of the course because it was too painful to judge. See **data W15** below.

#### **Data W15: Student C3: End-of-Course Interview (Japanese Interviewer)**

I am not going to judge eternally, even though I learned the way to judge through this course. I'm not good at judging anything anyway. Especially I'd not like to judge whether it is good or bad toward culture, people, and historical things in my life although I sometimes need to judge. In fact, those who felt painful dropped out of this course. The Japanese conception, 'Wa'<sup>5</sup>, in other word, 'harmony' is indeed beautiful. We don't have to be westernized by denying such a beautiful conception. The point is that even though we try to become cosmopolitans, it is wrong to deny the way with agony, which Japanese have cultivated so far. I am not going to introduce the way to judge everything into my life. All of things have both good and bad elements. We can argue a lot against Westerns who judge such Japanese as indecisive people.

Students sometimes doubted the truth of student assertions, including their own, if speakers appeared to be hiding their honest judgments and wondered whether or not this apparent tendency may be cultural. Some students may not have wanted to express their negative feelings directly (i.e. hide them) noting that criticism is disliked in Japan. The Japanese word "wa" (和), or harmony, seemed relevant to some students (see **data W15** above) who identified it as a valued and important aspect of communication in Japan where it is apparently considered abusive to speak badly of others. It was noted that students were asked to express themselves without regard to harmony.

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<sup>5</sup> See the glossary.

Some students seemed to feel uncomfortable about being direct at first, or perhaps just needed time to organise their feelings before describing them to others. They sometimes learned how to be honest over time as they got to know each other better, even feeling grateful for the chance to be honest in class. Initially, some students did not want to express their true thoughts through “hone” (本音)<sup>6</sup> because they did not want to be considered rude, but claimed they started to use it naturally without noticing as they got to know each other better. Student C5 from course 3 suggested that whilst it may make some Japanese people feel uncomfortable, “hone” (本音) and “tatemae” (建前) can be used selectively in intercultural communication. See **data X12** below.

**Data X12: Student C5: Winter Assignment**

In April, we didn't know well each other, so I couldn't use “hone”, because there was a possibility that I said rude things to other students. Some weeks have passed, and we were using “hone” without notice. I think that's a evidence which we understand each other.

Some students claimed that the desire to preserve “wa” (和), or harmony, causes Japanese people to hide their true thoughts and feelings, speak indirectly or say things they do not mean perhaps to avoid hurting others or being hurt themselves. See **data G8** below.

**Data G8: Student A9: End-of-Course Interview (Teacher Interviewer)**

Student A9: I read a book a couple days ago, and it said Japanese society respect more about the communication...like a circle ...‘Wa (和)’<sup>7</sup> in Japanese , like.. ...How can I say ‘WA’?

Someone: Harmony.

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<sup>6</sup> See the glossary.

<sup>7</sup> See the glossary.

Student A9: Harmony! Respect harmony than the word which is speak. So even if what we speak is not actually honest or be what we feel, but Japanese society respect harmony. So sometimes we speak different. Ah...we speak different things than what we think. So but...I...in a class, I felt (the teacher) want us to speak out what we feel honestly, what.... so not like to try to keep harmony than the .....? No, speak more our feeling or ideas directly more than, rather than, the harmony.

Others claimed that, it is a virtue to admire others, be humble and not state one's own opinion in Japan to preserve harmony. The ease of communication when people agree, and its difficulty when people disagree, were highlighted. According to students, Japanese people tend to prefer to hide their opinion or agree with others to avoid causing trouble, although this may depend on how important the issue is to them. See **data T29** below.

**Data T29: Student C5: Week 15 Homework**

I think that Japanese don't try to state their opinions even if there were appropriate, because we hate being denied by others, and disturbing harmony. Student C7 said that she tends to agree with other's opinions to avoid conflict. This tendency is often seen in our daily life. When we do something, we try to wait for someone's suggestion at first without stating own opinion. It's hard for me to judge other people's opinions. When I deny other's opinion, I feel small. I'm Japanese, so I'm accustomed to adapt to people's opinions. I fear some troubles happening by asserting myself.

Student C3 from course 3 called for the defence of the beautiful Japanese concept of “wa” (和), or harmony, in the face of foreigners insisting that Japanese people don't have to be westernised by denying it arguing that even if they want to become cosmopolitan, Japanese people shouldn't have to go through the agony of denying something that has been cultivated in Japan over time. See **data W15** above.

Further, it was claimed that although Japanese people may speak indirectly, other Japanese people can clearly understand what is meant.

In stage 4, the course 1 teacher noticed a shift in emphasis from finding hidden values to finding the person hiding in critical evaluation. The point I want to emphasise here is that the course 1 teacher seemed concerned about this development in the teacher diary. The teacher interpreted this apparent tendency in terms of individualism/collectivism and “hone”/“tatemae” (本音/建前) noting that she was strengthening the personal identity of students over their social identity in these courses. She was concerned about the implications.

Insofar as Japanese people stress “our” rather than “my”, the teacher recognised that all three courses were culturally biased in favour of individualism because she tended to interpret the literature from an individualist standpoint. Whilst she endorsed this insofar as the courses aimed to introduce students to cultural difference, she noted that students may not always have been aware of the way teacher bias has shaped course materials and design, and that this may be hegemonic.

But the course 1 teacher also recognised the necessity of focusing on individual student qualities to introduce difference into a mono-cultural, mono-lingual classroom. She also reflected that the literature on racism, prejudice and stereotyping are underpinned by group thinking/ typing and that, in her personal view, prejudice and discrimination seemed stronger and more tolerated in Japan than she was used to. But

she also noted that all the literature she had read was western in origin and expressed interest in finding Japanese sources.

Whilst the course 1 teacher recognised that her Japanese language teacher counterparts would need to teach western students about collectivism to expose them to difference, she couldn't imagine from a theoretical perspective how that could be done in such a way as to break down stereotypes, prejudice and discrimination, suspecting instead it might reinforce them. She remained uncertain but concluded by recognising the need to seek Japanese perspectives to counter her own. See **data E35** below.

**Data E35: Student A12: Week 25 Student Diary**

Teacher Note:

I'm sure she was hiding...I'm sure she understood me but gave me an instinctive reaction when she nodded. Her nod even amused students A9 and A4 so much that they cracked up laughing but perhaps this made student A12 retreat and look for other, perhaps also valid, explanations of why she didn't do the critical evaluation. This factor of 'hiding' is really interesting. We started, I suppose, trying to identify hidden values but this idea has developed so that we (or I) are trying find the person who is hiding...I have a strong sense that this whole process is about recognising oneself and then 'coming out' revealing one's true self to others. That's what it means to open oneself up to scrutiny. Students like student B12 say time and time again how they didn't used to have an opinion but now they do (recognising the self) but this is one thing that goes against the Japanese grain, because as student B12 also said, Japanese people stress 'our' rather than 'my'. In this sense my courses are all culturally biased in favour of bringing out their individuality and going against their collectivist tendencies. On one level, this comes from me because I am more individualist in orientation.

### **9.3.6 Meta-Cognitive Awareness**

An important by-product of this controversial discussion about judging seemed to be an increase in meta-cognitive awareness, as students started to notice and describe their various judgmental tendencies to others, as listed in table 12 below. This contains

student points expressed in researcher-rendered language, as explained in section 9.1. A notable issue is that some students recognised that one value contains many distinct components. Thus, in spite of the appearance of value similarity, value difference may exist under the surface simply because some aspects had selectively been considered to the exclusion of others. This not only meant that students discovered that they had different foundations for judgment but also underpinned influence dynamics, which were sometimes triggered as student attention was drawn to aspects they had not previously considered.

**Table 26: Meta-Cognitive Awareness Of Own Judgmental Patterns**

Meta-cognitive awareness of own judgmental patterns	
Judge similarities	negatively
	positively
Judge differences	negatively
	positively
Judge everything	positively
Hide negative judgment and focus on the positive	
Recognition of own bias	and its underpinning value
Recognition that one's judgment is becoming less stereotyped	focusing on information-gathering and taking responsibility for own opinion
Positive evaluation of others may indicate positive self-evaluation	
Recognition that one is making surface judgments less than before	

As students became familiar with the judgmental tendencies of others through ongoing discussion, personal approaches towards critical evaluation gradually surfaced,

although discussion of this kind seemed to require greater English language ability. Perceived judgmental tendencies are listed in table 13 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Table 27: Perceived Judgmental Patterns Of Others**

Perceived judgmental patterns of others		
Verbalise	positive judgment	as Japanese tendency
Hide	negative judgment	
Judge similarities	positively	
Judge differences	negatively	
Judge	positively	if they share either a positive or a negative value, regardless of strength even if the value difference is great.
	negatively	if they have an opposite value
Non-judgmental stance	because judgment is biased by one's own values	

Identifying their own tendencies, and a range of possible other tendencies generated by others, seemed to place students in a position to make conscious selection between them. Positivity emerged as a selected tendency, a target value, a form of relationship-maintenance, an orientation towards attempting rather than denying others and a generally desired internal state. See **data T25** below.

**Data T25: Student C1: Week 15 (Hmk) 2**

Next I will talk about importance of being positive. I said that I tried to be positive. Sometimes, I can not think positively but I think that I want to have positive thinking as long as I can. Because positive thinking gives me courage to do anything and it cheers me up. As for me, not every time but almost when I am in low tension, my ways of thinking is negative. It is hard to stop negative thinking once starting to think about it so I try to be positive. If I cannot think positively, I ask for my friend who is expected to have positive thinking. For enjoying own my life which I cannot live just one time, it is important to be positive, I think.

Other students chose to make both positive and negative judgments in recognition of the fact that they were not always right, associating negative self-evaluation with self-enhancement or attempting to increase honesty, fairness, self-knowledge or bias-reduction by considering both positive and negative aspects before reconsidering their position rejecting emotional judgment. See **data F69** below.

**Data F69: Student A7: Week 27 (SD)**

The Approach to Critical Evaluation was interesting for me. I chose 2, because it seems to be more unbiased than others. Also, my idea is that when we 'feel' something positive or negative, I always reconsider why I felt in that way. It sometimes helps me to clear my values and how I think about. I found it through the classes.

Considering both positive and negative aspects before reconsidering one's position, as part of the process of accepting others seemed to relate to flexibility. Some students seemed to prioritise flexibility over the taking of a clear position required in critical evaluation, perhaps because they were (a) unable to select between two contradictory values (b) able to understand both sides despite holding a clear opinion, or (c) selecting neutrality.

### **9.3.7 Flexibility**

Some students recognised their ideas could develop through discussion with others, but being pushed to take a clear position seemed to cause problems for some students if it conflicted with notions of flexibility. Student C3, for example, claimed she had, and wished to protect, a dual set of values developed in both Japan and Germany at different times that she could deploy flexibly by choice. Even students who claimed to be stubborn sometimes learned to consider the opinions of others and develop their way

of thinking through discussion perhaps changing their mind frequently as they developed their viewpoint. See **data T4** and **data X30** below.

**Data T4: Student C3: Week 15 (Hmk) 1**

I used to think that it's not really good to change my mind so often and I tried to be a strong-minded person, but now, I suggest it would be also very nice to be enough flexible to listen to other people's opinions and change my mind into a good way. First I felt so strange that even we Japanese value on stuffs so differently.

**Data X30: Student C12: Winter Assignment**

The most impressed thing is the idea, "flexibility". Before taking this class, I thought I shouldn't change my idea easily through listening other people's opinions. I also have stereo type of my belief, so I thought "I have to be like my stereo type" But when we discuss understanding different cultural values, I was taught the flexible view is important in intercultural communication. Firstly, it was difficult to accept other's idea, but when I tried to understand about the view of other position, my view became wider and deeper than before.

Flexibility was identified as an important factor in intercultural communication that had been considered in course design in relation to stereotypes but not in relation to empathy or critical evaluation. This development not only impacted upon the teacher's way of thinking about the teaching approaches within the life of the course but also upon the final conclusions drawn in this thesis, so let me clarify key developments in the teacher's way of thinking at this early stage.

According to the teacher diary in stage 4, the course 1 teacher started to think that critical evaluation should be revised flexibly given the possibly endless flow of incoming information, and related this to her teachings on the flexible revision of stereotypes. The teacher suspected she had never noticed the importance of maintaining a flexible stance towards judgment because she was prepossessed by the political issue

of teachers changing student values. Instead, she started to think that students should be encouraged to look at their current configurations of values, explore those of others and develop flexible, open minds that would allow them to change freely, through conscious choice, in response to others. Teaching approaches then started to connect in the mind of the course 1 teacher as she realised that suspension of judgment was implied by the definition of prejudice she had given students. The teacher reflected that if prejudice involved judging before receiving all the relevant information, there must also be a pre-judgment information-gathering stage, without which automatic judgment would be prejudiced. The course 1 teacher then distinguished two possible approaches that led her to consider empathy as a pre-judgment information-gathering phase requiring good communication skills:

- Accept that we judge automatically without having enough information, confronting it openly. This would be uninformed judgment. Judgment without information.
- Gathering information prior to judgment upon which to base non-automatic judgment. This would be informed judgment. Judgment with information.

The issue of flexibility not only arose in relation to critical evaluation but also in relation to empathy in course 2, where it was partly rooted in the difficulty speakers generally seemed to have gauging their own values. See **data I14** below.

**Data I14: Student B5: Week 6 (SD)**

It was very difficult to judge how their values are strong. I could know whether their values are positive or negative, but to judge their degree was very difficult. Because I think only speaker know their degree even if they made a speech

about their value in front of audience. It means it's not enough to know their values only by their speeches. We need to talk with them more privately, and I think it needs much time to know it. And I have another opinion about the reason of the difficulty; it is the speaker also cannot judge the degree by themselves. In my case after my speech and Q&A period I changed my Value chart. Because through the Q&A period I noticed the degree was different what I shaded in value chart.

Perfect understanding of others was not considered possible. The question arose as to whether it was ever possible to complete the empathy process. Even if the interlocutor endorsed a final description of their values or position and the teacher claimed the task had been completed, one student felt that empathy was incomplete, wanting to know more perhaps out of curiosity. It was thought that whilst empathy may be possible, getting to know another person completely was not.

On a related note, the teacher claimed in the course 2 teacher diary that whilst student B7's flexible way of refining her position in response to others was commendable, it also made empathy impossible. The course 2 teacher noted that whilst it might be possible to empathise with and reconstruct the perspective of someone who had a fixed way of thinking, it was precisely that fixedness that needed to be undermined. Indeed, the teacher suggested that people should be so flexibly-minded that it would be impossible for anyone to ever empathise with them completely, and recognised that the accurate tracking of changing perspectives could be a learning objective in its own right. The teacher concluded that neither empathetic accounts nor critical evaluations could be considered final given the likelihood of ongoing change, which suggested that it should be a consideration in syllabus design.

Flexibility seemed difficult to define, however. According to the teacher diary in stage 4 of course 3, the teacher thought that student C3's definition of flexibility meant to be willing to sometimes judge someone else's way of thinking as being better than her own. The teacher suspected that student C3 may be using flexibility as a mechanism by which to block negative evaluations, also suspecting that student C3's judgment lacked balance insofar as it was positively biased, like some other students. The teacher wondered whether teachers should aim to break down this positivity bias by forcing students to consider the negative aspects or whether a positive attitude of openness might be preferable.

Recalling Canagarajah's (1999) recommendation that the critical approach should be used to fend off hegemony, the teacher noted that course 2 students such as student B4 seemed insecure about change but didn't seem to understand how or why it was happening. The teacher thought they couldn't take responsibility for change if their choices were not made consciously. The teacher thought that if critical evaluation consolidated the self, teachers should perhaps force students to look at their negative evaluations to develop balanced judgment, linking this to the identification of pros and cons in debate as positive and negative arguments are systematically considered. But the teacher wondered whether it was desirable to break down attitudes of positivity and openness, and even whether positive bias should be accepted in the belief that it brings people together, wondering about the effects on relationships.

Following the summer assignment speeches in stage 4, the course 2 teacher noted how students and their foreign interviewees had difficulty describing their own

perspectives and indeed, student B10 seemed to be able to describe the interviewee perspective better than he could himself. The teacher reflected that if people need time to formulate their ideas, their perspectives are not fixed in stone and we can only empathise with them at a certain moment in time. This highlighted the need to track changing perspectives in the teacher's mind. Student B3 clearly wanted to continue empathising and the teacher was starting to see empathy as an ongoing process.

The teaching approaches started to merge in the mind of the teacher as she realised that she had been conceptualising empathy as the simple reconstruction of a perspective that could easily be completed. But the teacher also recalled Bennett's (1993) suggestion that empathy is accompanied by a restructuring or extension of one's own perspective. Noting that this did not seem to happen after watching video clips in class, perhaps because there was too little information or too great a cultural gap, the teacher noted that it did seem to happen as a result of real-time person-to-person contact. The teacher listed a range of both cognitive and affective reactions she had noticed, recognising that empathy contained more critical dimensions, and thus could be linked to the other courses of study far more than she had expected.

The course 2 teacher reflected further on the nature of empathy later noting that student B9 seemed to be using her interviewee as a role model. The student evaluated the interviewee positively after the speech claiming this had made it easy for her to empathise with him. The course 2 teacher thought this might have indicated ineffective empathy because in a sense, the student hadn't suspended herself but was finding herself through her interviewee, even though this didn't come through in the speech

because she had barely talked about herself. The course 2 teacher wondered whether this might be why some people worry about hegemonic forces being at work when one culture affects another, noting that the processes through which one is influenced or finds or creates oneself through interaction with another are not always apparent on the surface.

The course 2 teacher noted that the student did not appear to have brought herself into the interaction but was in fact being deeply influenced, even guided, by the interviewee and found it almost insidious since it was unclear what was going on, who was influencing whom and how the change was occurring. The teacher noted that an unidentifiable hegemonic force may be blamed, but rejected this, favouring instead the performance of a thorough and rigorous critical evaluation clearly articulating positive and negative evaluations of self and other. Then, the course 2 teacher noted, the personal choices of the student would be on the surface allowing her to take responsibility for them. The student herself would then be the agent of change, rather than some unidentifiable hegemonic force, and she could be quizzed about it in class.

### **9.3.8 Distinctions and Dynamics within the Self**

Some students seemed to use self-evaluation as a mechanism by which to develop self-knowledge. Identities were found to comprise both positive and negative parts such that the analysis of self and other led to the identification of discrepancy between parts, such as between real and ideal values. See **data F60** below.

#### **Data F60: Student A3: Week 26 (Hmk) 1**

After read student A1's Diary, I think student A1's discussion points is very right. Judging myself positively is related on confidence or proud and judging

myself negatively is related on enhancement or loosing identity. I think look each's value and each's judge very carefully, we can discover each person's way of life and personal charactar. But I think loosing identity is not related on judge myself negatively so well. Because how can I say...I think identity is made of positive parts and negative parts. And I agree her the point that I have to focus on what I should do and our society should be.

Some students recognised the role of personal emotions in evaluation perhaps not being able to extract emotion from evaluation without knowing what they want, or not wanting to separate them because neither can be ignored. Other points related to the connection between evaluation and emotions are listed in table 14 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Table 28: Views On The Emotion/Evaluation Connection**

Views on the emotion/evaluation connection	
Extracting emotion from evaluation is	ideal but difficult if not impossible
	probably impossible
	not necessarily desirable Values are deeply related to personal feelings. Separating them may render communication rather superficial. I don't want people to hide their feelings because I want to consider them. I don't want to limit people's feelings. I want us to understand each other
Ideal and emotional standards are connected and sometimes the same.	Head and heart are equal. I do not need one to rule the other but can select according to the situation. I usually follow my feelings but I sometimes need to follow my head (ideal)

Some students chose to base their judgments upon their ideal future selves, focusing on what they should do or what society should be. Self-evaluation was taken by student A1 as a way of developing a more ideal self and society. She claimed that

failure to consider the gap between the real and ideal situations was the possible cause of identity loss, highlighting the need for careful critical evaluation to be prioritised over ill-considered judgment. See **data F55** below.

**Data F55: Student A1: Week 26 (Hmk) 1**

I think self-judgment needs to find more ideal self and society. For example, when I made New Years Resolution, I judged myself negatively and tried to improve myself. Last year I thought everything too much to carry out. Therefore I decide that I don't worry and I don't be so serious, and try to do before heavy thinking. The key sentence in this year is 'Fear is often worse than the danger itself.' I will have courage to carry out what I want to do. On the other hand, in case that self-judgment leads to losing identity, the cause is not to consider the distance between ideal one and current situation. I think I should not judge myself negatively without considering myself and others deeply. That means without critical evaluation we should not judge negatively toward ourselves and others.

This gave rise to the notion of *savoir devenir* in the mind of the teacher as she noticed some students seemed to know how to become, and the teacher endorsed this. Other points related to self-evaluation are listed in table 15 below. This contains student points expressed in researcher-rendered language, as explained in section 9.1.

**Table 29: Views On Self-Evaluation**

Views on self-evaluation			
Self-evaluation	helps me notice new parts about myself.		If I noticed any bad points about myself, I would try to change in line with my ideals.
	confirms identity.	Judging oneself positively relates to confidence and means that part will be kept and developed.	Judging oneself negatively is also related to the desire to change and improve

		I don't understand why we should focus on what we should do or what our society should be.	
	reflects our standards and hidden self-judgment helping us to identify ourselves and reduce our hidden stereotypes.	It can also improve society.	In Japan, we tend not to say what we think even if it negative although people may try to change or hide, which can support cooperation but impede achievement
	helps with consciousness-raising and contains both self-concept and self-evaluation. It helps us notice our hidden values.	It is a kind of self-review that people should engage in to develop self-awareness especially in conflict-situations.	It can help us reflect on Japanese culture more objectively paying attention to both good and bad points.
Even if I agree with someone, our positions still differ because we have different foundations of judgment.	If I am influenced by another person's value, I just accept some parts of their ideas as part of my own.	Positive self-judgment may relate to confidence because without it, I may simply follow others	Negative self-judgment is unrelated to self-enhancement or identity loss

#### 9.4 Social Action

A final dimension worth highlighting briefly is the course 3 teacher's demand that students take social action in support of democracy and human rights. How did course 3 students react to this? One student refused to take social action, resenting being forced by the teacher. See **data V59** below.

**Data V59: Student C12: Week 22 (Hmk) 1**

I chose the topic, the burakumin<sup>8</sup> community. Because I had chance that I heard the feeling of my friend who lives in buraku community. When I was junior high school student, she told us her experience as burakuminn. It was very honest, and her insist was very impressed me. I know the burakuminn community has the following problems. The burakumin are discriminated because of only one reason, that where they live in. For example, if we marriage with people who live in buraku, our parents or old people care about that, and sometimes old people don't admit this marriage because of prejudice toward buraku. And some prejudice will be happened when burakumin find employment. Sometimes it's hard for burakuminn to be employed. Moreover, the security of the areas where burakuminn live in is generally bad. In some road of buraku are very narrow, so the ambulance or fire engine can't pass that roads. It's very unfair and dangerous for people who live in this area. Through researching this problem, I decided my action. My democratic action is discussing this problem with my friends. Because we usually don't talk about such kind of topic. So I wanted to know their views toward this problem. Before the discussion I thought they have educated about this topic deeply. I tried to interview, but now I wonder why I'm doing this action. And I don't want to do. Of course I understand why you suggest us to do this action. Maybe, you mean that we have to have a strong consciousness as one citizen. So I also thought I can have a citizenship thorough thinking other citizens who are suffered from prejudice and taking action for them. But I think I don't want to take action because of homework that was forced us. It's my honest feeling. And I also wonder why we only focused on people who are discriminated. I wonder I can't have citizenship through only thinking about such kind of people. I'm sorry, but I can't take action because of these reasons.

Some of those who did take social action were disappointed to conclude that too little was being done to help minorities by public officials, lamenting their failure to reply to their enquiries. Early social action seemed to take the form of communication, with students seeming to find it easier to bring about change in people by communicating with people close to them, perhaps spurred on by the teacher. Others seemed to procrastinate failing to carry out the task, rejecting social action and claiming to have higher priorities. Yet others tentatively expressed positive views on social action to greater or lesser degree.

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<sup>8</sup> See the glossary.

## 9.5 Teacher “Theorising”

In this section, I will show how the teacher went on to develop her views on the teaching approaches using the word ‘theorising’ rather loosely, reflecting the way the word was used in the teacher diary. Since all the courses were being reflected upon in relation to each other, I will no longer make the terminological distinction between the course 1, course 2 and course 3 teachers. I shall simply refer to “the teacher”. This section thus presents the teacher’s thinking at a meta-level over and above the individual courses, and is thus one step away from them. For this reason, the source data drawn upon in this section were not triangulated with other data. This section can instead be considered a form of emic data analysis that developed as the teacher tried to make sense of events within the life of the data collection period. It is recounted here since it was taken into consideration when conclusions were drawn in chapter 10. It was also referred back to in chapter 11 discussion.

Let us start by carrying the discussion of *savoir devenir* over to stage 5, where the teacher analysed how student C9 was changing in response to her interviewee, noting how her language and values were evolving together as she moved towards her newly defined set of ideals. The teacher thought *savoir devenir* could be added as a new dimension to Byram’s model noting the need to understand the process by which change occurred.

Student C9 was clearly growing out of old ideas through critical evaluation. She had formed an image of her ideal person and elucidated clearly what kind of person she wanted to become, having made her concepts and judgments explicit. She had identified

old concepts and old patterns of behaviour she used to evaluate positively but, having considered the reasons, she had gradually come to evaluate them negatively recognising they were underpinned by fear, which she rejected. She reformulated concepts by clarifying what the words “self-direction” and “independent” meant to her. Whilst the words themselves had not changed, the meanings and values she was attaching to them clearly had.

The teacher sought a link with human rights as it was not immediately obvious. Student C9 was possibly better placed to take part in a democracy based on human rights because she was more open to the ideas of others and was coming to terms with her fear. The teacher interpreted this as indicating that student C9 was becoming a stronger, more confident and integrated person less likely to be swayed by others, concluding that student C9 had been empowered insofar as she was exerting control over her own destiny by visualising what she could become. The teacher thought that visualising the future had to be an important aspect of democratic and social development.

In sum, the teacher decided that encountering cultural difference provides opportunities to consider how our conscious positive and negative evaluations of self and other should be consciously shaped in line with our ideals for ourselves, society and the world at large. The teacher wondered again about the nature of ideals, the role of cultural difference in their formation, how people set them, how they should be set, conflict between ideals and reality and internal conflict.

Carrying the discussion to stage 5 of course 1, the teacher started wondering about the nature and source of ideals, how they form and whether the process was universal. She found a reference from Donnelly (2003: 13-16) relating ideals to human rights law that supported student A1 and her own line of thinking. She also started to reconsider course design in this new light distinguishing the top-down approach taken in course 3 from the bottom-up approach taken in course 1, suggesting the latter may be more effective. In course 3, she had given students sets of ideals enshrined in human rights laws and worked down from them to social practices, but did not think this had engaged students as much as in course 1 when students worked up to the formation of ideals in response to processes generated by encounters with cultural difference.

Recognising the importance of reflecting on reactions to cultural difference, she claimed that ideals should not be viewed from a cold detached standpoint unrelated to the self (which characterised the course 3 teaching approach). She concluded that given enough time, discussion of ideals for our selves, our societies and the world might naturally lead to discussions about democracy and human rights. Regarding student response to value difference, the teacher started to develop a “theory” that had been developing in her mind in all three classes since the summer assignment speeches influenced by student A1. The teacher identified the three common stances, or approaches, towards evaluation. They will be presented below.

#### Stance 1

- Students C5, B6, C12 and C3.

- I'm open to change, change is good, I want to improve. I look at both positive and negative. Negative self-evaluation is a chance to improve.

**Table 30: Approaches To Evaluation (Stance 1)**

	<b>Evaluation of Self</b>	<b>Evaluation of Other</b>	<b>Result</b>
Value difference-----	positive-----	negative-----	no change
Value difference-----	negative-----	positive-----	change

Regarding stance 1, the teacher recalled that student A1 had related positive self-evaluation to self-esteem and confidence, and negative self-evaluation to self-enhancement. This reminded her not only of social identity theory which suggested that the need for self-esteem drives positive self-evaluation but also of self-enhancement in Maslow's hierarchy of needs. The teacher thought that if negative self-evaluation did lead to self-enhancement, students who wanted to improve may be more predisposed to negative self-evaluation (noting that most students valued achievement highly). The teacher noted that student C1 rejected the role of negative evaluation in self-improvement, and wondered whether she should guide her in that direction. The teacher also wondered whether Tajfel had ignored other basic human needs in the construction of his theory since self-esteem could not possibly be the only basic human need.

#### Stance 2

- Student C1 (and students C2 and C10)

- Negative is bad. I block negative. Negative thinking is bad, positive thinking is good. I'm not open to change, change is bad. I don't want to change my way of thinking. I am who I am. You are who you are. We don't change in response to each other (but I want to improve?)

Regarding stance 2, the teacher noted that student C1 sounded like she was accepting or being tolerant of other culture insofar as she firmly distinguished self and other, evaluating both positively but wondered whether this really indicated acceptance and openness to difference if it was actually (a) refusal to evaluate negatively, and (b) refusal to change in response to the other. The teacher wondered what the keywords "tolerance", "acceptance" and "openness" actually meant.

**Table 31: Approaches To Evaluation (Stance 2)**

	<b>Evaluation of Self</b>	<b>Evaluation of Other</b>	<b>Result</b>
Value difference-----	positive-----	<del>negative</del> -----	no change
Value difference-----	<del>negative</del> -----	positive-----	no change

### Stance 3

- Student A10
- I want to evaluate others positively so I try and I look for a reason. I don't want to look for the negative. I focus on the positive. I want to accept other in spite of the differences. I accept differences if they are natural. Do I want to change?

**Table 32: Approaches To Evaluation (Stance 3)**

	<b>Evaluation of Self</b>	<b>Evaluation of Other</b>	<b>Result</b>
Value difference-----	<del>positive</del> -----	<del>negative</del> -----	(no change?)
Value difference-----	<del>negative</del> -----	positive-----	(no change?)

Regarding stage 3, the teacher noted that student A10 was trying to evaluate everything positively, even before considering the information at her disposal, because she wanted to accept everything. The teacher related this to motivation and positive attitude toward other cultures, but also to prejudice insofar as student A10 was evaluating everything positively before consideration. The teacher wondered whether this should be classed as prejudice, and whether she should (a) try to break it by focusing student A10’s attention on both positive and negative, or (b) allow her to keep her positive, if prejudiced, positive attitudes.

The teacher thought perhaps student A10 would fit into one of the ethnocentric stages of Bennett’s model where judgmental stance could take the form of positive or negative stereotypes contrasting the role of judgment in Bennett and Byram’s models. The teacher thought that whilst non-judgmental stance was a requirement for moving from ethnocentrism to ethnorelativism, it seemed impossible to suspend judgment prior to reaching the stage of contextual evaluation. The teacher defined “unprejudiced evaluation” as judgment made AFTER the contact with otherness and not decided beforehand, whether positive or negative, for any reason whatsoever, even if it was associated with positive attitudes of openness towards other culture.

Then, the teacher reflected upon the quality of information judgment is based on, noting that the interpretation, classification and evaluation of information itself is both personally subjective and culturally determined recalling the phrase “orientation to knowledge” from the academic literature. The researcher refined her definition of “unprejudiced judgment” claiming that (a) it should succeed analysis of the interpretation, classification and evaluation of information from both self and other, and (b) “unprejudiced judgment” can only be made with reference to clear frameworks of concepts and values one understands. The researcher wondered about the deployment of one’s positive and negative values through evaluation, and its possible impact on relationships in their early stages. The teacher recognised the possibility of “prejudiced self-evaluation” if one is consistently judging oneself positively or negatively. She claimed that “unprejudiced judgment” requires people to evaluate themselves with an open mind, insofar as they do not evaluate prior to the consideration of particular points during critical evaluation.

On student A1’s point that the encounter with difference provides optimum opportunity for thought, the teacher noted that encountering similarity probably prompted fewer points for consideration, but that similarity may mistakenly be presumed. She recalled the phrase “the presumption of similarity” from the academic literature and remembered how numerous examples had arisen in class, often in relation to slicing and dicing concepts. The teacher noted that a period of time is needed to deliberate how to evaluate self and other if snap judgments are to be avoided. Thus, she concluded, critical evaluation should aim to slow down the evaluation process, by breaking it down into clear stages deferring the final judgment to the end.

Recalling student A1's point that she could consider improvement of self and society at this point, the teacher recognised the possible move from what is to what should be, highlighting the role of ideals at the juncture where potential for personal change lies (in the deployment of negative self-evaluation and by extension of one's own society). The teacher suggested that democracy, human rights or politics can be introduced into the judgment process at this point and reconsidered that non-prejudicial stance 1 in this light (rejecting stances 2 and 3 as being prejudiced) inserting the appeal to ideals for self and society into stance 1. See table 19 below for an overview.

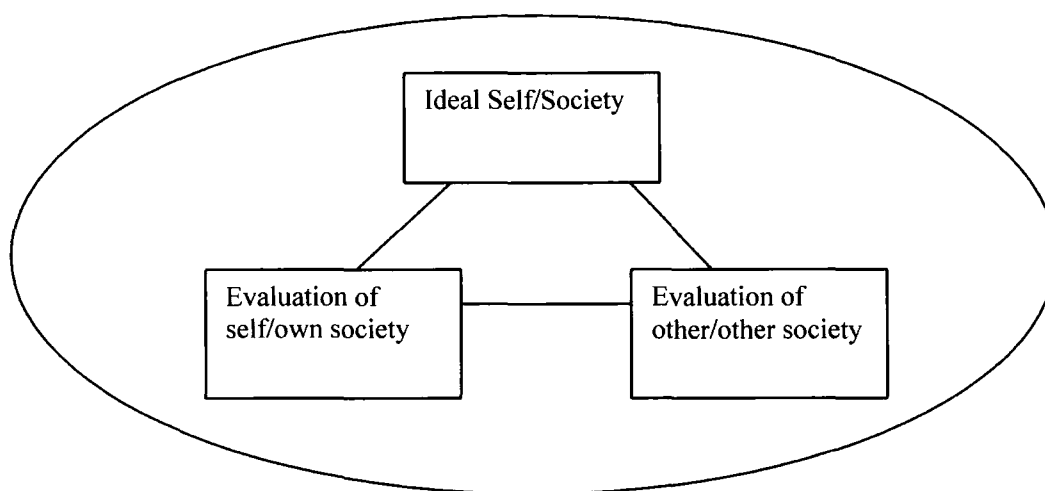
**Table 33: Approaches To Evaluation (Overview)**

Evaluation of Self/ Own Society as IT IS	Evaluation of Other/ Society as IT IS	Consider Ideal of Self/Own Society as SHOULD BE	Consider Ideal of Other/ Society as SHOULD BE	Result
Value Difference pos/neg?	pos/neg?	pos/neg?	pos/neg?	change/ no change?
Value Difference pos/neg?	pos/neg?	pos/neg?	pos/neg?	change/ no change?

The teacher remained unsure how these stages should be ordered, or what various pathways could be found through it leading to change or no change, but she thought it seemed viable as a basic structure. It brought new meaning in her own mind to critical evaluation as she linked it with opinion, influence, persuasion and politics. The teacher wondered whether it may underpin Kohlberg's theory insofar as

inconsistency in one's own opinion can be found as value-laden concepts are broken into parts and evaluated separately. The teacher suspected that enough small changes in self-evaluation would drive opinion reformulation. Recalling that she had thought it odd that Kohlberg's "just community" model had been rejected by some on the basis of indoctrination, the teacher thought that student appeal to their own ideals for self and society may overcome this problem. Links between evaluation and ideals drawn by the teacher are presented in diagram 29 below.

**Diagram 29: The Relationship Between Evaluation And Ideals**



Again recalling Canagarajah's recommendation of the critical approach as defence against the hegemonic forces of English, the teacher recalled her surprise at course 2 student concerns about sinking under the influence of others. Whilst she speculated that this had happened because the students couldn't understand how they were being influenced, the teacher recognised that she wasn't sure how. Still, she thought that if students could control their changing values, their concerns may evaporate as they took responsibility for their choices. Thus, she decided that teachers

should not only educate students about how their values, and how culture can change in response to contact with other cultures, but also empower them to make informed choices by helping them take control of the process.

Whilst the teacher also thought this would mean that the evolution of world society would be more in line with human ideals in their various forms, she wondered whether this idea was itself culture-bound since ideals may themselves vary. The teacher concluded that to empower students in this way, language teachers would need to understand these processes but she herself did not. This represents the end-point of the teacher's thinking on the various issues that arose in all three course at the end of the data collection period itself. To reiterate, the teacher's thinking as outlined in section 9.4 was to impact deeply upon conclusions drawn from the thesis. This explains why I laid it out in such detail.

## **9.6 Summary**

Before summarising what was achieved in chapter 9, let me recap what happened in chapter 8, in order to make the link between them clear. In chapter 8, I presented the initial analysis that systematically broke the vast mass of triangulated data into three separate documents for each of the three courses (see diagram 27) contained in Appendix 10. I examined the relationship between the data generated by the three courses treating it as a single complex case study drawing student-generated data contained in the three sections of Appendix 10 and teacher-generated data contained in Appendix 11 into relationship.

In chapter 9, I carried the discussion between stages and courses. It was arranged thematically and the order of presentation of points was determined by the way in which I interpreted the various sections and drew them into relation. Points made in chapter 8 were sometimes reiterated in chapter 9, and even enhanced by presenting new but relevant data, to develop conceptual detail and give a sense of the richness of the data. In chapter 9, I considered both positive and negative learning outcomes of the teaching approaches. In section 9.2, I focused on the difficulty and value of empathy, highlighting its relationship with information-gathering, judging, influence and meta-cognitive awareness. In particular, I pointed out that if information-gathering takes place during empathy and is also a pre-requisite for judging, empathy must precede judging. The fact that this places empathy before critical evaluation in the ideal process explains why chapter 9 discussion started in course 2.

In section 9.3, I focused upon the issues of analysis and change, highlighting the various ways students impacted upon each other through both empathy and critical evaluation. In particular, it was observed that value and concept change seemed to be triggered by the identification of discrepancy between concepts and values, and their components. Possible reasons for the resistance to judging were explored. Meta-cognitive awareness and flexibility were considered, as well as distinctions and dynamics within the self noting that identifying contradictions between them can trigger change. In section 9.4, the issue of social action was considered. In section 9.5, developments in the teacher's way of thinking about the teaching approaches within the life of the course were presented, mainly because they were taken into consideration when conclusions were drawn in chapter 10, to which we now turn.

## 10. Conclusions

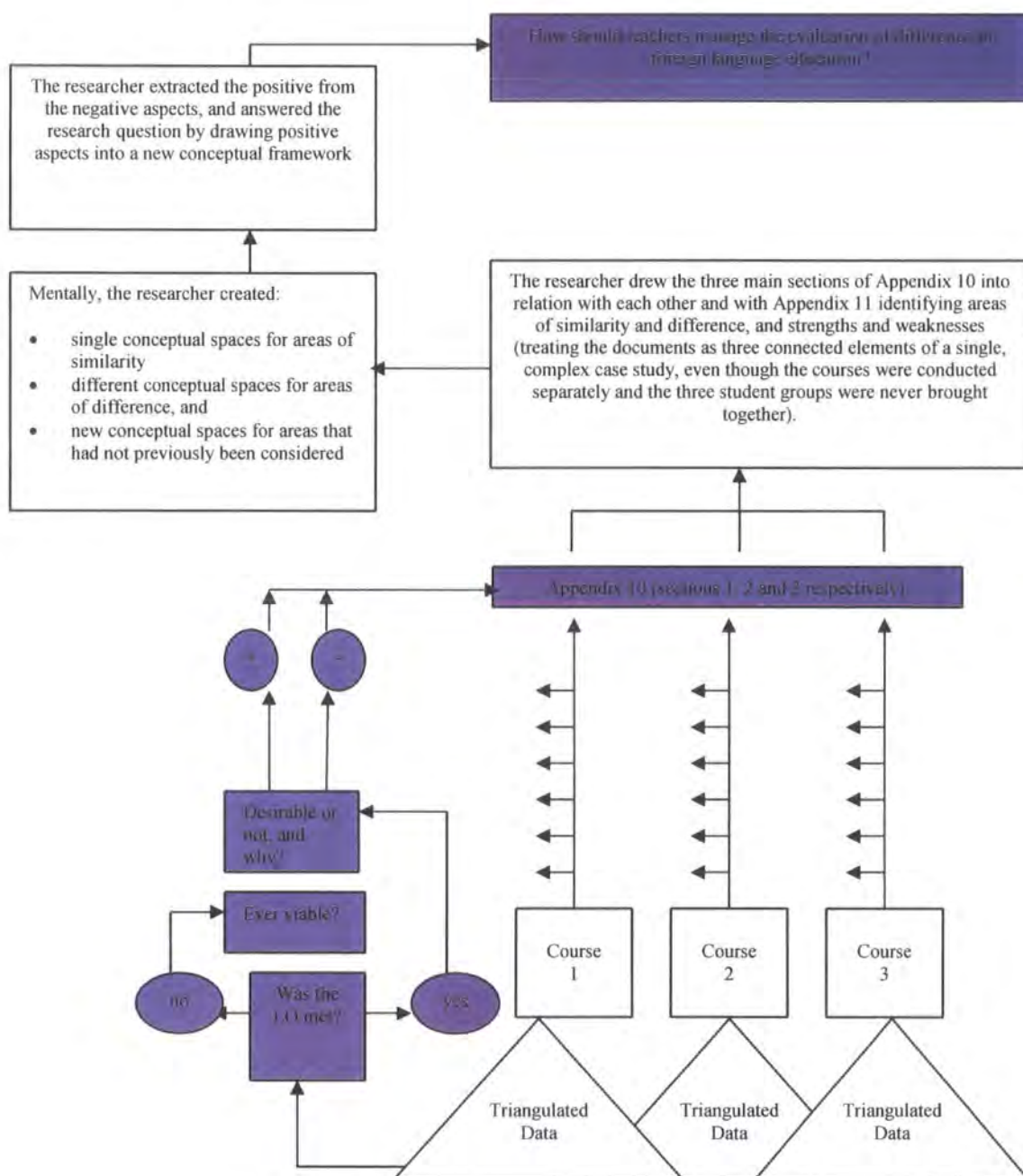
### *10.1 Introduction*

How should teachers manage the evaluation of difference in foreign language education? Chapter 10 will attempt to answer this research question drawing upon chapters 8 and 9 in which the following questions were taken as the guiding research questions for data analysis:

- *How far did each approach meet its own objectives and why?*
- *How far are the objectives viable and why?*
- *How far is the meeting of objectives desirable and why?*

In chapter 8, I presented the initial analysis that systematically broke the vast mass of triangulated data into three separate documents for each of the three courses contained in Appendix 10 (see diagram 27). In chapter 9, I examined the relationship between the data generated by the three courses treating it as a single complex case study drawing student-generated data from Appendix 10 and teacher-generated data from Appendix 11 into relationship. In this process, I identified strengths and weakness of each approach. In chapter 10, I will answer the research question by extracting and drawing the positive aspects into a new conceptual framework. Clearly, the conceptual framework will not have been tried out in its new form, but this approach may provide a new starting point for further research. A structural overview of the process is presented in diagram 30 below, which is an extension of diagram 27.

**Diagram 30: Answering the Research Question: Structural Overview**



Before I go on to describe how I think teachers should manage the evaluation of difference in foreign language education, let me recap points made in section 4.2.1 about the utility and generalisability of this case study. With regard to utility, I wanted

to conduct research that would (a) equip me to deal better with the problematic issue at hand, and (b) also benefit other teachers in similar situations. Thus, I ultimately wanted to produce research findings that would be readily applicable to future and similar contexts. I have thus presented a clear model in diagram 31 below that can easily be applied to new situations by other teachers.

The issue of generalisability was considered in chapter 6, sub-section 6.2.2.2, in relation to external validity and transferability. There, I claimed that my classes are representative of university classes of similar size which contain similar students in Japan, so let me reiterate here that the following types of generalisation taken from Cohen et al (2000: 182) are considered possible:

- from the single instance to the class of instances that it represents
- from features of the single case to a multiplicity of classes with the same features
- from the single features of part of the case to the whole of that case

Also, in section 4.4.2, I noted that I would take into account a wide range of contextual factors to explain local, contextual local meanings in depth to uncover both particular and generic features of the context under investigation. To this end, the case study was conducted over a sustained period of time (Creswell, 2003: 196) and conceptual depth and richness were developed as far as possible. Particular features of the context were indeed identified in relation to Japanese cultural tendencies that will be identified as we proceed. In my view, those points may to some extent be generalisable

to some other Asian countries, especially those that value social harmony which is a central issue in that discussion (and perhaps western females, bearing in mind Gilligan's (1977, 1982, 1993) work)). What I consider to be generic features also emerged through what seem to be basic cognitive processes. Readers are left to gauge the extent which the conclusions are transferable to their own situations.

The course of learning to be presented in these conclusions can be broken down into the five steps listed in table 20 below, which should be read with reference to diagram 31 below. The five steps all involve student attention to task (see the black arrows in diagram 31), student change (see the blue arrows in diagram 31) and student development of awareness at a meta-level (see the red arrows in diagram 31), the latter of which comprises self-awareness, meta-cognitive awareness and meta-affective awareness. The course of learning illustrated in diagram 31 is conceptualised as revolving primarily around the analysis of value systems (VS) but can be extended beyond the diagram to incorporate the analysis of social systems which can lead back into diagram 31 (not illustrated).

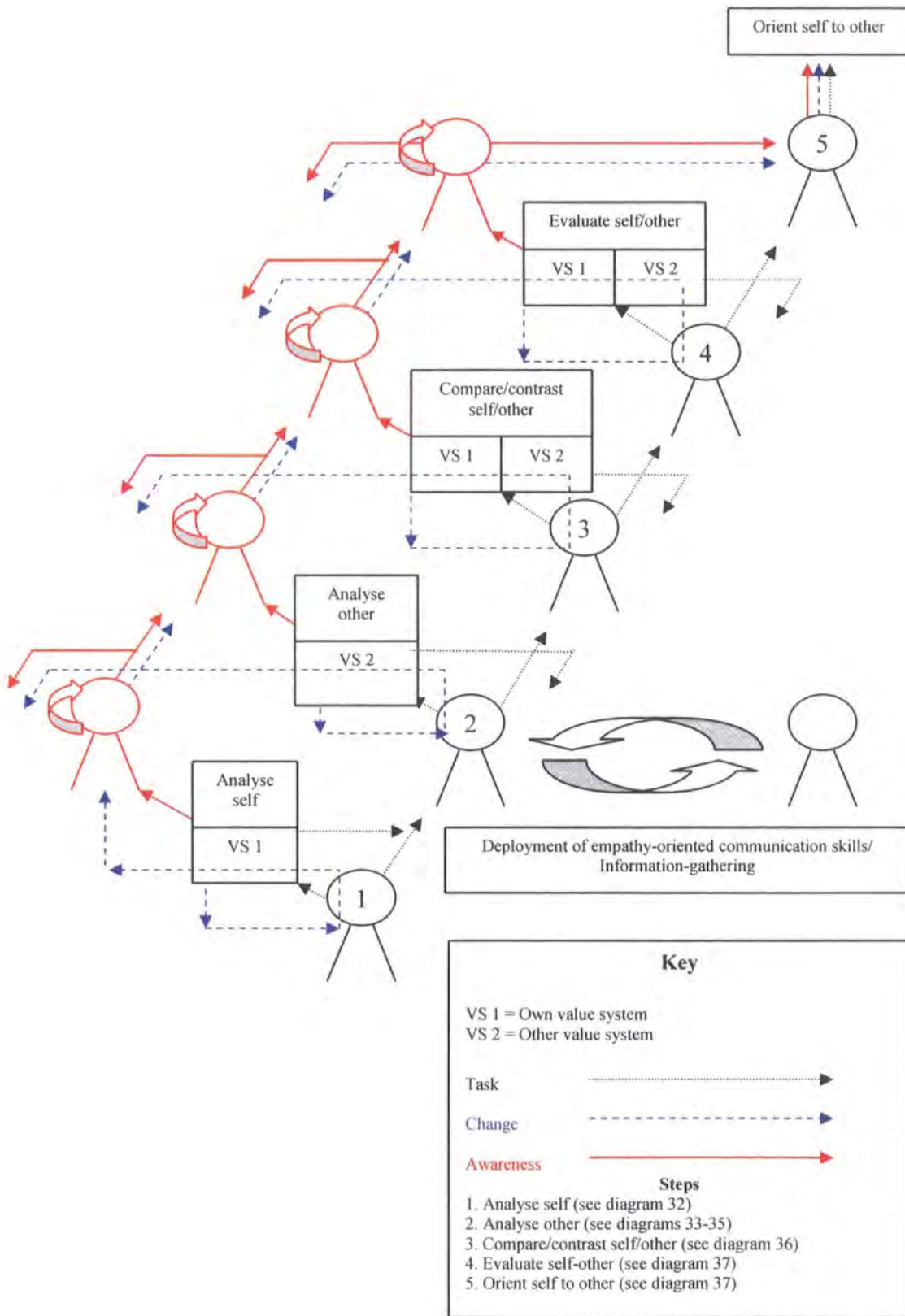
The model is also conceptualised as moving forward in time as students progress from one step to the next, reflecting back on the past (see arrows pointing downwards in diagram 31), considering the present and looking towards the future (see arrows pointing upwards in diagram 31). Students may return to previous steps for reconsideration. The course can be summed up as an orientation to otherness within which the conscious and considered selection of values and evaluative tendency are

encouraged. It prioritises real-time communication between real people over other forms.

**Table 34: Steps In The Course Of Learning And Meta-Levels**

Steps in the Course of Learning		Meta-level
1	Student analysis of their own value system (VS1)	Development of Awareness Self-awareness Meta-cognitive awareness Meta-affective awareness
2	Student analysis of the value system of another person (VS2) having gathered information through empathy-oriented communication	
3	Juxtaposition, comparison and contrast of the two value systems (VS1 and VS2) to identify similarities and differences	
4	Student evaluation of the value systems of self and other (VS1 and VS2) with reference to a standard	
5	Student orientation of self to others by selecting standards and evaluative tendencies	

Diagram 31: Managing The Evaluation Of Difference In Foreign Language Education



## ***10.2 Analysis***

### **10.2.1 Analysis: Self**

Teachers can provide students with conceptual systems to analyse their value systems. Whilst student value systems are likely to differ, they can be conceptualised as complex, hierarchically organised and possibly internally inconsistent, rather unstable systems. They are partly held unconsciously and contain various interconnected parts including stated values, real, ideal and target values which may underpin yet contradict behaviour. Reflectively analysing their values using given conceptual systems, students can come to see themselves in terms of discrete, valenced<sup>9</sup> categories they can use to interpret their present, reinterpret their past and orient themselves to the future.

This process involves breaking wholes into parts using concepts held in language. Values can thus be conceptualised either as discrete parts of a system or the system that itself comprises the parts. Each valenced part may itself comprise further parts which may each be valenced either positively or negatively bringing parts into potential conflict with each other as discrepancies are noticed. Whilst teachers cannot work with the entire system at once, they need to work at three main levels: with a selected part of the whole, its individual parts and between its parts. Through consciousness-raising activities, students may notice new parts of themselves or identify discrepancies within their analytical self-accounts between various combinations of their stated values, actual behaviour, real, ideal or target values.

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<sup>9</sup> This word is borrowed from Rogers (1951: 501). See section 11.2 for the relevant quotation.

A related issue is conceptual consistency. Whilst concepts may seem reasonable when focused on separately, focusing on the relations between them may reveal contradictions. Whilst some students may accept discrepancy, others may feel disturbed by the gap, resolving to improve, expressing the inclination to change actually changing now or perhaps later. In any case, analytical consciousness-raising can empower students to consciously reprioritise or select between their own conflicting values. Change may start to occur within students even at this early stage as they notice new parts of themselves, as their attention is drawn to misapprehensions about themselves and as they select between their own discrepant conflicting values. Analytical self-analysis may thus generate change. Further, teachers who want to guide student values can draw their attention to their internal discrepancies (see the position of “Other A” in diagram 32 below) but regardless of teacher position, student change seems a likely product of analytical consciousness-raising.

Despite using the same conceptual system for self-analysis, students may classify their selected elements differently to other students. Classification processes underpin evaluation, insofar as concepts may be split into component parts and evaluated separately. Students who claim they cannot judge because they can see both good and bad points may find they can judge quite clearly, if they break the perceived whole down into parts. This emphasises the importance of making careful pre-evaluation analysis in the early stages since analysis underpins evaluation. Teachers need to train students to appreciate whole-part relations splitting concepts down for separate evaluation later.

### 10.2.2 Analysis: Others

Student value system variance may thus be rooted partly in alternative underlying classification systems. Whilst conceptual parts can be labelled with words, the same words may mean different things to different people. By way of example, “value 9” in diagram 32 below may mean parts 1 and 2 to one student but parts 3 and 4 to another student, although the underlying difference may go unrecognised. Underlying conceptual difference may be disguised by the same word but can be unmasked through communication. Conceptual parts may exist in one system but not the other, but gaps can be identified through communication although this necessitates reference back to one’s own system. Conceptual difference may also exist in both concrete and abstract nouns. Student and teacher classification systems may clash during the exploration of student self-accounts causing confusion, perhaps triggering their development and student recognition of difference. Even simple requests for repetition of certain points or for the clarification of what a word means to the speaker may trigger the reclassification and relative prioritisation of elements.

Since much of the value system is held unconsciously, interlocutors are unlikely to be able to articulate their system accurately upon request. Since structured student exploration of interlocutor values may prompt analytical consciousness-raising in the interlocutor, a perfect description of interlocutor values cannot be expected even though it may be endorsed. Tracking changing perspectives accurately through empathy could be a learning objective. Students can, however, deploy empathy-oriented communication skills (see the position of “Other B” in diagram 32 below) to gather

enough information from the interlocutor to develop an endorsable albeit imperfect and incomplete analytical description of some interlocutor values. Students may think that whilst empathy may be possible, getting to know another person completely is not, but students who suspect the incompleteness of the empathy process may become curious and want to know more.

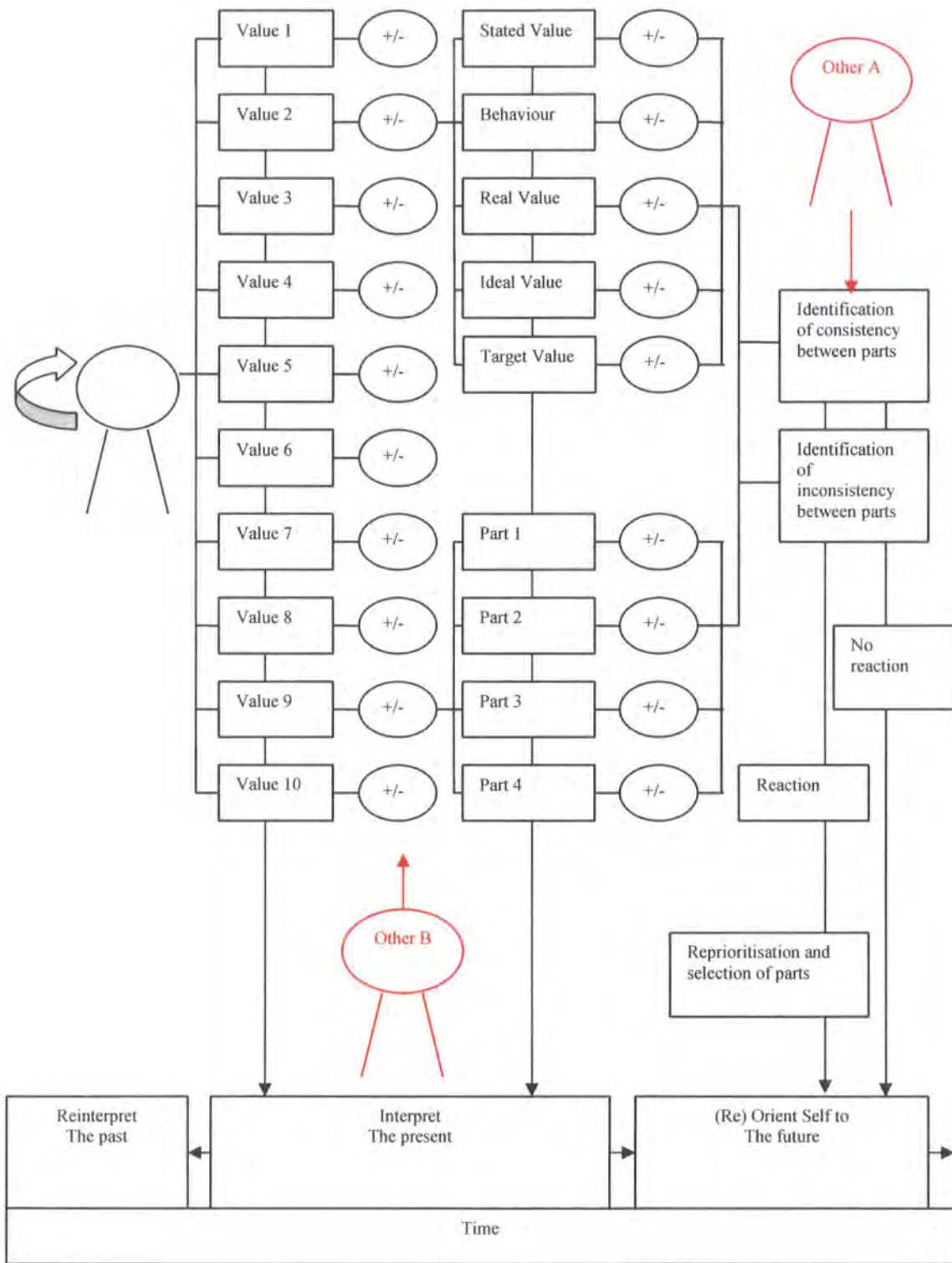
Analysis partly seems to involve connecting pieces of information about different aspects of different values, identifying links between particular values, their sources or functions and relative prioritisation, but students may identify definitional discrepancy between interlocutor working definitions of values and their own or the original definitions given. These processes necessitate reference back to one's own or the given conceptual system. Or they may identify discrepancies between the interlocutor's stated values, behaviour, real, ideal and target values. Highlighting discrepancy to seek clarification as an empathy-oriented communication strategy may have a wash-back effect upon the original system as the person reacts to the discrepancy, so interlocutor perspectives cannot be considered stable entities. Analysis also seems to be supported by prior knowledge of the interlocutor, with some students able to identify discrepancies between interlocutor stated values and their normal behaviour. This highlights not only the possible unreliability of self-accounts, but also the importance of observing the degree of congruence between what people do and say when analysing values.

Other people including teachers and students may unintentionally generate change in others by focusing on discrepancy or introducing concepts or ideas that conflict with the existing system (see the position of "Other A" in diagram 32 below). Teachers need

to be prepared to respond to sometimes high levels of student confusion and may feel duty-bound to help students resolve conflict between their internally conflicting values and concepts especially when asked for advice. Teachers should at least recognise the various elements and dynamics that can come into play.

Teachers who wish to influence student values can attempt to take advantage of student confusion for particular pedagogical purposes by introducing ideas and external target values they suspect will conflict with the student values (see the position of “Other A” in diagram 32 below) but students may not automatically draw the desired conceptual connections although they may come later as they develop their viewpoints over time. Even teachers who do not wish to influence student values need to be aware of the possible effect upon students their communication can have. Analysing others may be organised as individual or group activity focusing either on individuals or groups.

Diagram 32: Analysis



#### **10.2.4 Analysis: Social Systems**

An alternative or later object of analysis may be society itself as its whole can also be broken into parts to consider its democratic components and constituents, including certain groups some of whom may count as minorities. Whilst student attention is not initially focused on individual others in this case, it can later be moved onto selected individuals by students interviewing parents about their attitudes towards minority members, for example, which would carry the activity back within the remit of this model despite its initial focus outside the model. Students may choose to communicate with selected others if asked to take democratic action outside the classroom as part of the course, so placing democratic action squarely in communication itself makes sense. But given the degree of conceptual abstractness needed for social analysis, the corresponding need for higher levels of English language ability and the analytical focus being placed external to and thus more distant from the student, this approach may be better considered an advanced and later kind of activity.

### ***10.3 Empathy***

#### **10.3.1 Difficulty of Empathy**

Since students have their own pre-existing value systems, it is difficult and perhaps impossible for them to imagine other perspectives without having similar thoughts in their minds. Whilst some students may clearly fail to empathise by injecting their own ideas into written accounts of interlocutor values, sometimes judging, others may produce detailed written accounts endorsed by interlocutors without obvious self-reference even developing interlocutor self-awareness along the way. When students

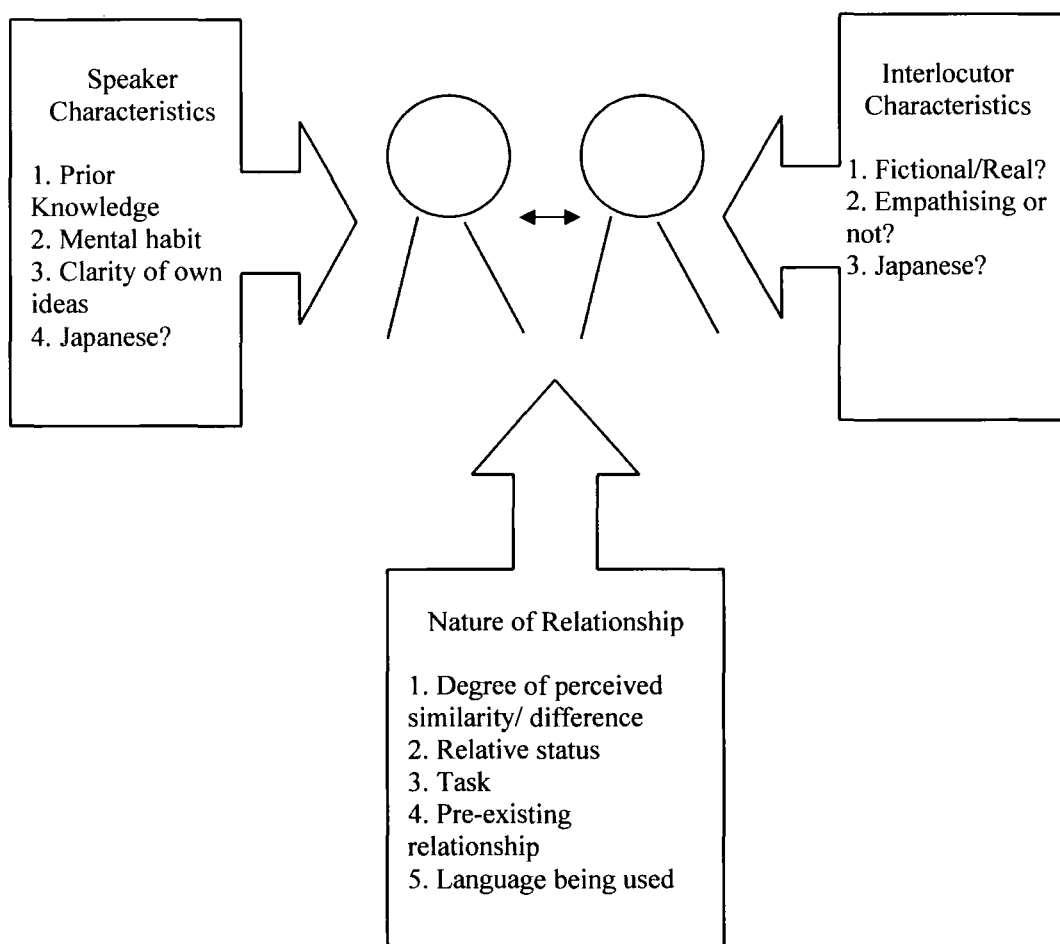
empathise with interlocutors verbally, teacher guidance may be needed as students judge or allow their own ideas to intrude but satisfactory verbal descriptions are achievable in the end. The teacher can model the skills in class helping students grasp speaker points. Some students may find the communication skills harder to use at the start of a course but learn to use them over time perhaps planning to use empathy consciously in the future if they have not started already. Empathy thus seems to be a difficult skill students think they can learn through observation and practice.

Teachers should be aware of what makes empathy difficult. Firstly, this seems to depend partly on the degree of similarity and difference perceived between self and other. It may seem easier to empathise with similar others since it is easier to imagine what they may be thinking but as student perspectives are probably in play in this case, they may later suspect they are mistaking the opinions of similar others for their own as they decentre. Empathising with different others may seem more difficult but at least similarity is not presumed. Greater suspension of the self may, however, be required to develop a satisfactory description of the other value system. Secondly, prior knowledge seems to facilitate empathy with both fictional or real people as either interlocutors (with whom communication is possible) or television characters (with whom it is not), although this probably indicates utilisation rather than suspension of one's own conceptual system.

Thus, students may seem to find it easier to empathise with familiar interlocutors, with television characters having seen a whole film rather than just clips, or with unfamiliar fictional characters who display familiar cultural traits, although this

probably involves the utilisation not suspension of prior knowledge. Further, some prior knowledge probably contains stereotyped information about the perceived interlocutor group that may not apply to the interlocutor, surprising students if they notice the discrepancy, which can in turn impact back upon and complicate empathy-oriented communication.

**Diagram 33: Difficulty Of Empathy**



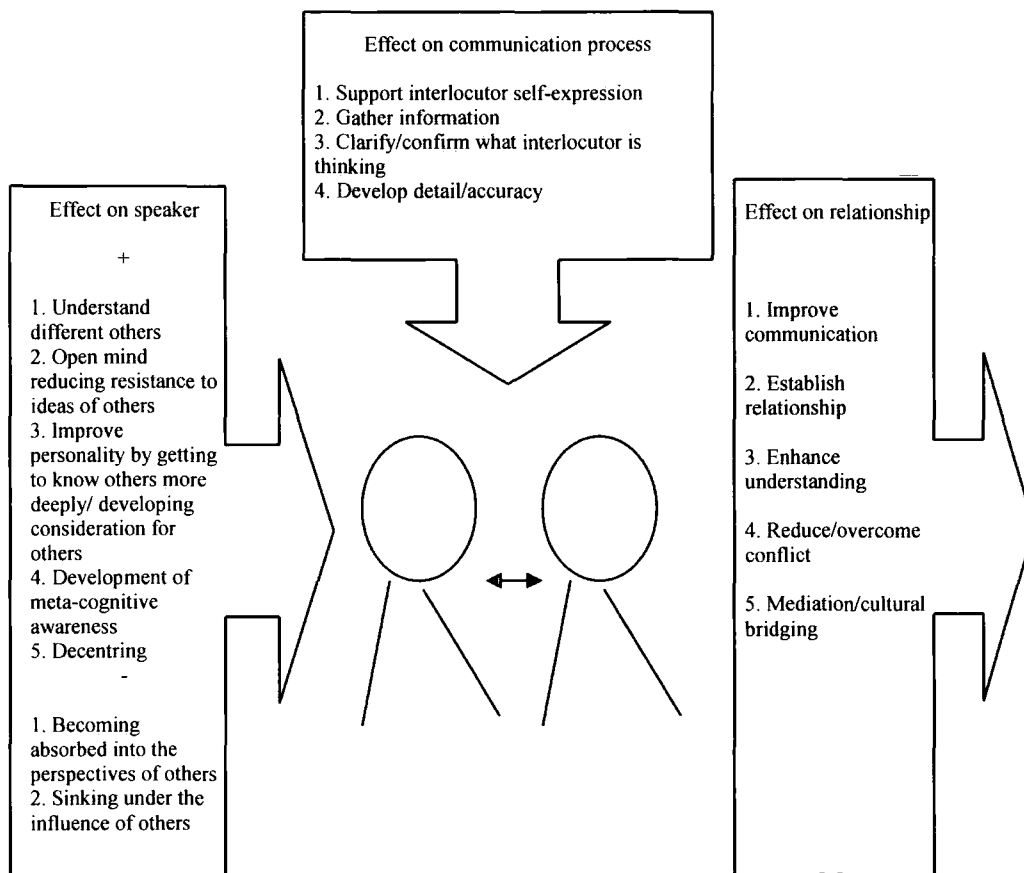
Thirdly, empathy may be further complicated by possible Japanese tendencies to value silence, self-restraint and sensitivity to interlocutor status, and to hide personality.

However, even Japanese students may get used to talking about themselves over time coming to value communication itself more. More generally, students may find empathy difficult if they are in the mental habit of argument, are uncertain about their own ideas, if the interlocutor is not empathising in return or when communicating in the target language. It may also be easier to empathise when gathering information than when guessing the values of others. These considerations all relate to speaker and interlocutor characteristics and the relationship between them.

### **10.3.3 Importance of Empathy**

Empathy should be taught for various reasons. An important positive effect of having students attempt empathy-oriented communication is the development of meta-cognitive awareness and decentring as students identify and describe their own tendencies and reactions, as they monitor (a) their implementation of communication strategies, and (b) how their own values and concepts affect their perception of others, despite attempting to suspend their concepts. From the student standpoint, learning to empathise with others seems to impact positively upon three different areas. Firstly, it supports the communication process by enhancing information-gathering, interlocutor self-expression, idea clarification and confirmation, also developing detail and accuracy. Secondly, it supports relationship development by enhancing communication, understanding, conflict-management and cultural bridging. Thirdly, it can impact positively upon students themselves as they open their minds and come to understand different others, developing consideration. However, the possibility of becoming absorbed into the perspectives of others and sinking under their influence through empathy may concern some students.

**Diagram 34: Importance of Empathy**



### 10.3.5 Empathy and Influence

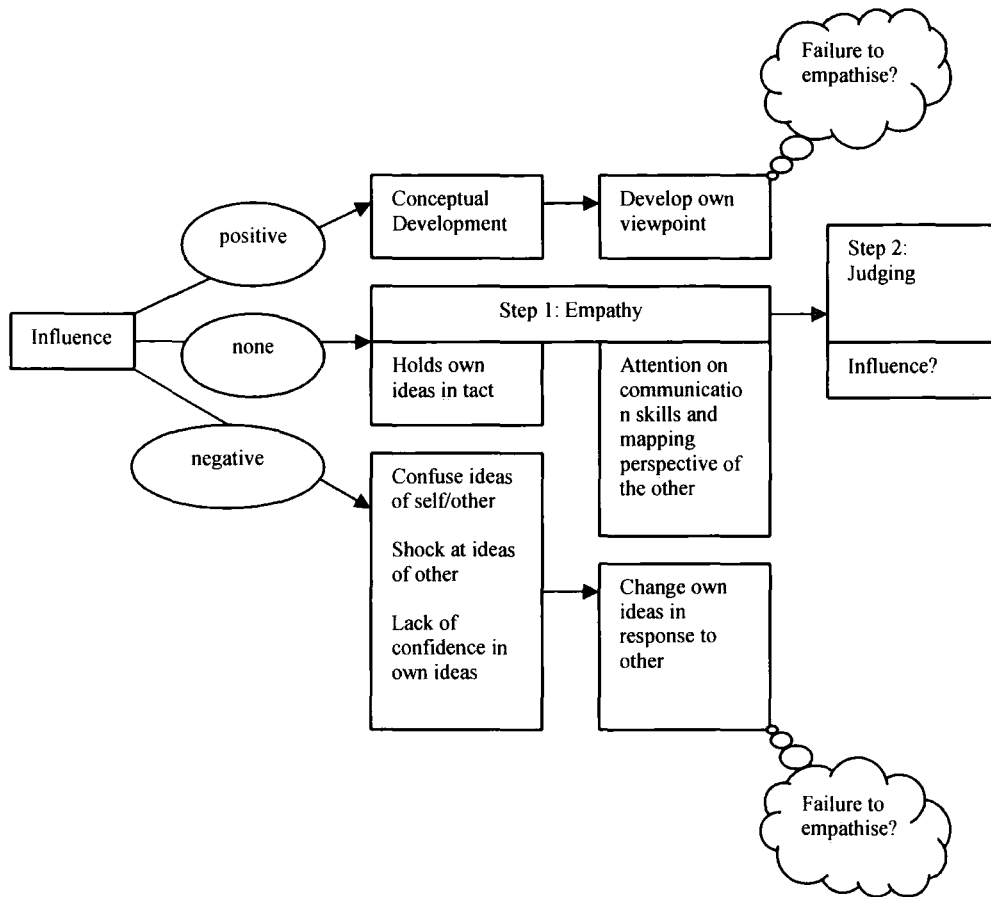
Having attempted to empathise with an interlocutor, even students who produce satisfactory written descriptions endorsed by both interlocutor and teacher are likely to react to their experience later perhaps changing in response. The issue of influence in empathy thus needs to be accounted for but there seem to be competing schools of thought. On the one hand, some students may recognise the possibility of being positively influenced by others by broadening their point of view as they integrate new concepts into their own. But they may wish to avoid being badly influenced by placing

the emphasis on knowing their own minds and valuing their own attributes before empathising with, considering and deciding whether or not to accept other viewpoints. They may confuse their own ideas with those of others or be shocked by the ideas of others, perhaps changing their own minds in response especially if they lack confidence in their own opinions.

On the other hand, other students may claim that these students are being influenced because they have failed to empathise effectively, also claiming that effective empathy is precisely what holds their own ideas in tact as they are held in suspension during communication. Such students may claim they are not influenced during empathy because their attention is devoted instead to the implementation of communication skills and perspective-mapping during that stage. They may also claim that empathy is a separate mental process from judging, that judging follows empathy and that influence takes place during the judging phase but not the empathy phase. Even students who counter-claim they can be influenced at any stage may recognise the separation of empathy and judging as an ideal way of thinking, since it flexibly allows judgments to change in response to new information gathered through empathy noting the need to judge based on detailed information rather than on stereotypes.

Indeed, information-gathering and judging are integrally linked. Gathering information about the perspectives of others seems necessarily to be partial insofar as the identification of key points involves the selection of some points and rejection of others. Initial failure to gather enough information may render later critical evaluation difficult, if not impossible, if students cannot remember all the content.

**Diagram 35: Empathy And Influence**



The basic complexity of value systems and their underlying alternative classifications of elements renders evaluation necessarily complex, so detailed information-gathering in the early stages and appropriate worksheet design are vital. If information-gathering takes place during empathy and is also a pre-requisite for evaluation, then empathy-oriented information-gathering tasks should precede those involving evaluation. But concern about the unconscious influence of empathy is a strong argument in favour of not stopping the process here, but continuing on to conscious evaluation to help students understand the processes by which they come to accept or reject the ideas of others. Teachers should empower students to take

responsibility for their decisions rather than blaming empathy or other unidentifiable, hegemonic agents. Thus, unnecessary student insecurities can hopefully be minimised.

## ***10.4 Juxtaposition***

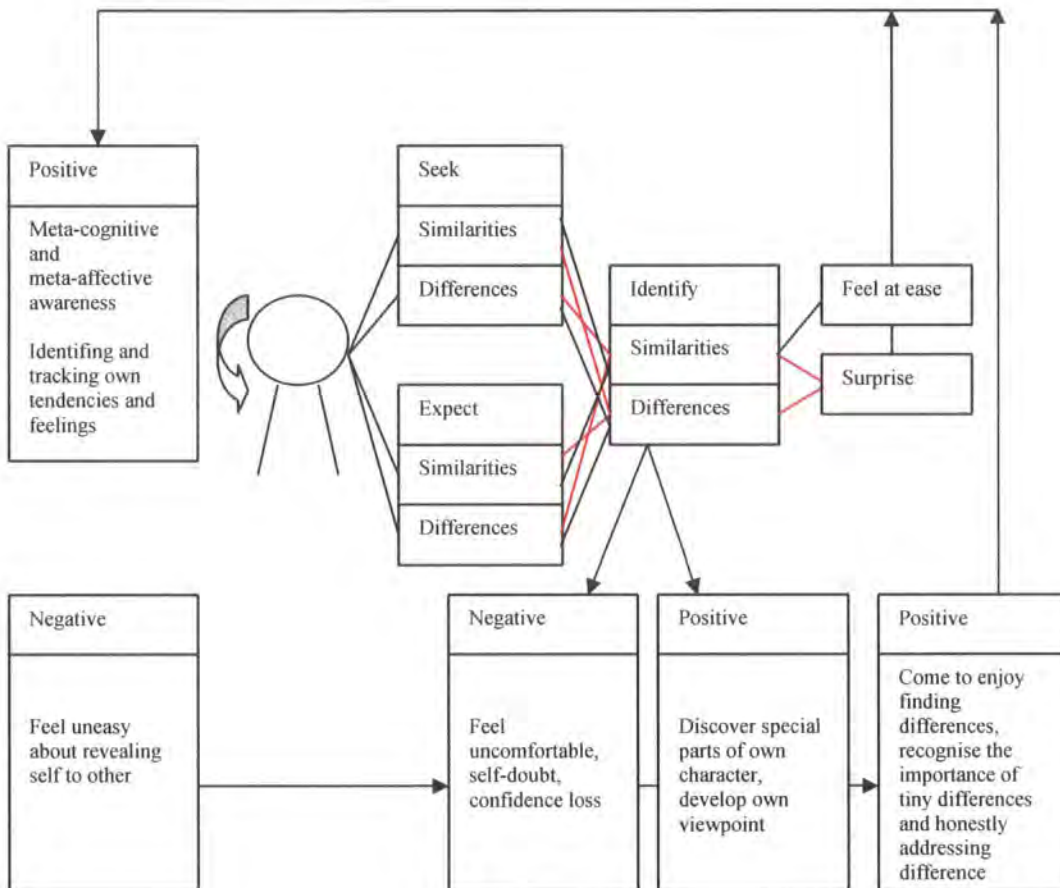
### **10.4.1 Compare/Contrast Self/Other**

It was noted earlier that students must refer back to their own value system when developing a description of another person, which necessarily involved analysis in the identification of conceptual gaps between the two systems. But in that case, the main focus was on accurate information-gathering to develop a clear conceptual picture of one system only. In this stage, however, the two systems are juxtaposed, compared and contrasted to identify similarities and differences in preparation for evaluation. A positive effect is the development of meta-cognitive and meta-affective awareness, as students monitor their own tendencies and reactions.

Students may simply consider both similarities and differences to be natural or find them interesting. Others may feel at ease when finding similarities perhaps tending to seek or expect similarities, but pairs may disagree about the degree of similarity between them and students may be surprised at the amount of difference they find between self and other or between members of the group. Japanese students may have a negative image of the English word “compare” because the Japanese word “kuraberu” (比べる) is apparently often used to decide which is better or worse. Seeking difference may cause discomfort, self-doubt or confidence loss. Some students may initially feel uneasy about revealing their opinion to others, but later enjoy finding differences and

recognising their importance. The identification of difference may also help some students identify special aspects of their own character developing their viewpoint as they notice new points reinforcing both personal identity and opinion.

**Diagram 36: Compare/Contrast Self/Other**



### 10.5 Evaluate Self/Other

The identification of evaluative standards is the key concern in this stage. A positive effect of students consciously evaluating similarities between self and other is the development of meta-cognitive awareness, as they notice and describe their reactions and tendencies. As students make evaluations, they may direct their attention

upon what is happening in their mind focusing also upon their positive and negative emotions. They may identify and label specific emotions, recognising the impact of emotion upon evaluation. Both meta-cognitive and meta-affective awareness and control may be indicated by this kind of discussion as students pay conscious attention to, and develop their own terminology to discuss, subtle cognitive and affective distinctions and dynamics within themselves.

Teachers should be aware that a wide range of tendencies may come to light. When evaluating others, some students may tend to evaluate either positively or negatively, perhaps evaluating everything positively hiding negative evaluations. Students may recognise not only their own bias but also see connections between their evaluations of self and other, possibly tracking change in their evaluative tendency over time. Possible links between the evaluation of others and self-evaluation may emerge, with self-evaluation indicating whether students are likely to change position. Students may evaluate others negatively when they evaluate themselves positively and vice-versa. Negative self-evaluation and positive other-evaluation may be accompanied by the desire to change.

Students may evaluate one aspect of another person's values positively, framing negative self-evaluation positively by stating how they want to be. This could either indicate value change or selection between one's own conflicting values which may only come to light when responding to others. Students may claim their own values have not changed if they recognise positive aspects in those of others, but recognise the contradictory nature of that position. Some students may find they use self-evaluation to

develop self-knowledge, confirm identity or identify their evaluative standards. They may find that whereas positive self-evaluation underpins self-confidence, negative self-evaluation underpins the desire for self-enhancement. Some students may think self-evaluation can improve society as a whole helping them to see both good and bad points about their own society, but others may not.

Analytical complexity seems to be an important factor. Students who appreciate the complexity and inherent contradiction of value systems with their alternative underlying classifications, may find evaluation very difficult as they can see good and bad in everything. They may prefer to focus instead on information-gathering not wanting to miss important points or evaluate based on limited information. Others may claim that evaluation helps them see how values and feelings connect in the mind of the speaker, and can enhance both self-knowledge and relationship-management.

Negative reaction to making evaluations of others seems to be another important factor if it makes students feel rude, guilty or uncomfortable. So unnecessary negative reaction should be minimised by clearly defining critical evaluation and justifying its practice carefully to students in language they can understand. Students may react negatively to the very words “criticism” and “judging”, believing them to mean the identification of negative points only or speaking ill of others without good reason (i.e. the expression of prejudice). The terms themselves should be clearly defined and distinguished in the first place to avoid misunderstanding. Evaluation is perhaps best defined as consciously evaluating similarities and differences between self and other positively or negatively with conscious reference to a clear standard.

In an attempt to alleviate possible student concern, the need for consciousness-raising, self-monitoring and meta-cognitive control in evaluation can be explained in terms of discouraging focus on negative points only or speaking ill of others without good reason (i.e. the expression of prejudice). But student resistance to evaluation may still persist. Students may appear to hide from others by avoiding making their evaluations known to others perhaps out of uncertainty, self-presentation or self-protection concerns. Student resistance to evaluation may be rooted in their own initially negative reactions to being evaluated by others. Students who leave critical evaluations incomplete can be pushed to complete the process but may simply need time to open up. At this point, students may need to open themselves up to scrutiny.

But even students who accept the process in principle, and perform it well, may feel quite shocked after evaluating another person publicly. Student resistance to evaluation may run deep with some reservations persisting until the end of the course with some students simply refusing to do it because they dislike it, questioning why they are not allowed to adopt a middle position. Even students who recognise they evaluate unconsciously may still refuse to evaluate consciously, even if it results in inconsistent evaluation across situations and even when they recognise this as being problematic. Other students, however, may come to recognise the importance of the evaluation process as they get used to analysing their own evaluative tendencies, identifying their standards, perhaps developing strategies to evaluate in a better way by taking ideals as guiding principles, for example. They may refine the definition and purpose of critical evaluation in their own minds, perhaps seeing it as an unpleasant but necessary step towards mutual understanding between people from different cultures

identifying the key point as being to explore why people react in certain ways to prevent barriers forming.

Another important factor relates to possible underlying Japanese tendencies. If students appear to hide when asked to evaluate, other students may doubt the truth of student assertions, including their own, wondering whether this apparent tendency to hide may be cultural, claiming that Japanese people tend not to express negative feelings directly because they dislike criticism. The Japanese preference for harmony seems to be an extremely important consideration. Asking students to sometimes make negative evaluations of others seems to conflict with the Japanese concept of “wa” (和), or harmony, which seems to discourage just that. The desire to preserve “wa” (和) may cause Japanese people to hide their true thoughts and feelings, speak indirectly or say things they do not mean perhaps to avoid hurting others or being hurt themselves.

Some students may defend this Japanese concept against westerners insisting that even internationally-minded Japanese people shouldn't have to go through the agony of denying something as precious as “wa” (和) that has been cultivated in Japan over time. Some students may even drop out of the course if they find evaluation too painful. Asking students to express their own true feelings also seems to conflict with the Japanese concepts of “hone” (本音) and “tatemae” (建前). Japanese students may initially not want to use “hone” (本音) to avoid being considered rude but start to use it

naturally as they get to know each other better. Two other relevant factors may be possible Japanese cultural preferences for indirectness and ambiguity as Japanese people tend to understand each other using indirect language, which in turn may underpin what appears, to the native English speaker eye, to constitute unclear critical evaluation. Teachers need to clarify the sentence patterns needed to make critical evaluations in English.

## ***10.6 Orient Self to Other***

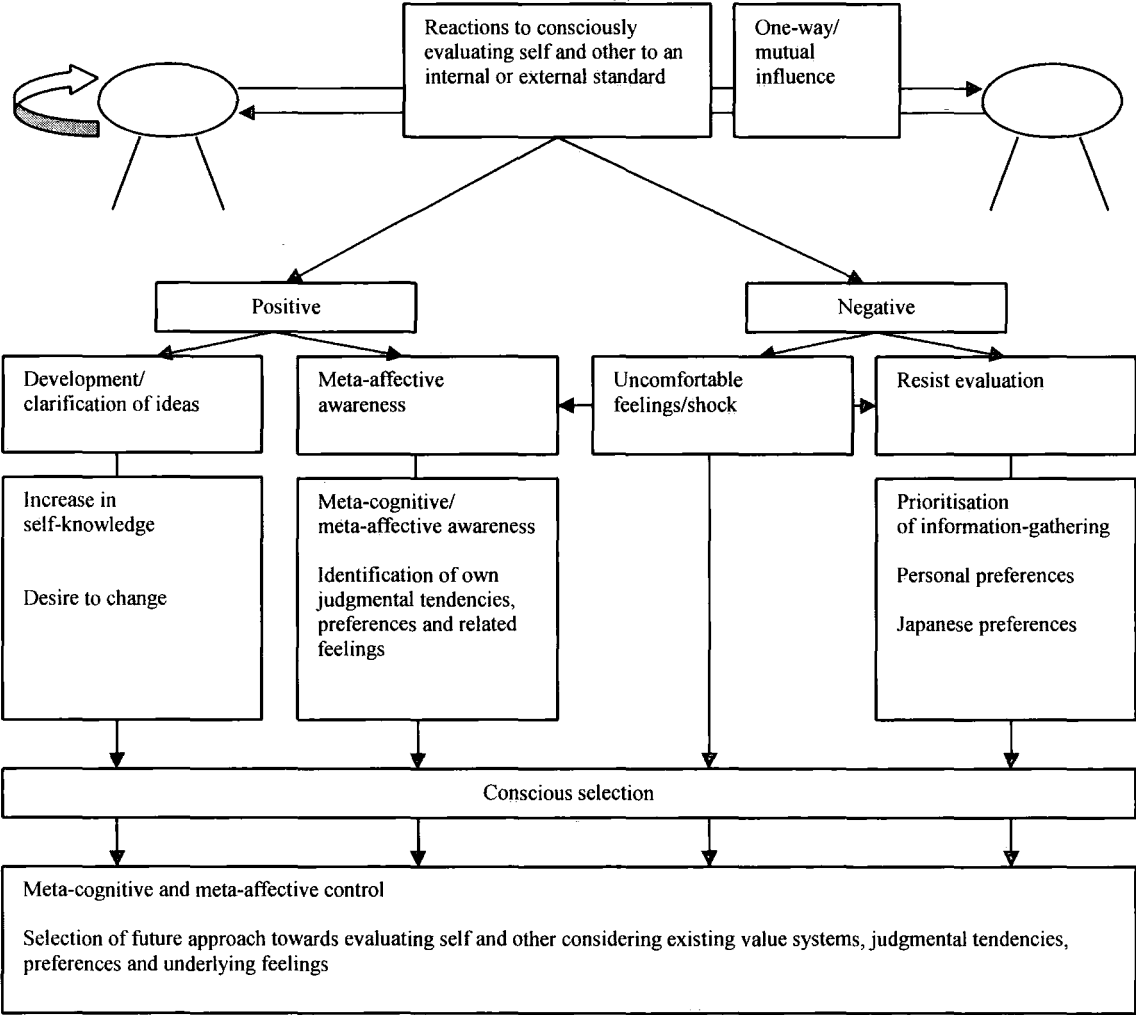
### **10.6.1 Selecting Standards: From Own Alternatives**

Perhaps the most important factor regarding evaluation is the selection of standards for evaluating, which is the key concern in this final stage as students decide how to orient themselves to others in future. Cultural preferences notwithstanding, an important positive effect of asking students to make evaluations of self and other is the emergence of a range of possible reactions and tendencies that may then be consciously selected by students. Attaining discussion of this kind, however, may require higher levels of English language ability. Students need to identify their own evaluative standards before considering other options, but a range of options is likely to already reside within them. Recalling that value systems contain both positive and negative, possibly discrepant parts, students can move from a position of not knowing their own standards to identifying them, before being able to choose from among their own alternatives.

Students may prioritise their ideals for self or society as new target values for the future, perhaps rejecting emotional evaluation as an inferior standard. Students may

make selections in the present based on visions of their ideal future selves, considering failure to consider the gap between real and ideal as a possible cause of identity loss, highlighting the need to prioritise careful critical evaluation over ill-considered judgment. Language and values may evolve if students start to change in line with their ideals. Others may not, however, seem so ideal-driven preferring to root their decisions in the real, perhaps not wanting to set limitations upon feelings for fear of rendering communication superficial. They may prioritise instead the expression of true thoughts and feelings to enhance genuine self-expression and mutual understanding. Other tendencies may be selected by students regardless of teacher recommendation.

**Diagram 37: Evaluate Self/Other**



### **10.6.2 Selecting Evaluative Tendency: From Other Alternatives**

Non-judgmental stance or positive evaluation only may be selected for the purposes of relationship-maintenance or as a general orientation towards accepting rather than denying others. Making both positive and negative evaluations may be selected by students who recognise they are not always right, constructively associating negative evaluation of the self with self-enhancement, perhaps attempting to increase honesty, fairness, self-knowledge or bias-reduction by considering both positive and negative aspects before reconsidering their position whilst rejecting emotional judgment. This may be related to flexible thinking as such students may actively be developing their own identities and opinions flexibly through others. Even students who claim to be stubborn may learn to consider the opinions of others and develop their way of thinking through discussion, perhaps changing their mind frequently as they improve their way of thinking identifying flexibility as being the most important factor in intercultural communication.

From this standpoint, evaluation can be revised flexibly given the possibly endless flow of incoming information, perhaps characterising unprejudiced evaluation, the flexible revision of stereotypes and open-mindedness. Other students who select flexibility may, however, be using the word rather differently to mean understanding and appreciating situations from more than one standpoint not only recognising the value of both but prioritising this kind of flexibility over taking a clear position perhaps being unable to select between what they perceive to be contradictory yet equal values. This may be found in students who have spent an extended period of time abroad who

claim they have internalised a dual set of differing cultural values they can deploy at will.

### **10.6.3 Student Selection From Teacher Selections**

Teachers may recommend or enforce external evaluative standards for particular pedagogical purposes in the hope of influencing student orientation to others and the future. Prescriptive ideals and standards may be lifted from international human rights law, for example, which may or may not conflict with existing student value systems, preferences and selections. Inducing discrepancy between internal and external evaluative standards seems to be the most effective way of generating student change but change may be happening anyway as a natural part of the analytical consciousness-raising process regardless of teacher approach. This implies that selection of conceptual content itself also plays a role. Regarding student selection of teacher-selected values, teachers aiming to develop democratic awareness by prescribing, perhaps enforcing, certain values or evaluative tendencies need to decide how to rank the following two types of student recognising that the distinction between the two may not be clear in practice:

- Students who cooperatively select teacher-selected values and who are thus conforming to the will of the teacher as authority-figure
- Students who forcefully reject teacher-selected values or requirements for social action outside the classroom in the face of authoritarian teacher pressure exerted in the name of human rights and democracy.

Students may not only be tracking the teacher pressure dynamic, but also recognise that communicating in a foreign language generates value change in students. Teachers who are attempting to help students express themselves more effectively by helping them rephrase in better English may also be found to be pressuring students to say things they don't really mean. Some students may insist upon freedom of choice leaving prescriptive teachers feeling that whereas such students are standing for the tolerance of difference, they themselves seem to be standing up for the opposite. Students may make different selections and rejections than the teacher in the same general support of democratic society, perhaps seeming more democratically-minded than even the ethically-driven prescriptive teacher at times.

### ***10.7 Summary***

To ensure that the research question has been answered clearly, let me restate the question and answer it concisely in this chapter 10 summary. The research question is: How should teachers manage the evaluation of difference in foreign language education? Here is my answer. In stage 1, teachers should help students to analyse their own value system. In stage 2, teachers should teach students to analyse the value system of another person having gathered information through empathy-oriented communication, which means that empathy must also be taught. In stage 3, students should juxtapose what they have learned about their own and the other value system. Then, teachers should teach students to compare and contrast them. In stage 4, teachers should teach students to evaluate them with reference to a standard. In stage 5, teachers should help students orient themselves to others by selecting standards and evaluative tendencies. Throughout stages 1-5, self-awareness, meta-cognitive and meta-affective

awareness should be developed. Teachers should familiarise themselves with the wide-ranging considerations presented in chapter 10 and use diagram 31 as a guide for practice.

## **11. Discussion**

### ***11.1 Introduction***

In chapter 10, I answered the research question that initially generated this thesis. Next, I will relate this answer back to the academic literature centring discussion primarily on the chapter 10 diagrams. From section 11.2 onwards, I will consider each diagram in turn relating the key ideas back to the chapter 3 literature analysis, before expanding the discussion beyond the thesis back to the academic literature at large. In section 11.1.1, however, I will address some structural issues related to approaches, domains and interfaces. Proceeding in this way will allow me to draw in, and draw links between, some key authors whose ideas can be brought to bear upon the underlying conceptualisations of the diagram 31 model as it stands.

#### **11.1.1 Top-Down and Bottom-Up Approaches**

First, let me consider the question of approach. In this research project, I used two taxonomies of values within which to scaffold student self-reflection and self-analysis. I selected Schwartz (1995, 1997) and Hofstede's (1980) taxonomies as conceptual frameworks but Forgas and Bond (1985), Kluckhohn and Strodtbeck (1960), Heine (2001) or Markus and Kitayama (1991) offer other frameworks that could be used. For me, there were a number of advantages to using ready-made value taxonomies. Firstly, it put control in my hands insofar as it facilitated course planning providing clear sets of conceptual categories, known in advance, that served as common points of reference for introducing discussion of particular values and concepts to students. Further, they provided ready-made structures for content also promising to expose students to value

difference since they drew attention to just that. Even Schwartz's (1995, 1997) taxonomy, which focuses on value similarities between different cultural groups, was successfully used to uncover value difference between individual Japanese students.

But looking beyond the particular teaching approaches I used in this research project, what alternatives exist that could be used in the future that are also in keeping with the model? One possibility might be to use self-awareness inventories as subjective questionnaire-based training tools to give students opportunities to reflect on themselves in relation to selected themes, as suggested by Casse (Fowler and Mumford, 1999: 31-44). Like value taxonomies, self-awareness inventories can also provide common frames of reference for teachers and students allowing comparison between students, as suggested by Brown and Knight (Fowler and Mumford, 1999: 23) giving teachers some control over classroom processes. However, Kelley and Meyers problematise the fact that students may answer based on their ideals rather than their actual selves, recommending teachers to advise students to answer on the basis of how they perceive themselves now (Fowler and Mumford, 1999: 58).

But given the position taken in the model that students may hold conflicting values at any one time that may in turn also conflict with their behaviour, and that reflection over time is an important aspect of consciousness-raising, this approach may distort student values by over-simplifying them and neglecting internal discrepancy. The question needs to be asked whether the internal structuring of value taxonomies or self-awareness inventories sufficiently parallel the internal structuring of student value system to give them adequate expression, given their tremendous complexity. For

teachers to make that decision requires them to be informed about potential value and concept-related structures and dynamics when taking this kind of teaching approach, highlighting the need for it to be addressed in teacher education.

But an even more basic question pertains to the relative merits and demerits of selecting abstract, overarching conceptual frameworks within which to structure the consciousness-raising process. Grappling with, and bringing abstract conceptual frameworks into relation, may be considered a legitimate goal of higher education that aims to promote critical forms of mental life (Barnett, 1997: 22), echoing section 3.5 discussion of the need for students to develop the ability to work with multiple-mental models (Doyé, 2003 and Rest et al, 1999). Barnett (1997: 22) posits a framework of rules, values or theories as a condition for developing critical mentality in tertiary education, suggesting they be used as mounts for critical commentary that themselves can be criticised in relation to competing frameworks not favoured or selected by teachers. Barnett (1997: 21) relates this to the development of understanding, autonomy and contemplation, claiming that working with multiple intellectual frames develops understanding of any one frame, increasing the possibility for autonomous thought as critical space opens up between student and the world. In this way, intellectual frames can be considered resources that can be imaginatively deployed to illuminate the world.

However, one potential problem of taking a top-down approach towards structuring self-analysis is that teachers select the overarching conceptual framework to which students are expected to refer themselves. Given the position taken in the model that even analytical consciousness-raising can generate various kinds of change in

students, change may be generated partly by the introduction of the conceptual system itself. The very selection of a particular value system to scaffold self-analysis may be considered the kind of imposition or recommendation of a particular set of values upon students rejected by both Byram (2001:7) and Freire (1970: 93). With regard to self-awareness inventories, Brown and Knight emphasise the need for students to interpret the results of self-awareness inventories for themselves rather than being given teacher interpretations to offset this problem, but student change may be generated all the same (Fowler and Mumford, 1999: 24).

Insofar as the sets of definitions and principles contained in the value taxonomies were learned and applied in top-down fashion in this research project, my approach can be considered top-down. But bottom-up approaches may also be possible, such as that suggested by Freire (1970: 77-105), which takes as a point of departure the fact that language cannot exist without thought, and neither language nor thought can exist without a structure to which they refer (Freire, 1970: 77-78). This implies that there is no need to provide a conceptual structure for self-reference, since the structure already exists and simply needs unveiling. From this standpoint, teachers should strive to understand the structural conditions to which student thought and language refer. They contain, what Freire (1970) calls, “generative themes” held in the thought-language of student thematic universes.

Freire’s (1970) approach is much more open-ended than my own insofar as students are expected, with the help of teachers as co-investigators, to deconstruct whole swathes of their own reality analysing and decoding situations in their lives, splitting

wholes into parts during description to discover interactions between the parts that shed new light back on the whole. Perceiving the wholes differently is then supposed to cause students to perceive the original situations differently, causing them in turn to behave differently towards them, armed with new understandings. Had I recognised this approach during the literature analysis period, I think it would have seemed too daunting in its open-endedness since I could not have predicted in advance where the approach might have led. But having completed this research project, and having noticed similarities between Freire's (1970) description of the underlying processes and those I observed myself (which will be outlined below), I would be interested in experimenting with Freire's approach in the future. Freire's (1970) bottom-up approach thus presents itself as a potential avenue for exploration in the future.

Certainly, despite the difference of opinion over the legitimacy of introducing external conceptual frameworks, Freire (1970) and Barnett (1997) share the aim of developing critical forms of thought. Their approaches can each be considered alternatives in their own right when implementing this model but let me conclude this line of argument by reminding readers that whilst either top-down or bottom-up approaches can probably be used when implementing this model, failure to bring students into a state of difference with each other in the beginning would place both approaches outside the boundaries of the diagram 31 model.

Next, let me specify the similarities between Freire's (1970) description of basic processes and mine. Firstly, we both highlight the importance of analysis by breaking wholes into parts and considering relations between them. However, whereas I used a

taxonomy of values to pinpoint certain fields to be considered mainly from within the vantage point within the classroom, Freire advocates the ethnographic study of people in everyday life, functioning naturally across situations, and the gathering of information on talk, lifestyle and behaviour to gain insight into thought construction. Whilst this may be difficult for students to carry out in the foreign language classroom as Freire (1970) envisaged, if not impossible in many cases, the point remains that thought construction can be accessed through those channels.

However, Freire (1970) does provide an alternative way of unearthing differences between students. This involves the juxtaposition of student essays on how they perceive certain situations to (a) present them with a range of alternative interpretations on the same events, and (b) encourage them to consider the viewpoints of others, reconsidering their own in the process. In this way, differing views can feed dialogically back into discussion evoking new analysis and generating new understandings in spiral fashion. Whilst this amounts to more than a difference in technique, Freire's approach can easily be applied in the language classroom.

Perhaps the most striking similarity between Freire's approach and mine is the recognition of the importance of contradiction. Freire (1970: 93, 95) highlights the emergence through dialogue of nuclei of contradictions that can facilitate the meaningful structuring of content, since they represent situations that have trapped students. The traps inherent in contradiction open up new possible courses of action in the future, promising liberation from the traps as selections are made and students move out of, and push people out of, contradictory states by choice. This resembles the

dynamic emergence of new ways of thinking in this research project, whereby change of various sorts was often seen to accompany the resolution of contradiction and discrepancy.

Freire's (1970: 78) view of personal history developing through the dialectical interaction of ideas, concepts, hopes, doubts and values accords with the position taken in my model that internal factors can come into conflict within the same individual, generating change in that individual, as previously unnoticed discrepancies and contradictions are consciously attended to. However, unlike me, Freire (1970: 88) does not prioritise the self as the primary object of analysis in the first place. Whilst he recognises that students should develop self-awareness of their own aspirations, motives, and objectives, Freire (1970) suggests that the primary focal point of attention should be on the analytical penetration of problems faced by people in situations, connected to the social fabric as a whole.

Thus, the primary interface for Freire (1970) is between person and situation in society. But for me, the primary interface is between self and other, with the interface between self and society being approached at higher levels as students develop the ability to work at increasing levels of abstraction in the foreign language. Self and other are the primary objects of analysis in the diagram 31 model, at least in the beginning. But if we think in terms of different domains of operation and the interfaces between them, activity can clearly be located in many different places.

### 11.1.2 Domains and Interfaces

Let us focus on the structural issues of domain and interface. Barnett (1997: 6, 65, 74-75, 87) suggests that domains lie in knowledge, the self and the world, and that three separate objects of critical thinking can be focused on in the same purposeful act, although their individual purposes may differ:

1. **Knowledge** in the forms of propositions, ideas and theories (including value taxonomies, for example) can be taken as objects of analysis and opened up to criticism.
2. **The self** can be taken as object for analysis and opened up to criticism through what Barnett calls, “critical self-reflection”, which I prioritise. On this, Barnett (1997: 69) recognises that higher states of mind in academic life reside as much in intra-student dialogue as they do in consenting inter-student dialogue.
3. **The external world** can be taken as object for analysis and opened up to criticism, which Freire prioritises.

Further, Barnett (1997: 70-75) splits each of these three domains into the six clearly-defined levels listed in table 21 below. As discussion of the diagram 31 model proceeds, I will consider Barnett’s levels where relevant, but here they are introduced in outline only.

An important distinction can be made between Barnett’s model and mine regarding domain. Whereas Barnett places the three domains of knowledge, self and

world at equal standing, the diagram 31 model prioritises the internal domain of self over the two external domains of knowledge and the world, with the four domains broadly sequenced in that order. Analysis of the self precedes analysis of the other which can be conducted in any class of two or more students, and even in what might be considered a mono-lingual, mono-cultural class. Production of the written documents containing the separate analyses of self and other can be considered the production of new forms of knowledge in two concrete documents, which can then be compared, contrasted and analysed prior to evaluation of self and other, ultimately leading to personal reorientation to others and the world more generally.

**Table 35: Domains And Levels Of Critical Thought**

	Levels	Domains		
		Knowledge	Self	World
1	Critical thinking skills			
2	Meta-critical capacities			
3	Critical thinking			
4	Critical thought			
5	Philosophical meta-critique			
6	Sociological meta-critique			

Barnett (1997: 75).

My approach prioritises experiential learning, which explains why I prioritise the production of knowledge generated by the exploration of self and other through interaction with real people. This is how the knowledge domain sits most comfortably within the diagram 31 model, but experiencing one complete cycle of the model would position students to apply the same principles and procedures to activities situated in different domains lying at different interfaces. Thus, knowledge-laden documents

authored by people students have never met could be juxtaposed and subjected to the same analytical procedures with students reflecting back on their own reactions in order to work at the interface between the self and knowledge domains. This type of approach, which characterises the *savoir* component in Byram's (1997) Model of Intercultural Communicative Competence, which was also incorporated into section 5.1.1 of CEFR, provides an alternative starting point for students, just as the interface between the self and world domains can provide an alternative starting point, as advocated by Freire (1970).

On a final note, let me highlight one point that will be revisited in section 10.7 regarding the reconstruction of self and society. The later stages of Freire's approach (1970: 93-95) involve teachers challenging students to problematise and externalise views on the contradictions in the world before preparing further teaching material to recycle ideas back into dialogue, which treats people as transforming rather than adaptive beings. Freire's (1970: 78, 82) emphasis of humans as historical and uncompleted beings with a sense of the past, present and future accords with the emphasis placed in the diagram 31 model upon the time factor, as students reflect upon their past, present and future selves during self-analysis, perhaps reorienting themselves towards the future. Barnett (1997: 93-95) also supports the view that autonomy increases through critical forms of education as students learn to build their own cognitive universes. Through the processes of self-interrogation and the gradual recognition of the validity of other viewpoints possibly over one's own, Barnett suggests that new thinking and new acts may emerge as students "widen" over time (Barnett (1997: 94). This theme, merely hinted at here, will be revisited in section 10.7.

## ***11.2 Analysis***

Having considered the diagram 31 model as a whole focusing on underlying structural issues related to approach, domain and interface, let us now go on to relate the discussion of each level back to the chapter 3 literature analysis and the academic literature at large with the help of the chapter 10 diagrams. Diagram 29 helps us envisage students who have familiarised themselves with Schwartz's (1995, 1997) taxonomy of values breaking their value and concept system down into component parts through self-analysis with reference to the overarching conceptual framework of values. Students may be finding that their values comprise stated values, values evident in their behaviour, real values, ideal values and target values, and that their concepts themselves can each be broken down into smaller conceptual parts.

Further, since all the various components and sub-components of the system as a whole may conflict when considered together, and can be evaluated separately and differently, students may be noticing discrepancies and internal inconsistencies within their own systems that can generate change as students select, reject or reprioritise values, concepts and their sub-components. This process may be impacted upon by others through interaction at different stages of the processes, which can take place at the unconscious or conscious level. Time is another important dimension insofar as students may be considering past, present or future selves during the process of self-analysis, perhaps reorienting themselves to the future in the process.

This description of student value/concept systems grew out of observations made in this particular research project, but to what extent does it accord with ideas presented

in the chapter 3 literature analysis? Let me start by discounting one group of ideas that seem to lack explanatory power. Heine's (2001) distinction (see section 3.2.5) between consistency and flexibility, which was one component within a broader distinction made between independent and interdependent selves by Markus and Kitayama (1991) that characterise North American and Asian selves respectively, lacks explanatory power within this context insofar as many students in this research project seemed to be seeking internal consistency, not only in themselves but also in others, spontaneously and of their own volition.

Remembering that this research project is not a study in cross-cultural psychology and I am thus not attempting in any stage of this thesis to make claims about cultural patterns generalisable to the Asian or Japanese population as a whole, it remains notable that although I had recognised the possible relevance of this discussion to the research project in the literature analysis, I did not incorporate it into materials design in any way, mainly because I could not envisage how such dynamics might play out. Indeed, the only reason I am now referring back to this discussion is because internal inconsistency and discrepancy emerged as such important and powerful dynamics in the study. This explains why I am rejecting the relevance of Heine's (1999) contrast between consistency and flexibility to this research project at this stage.

However, other theories reviewed in the literature analysis do seem to fit more with the results. In particular, it was suggested in the discussion of self-concept and self-esteem (see section 3.2.5) that people store information about their own attributes in many different schemata, each of which can be evaluated differently, which can lead

in turn to conflicting positive and negative evaluations of the self, including current and possible selves (Nishida, 1999, Markus, 1977, Triandis, 1989 and Brehm et al, 1999). This description closely accords with processes described in section 9.2.1. Similarly, the notions of self-concept and self-esteem underpin Rogers' person-centred therapy, which suggests that people who cannot maintain a consistent self-concept and self-esteem may disown parts of themselves. This being problematised, the reduction of discrepancy between self-concepts and self-ideals is a goal of person-centred therapy. Rogers' (1951) definition of self-concept broadly parallels the description of student value and concept systems presented in section 9.2.1:

The self-structure is an organized configuration of perceptions of the self which are admissible to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and the goals and ideals which are perceived as having positive or negative valence. It is, then, the organized picture, existing in awareness either in figure or ground, of the self and the self in relationship, together with the positive or negative values which are associated with those qualities and relationships, as they are perceived as existing in the past, present and future.

Rogers (1951: 501).

Also, in section 3.3.1, it was noted in relation to the work of Piaget that discrepancy between two beliefs, two actions, or between a belief and an action causes people to resolve conflict and discrepancy, so let us develop the point. According to Gruber and Voneche (1995: 864), Piaget's work was the struggle to make sense out of change at different levels. The continuous processes of assimilation and accommodation produce both adaptive change and disequilibrium, the latter of which triggers various readjustment mechanisms such as combination and recombination, transpositions and

transformations, categorisation and selection, which are all monitored by individuals perpetually seeking, but never quite finding, re-equilibration. Since this process repeats itself within a general line of development, growth is promoted over time. Partly, this involves moving from being oblivious to contradiction to noticing and understanding it.

Since the role of contradiction is foregrounded in the account of equilibration, let us focus on it drawing upon Gruber and Voneche (1995: 864) who track Piaget's development of the concept over time. In 1975, it was formulated in terms of the equilibration of cognitive structures, within which the notion of self-organisation centred on the idea of new possibilities opening up the system. Piaget conceived of development as an assimilation of the external perturbations by the internal structures of the subject's mind stimulating evolution or innovation. Contradiction consolidates and improves the system in the following three ways:

- (1) Equilibration between internal schemata and external objects
- (2) Equilibration of schemata among themselves
- (3) Equilibration between individual schemata and their larger structures

Discrepancy, and the integration, recombination or creation of cognitive elements, have been recurrent themes in this thesis. In section 3.2.1, we considered de Bono's (1990, 1991) suggestion that people can consciously take control of their information processing systems, and Rumelhart and McClelland's (1980, 1986) recognition that schemata can be restructured or created in response to discrepancy through accretion, tuning and restructuring. Such cognitive processes underpin cognitive and moral

development in that more comprehensive positions are generated as teachers present students with conflicting viewpoints that highlight the inadequacies of their positions. Simon, Howe and Kirschenbaum (1995: 4-12) also highlight the need for people to overcome the value discrepancies between what people say and do in practice.

Since basic cognitive processes, and cognitive and moral development, are implicitly being considered universal in this ongoing discussion, let us reconsider the possible link between language and thought highlighted in section 3.2.2. In materials design, I paid conscious attention to conceptual and value difference I knew to exist between Japanese and English language and culture, and also to the basic cognitive processes underpinning critical evaluation, which I framed in terms of comparison, contrast, judging and justifying. The only attention I paid to contradiction and discrepancy, however, was in course 3 in relation to the introduction of target values. But I can now claim that this particular issue deserved far greater consideration in all three courses at all stages.

Whilst I still recognise the need to incorporate conceptual and value difference between languages and cultures into intercultural education, recognising the existence of language and culture-specifics, I have also come to give recognition to Pinker's (1994: 66-82) description of "mentalese" as a possible universal phenomenon. Summarising the representation theory of mind, Pinker (1994) notes that mental representations can be represented in the brain without being couched in words and that reasoning, or deducing new pieces of knowledge from old ones, takes place in sub-language systems. Representations can be considered physical objects whose parts and

arrangement correspond, piece for piece, to some ideas or facts that can be symbolised consistently and processed, according to principles of logic that can result in alteration of the representations or the creation of new representations as pieces of the representations are copied.

Further, Pinker (1994) notes that the English language does not embody the information that a processor would need to perform valid sequences of reasoning due to its ambiguity, lack of logical explicitness and synonymy among other things. The representations underlying thinking and the sentences in a language thus work at cross-purposes, and communicative efforts usually fail to transmit the vast amounts of information that lie behind utterances, which are also hampered by limited attentions spans. Fractions of messages are thus communicated and listeners fill in the rest.

Pinker (1994) thus distinguishes mentalese from language suggesting that to get languages of thought to serve reasoning properly would require them to look more like each other than their spoken counterparts. Pinker (1994) speculates that “mentalese”, as the language of thought that best supports reasoning, is probably universal. Thus, Pinker (1994) suggests that the underlying human capacity for reasoning and logic is clouded by both language itself and communicative difficulty. This echoes the notions of first and second-order thinking discussed in relation to critical thinking in section 3.5.4, insofar as human attention can be redirected back on itself to improve mental processes that are considered less than satisfactory.

Similarly, Figueroa argues for the existence of meta-universals experienced through commitment to a culture, which is similarly the experience of culture, insisting that everyone has the capability for self and other evaluation on the basis of available facts and arguments (Byram and Guilherme, 2000: 63). Whilst this particular point was touched upon in section 10.7, the general focus on cognitive universals points back to the discussion of critical thinking appearing in section 3.5.4, towards Byram's (1997) and Sumner's (1906) general appeal to the development of reason, and to particular aspects of Byram's (1997) *savoir être* dimension, as incorporated into section 5.1.3 of the CEFR, insofar as self-analysis involves reflection on selfhood and its various components.

Aspects of the notion of *savoir être* relating more to cognitive and affective tendencies, rather than to the identification and analysis of components comprising the underlying system, are accounted for in stages of the diagram 31 model that generate meta-cognitive and meta-affective awareness, and in particular to the conscious exploration and selection of tendencies. Thus, my model splits the concept of *savoir être* into the two components of content and tendency, which span the entire reach of the diagram 31 model from beginning to end in one long spiralling, reflective process.

## ***11.3 Empathy***

### **11.3.1 Difficulty of Empathy**

Diagram 33 helps us envisage a student finding it difficult to empathise with an interlocutor for a range of possible reasons rooted in speaker or interlocutor characteristics or in the nature of the relationship itself. Whilst empathy was defined as

a concept and learning objective in section 3.5 along with objections to it, none of that discussion addressed possible reasons why empathy might be difficult to carry out in practice, although it is now possible to draw a link with section 3.2.3, where information processing in language comprehension was considered in terms of perceptual processing, parsing and utilisation.

Intellectually empathising with another person involves processing information provided verbally by that person on their own perspective as aural input. Thus, students selectively direct attention onto sections of the aural input for a few seconds in perceptual processing to convert them into meaningful representations through preliminary analysis, before segmenting sentences into language chunks to construct further meaningful representations. Finally, students decode chunks by matching them with meaning-based representations held in long-term memory to form a more complete understanding of the input as they link ideas. See section 3.2.3.

As conceptual connections are evoked through spreading activation within information networks, students may engage in top-down processing by using prior knowledge to assist language comprehension, interpreting new information in the light of old, inferring and predicting meaning when there are gaps in understanding. Alternatively, students may take the analysis of individual words as their starting point allowing meaning to accumulate, although lack of attention to context and first language interference make bottom-up processing inefficient. Both types of processing may misguide the learner through misinterpretations resulting from the inappropriate use of schemata.

From the standpoint of information processing, intellectual empathy is clearly a bottom-up process that requires students to develop their understandings of the interlocutor based on information provided by the interlocutor. This process contrasts with top-down processing, through which students make use of their own prior knowledge to develop their understandings of the interlocutor. The use of top-down processing may explain why some students (a) injected their own ideas into written accounts of interlocutor values (b) thought they may be confusing their own ideas with their interlocutor's, and (c) found it easier to empathise with similar others or people they already knew quite well, with television characters having seen the whole programme rather than just a clip, or with unfamiliar fictional characters who displayed familiar cultural traits.

It would also explain why some students found it more difficult to empathise with different others, because they would have had less prior knowledge upon which to draw. This would, in turn, have necessitated the use of bottom-up processing to build new knowledge up from scratch. Thus, students who claimed they found it easy to empathise with others may have been more skilful bottom-up processors than those who claimed to find it difficult, although this was not considered at the time.

This points us towards Byram's (1997) notion of *savoir apprendre* within which students are recommended to develop the ability to discover and build knowledge about different ways in which phenomena are culturally-perceived by interacting directly with cultural different others real-time. Since this involves the deployment of the skills of discovery and interaction in the absence of knowledge, *savoir apprendre* is in keeping

with the empathy stage of the diagram 31 model. However, whilst I would include non-judgmental stance for the purposes of intellectual empathy as a learning objective at this stage, Byram may not. To this discussion of top-down versus bottom-up processing, we can add that if incoming information about the interlocutor conflicts with prior knowledge, held in the form of stereotypes for example, empathy is likely to be further complicated as attention is drawn away from bottom-up processing towards the discrepancy (through surprise, for example).

As with the teaching of receptive language skills, teachers of intellectual empathy should consider the roles of both top-down and bottom-up information processing in language comprehension, and the possibility of interference from existing schemata. And just as listening and reading strategies can be taught that seek to maximise student command over each of these areas, intellectual empathy strategies can be taught that help students build cognitive maps of the perspectives of others that are as free as possible from personal cognitive and affective interference.

### **11.3.2 Importance of Empathy**

Having considered the question of what makes empathy difficult, let us continue by considering its value before considering the link with influence in the next section. Diagram 34 helps us envisage students experiencing the effects of empathy. Considering the effect on the communication process, empathy may be helping students gather information from their interlocutor, not only by helping them clarify and confirm information but also by helping them develop detail, accuracy and bottom-up

information processing skills. But we can also envisage this process impacting both positively and negatively upon the students.

In terms of the positive effects, empathy may be helping students decentre as they start considering different viewpoints, perhaps dropping their resistance to the ideas of others. However, this would suggest that something more than just bottom-up information processing is at work. Specifically, it suggests that such students must be relating information contained in incoming viewpoints to their own, triggering other mental processes such as those described by Rumelhart and Piaget through which students (a) integrate incoming information, and (b) modify their existing information networks, possibly creating new information structures in an attempt to resolve discrepancy in the process. Since meta-cognitive awareness also seems to develop in students as a result of this process, their attention could be drawn to these processes more systematically than was done in this research project, which suggests a possible area for future development. This is recommended since the main potential negative effect of empathy seems to be sinking under the influence of others.

As noted earlier, Byram (1997) suggests under *savoir apprendre/faire* that learners should develop the ability to discover and build knowledge about different ways in which phenomena are culturally-perceived by interacting directly with cultural different others real-time, but this dimension was split into two separate dimensions in CEFR in sections 5.1.2 and 5.1.4. Within the CEFR version, *savoir faire* focuses on the deployment of various kinds of sociocultural knowledge in situ but *savoir apprendre* highlights the need for information processing skills that support the integration of new

knowledge into old modifying the latter if necessary. Whilst Byram's (1997) version of *savoir-apprendre/faire* also highlights knowledge acquisition, he highlights the need to elicit information from the interlocutor in the first place. Also, the CEFR version of *savoir apprendre* specifically includes a range of cognitive, heuristic skills such as analysing, inferencing and memorising. The importance of these kinds of underlying cognitive processes was highlighted in section 10 above.

The main purpose of my highlighting subtle conceptual similarities and differences between Byram's (1997) model and CEFR is to show how some of the key points I have made relating to analysis are similarly taken up by other authors, albeit in different forms.

### **11.3.3 Empathy and Influence**

Having considered what makes empathy difficult and its importance, let us now consider the crucial link between empathy and influence. Diagram 35 helps us envisage some students who are claiming to be influenced, either positively or negatively, through empathy, and others who claim they are not. Those who are claiming they are being positively influenced may be recognising development of their own viewpoint in response to others, but those who are claiming they are being negatively influenced may be attributing change in their own ideas in response to others (a) to a lack of confidence in their own ideas (b) shock at the ideas of others, or (c) confusion between self and other. However, those who are claiming they are not being influenced through empathy may be suggesting that any development in one's own viewpoint is related to other processes of the mind, and particularly to judgment, insisting that empathy is what is

holding their ideas intact as they focus their attention on deploying communication skills to map interlocutor perspectives.

First let us note that empathy was associated with influence in section 3.5.2 in relation to Ruben and Kealey's (1979) finding that the subjects who were most non-judgmental in interaction and relativistic in their orientation towards knowledge seemed to experience the greatest culture shock. They speculated that receptivity towards other life orientations and viewpoints may lead to intra-personal turmoil as people seek to resolve value contradictions and discrepancies.

The position taken in thesis is that empathy should be treated a cognitive skill that involves bottom-up processing, where the learning objective is to map the interlocutor's perspective as accurately as possible, suspending judgment to a later stage. My position fits best with de Bono's suggestion (see section 3.5.4) that judgment can be suspended to make way for other forms of explorative thought, with Paul and Elder (2002) who recognise that empathy can be a cognitive move exercisable at will, and with Doyé (1992) who recognises the role of empathy, or perspective-taking, as one aspect of cognitive socialisation echoing the discussion of the need to learn to work with multiple mental models. This theme was also highlighted in Piaget and Kohlberg's stages of cognitive and moral development respectively.

This is the body of literature in which my position remains rooted, but the link between empathy and influence remains to be examined. The position taken in this thesis is that students can be influenced through empathy as they make conscious or

unconscious evaluations and selections, as they try unsuccessfully to suspend their own values and concepts. Thus, this issue will be returned to in section 10.7 in relation to evaluation of self and other and the selection from alternatives, but before we move on to consider the next stage of the diagram 31 model, let me recognise two other possible reasons why influence presented itself as a problem in this study.

Perhaps the problem lay in what might be termed the basic functioning of the Japanese empathetic self. Lebra describes this in terms of the fusion, synergy or interchangeability between self and other such that the self and other become loaded with each other (Rosenberger, 1992: 109). This possible Japanese tendency to fuse self and other through empathy may explain why some of the Japanese students who took part in this study felt threatened by empathy. But the kind of intellectual empathy required in this course must be firmly distinguished from the kind of empathy described by Lebra. The definition of empathy taken in this study was the critical thinking skill described by Paul and Elder (2002: 26) as the accurate reconstruction of another person's point of view free from one's own biases.

Thus, a possible Japanese tendency to fuse self and other may have thwarted intellectual empathy. Alternatively, the problem may have been rooted in the fact that the research project was so local in nature with female, Japanese students of similar ages focusing so intensively on each other in a primarily local context. Barnett (1997: 25) highlights Habermas' point that constituting the self through the particular renders the self liable to ideological take-over, highlighting the need to offset the dangers of focusing attention strictly upon ascertaining the perspective of one other individual, in

all their particularity within the local context, by referring to larger frameworks reaching outside the immediate context to introduce cross-boundary forms of communication. This constitutes yet another argument in favour of introducing external abstract frameworks for self-reference from outside the immediate context.

Indeed, Barnett (1997: 27) places equal emphasis upon the local and the cosmopolitan taking the view that we can be attached to a larger reference group in addition to our immediate reference group. This implies that students should be able to refer themselves both to immediate reference groups and to those that lie beyond, which implies that self-referencing during self-analysis should be controlled by the teacher via value taxonomies, for example, that reach beyond the immediate environment.

## ***11.4 Juxtaposition***

### **11.4.1 Compare/Contrast Self/Other**

Having considered the difficulty and importance of empathy, and having given preliminary consideration to the link between empathy and influence, let us now consider the next stage of the diagram 31 model, which involves students comparing and contrasting self and other. Diagram 36 helps us envisage students who, having analysed their own perspective at an earlier stage, have just mapped the interlocutor's perspective as accurately, and in as much detail, as possible by deploying communication and bottom-up information processing skills through intellectual empathy. Having produced two descriptive documents of their own and their interlocutor's values, students are also monitoring and tracking their own responses and tendencies as they juxtapose the two perspectives for analysis.

As they analyse, they are actively seeking and finding similarities and differences between the two perspectives. They are also noticing that they tend to seek, or expect to find, either similarities or differences and perhaps tend to react to them in particular ways. All of this may be drawing their attention to their own biases and tendencies. Students who are noticing their own responses and tendencies may start to describe them, but they may change over time. Students may notice this and be able to describe this change.

This clearly relates to the discussion of meta-cognitive awareness and control and critical thinking appearing in sections 3.5.3 and 3.5.4 respectively. In particular, it accords with the definition of critical thinking as the development of “discerning judgment based on standards”, and the general push in the critical thinking movement towards self-governance through the development of second-order thinking. Further, conceptual differences arising not only between individuals but also between languages can be focused on at this stage following Byram (1989), for example, who suggests that self-reflection and consciousness-raising can help circumvent the problem of foreign language learners merely encoding their own culture-specific meanings in the foreign language.

This stage of the diagram 31 model also accords with the *savoir s’engager* dimension of Byram’s (1997) model, which includes not only the ability to evaluate but also requires compare and contrast of the systems and origins of values and mediation between the two. This differs slightly from the diagram 31 model since I dedicate an

entire stage to comparison and contrast of knowledge-laden documents, separating it from the evaluation stage which comes next.

## ***11.5 Evaluation***

### **11.5.1 Evaluate Self/Other**

Let us turn now to the stage of the diagram 31 model during which students are expected to evaluate self and other. Diagram 37 helps us envisage students consciously judging self and other having analysed, compared and contrasted their own perspective with their interlocutor's, perhaps reacting positively and/or negatively to the process as it unfolds, but monitoring the reactions as they occur. Negative reactions may involve feelings of discomfort or shock with some students resisting judgment as a matter of personal or cultural preference, or because they prefer to prioritise information-gathering (although if this has ready been carried out in depth to their own satisfaction in the earlier stages of the model, this may cease to be an issue). Positive reactions may involve the development or clarification of their own ideas, coupled with the development of meta-affective awareness and control.

Focusing on the positive aspects of this process, students may select from alternatives that already reside within them in the form of identifiable cognitive, affective or behavioural tendencies, discrepant components within their own value and conceptual systems, and visions of their current or future selves. Given that each student contains a particular configuration of alternatives, further alternatives are generated through discussion with others from which student selections can be made. And yet other alternatives can be proffered by the teacher in the form of particular content, or

external standards, all of which may generate further alternatives partly by inducing discrepancy with student internal systems.

In sum, students may identify their own and other possible judgmental tendencies through discussion of the issue with others, which then places them in a position to make informed and conscious selections as they orient themselves to others in the future. Key points raised in this paragraph will be returned to later but now let us consider possible reasons for some of the negative reactions to the evaluation process that arose in this study, particularly in relation to the concept of harmony.

### **11.5.2 Harmony and Evaluation**

The issue of harmony was discussed in chapter 3. In section 3.5.5, Guilherme's (2002) rejection of Robinson's (1988) conceptualisation of culture learning for its underlying harmonious and consensus-driven idea of intercultural relations was noted. We also saw in section 3.3 that the implication that harmony-based social systems are at a lower stage of moral development than rationality-based democratic ones opened Kohlberg's stages of Moral Development up to criticism for being too western in its approach. In section 1.7, it was noted that Heine (2001), Markus and Kitayama (1999) all suggest that interdependent relational selves in East Asia may prioritise harmony between self and other. A conceptual link was drawn with Lee's (2001) concept of "relational being" and his point that East Asians may prioritise the maintenance of harmonious human relationships over working towards an ideal state.

In this study, the students were all Japanese. Many of them resisted evaluation, citing Japanese preferences as the reason. The desire for self-protection from the potential negative evaluations of others seemed to be a main problem with many students clearly comparing and contrasting their own values with those of others but avoiding or refusing to evaluate as they tried to hide their true thoughts and feelings. The desire for self-protection, perhaps from the potential negative evaluations of others, seemed to thwart critical evaluation in some students. Out of the following possible evaluative flows, F seemed to present itself as a problem when students were asked to do C and D.

- A: Self evaluates self (positive)
- B: Self evaluates self (negative)
- C: Self evaluates other (positive)
- D: Self evaluates other (negative)
- E: Self is evaluated by other (positive)
- F: Self is evaluated by other (negative)

But looking to the academic literature at large, B seems to attract the research attention of cross-cultural researchers seeking to account for the apparent East Asian tendency towards self-criticism over self-enhancement (Heine, 2001: 897-900). Whereas North Americans seem to respond to negative input by employing various self-enhancement biases (Heine, 2001), students in this research project seemed to avoid triggering negative input by hiding their honest evaluations of others. But Heine (2003: 596) also suggests that concern for evaluations by others may be worth exploring in

relation to Japanese self-criticism, an issue considered by Miyahara et al (1998) who suggest that what appears to be other-centred styles of communication in young Japanese may actually be an ego-maintenance and face-saving strategy, rather than genuine concern for others feelings. But concern for others feelings may be another reason why some Japanese people are reluctant to state their opinions (Naotsuka et al, 1981: 175).

In addition to sensitivity to potential negative evaluation and consideration for others, other pivotal issues appeared to be honesty and directness. Students claimed that Japanese people speak directly with people they trust precisely because they trust them, but need time to establish that trust. This may explain why many students found it easier to speak directly in class as they got to know each other better, even if they had felt initially uncomfortable. This affected teacher-students relations too. One student, for example, cut parts out of her student diary entries before sending them to the teacher early in the course, but sent everything towards the end once her relationship with the teacher was more established. This all highlights the possible relevance of closeness of relationship to honest self-expression in Japan, which may in turn relate to the Japanese concepts of “uchi” (内) and “soto” (外).

Maynard (1997: 32) defines “uchi” (内) in terms of “in, inside, internal, private, hidden”. “Uchi” (内) persons belong to the same group, whereas those outside the group as referred to as “soto” (外) persons, meaning “out, outside, external, public, exposed”.

Maynard (1997: 156-7) contrasts Americans and Japanese on this point. Whereas the former seem less threatened or hurt by residual difference of opinion, the latter remain relationally vulnerable feeling psychologically or emotionally stressed by unplanned conflicts in the “soto” (外) relationship. Maynard (1997: 156-7) notes that among Japanese, direct exchanges occur most frequently between “uchi” (内) members regarded as close friends where the “amae” (甘え) relationship is well-established, and hurt feelings are likely to heal easily. See the glossary.

Maynard (1997: 33-36) draws upon Doi (1971) to define the Japanese concept of “amae” (甘え) in terms of the need for psychological and emotional dependence, imbued with sweet, all-embracing love and care that motivates Japanese people to unify in groups where they can feel secure. “Amae” (甘え) releases Japanese people from the potential social injury caused by interaction with unknown others. From this, we can speculate that asking the Japanese students who took part in this study to critically evaluate foreign strangers, and (initially) “soto” (外) Japanese peers, may have caused them to resist evaluation. It would also explain why some students found critical evaluation easier over time as they developed more “uchi” (内) relationships with their peers.

However, it was also claimed that whilst Japanese people do hide their feelings, they can imply what they really mean or express bad feelings indirectly knowing the other Japanese person will understand, which relates to Hall's (1990) notion of high context culture. Hall (1976) describes high-context communication as "one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted parts of the message" (Samovar and Porter, 2003: 241). Lustig and Koester (1999) identify Japan as being high-context culture (Samovar and Porter, 2003: 241). Tobin relates this in turn to the Japanese concepts of "hone" (本音) and "tatemae" (建前) (Rosenberger, 1992: 35). The fact that Japan tends to be a high-context culture may explain why some of the Japanese students who took part in this study appeared to use vague language patterns that obscured the critical evaluation.

Thus, difficulties students seemed to face regarding critical evaluation may have related to underlying Japanese communicative patterns and cultural tendencies that equip Japanese people to get along with "uchi" (内) people in high-context culture. Rephrased in those terms, the common aim of these courses was to help Japanese students improve their communication with "soto" (外) members, especially foreigners, in intercultural communication. The challenge was not, and could never be, to help Japanese students transfer "uchi" (内) oriented high-context communication patterns automatically to "soto" (外) relations in intercultural communication. But clearly, being

asked to critically evaluate “soto” (外) members seemed to make many students feel uncomfortable.

### ***11.6 Selection from Alternatives***

Students may select from alternatives that already reside within them in the form of identifiable cognitive, affective or behavioural tendencies, discrepant components within their own value and concept systems, and visions of their current or future selves. The main point to emphasise here is the need for students to identify distinctions and dynamics within themselves, developing their own terminology if necessary. But clearly, teachers who are aware of the various kinds of tendencies that can arise will be able to support the identification process by guiding student attention and providing suitable language for students to describe it. Given that a particular configuration of alternatives resides within each student, further alternatives may be generated through discussion with others from which student selections can be made. This implies that discussion of distinctions and dynamics within the self should be included in course content. Examples of possible tendencies include:

- Tendency to evaluate positively, negatively or both
- Tendency to hide negative evaluation of others
- Being able to evaluate the same phenomenon from different cultural perspectives

- Links between evaluations of self and other (e.g. negative self-evaluation/positive other evaluation leading to change or framing negative self-evaluation in terms of positive other evaluation)
- Links between evaluation and other aspects of the self (e.g. negative self-evaluation can be linked with either self-enhancement or identity loss. Conflicting evaluations of different parts of the self leading to confusion)
- Links between being the subject and object of evaluation (e.g. not wanting to evaluate others negatively because of personal dislike of being evaluated negatively)

We can consider this in terms of the development of second-order thinking as described in section 3.5.4 on critical thinking and of being one aspect of Byram's notion of *savoir être* insofar as students become aware of their own tendencies. Socrates' injunction "Know Thyself" captures the priority at this stage, as students are asked to describe distinctions and dynamics within the self in increasingly fine detail. As first-order thinking is raised to the conscious level and second-order thinking starts to emerge, students can be encouraged to govern their thoughts (Paul and Elder, 2002: 14). In part, this involves exposing inappropriate standards and replacing them with sound ones, which in turn relates to section 3.4.5 where it was noted that lower-prejudice people may have personal standards that allow them to control prejudicial thought as it arises.

An aim of this stage of the diagram 31 model is to encourage students to consciously select and apply their own evaluative standards. This is consistent both with

Bennett's (1993) description of integrated people as choosers of alternatives who are able to draw upon multiple-frames of reference as they consider selections. It is also consistent with de Bono's (1990: 177) suggestion that we can restructure our own patterns through conscious choice by leaping between patterns, and looking between and around conceptual boundaries, to discover new ways of perceiving the world beyond that which we can already imagine. The question then arising is the range of options students might be expected to select from, and whether any of these should be prioritised by teachers.

### **11.6.1 Selection of Tendency**

In this section, I will identify and consider a range of possible tendencies students may select and state my position in regard to each. The tendencies considered are non-judgmental stance versus judgmental stance, bias and flexibility. Let us consider them in turn.

#### **1. Non-judgmental versus judgmental stance**

Whilst some students may decide to make both positive and negative judgments systematically in the name of fairness, others may consciously select non-judgmental stance with a view to accepting otherness. They may make this decision having (a) considered, and rejected, the claim that non-judgmental stance is impossible, and (b) passed through all the earlier stages of the diagram 31 model. This claim that non-judgmental stance is impossible was reviewed in the literature analysis drawing upon authors such as Byram (2002), Byram et al (2002: 36) and Freire (1998: 22) but was refuted by Bennett (1993) and de Bono, who argued that temporary suspension of

judgment is the essential mechanism through which other frames of references can be fully appreciated. Similarly, Paul and Elder (2002) claim that empathy is a viable intellectual, cognitive move exercisable at will.

The final position taken in this thesis is that the same difference of opinion that is found in the academic literature at large may be found among both teachers and students. Thus, whilst both non-judgmental and judgmental stance have been included in the diagram 31 model at different stages, the ultimate decision over which to employ in the future should be left to students themselves. Having passed through the various stages of the diagram 31 model, they should be able to make an informed and considered decision as an act of free will. The onus is thus placed upon the teachers to maximise the learning experience at every stage to genuinely place students in a position to make an informed decision.

## 2. Bias

The same can be said for the selection of bias. In this project, I disapproved of student selection of the tendency to evaluate others positively, as a matter of personal policy. In section 3.5.5, considerable discussion was dedicated to consideration of what it means to evaluate in an unprejudiced way. Would consciously selected positivity bias count as prejudiced evaluation if the aim is to embrace otherness? I take the position that whilst positivity bias is a form of prejudiced evaluation, student attention should be drawn to it as a possibility and option for selection from a range of alternatives. Again, the onus is upon the teacher to facilitate the selection process.

### 3. Flexibility

Thirdly, flexibility may be selected by students as a tendency but let us distinguish three permutations of the concept. Firstly, it may involve shifting cultural perspectives to evaluate from a different cultural standpoint, in a cognitive move akin to intellectual empathy. This point has been dispensed with in previous discussion and will be considered no further. Secondly, it may mean the flexible revision of one's point of view in response to another. In my view, this is desirable as a tendency, since it provides evidence that other perspectives are consciously considered and integrated into student conceptual systems. Information processing should be considered a never-ending process that requires the constant revision of existing information in the light of old, despite the adoption of clear, evaluative positions at any one time. This kind of flexibility should, in my view, be encouraged instead of insisting that students adopt clear, evaluative positions that are fixed in stone. Notably, this notion of flexibility is neither addressed in Byram's (1997) model under *savoir s'engager* nor in CEFR

#### 11.6.2 Selection of Standards

Having considered and commented upon the possible range of tendencies students may select in the evaluation stage, let us turn our attention to the selection of standards, considering both ideals and teacher-selected standards.

##### 1. Student Selection of Ideals

Ideals may present themselves for selection as discrepancies open up within the self during earlier stages of the diagram 31 model. It would seem counter-intuitive to suggest that ideals should not be selected since they carry the potential for shift towards

something better than what already exists. Moving gradually towards an ideal-state may even seem like common sense, but let us recall Lee's (2001) point in section 3.5.5 that Asian societies may prioritise social harmony over moving towards an ideal state. The issue of harmony will not be discussed any further here but Lee's (2001) point is briefly reiterated here to bring ideals themselves into question.

As documented in section 9.5, the teacher started to think that students should be encouraged to select ideals towards the end of the data collection period. Indeed, some students started to do just that. The notion of basing decisions upon a vision of the future self gave rise to the notion of *savoir devenir* in the mind of the teacher as she noticed some students seemed to know "how to become", and the teacher endorsed this stance over other possible stances during the data collection period. Decision-making based on visions of future self and society would seem to invoke ideals, as people decide how they want to be in their ideal-state.

The claim, for example, in the UNESCO Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1995), that education should cultivate in citizens the ability to make informed choices, basing their judgments and actions not only on the analysis of present situations but also on the vision of a preferred future probably invokes ideals. Indeed, Donnelly (2003: 15) suggests that the very concept of human rights comprises both utopian ideal and a realistic practice for implementing that ideal. But ideals can also be problematised for reasons that will be identified next.

Let us draw on a range of authors starting with Freire, who recognises (1970: 94-95) that fundamental instability in student descriptions of reality is rooted in changing perceptions of reality. Perception shifts as increasing awareness of how limiting situations can potentially be transformed supersedes a more basic yet increased awareness of situations as they are. This gap between what Freire (1970: 94) terms “real consciousness” and “potential consciousness” implies an internal gap between conceptualisations of what is in the present and what can be in the future. Freire’s singling out of aspirations, motives and objectives all connect to the idea of the future. They resonate with the view of human beings transforming what is in the present into something different in the future, rather than simply adapting to what is in the present. The gap between the real and the ideal within the self can thus be a powerful motor of change.

But ideals are also a double-edged sword. Freire (1970: 27) also frames ideals negatively, in terms of oppressed people “hosting the oppressor” by internalising oppressor models before going on to set oppressor ideals as their own. In this regard, Guilherme (2002: 86-87) highlights Gramsci’s (1975) view that domination may rely upon persuasion and consent through ideological hegemony.

In sum, “hegemony is primarily a strategy for the gaining of the active consent of the masses” (Buci-Glucksmann, 1982: 119), that is, by universalising ideological assumptions it also generalises predispositions, interest and needs.

Guilherme (2000: 87)

Freire (1970: 27) argues that because the oppressed host the oppressor, the oppressed are highly likely to become oppressors themselves when power is placed in their hands, unless they can free themselves conceptually from the inherent contradiction bound up in this dialectical conflict between opposing social forces. Freire (1970: 28-29) identifies prescription as a basic element in the relationship between oppressed and oppressor, which involves the imposition of the choices of the former upon the latter. This process is further compounded by fear, which blocks the ejection of the oppressor image and its replacement with autonomy and responsibility. Introjection is as a core concept of internalisation through which characteristics of a person or an object are unconsciously incorporated into the psyche (Wallis and Poulton, 2001: 3-14).

This thread echoes Kramsch's (1993: 27) point that conflicting self-accounts can also be interpreted in terms of power, through the notion of "double-voiced discourse". From this standpoint, student utterances naturally conflict since their language is populated by the intentions of others that they cannot easily differentiate from their own meaning. This means that the conflicting values and concepts of students may originate in the views of others. To overcome this, Kramsch (1993: 27) highlights the need for "self-authoring" through language education to help students become authors of their own words. Foreign language teachers should thus help students distinguish their own ideas from those of others.

We can also link this with Guilherme's (2002: 156) endorsement of Foucault's (1972) description of power relations as enabling and generative of cultural production,

and with Canagarajah's (1999) call for the integration of critical pedagogy with English language education to overcome the imperialist forces at work in English language education. Indeed, the main challenge of education according to Freire (1970: 31) is to resolve the fundamental oppressor-oppressed contradiction, by fostering the development of individuals who not only free themselves from its trappings but who also replace it with autonomy and responsibility.

Into the mix, we can add another issue identified by Rogers (1951: 498-503, 512). Namely, discrepancy can open up between the self and the world if one's values are based not upon first-hand experience but upon hearsay, which causes tension. To overcome this, integration should be promoted whereby all experience is made admissible to awareness, accurately symbolised and organised into one internally consistent system which is related to the structure of self, thus promoting growth (Rogers, 1951: 513).

In this way, the basic similarities in all human experience can be foregrounded stimulating self-enhancement as (a) all experiences and attitudes are permitted conscious symbolisation, and (b) behaviour becomes the meaningful and balanced satisfaction of all needs, these needs being available to consciousness. Rogers claims that whilst individual formulation of value systems based upon direct experience is likely to stimulate the emergence of personal value systems unique to the individual, anarchy would not be the likely result because, counter-intuitive as it might seem, the basic needs shared by all human beings will ultimately stimulate the development of individual value systems that possess a high degree of similarity in their essentials. This

would be rooted, in turn, in autonomy. Similarly, Simon et al (1995: 4-12) emphasise the need to foster the ability to select between the bewildering arrays of alternatives presenting themselves for selection in everyday life, which involves selection and rejection of elements free from peer pressure, unthinking submission to authority or the power of the mass media.

## 2. Student Selection from Teacher-Selected Standards

Students may select evaluative standards from those selected by the teacher, but should teachers recommend standards for evaluation? It was noted in chapter 3 that Byram (1997: 44) claimed that his model of intercultural communicative competence did not impose or recommend a particular set of values supporting freedom of value choice as part of democracy. This was considered a softer approach to democratic citizenship than theorists such as Guilherme, Osler and Starkey who encourage teachers to deliberately set out to bring student values into line with “universal” values such as human rights, that may be explicitly set as target values for intercultural communication to nurture what Starkey calls “world citizenship” (Byram 1997: 46), although Byram may also have crossed the line at some point. I will go onto consider this issue later but first, let me clarify my position with regard to the use of top-down and bottom-up approaches. I want to make a clear conceptual distinction between:

- (a) the use of a top-down conceptual framework for self-reference that presents the concepts and values inherent in the notions of democracy and human rights as content to be introjected by students, and

(b) the education goal of promoting self-determination by fostering the ability to reconstruct the self free from past introjections, which itself promotes democracy even though that is not the primary aim

- My view accords with Rogers (1951: 518-519) whose democratic approach to education is based partly on Hutchins' claim that universal suffrage, which makes everyone a ruler, is the foundation of democracy.

Rogers (1951: 518-519) presents reconstruction of the self as a democratic goal, describing it in terms of the learning of the self. Willingness to be a process, rather than a product, characterises people who shift the locus of their evaluations from a point external to the self to a point internal to the self (Rogers, 1961: 119, 122, 132-154 and 1980: 194).

Next, let me clarify my own view on the role of conceptual frameworks within the diagram 31 model. In my view, top-down conceptual frameworks should be used to help students work with multiple mental models, and those promoting democracy can be presented as options for selection from a range of alternatives. Within this view, the complex of concepts and values that comprise the concept of human rights itself are seen to be no more than just that; conceptual frameworks that are open to criticism and negotiation like any other. They are objects that present themselves for selection from a range of alternatives, which implies they should be presented alongside their opposites as a range of "not-democracy" and "not-human rights" options. Simply from a conceptual point of view, this is necessary to delineate where the boundaries of the

concepts lie, a point highlighted by Oser (2005: 131). This, in turn, highlights de Bono's discussion of lateral thinking in chapter 3 whereby people should learn to see around, and between, conceptual boundaries to generate new forms of thought free of the limitations of old categories.

Thus, within the diagram 31 model, democracy and human rights are viewed as highly abstract conceptual systems that can be used for self-reference. They not only present opportunities to work within multiple abstract mental models but also present objects for selection. Educational support for the freedom of the selection process is itself considered to support democracy but freedom to select "not-democracy" and "not-human rights" options must be presented as genuine options for selection in my view. Equally, the conceptual framework used for self-reference at lower levels could take a more theme-oriented approach, such as that suggested by Simon, Howe and Kirschenbaum (1995: 4-12) that covers areas such as family, friends, ageing and death, politics, religion and multi-cultural issues.

### ***11.7 Reconstruction of Self***

Next, let us consider an issue hinted at earlier in relation to Rogers' democratic approach to education, that of the reconstruction of the self. First, let us recap some points made in chapter 3 related to dialogue. Kramsch (1993: 27, 183) highlights to the role of dialogue in the production of meaning across cultures that can constitute a "third perspective" where "meaning, i.e., culture, is dialogically created through language in discourse." Indeed, change in perspective is implied, etymologically, by the word dialogue itself:

“Dialogos” is a Greek word widely mistranslated and wrongly understood because of a confusion between “dyo” et “dia”. It does not mean a conversation between two people or two groups but an acceptance, by two participants or more, that they will compare and contrast their respective arguments to the very end. Dialogue is accordingly a perilous exercise, for it implies a risk that either participant may find his or her argument transformed, and thus their very identity put to the test. The prefix “dia” is equivalent to the Latin “trans” connoting a considerable shift in space, time, substance and thought.

Stenou (2005: 125).

Here, Stenou (2005) claims that challenges to one’s perspectives can constitute challenges to one’s identity, echoing Byram’s (1989, 1997) discussion of *savoir être* within which identities formed through socialisation are challenged through relativisation of the self, and the valuing of the other, stimulating the development of new, decentred intercultural identities. Similarly, Guilherme’s (2002) view of citizenship is framed in these terms insofar as (a) individuals and societies are considered culturally complex and essentially fragmented with permeable boundaries, and (b) identities must be constantly deconstructed and reconstructed, giving rise to citizenship as a form of constructed identification.

Both Byram and Guilherme concern themselves with what should be the general aims of foreign language education, and Byram’s (1997) Model of Intercultural Communicative Competence specifies learning objectives. But other authors suggest developmental models that describe the decentring processes that lead to identity change, as they unfold, in terms of cognitive, moral or intercultural development. Yet others have focused on analysing the qualities of individuals who have been through the process.

The diagram 31 model draws upon differs again from these approaches in that I have tried to construct a practical teaching approach that can be used particularly in foreign language education not only to help teachers manage the evaluation of difference but to also help guide their students through the whole encounter with otherness enabling them to also manage the various kinds of change that may be triggered along the way. In reality, many of the processes we are attempting to address probably take place in split seconds, but we can lay them out systematically and devote careful attention to them for educational purposes.

Thus, the diagram 31 model suggests a practical approach through which teachers can both break apart and steer the basic processes of “learning to be” as envisaged by the authors mentioned above, *savoir être* as defined in CEFR., and “learning to be” as described in the UNESCO (1996) Delors Report. Essentially, the diagram 31 model constitutes a step-by-step guide to the active development of the self through interaction with others, which I think should be addressed because it cannot be avoided.

We can relate this discussion to Barnett’s (1997: 91) concept of “critical being” which comprises “critical thought”, “critical action” and “critical-self-reflection”. He aims to foster both adaptive and transformative capability, which involves the generation of new orderings, insights and sources of action, and knowledge. Barnett’s (1997: 90-101) concept of critical self-reflection implies self-development with Barnett (1997: 91) suggesting that development requires self-referential capacities of a higher order. We could interpret this as meaning self-reference to abstract conceptual frameworks or to evaluative standards, for example.

Barnett (1997) splits critical being into domain and level, which contain three and four components respectively. Knowledge, self and the world as domains of criticality were presented in section 10.1.2 above. Barnett (1997: 70-74) also splits each domain into the six levels of critical thinking skills, meta-critical capacities, critical thinking, critical thought, philosophical and sociological meta-critique. Generally, however, Barnett (1997: 33-34) frames the aim in terms of developing our ability to operate with the critical standards of our own local framework of thinking, approaching it from an external vantage point. This gives rise to the notions of critique and meta-critique, both of which involve critiquing whole forms of thought, activating the construction of the self in the process. Thus, reconstruction of a new, improved self is a main aim of higher education, in Barnett's view.

In the discussion of domains and interfaces in section 10.1.2 above, it was noted that whilst I prioritise the two domains of self and other in my model, Barnett prioritises the three domains of self, knowledge and the world. But through Barnett's domains, we can carry the discussion of reconstruction of the self from the level of the student to the level of society (i.e. the world). Barnett (1997: 46, 47) emphasises the role of higher education in offering society alternative conceptual resources, injecting into it new forms of action and knowing, enabling society to see itself anew. To this end, Barnett (1997: 46) suggests that education should promote not only intra-student critical self-reflection but also inter-student critical discourse. Personal dispositions and intersubjective relations should be addressed through discussion that extends beyond the mere cognitive to the essence of being itself.

Thus, Barnett approaches the world, at least in part, by passing through the domains of self and other, as envisaged in the earlier stages of the diagram 31 model, within which both intra-student critical self-reflection and inter-student critical discourse are prioritised. In the initial description of the diagram 31 model, I suggested that the interface between self and world might be addressed at higher levels by taking the world, or selected aspects of it, as alternative objects of analysis to those of self and other. But adopting Barnett's standpoint helps us appreciate that both intra-student critical self-reflection and inter-student critical discourse can themselves impact upon society by stimulating the generation of alternative conceptual resources, injecting into society new forms of action and knowing enabling society to see itself anew.

Further, Barnett (1997: 95) also emphasises the role of reflection in stabilising the educational, personal and cognitive disturbances students face within the self, as they are pulled in new ways through a range of knowing activities. The diagram 31 model frames this not only in terms of the development of self-awareness, meta-cognitive and meta-awareness within individual students but also in terms of the ensuing group discussion generating new alternatives for being that present themselves for conscious selection by students. I conceptualised these aspects of the diagram 31 model within the domains of self and other, but from Barnett's standpoint, they also impact upon the domain of the world.

Barnett (1997: 94) recognises the role of reflection in the three domains of self, knowledge and the world noting that in the latter two, critical thinking not only involves reflection but also evaluation, analysis, the production of alternatives and ultimately

better constructions, including the reconstruction of the self. The conceptual consistency between Barnett's ideas and my own is obvious, so let us consider it in more detail. Barnett (1997: 94-97) concept of critical self-reflection is framed in terms of autonomy, personhood and self-actualisation. He emphasises that reflection is accompanied by a range of alternatives and self-criticism, and suggests there are eight forms of private reflection pertinent to higher education. See table 22 below (adapted from Barnett (1997: 95-99)).

**Table 36: Forms Of Private Reflection Pertinent To Higher Education**

<b>Forms of private reflection pertinent to higher education</b>					
1	Disciplinary	Reflection on own disciplinary competence	Conversation within the academic discipline becomes inner dialogue within students as they interrogate their own understandings		
2	Educational	Cross-disciplinary reflection oriented towards education, communication and human development	<table border="1"> <tr> <td>           1. Self-control            2. Breadth            3. Tolerance of perspectives            4. Mutual understanding            5. Appreciating the limitations of own perspective         </td> <td>           Dispositions/stance:            1. Determination to search deeper and seek breadth not resting on current understandings            2. Willingness to step outside own perspective to appreciate others            3. Concern for truth and precision in communication and analysis         </td> </tr> </table>	1. Self-control 2. Breadth 3. Tolerance of perspectives 4. Mutual understanding 5. Appreciating the limitations of own perspective	Dispositions/stance: 1. Determination to search deeper and seek breadth not resting on current understandings 2. Willingness to step outside own perspective to appreciate others 3. Concern for truth and precision in communication and analysis
1. Self-control 2. Breadth 3. Tolerance of perspectives 4. Mutual understanding 5. Appreciating the limitations of own perspective	Dispositions/stance: 1. Determination to search deeper and seek breadth not resting on current understandings 2. Willingness to step outside own perspective to appreciate others 3. Concern for truth and precision in communication and analysis				
3	Critical	Emancipation, transformation, liberation, freedom from ideological illusion	New way of perceiving oneself by addressing self-concept, divesting old conceptions of the self, of the world and of the self in relation to the world		
4	Meta-competence	Self-monitoring, adaptability, flexibility	Read situations selectively deploying specific competences		
5	Action	Choice and implementation of action putting into practice decisions that have already been made reflectively	Aspects of decision-making: 1. evaluation of multiple options 2. selection of some and rejection of others 3. general attempt to bring order to chaos		
6	Self-realisation	Realising individual projects by integrating	Reflect upon personal experience defining the self through personal projects seeing		

		self-reflection, understanding and action	attempts to understand the world as projects of self-discovery using education as a vehicle for realising one's own projects.
7	Social formation	Drawing on others for self-realisation	Reflection anchors in dialogue as students go openly into the language and perspectives of others and springs out of the inner disturbance caused by unfamiliar social interaction
8	Societal	Problem- solving in the world	The world presents situation-specific problems, which are susceptible to purposive intervention through skill-deployment

Barnett conceives of disciplinary reflection in terms of students reflecting on their own disciplinary competence as conversation within the academic discipline becomes inner dialogue within students as they interrogate their own understandings. This relates to my model insofar as students had to grapple with, and refer themselves to, the abstract value taxonomies generated within the field of intercultural communication as related to English language learning in this study. Focusing on self-referencing, Barnett's (1997: 95-96) use of the term "inner dialogue" suggests not only that ideas interplay within a single individual but that the individual comes to be reshaped by this dialogue "forming a disciplinary person who comes to see the world through a particular set of cognitive spectacles".

Thus inner dialogue capable of transforming the self can be generated as students refer themselves or relate their ideas to disciplinary dialogue. But in my view, addressing self-concept is what initially leads students to perceive themselves in new ways, which characterises Barnett's third level of critical reflection. I would thus link levels 1 and 3 of Barnett's critical reflection directly. Also, since student accounts of their own value system generated at this early stage constitute the generation of new



involves moving beyond current understandings, stepping outside one's own perspective to appreciate those of others and prioritising truth and precision in communication and analysis as matters of disposition and stance. Here, parallels exist with the "analysis of other" stage of the diagram 31 model since it requires students to explore the perspectives of another person. This, in turn, implies that students need to function within the domains of self and other with a view to consciously selecting their dispositions in later stages.

In stage 2 of the diagram 31 model, however, I envisage students exploring each other's perspectives in practice, deploying empathy-oriented communicative skills that facilitate the production of accurate accounts of the perspectives of other. This can be considered a process involving the generation of new knowledge that carries the potential to impact upon the world by injecting new meanings into it, as we have seen. Thus, we can link this stage with Byram's dimensions of *savoir* and *savoir apprendre/faire*.

Within the latter, students are required to elicit information from their interlocutor by deploying empathy-oriented communication skills clarifying information and developing detail in practical ways. This leads us to draw a further link with the fourth level of Barnett's critical reflection, within which students are expected to read situations selectively and deploy specific competences. But we can also relate this to level 8 of Barnett's concept of self-reflection, within which the world presents situation-specific problems susceptible to purposive intervention through skill-deployment.

A link arises here in relation to the emergence, through analysis, of contradiction. This could constitute internal contradiction within one's own value and conceptual systems or between self and situations in the world, as noted by Freire. I link this with the seventh level of Barnett's concept of critical reflection, within which reflection anchors in dialogue as students go openly into the language and perspectives of others. As contradiction springs out of the inner disturbance caused by unfamiliar social interaction, social development is stimulated. This is consistent with the view taken in stage 2 of the diagram 31 model that interaction between self and other generates inner disturbance which is then explored systematically. Students gradually draw on others for self-realisation, as suggested by Barnett. See table 24 below.

**Table 38: Conceptual Links between Diagram 31 (Stage 2), Byram and Barnett**

	<b>Diagram 31: Stage 2</b>	<b>Byram: Model of Intercultural Communicative Competence</b>	<b>Barnett: Levels of Critical Reflection</b>
2	<p>Analysis of Other</p> <p>This relies upon the successful deployment of empathy-oriented communication skills</p> <p>Contradiction within the self can be expected to emerge</p>	<p>Savoir apprendre/faire Eliciting information about interlocutor perspective real-time clarifying points and developing detail.</p> <p><i>Savoir</i> Generation of new knowledge about the other</p>	<p>Educational</p> <ol style="list-style-type: none"> <li>1. Determination to search deeper and seek breadth not resting on current understandings</li> <li>2. Willingness to step outside own perspective to appreciate others</li> <li>3. Concern for truth and precision in communication and analysis</li> </ol> <p>Social Formation Reflection anchors in dialogue as students go openly into the language and perspectives of others and springs out of the inner disturbance caused by unfamiliar social interaction</p> <p>Societal</p>

			The world presents situation-specific problems, which are susceptible to purposive intervention through skill-deployment
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The third stage of the diagram 31 model involves juxtaposing, and systematically analysing, the perspectives of self and other to identify similarities and differences between them. This relates to level 2 of Barnett’s critical reflection in that careful analysis is required to understand perspectives of others as they are considered separately from one’s own. It also relates to the part of Byram’s dimension of *savoir s’engager* that emphasises comparison and contrast. See table 25 below.

**Table 39: Conceptual Links Between Diagram 31 (Stage 3), Byram And Barnett**

	<b>Diagram 31: Stage 3</b>	<b>Byram: Model of Intercultural Communicative Competence</b>	<b>Barnett: Levels of Critical Reflection</b>
3	Compare and Contrast the Perspectives of Self and Other	<i>Savoir s’engager</i> Compare and Contrast the Perspectives of Self and Other	Educational Dispositions/stance: 1. Determination to search deeper and seek breadth not resting on current understandings 2. Willingness to step outside own perspective to appreciate others 3. Concern for truth and precision in communication and analysis

The evaluative dimension of Byram’s *savoir s’engager* characterises stage 4 of the diagram 31 model. Links can be drawn with level 5 of Barnett’s critical reflection, which involves the evaluation of multiple options, the selection of some and rejection of others, and general attempts to bring order to chaos as key aspects of decision-making. Barnett frames this in terms of action insofar as choice and implementation of action puts into practice decisions that have already been made reflectively.

Barnett and I seem to agree that evaluation leads towards selection between alternatives. Within the diagram 31 model, this includes selecting from among the many cognitive and affective tendencies identified through self-reflection over time, and through discussion of those tendencies with others who have, in turn, been reflecting upon their own tendencies during the same course of study. In this way, orientation to otherness can be selected by students as a process of self-definition, or “self-authoring” as suggested by Kramsch (1993: 27). This factor characterises level 6 of Barnett’s concept of critical reflection. And as stated earlier, a clear link exists here with the part of Byram’s dimension of *savoir être* that focuses student attention on their own tendencies as opposed to the internal structures of their self concept. This, in turn, refers us back to the overarching theme of reconstruction of the self as students start to exert selective control over their own identity development orienting themselves to otherness in the process. See table 26 below.

**Table 40: Conceptual Links Between Diagram 31 (Stage 4), Byram And Barnett**

	<b>Diagram 31: Stage 4</b>	<b>Byram: Model of Intercultural Communicative Competence</b>	<b>Barnett: Levels of Critical Reflection</b>
4	Evaluate the Perspectives of Self and Other	<i>Savoir s’engager</i> Evaluate the Perspectives of Self and Other	Action Aspects of decision-making:
5	Selection between Alternatives	<i>Savoir être</i> Selecting tendencies and future orientations to otherness from a possible range  <i>Savoir devenir</i> <sup>10</sup>	1. evaluation of multiple options 2. selection of some and rejection of others 3. general attempt to bring order to chaos  Self-realisation Reflect upon personal experience defining the self through personal

<sup>10</sup> The *savoir devenir* component has been added to Byram’s model by the thesis author.

6	Orient Self to Other	Knowing how to become through interaction with others	projects seeing attempts to understand the world as projects of self-discovery using education as a vehicle for realising one's own projects.
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### 11.8 Summary

In this section, I considered the diagram 31 model in terms of approach, domain and interface, and distinguished top-down from bottom-up approaches to intercultural education. Whilst support was drawn from Barnett in favour of top-down approaches, Freire's approach was identified as an interesting avenue for exploration in the future. The stages of the model were then considered in turn. Under analysis, the importance of contradiction was highlighted, and it was recognised that whilst intercultural language education needs to consider conceptual differences arising between languages, the importance of the universal cognitive processes underlying analysis and reasoning is also important. Parallels were drawn between empathy and language comprehension in that they both involve both top-down and bottom-up information processing. It was suggested that empathy is complicated by top-down processing, and various reasons why students were influenced through empathy were considered. Comparison and contrast of self and other were linked with the shift from first-order to second order thinking, and with Byram's notion of *savoir s'engager*.

Discussion of evaluation started with an attempt to explain student resistance to evaluation that seemed rooted in a possible Japanese cultural preference for harmony, before the selection of alternatives following evaluation was considered. The following three evaluative tendencies were highlighted: non-judgmental stance, bias and flexibility.

Standards were then considered in terms of ideals and teacher-selected standards. At this point, the discussion of top-down and bottom up approaches to intercultural language education was revisited. A conceptual distinction was made between (a) teachers who encourage students to refer themselves to a particular reference group through values and concepts inherent in the notions of human rights and democracy, so that they internalise the pre-set values being transmitted, and (b) teachers who promote student autonomy by nurturing their ability to reconstruct themselves free from past introjections although this clearly promotes democracy. I made my current position clear in relation to each. Finally, we considered a range of issues in relation to reconstruction of the self.

### ***11.9 Future Directions***

Finally, having related the ideas presented in my model to those of other authors both identified in the literature analysis and in the academic literature at large. I have already claimed that I would be interested in experimenting with Freire's (1970) bottom-up educational approach in the future. Let me also highlight two areas that I think deserve to be given special attention. Firstly, the issue of harmony remains potentially problematic in my model in that many Japanese students, and perhaps students from other cultures that value harmony, may feel reluctant to engage in the evaluation stage preferring to preserve social harmony instead. Of course, the students who reacted negatively to evaluation in this study had not been taught anything about the empathy-oriented communication skills, since the model I have presented represents a fusion of ideas that emerged in the three different students groups. The next step for me personally is to try out the resulting model with a single group of students to see

how they react. However, recalling that the concept of harmony was an issue in Kohlberg's Stages of Moral development and also arose in relation to citizenship education, its persistence as a concept needs to be taken seriously.

Whilst admitting that I remain unable to reconcile the ideas expressed in my own model completely with the social preference for harmony expressed by some students, I would still like to speculate that harmony may consist of various forms of bias that include focusing attention on similarities with a view to identifying common grounds but ignoring difference, expressing positive evaluations openly whilst concealing the negative, and generally avoiding the various forms of intra- and inter-individual contradictions and discrepancies that can destabilise, or disturb the sense of harmony of, the self in relation to others. But since this claim cannot be made based upon data generated by this study, I can do nothing more than identify it as an interesting issue for further consideration in the future.

Secondly, I would like to suggest that theories be gathered that shed light on the inner dynamics of value and conceptual change in response to otherness so that they can be better taken into consideration in foreign language education. To this end, let me conclude section 10 by introducing, in outline, a body of thought that may have something to offer. Let us return, for a moment, to the issue of internalisation. Simon, Howe and Kirschenbaum (1995: 4-12) identify inculcation and modelling as the two processes through which values are formed, the former resembling introjection, which has been discussed at length, and the latter resembling memetics since it involves imitation of others.

The field of memetics deserves comment in its own right at this point the core concept of which, the meme as cultural replicator, was coined by Dawkins (1989: 189-201, 322-331) as the cultural equivalent of the gene. Dawkins' (1989) book, entitled "The Selfish Gene" was later followed, amongst others, by Distins' (2005) book entitled "The Selfish Meme". Ideas generated in this young field can be taken up in intercultural communication as a lens through which to view cultural evolution which necessarily implies evolution of the self, which is a central theme of the model presented in diagram 28 on page 322. Basic ideas are presented here to provide a potential avenue for future exploration.

According to Dawkins (1989: 189-201, 322-331), cultural transmission is analogous to genetic transmission in that it can give rise a form of evolution. Whilst cultural evolution is unrelated to genetic evolution but in both, the change may be progressive and like genes, memes are replicators in that they are cultural units transmitted as ideas propagate by spreading from brain to brain through imitation. Like genes, memes also have survival value as they penetrate and stabilise in the cultural environment with some memes surviving longer than others. This is the analogy Dawkins draws with the principle of natural selection with longevity, fecundity and copying-fidelity being three qualities that increase the chances of meme survival in the cultural pool. Of particular relevance is the quality of copying-fidelity, which involves memes being passed on in altered form as people blend the ideas of others with their own, which in turn relates to the notion of conceptual blending as elucidated by Fauconnier and Turner (1995).

Fauconnier and Turner (1995: 181) view conceptual development in evolutionary terms claiming that the development of the blending capacity was adaptive in that it increased human cognitive ability to compress, remember, reason, categorise and analogise, and that double-scope blending in particular is indispensable in language. Fauconnier and Turner (1995: 181) define double-scope blending in terms of conceptual networks that have inputs with different (and often clashing) organising frames, as well as organising frames for the blend that includes part of each of those frames, and have emergent structures of their own. Both organising frames make central contributions to the blend and their differences carry the potential for rich clashes stimulating the imagination giving rise to highly creative new blends. Thus, similar notions in the fields of memetics and conceptual blending may shed light on the conceptual interactions accompanying interactions between self and other, and are highlighted as possibly complementary, potential avenues for further exploration.

Returning to memetics, Dawkins claims that as with gene complexes, meme complexes can be divided into large and small memetic units, and units within units, which fits the picture of value and concept system presented in the analysis stage of diagram 32. Further, memes are necessarily placed into competition with each others since time and storage space, in attention and memory respectively, are limiting factors. However, Dawkins claims that whilst human beings are endowed with foresight, genes and memes are not, which means that human beings are capable of overcoming their own indoctrination, rooted in memes unconsciously copied from others, with conscious deliberation.

The issue, however, roots itself in debates about the existence of free will and is addressed by those who claim it exists and those who claim it does not in relation to memetics. Blackmore (1999: 235-246), for example, argues that memetic evolution cannot be influenced by human intervention since the self itself amounts to nothing more than a complex of self-replicating memes, whilst Distin (2005:5) argues that people can influence the process. Of these, the diagram 31 model is consistent with the ideas of Dawkins and Distin insofar as it presupposes that students can engage in self-reconstruction which in turn reveals its, and my, underlying view of human beings as intentional, conscious and responsible agents. Thus it is that I seem to have gathered together ideas that promote autonomy through intercultural language education.

## 12. Epilogue

Ongoing concern about the issue of harmony recently carried me to a conference in China where I surprised myself with my answer to a question. The topic of conversation revolved around living long-term in Japan. Someone had heard of a western man who, having lived there for 15 years, suddenly packed his bags and left claiming that he would never understand “these people”. This man had ostensibly lived in Japan longer than me and I was asked whether I had any form of identity crisis. As my entire thesis flashed through my mind in a split second, I found myself saying “no”, although to have almost completed a seven-year thesis rooted in an identity crisis, as outlined in the section 1 prologue on page 10, clearly contradicted that. But the correct answer at the time was still, and remains, “no”. At that moment, I realised I had overcome the identity crisis that had initially triggered this thesis. “How did that happen?” I asked myself.

Inability to overcome personal struggle drove me into research. Whilst I was initially ill-equipped to deal with the problems I was facing, I managed to develop new understandings by exposing myself to the ideas of other teachers and researchers, developing a range of new conceptual tools along the way. Whilst my problems were intensely personal, I did not retreat into them. Instead, I recognised not only their generic nature but also that I had a responsibility as a teacher to educate my students to deal constructively with intercultural issues and by teaching to the best of my ability, I used the opportunities provided by this thesis to learn how to do it myself.

In this, I am reminded of the words of Petrus' final words to Paolo in Coelho's (2004: 221-222) story of his own pilgrimage along the road to Santiago in search of his sword. Having taught Paolo a series of lessons for life along the way, Petrus announces that after the next day, they would not meet again. As the time for the final lesson approached, Petrus imparted to Paolo the following secret:

“On some future day, you will receive a message from me, asking you to lead someone along the road to Santiago, just as I have led you. Then you will be able to experience the great secret of the journey – a secret that I am going to reveal to you now, but only through words. It is a secret that has to be experienced to be understood...”

“The secret is the following,” Petrus said. “You can learn only through teaching. We have been together here on the Road to Santiago, but while you were learning the practices, I learned the meaning of them. In teaching you, I truly learned. By taking the role of guide, I was able to find my own true path”.

“If you succeed in finding your sword, you will have to teach the road to someone else. And only when that happens – when you accept your role as Master – will you learn all the lessons in your heart. Each of us knows the answers, even before someone tells us what they are. Life teaches us lessons every minute, and the secret is to accept that only in our daily lives can we show ourselves to be as wise as Solomon and as powerful as Alexander the Great. But we become aware of this only when we are forced to teach others and to participate in adventures as extravagant as this one has been.”

Coelho (2004: 221-222).

The intertwining of teaching and learning in this way characterises my own experience of the process of developing this thesis, in that I was a learner who was destined, indeed forced, to become a teacher in order to learn. By researching how language teachers can best help their students respond constructively to cultural difference, I learned to respond constructively to cultural difference myself. Further, I

internalised many ideas and theories over time developing understandings that now seem like common sense to me.

In no corner of the inner or outer world do things stay completely the same. Things shift as entities and thoughts move harmoniously and dialectically to greater or lesser degree. We all play some small part in cultural evolution, even if only at the level of the unconscious, and have the potential to play a greater part, should we be disposed and able. What can be seen from one vantage point can always be seen from another. What seems like a whole can always be broken into smaller parts, and parts can be combined in new ways to make something different. What is labelled in one way can always be labelled differently but the same label may mean two different things. Wholes and parts may clash and contradict but can be evaluated from different vantage points, selected and rejected in whole or in part. Parts may integrate to form more integrated wholes and spaces that open up between them can generate new options. To me, intercultural communication has become little more than a readiness to dive into this kaleidoscopic flux, swim around, make sense of it all and influence the shift. Some stability lies in recognising inner and outer world shift.

And turning the final spotlight of this thesis upon research methodology itself, what might one hope for method in a world where there are so many versions of the good? Such is the question posed by Law (2004: 154-156) whose claim that there is no general world and there are no general rules challenges researchers to face the possibility that the disappearance of the general necessarily accompanies the disappearance of both the universal and the local, for the local is a subset of the general.

“After the subdivision of the universal, we need quite other metaphors for imagining our worlds and our responsibilities to those worlds. Localities. Specificities. Enactments. Multiplicities. Fractionalities. Goods. Resonances. Gatherings. Forms of craftings. Processes of weavings. Spirals. Vortices. Indefinitenesses. Condensates. Dances. Imaginaries. Passions. Interferences.”

“Metaphors for the stutter and the stop.”

Law (2004: 156).

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## Glossary

Items are listed alphabetically below. The twin concepts of “hone”/”tatemae”, “kohai/senpai” and “uchi”/”soto” and are listed under “h”, “k” and “u” respectively because they are so often used in contrast to each other. Section references are provided if the terms were defined in the thesis.

### “burakumin” (部落民)

- “Buraku” is defined as “a village, a community, a hamlet” in the Shogakukan Progressive Japanese-English dictionary.
- According to the Buraku Liberation League, “Buraku is a Japanese word referring to village or hamlet. The word began to acquire a new connotation after the administration in Meiji era (1868-1912) started to use “Tokushu Buraku” (special hamlet) in reference to former outcaste communities. The intention was to negatively distinguish former outcaste communities from other areas. At present the word “Buraku” is usually referred to as communities where discriminated-against Buraku people reside. On the other hand, the term “Tokushu Buraku” has been figuratively used from time to time in distinguishing a different society from a so-called ordinary society as well as in describing Buraku areas, resulting in fostering discrimination against Buraku people. See: <http://www.bll.gr.jp/eng.html>
- <http://en.wikipedia.org/wiki/Burakumin>

“honne” (本音) and “tatemaē” (建前)

- See section 10.5.2
- <http://en.wikipedia.org/wiki/Honne>

“ki” (気)

- In Japanese philosophy, the Chinese character corresponding to qi (氣) is pronounced ki. The Japanese language contains over 11,442 known usages of 'ki' as a compound. As a compound, it may represent syllables associated with the mind, the heart, feeling, the atmosphere, and flavor. The spiritual concept analogous to Chinese ki appears mainly in the martial arts, such as Aikido and Hapkido (See Ki Society). Usages of note also include reiki, kiai and kohki. See:
  - <http://en.wikipedia.org/wiki/Qi>
  - [http://en.wikipedia.org/wiki/Ki\\_Society](http://en.wikipedia.org/wiki/Ki_Society)
  - <http://www.kisociety.org.uk/>

“kohai” (後輩) and “senpai” (先輩)

- “kohai” (後輩) is defined as “junior, younger students” and “senpai” (先輩) is defined in terms of having “more experience” or being “years ahead in school” in the Shogakukan Progressive Japanese-English dictionary.
  - <http://en.wikipedia.org/wiki/Kohai>

“Korean residents” (在日韓国人, 在日朝鮮人)

- The Korean minority in Japan
- For the standpoint of the Japanese government, see the 2<sup>nd</sup> Periodic Report from the Japanese government to the UN CERD Committee (2000) sections 32-51 on page 9. See:
- [http://www.bayefsky.com/docs.php/area/reports/treaty/cerd/opt/0/state/87/node/4/filename/japan\\_cerd\\_c\\_350\\_add.2\\_2000](http://www.bayefsky.com/docs.php/area/reports/treaty/cerd/opt/0/state/87/node/4/filename/japan_cerd_c_350_add.2_2000)
- <http://en.wikipedia.org/wiki/Zainichi>

“kotatsu” (炬燵)

- This is defined as “a low covered table with a heat source underneath in the Shogakukan Progressive Japanese-English dictionary. For a photograph and further detail, see: <http://en.wikipedia.org/wiki/Kotatsu>

“Meiji era” (明治時代)

- The Meiji period denotes the 45-year reign of Emperor Meiji from 23 October 1868 to 30 July 1912 (Gregorian calendar). During this time, Japan started its modernisation and rose to world power status. See:
- [http://en.wikipedia.org/wiki/Meiji\\_period](http://en.wikipedia.org/wiki/Meiji_period)

“Okinawans” (沖縄の人)

- Okinawa is a chain of islands in southern Japan.  
<http://en.wikipedia.org/wiki/Okinawa>
- “The population on Okinawa seeks to be recognised as a specific ethnic group and claims that the existing situation on the island leads to acts of discrimination against it.” See:
- Section 165 of the Concluding Observations of the CERD Committee upon the Japan State Report to the CERD Committee in (2000):  
[http://www.bayefsky.com/html/japan\\_t4\\_cerd.php](http://www.bayefsky.com/html/japan_t4_cerd.php)

“uchi” (内) and “soto” (外)

- See section 10.5.2

“wa” (和)

- This is defined as “harmony among people/a harmonious group spirit” in the Shogakukan Progressive Japanese-English dictionary.
- See section 10.5.2

“yasshin” (野心)

- This is defined as “an ambition” in the Shogakukan Progressive Japanese-English dictionary.

