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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)

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## **Volume 4**

Thesis submitted

by Stephanie Ann Houghton

to Durham University, U.K.

for the degree of Doctor of Philosophy

Year of Submission:

2007

**15 MAY 2008**



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## Appendices

### *Appendix 5: Information Sheet*

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From: Stephanie Houghton

Date: 23rd January 2003

To: Course XXX applicants

---

Last year, you applied to join advanced English classes in the 2nd year. We have made a preliminary selection of 36 students for XXX classes, based upon the language ability you demonstrated in your 1st year classes. This information sheet gives more detailed information about XXX to help you decide whether or not to proceed any further. As you know, the aim of XXX will be to develop your intercultural communicative competence. I think this is such an interesting and important area that I am researching how foreign language teachers can best develop intercultural communicative competence in foreign language classes. I am currently working towards a PhD at the University of Durham, England.

Since I would like to find out your reactions to the classes over the course of the year, the XXX classes running from April 2003-January 2004 will take the form of a research project. Participation in this research project is an integral part of the course which, in addition to providing lots of extra speaking practice, will be invaluable experience for those students who go on to perform a research project of their own in the 4th year.

What will it involve?

Before the course starts in April, you will be asked to fill in a questionnaire and discuss your answers with me on a 1-1 basis in English. You will then be expected to take part in XXX classes each week and do homework as usual. Part of the homework will be to record your reactions to the classes in a diary each week and to discuss your ideas in mid-term and end-of-term interviews, either individually or in small groups, which will be held in my office outside class time. In this sense, there will be a 'seminar' aspect to the course outside class. I would like to record all classes and interviews. The experience may at times be demanding but plenty of support will be given. After the course has finished, I would like to write about your reactions to the classes in my thesis. Your name will not be mentioned in the thesis; it will be kept anonymous. Once I have finished, I will let you have a summary of the results of my study.

How do I take part?

If you would still like to join the XXX classes, please take the completed consent form to KYOMUKA by 11am on Tuesday 28th January 2003. Please put it in the box labelled XXX CONSENT FORMS. At this time, please also collect the questionnaire from the box labelled XXX PRE-COURSE QUESTIONNAIRES. The boxes should be side by side.

What will I need?

I may ask you to submit homework by email, so you will need a PC email address. You may set one up at the Joho Kyoiku Centre (IT Education Centre) on the 6th floor. For the summer assignment, you will need to record an interview with someone from another country, so you will need either an MD or a cassette recorder.

## Appendix 6: Consent Form

Title of Project: The development of intercultural communicative competence in English language classes at the University of XXX, Japan.

1. Have you read the information sheet? Yes/No
2. Have you had an opportunity to ask questions and discuss the study? Yes/No
3. Have you received satisfactory answers to all of your questions? Yes/No
4. Have you received enough information about the study? Yes/No
5. Who have you spoken to? .....
6. Do you give permission for me to use material supplied by you in my thesis, provided it is anonymous? Yes/No

Signed ..... Date .....

Name in block letters .....

## ***Appendix 7: Pre-Course Information***

### **Pre-course questionnaire**

When you hand in your consent form to KYOMUKA next Tuesday, please collect the pre-course questionnaire and complete it in English. Answer the questions in as much detail as you can.

#### **1. When is the deadline for the pre-course questionnaire?**

Please hand in your questionnaire by 11am on Friday 28th February.

#### **2. How should I submit it?**

Please post it through my office letterbox (XXX.)

#### **3. Do I need to keep a copy of my questionnaire?**

Yes, please keep a copy and bring it to the pre-course interview in April.

### **Pre-course interview**

Your pre-course interview will be held, in English, in the first week of April. The interview schedule will be posted on the notice board at the end of March. Please come to my office (XXX) for your interview at the stated time.

#### **4. How long will the pre-course interview last?**

It will last up to 30 minutes.

#### **5. What if I cannot come at the stated time?**

Please contact me to change the time. You can either email me or call me at home on the following number: XXX

#### **6. What will we talk about?**

We will discuss your answers to sections 2 and 3 of the questionnaire, in English.

#### **7. What do I need to prepare?**

Please read through your questionnaire answers just before the interview, so that your ideas are fresh in your mind. Also, please bring a copy to the interview to help you.

## ***Appendix 8: Pre-Course Questionnaire***

6th March 2003

Hello there XXX students! How are you doing? I hope you are enjoying your spring break. Thank you for handing in your XXX pre-course questionnaire. I am looking forward to talking to you about it in the April interviews. The interview schedule is attached, so please have a look and check the time is OK. If there is any problem, please let me know and we can easily change it. Here are my contact details:

Email: XXX

Tel/fax: XXX

Also, I have some more questions to ask you about which classes you'll be taking next year. Please fill it in and send it to me by 29th March in the envelope provided at the following address: XXX

Thanks very much!

Best wishes,

Stephanie Houghton.



XXX PRE-COURSE QUESTIONNAIRE

Section 1: Personal Background

Name:	.....		
Address during term-time:	.....		
Address during holidays: (If different)	.....		
Date of Birth:	.....	Nationality	.....
Home Tel:	.....	Mobile Tel:	.....
P.C. Email:	.....	Mobile Email:	.....

Section 2: Language and Culture Background

A. Foreign Language Study

1. For how many years have you been studying English? (.....)			
2. What English qualifications do you hold? (Please circle the qualification and write the grade in brackets.)			
TOEFL	(.....)	TOEIC	(.....)
STEP	(.....)	IELTS	(.....)
Other .....	(.....)	.....	(.....)
3. Do you attend a private English conversation school? If so, which one and how often?			
.....			
4. Are you studying any other foreign languages? If so, which ones and why? If not, why not?			
.....			

B. Prior Contact with Foreign Culture

5. Is anybody in your family foreign?

.....

6. Have you/your parents/family ever lived abroad?

.....

7. Does your family have much contact with foreigners? If so, what kind?

.....

8. Have you ever been abroad? If so, please fill in the table. If not, why not?

.....

Which country did you visit?	When did you go?	How long did you stay?	Why did you go?

9. How many foreign teachers have you had since you started learning English and where were they from?

.....

.....

10. How many foreign friends do you have in Japan (not including foreign teachers)? Where are they from? How did you meet them? How long have you known them?

.....

.....

.....

11. How often do you see them? (Circle the best answer)

Daily          Weekly          Monthly          Yearly

12. How many foreign friends do you have in other countries? Where are they from? How did you meet them? How long have you known them?

.....

.....

.....

13. How often do you correspond with them? (Circle the best answer)

Daily          Weekly          Monthly          Yearly

14. Are you planning any trips abroad in the future? (Circle the best answer)

Yes          No

15. If so, where are you planning to go and why? If not, why not?

.....

.....

Section 3: Perceptions of Cultural Difference

A: Cultural Difference In Your Life.

16. How would you describe yourself as a person?

.....

.....

.....

17. What does `cultural difference` mean to you?

.....

.....

.....

18. Have you experienced cultural difference in foreign countries? If so, what was it like?

.....

.....

.....

19. In the future, would you like cultural difference to play any role in your personal life? If so, how? If not, why not?

.....

.....

.....

20. Have you ever experienced cultural difference in Japan? If so, how?

.....

.....

21. In the future, would you like cultural difference to play any role in your personal life? If so, how? If not, why not?

.....

.....

.....

**B: Cultural Difference And Japanese Society**

22. What do you think it means to be Japanese?

.....

.....

.....

23. How do you feel about being Japanese?

.....

.....

.....

24. What kind of relationship has Japan had with foreign countries until now and why?

.....

.....

.....

25. In the future, what kind of relationship do you think Japan will have with foreign countries and why?

.....

.....

.....

26. Do you feel that many people from other cultures live in Japan? Until now, what has their relationship been like with Japanese people?

.....

.....

.....

27. Considering the statement that follows, how would you feel if many immigrants come to Japan in the future? `A UN study report issued in March 2000 notes that Japan`s low birth rate and the increasing average age of its population will force it in 50 years to accept about 310,000 immigrants a year to maintain its labor force.`  
(The Japan Times Online: Monday 18 November, 2002)

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.....

.....

28. Do you think immigrants could help Japanese society? If so, how? If not, why not?

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.....

.....

29. Do you think any problems may arise? If so, what kind? If not, why not?

.....

.....

.....

30. If you described any problems in question 29, how do you think such problems could be overcome?

.....

.....

.....

XXX PRE-COURSE QUESTIONNAIRE (2)

Section 4: University Studies

A: Your Timetable

What classes are you taking from April 2003? Please fill in the timetable below. Write the names of the classes in roman letters.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1						
2						
3						
4						
5						
6						
7						

B: Your Classes

Fill in the table below. Write the name of each class you will take from April 2003 in roman letters. State whether the course is compulsory (C) or optional (O). Briefly describe each course and what you hope to learn from it.

Name of class	(C) or (O)?	Course Description	What you hope to learn



Name of class	(C) or (O)?	Course Description	What you hope to learn

## ***Appendix 9: Supporting Data for Chapters 6 and 7***

This appendix contains data sets Z and Y, which provide supporting data for chapters 6 and 7 respectively.

### **Chapter 6**

- Data set Z sheds light on the deployment of reflexivity during each of the three courses. Data Z1-Z3 are teacher diary entries. Data Z4-Z65 contain “teacher notes” from the interactive student diaries, which were written whenever the teacher was reflecting on how best to deploy the teaching approach during email interaction with the students. See Table 1 in section 6.2.2.1 above.

### **Chapter 7**

- Data set Y illustrates points made in section 7.2.2 regarding data analysis procedures.

### **Student reference codes**

- Students A1-A12 followed course 1
- Students B1-B12 followed course 2
- Students C1-C12 followed course 3

## **DATA Z1:**

- **COURSE 1 Week 10 (TEACHER DIARY)**

- STUDENT A7 came up to me at the end to ask me about two things; 1. She is confused about her value of power and doesn't know what to write in the essay. I said it was natural because sometimes we find inconsistencies in ourselves which we haven't noticed before when we make these values conscious and I suggested she take the chance to put her ideas down on paper. I said there were no right or wrong answers for this course and everyone's values are really changing and dynamic in response to the values of others. I said this was one thing that had really surprised me. She said her ideal is not to value power but in practice she does and she can't seem to resolve it at this point. Again, I am reminded of how many students have a negative concept of power which holds them back and if I recalibrated this concept, there may result some very significant changes in some students, STUDENT A7 probably being a very good example. But then I'd be changing their values....so what am I doing in this class?

## **DATA Z2**

### **COURSE 1 Week 10 (TEACHER DIARY)**

- 2. Also, on this difference between values and behaviour, STUDENT A7 was pointing out that there is a similar difference in STUDENT A11. STUDENT A7 says STUDENT A11 wants to answer but because she's so emotional she can't...so where does her value lie? This is a good question which actually I couldn't answer. The difference between the cognitive and the behavioural, as

result of some affective block. I said that if STUDENT A11 looks at other people and sees them answering questions a lot, and thinks its good, then we can say it's a true value. But then the question arises as to what is the reason for this affective block. I suggested she talk to her to find out. I also suggested it might be cultural because of her experiences in the past in a Japanese classroom. COURSE is not representative. Perhaps she had a bad experience when she once answered a question. Perhaps she was strongly discouraged in her school. STUDENT A7 suggested it was habitual behaviour and I thought this was an astute point.

### **DATA Z3**

- **COURSE 1 Week 11 (TEACHER DIARY)**
- I thought that it is when we hear this judgment, particularly of the self, that we get an indication as to whether a person is likely to change their position or insist upon it. And at least on the surface, we didn't get any real indication when they were just identifying similarities and differences. That sounded more objective and didn't reflect the person's reaction to the situation as much. I'm noting this because I'm thinking of Manuela's teachers who thought some judgment automatically emerges during comparison and contrast but just from this section, it didn't seem obvious at that stage, although it was probably of course latent. These moments were quite revelatory and I noticed STUDENT A9's eyes lit up and she looked at me like she had just seen something really interesting when these judgments and indications of future behaviour were emerging. We saw some evidence of behavioural orientation, I suppose.

## DATA Z4

- **STUDENT A7 Week 6 (STUDENT DIARY: TEACHER NOTE)**
- This is one example of a diary entry that is hard to respond to. Basically, I feel surprised that STUDENT A7 is stressing conformity because (a) she was saying earlier in the course that she'd like to be more powerful, perhaps in response to STUDENT A7 but it seems like she has taken a step in the opposite direction. (b) Also, I devalue conformity. It's one aspect of Japanese culture I recognise but despise. I also think it leads to anti-democratic behaviour. But I also think that Japanese people are insecure and conformity is one way of strengthening personal relationship to alleviate this insecurity. Therefore recognise that theirs is a culture of dependence where dependence is 'good' and desirable. See Amaeru. I feel disappointed nonetheless. So, in terms of the anti-democratic aspects, part of me is wanting to push Manuela's approach and bring her round to my 'obviously' democratic way of thinking. But STUDENT A7 is in Byram's class and so what approach should I take? On this occasion, I am interpreting Byram's approach as follows: I am going to bring her values to the surface and ask her to resolve any inconsistencies which I have spotted which I don't think she has realized. I am going to overtly recognise the power relation between us and make my value position explicit without requiring her to follow it. I am not going to try to change her values. On that point, is this distinction I am making between trying to change values and merely bringing them to the surface artificial? Their values are clearly being changed whether it be by exposure to the materials I have written (pampering...free time...) or by exposure to the values of the other students or what I say regardless of the underlying intentions

I may or may not have. Anyway, on this occasion, I am clear in my mind as to what I, as a teacher, am doing.

#### **DATA Z5**

- **STUDENT A8 Week 10 (STUDENT DIARY: TEACHER NOTE)**
- And this actually makes me think there really is something in the idea that cognitive dissonance, rather than just the critical approach, is the key regardless of whether other perspectives are discovered through empathy or by taking a critical approach grounded in more in judging and asserting the self against the other. And in this sense, critical cultural awareness can be achieved even through debate and discussion as long as cognitive dissonance is effectively generated.

#### **DATA Z6**

- **STUDENT A3 Week 10 (STUDENT DIARY: TEACHER NOTE)**
- OK. Here again, I am in a prime position to start recalibrating STUDENT A3's concepts about power, so what do I do? I'm going to bring her values the surface even more (but how far do we bring values to the surface without changing them in the process? In the shift from the unconscious to the conscious, we surely give them shapes to move into like water into ice cubes or ice stars...) I am going to be honest about my position and respect what she says, not grading her up or down but how far can that go? How many times will I ask her to rephrase or reframe her ideas until I decide not to put any more time and effort into 'bringing her values to the surface'? But I am going to be clear about my

question as I question her further and let's see how it plays out...I'm not taking the position of a transformative intellectual and so I am going to limit my references to outside class. I could be referring to my recent situation with X-sensei, which if I was being a transformative intellectual, I might.

#### **DATA Z7**

- **STUDENT A12 Week 11 (STUDENT DIARY: TEACHER NOTE)**
- Hmm. I've written this and clearly, I am sharing my perspective, making my values explicit and challenging her. By challenging her, I would say I am trying to change her values. Is that what I should be doing in this course? Mike said he wouldn't try to change values. Maybe I should take that part out. It would be closer to Manuela's approach. But I would only be bringing her values to the surface. That would be OK. If I graded her down for whatever she thinks, then that would be a problem. Am, I going to force her in some way to change her perspective on social action? OK. I'm going to challenge her because that would be an honest reflection of my true position. I find her apathy frustrating. I'm going to challenge her with a view to bringing her values to the surface and really make her think about it but I am not going to grade her down for whatever she may say. So I won't change it. I think this is my position but I am fluctuating between interpretations of my own behaviour. I've given the clearest account of what I think I am doing but still, I think that I am trying to change her values....I'm going to leave it in but not grade her down (or up?) depending on what she says...Hmmm. This is tricky.

## **DATA Z8**

- **STUDENT A7 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Here I am about to say ` BUT I do think that sometimes, values can be explained from different cultural perspectives` and launch into telling her about empathy and how we might identify different values in play and invite her to tell and my perspective and then we can share and compare. I am thinking of when STUDENT B11 said STUDENT Yuuya had self-direction but I thought he had conformity and for me there could be no overlap and for her there could. Would other people from my `culture` agree with me or is it just my perspective developed in reaction to demands for conformity placed upon me? Or can they overlap to varying degrees? Something is either unique or it isn't. In retrospect, perhaps there can be overlap but we didn't know enough about Yuuya to tell. What approach am I going to take with STUDENT A7 here? Well, I want to be clear about my position. I want to identify the power dynamic. I want to raise her values to the surface. That's it.

## **DATA Z9**

- **STUDENT A3 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Here is an example of me clearly just trying to bring her values to the surface. She says she is still a child which contains some judgment, I think, but it's not clear to whether she means this is good or bad. I am not trying to get her to reformulate her ideas at all.



## **DATA Z10**

- **STUDENT A10 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Here I have not disclosed everything I could to STUDENT A10 because it feels to personal to me. To what extent do I divulge my heart and soul to my students? Where do I draw the line?

## **DATA Z11**

- **STUDENT A2 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Gosh. This is STUDENT A2's first real diary entry (three quarters of the way through the course) and her first true sign of critical thought. I have wondered about her since early in the course. She seemed to be taking part until we were talking about kimonos and she as saying how much she liked Japanese culture. I challenged their acceptance of it in the group discussion and though I have not been able to pin down the reason why, it was after this that she started to drop out of the course. Is there a connection? She said that she had been missing lots of classes last term, not just mine, because of her part-time job and that she was going to make a greater effort this term. In class, I have sensed her paying slightly more attention and seeming slightly more comfortable, so hopefully things will improve from now on.

## **DATA Z12**

- **STUDENT A7 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- With STUDENT A7's reply, I feel I have gone as far as I can go in terms of raising her values to the surface. She hasn't (as yet and may never) try to bring

consistency to her positions and indeed, stating it's simply a rule of society which appears to override the inconsistent positions she holds. This may be an example of something which does not fit into Kohlberg's stages? But also, her description does seem to fit into multiple identity theory. She's saying that she has multiple identities each with different value positions which she deploys at choice and with inconsistency in terms of the value positions contained within each identity. How far does Kohlberg's theory make sense if we look at it in terms of multiple identities? Interesting question. But STUDENT A7 also recognises her kendo senpai system may seem ridiculous to some people so the notion that it may be ridiculous has now been planted in her mind like a seed but will it sprout later on the more she examines those processes?

#### **DATA Z13**

- **STUDENT A7 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Upon reflection a few days later, I realise I was taken aback by STUDENT A7's comment: 'As I said, now I have several societies in my mind. Comparing myself in kendo club, I really don't use any keigo in the class. For instance, STUDENT A9 is older than me but I talk to her in casual way. Of course I really respect her as a human and I never thought that younger people is inferior than me. But in our kendo club, if I talk to my older members in that way, maybe it is really bad thing. The reason is that 'older people have more experiences and you should respect them by talking in keigo, because that shows it directly.' Maybe this is ridiculous for some people but this is the rule of our society.' Reasons are related to certain theories I am referring to in my mind. One is multiple identities which are deployed in different situations. There's clear evidence of

this in STUDENT A7's comment. Another is Kohlberg's theory which claims that finding inconsistency in one's own position motivates the person to resolve the inconsistency. This does not seem to have happened and there's a terminal sense in the message in that STUDENT A7 does not seem to be questioning the existence or the rightness or justification for the rules. I had the feeling I had successfully raised her values to the surface and that's why I stopped questioning her. I have just been reading about neo-Kohlbergism by Rest, Narvaez, Darcia et al and they distinguish between the Maintaining Norms Schema and the Post-Conventional Schema. As I was reading, I was reminded of STUDENT A7 because I thought her message was imbued with a sense that norms must be maintained. But I'm not sure, so I have decided to email her again to clarify the point. I'm also thinking how productive it could be to be constantly reading and relating what I read to the messages but my response would vary a lot depending on what I was reading. I'd like to look back over my own responses during the data analysis to see how I could have responded more effectively.

#### **DATA Z14**

- **STUDENT A3 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- I have been thinking about how to reply to this message. My reply is not simply bringing her values to the surface. I have seen what I think is inconsistency in her thinking. I have a value position that is bound up in the points she made. I am stating my position and making it clear as Byram suggests. But inevitably, in the exchange of ideas, something will occur. From Kohlberg's perspective, as

she realises the inconsistency in her positions, she'll feel she has to bring consistency by changing her position and formulating a more comprehensive position. I know this and I am interested to see whether she does. If she does, I will have had some control over that process. But what is the nature of those ideas? Some of her interpretations are, I think, culturally programmed value interpretations she may want to defend by repeating her position and challenging me despite the inconsistency. She may not see the inconsistency but how can she not? It's obvious, to me at least. I can't conceive of how she can explain it away. My emotional reaction is to push her. There's a tension about this exchange and I have a sense of frustration imbued with an impatient, almost demanding curiosity. I want her to explain herself, so I can challenge her again because she's so obviously wrong. (But underneath that is a feeling that this process is the one that throws a spanner in the works with intercultural communication and as a researcher I'm truly curious to see it in action, regardless of any positions I might personally hold.)

## **DATA Z15**

- **STUDENT A9 Week 23 (STUDENT DIARY: TEACHER NOTE)**
- Here I am using reflecting skills from the empathy classes to help her construct her ideas. I have tried for many months to persuade them of the value of critical evaluation but she is rejecting it strongly without being able to articulate why. I am helping her construct her ideas by reflecting and focusing. What she is actually doing is judging the critical approach negatively...now she needs to know why. What is her alternative? This teacher note relates to diaries 22-24.

## **DATA Z16**

- **STUDENT A4 Week 23 (STUDENT DIARY: TEACHER NOTE)**
- This is really tricky because the discussions I have with STUDENT A4 out of class are infiltrating this diary. And as I wrote in my teacher diary for week 25, she is using the value frameworks for interpreting her situation. There's a definite link between the classes and her personal situation. But it is very personal for her. It's hard to limit the boundaries of the research just to the class. It's spilling over, because she's in a sense coming to me for counselling and friendship. And I'm aware that there is this extra dimension of 'personal problems' on her part which are at the same time cultural. I mean she's suffering from human rights abuse in some sense with her uncle trying to impose unwanted arranged marriage on her and her father hitting her when she says she wants to go to Spain. I want to tread carefully in my replies to her and at the same time help her. She's at once strong yet vulnerable and shifts her values and her position depending on how much stress she is under. In terms of the research, I have asked her permission to write about classes but I'm not sure that extends to writing about her personal problems.

## **DATA Z17**

- **STUDENT A4 Week 23 (STUDENT DIARY: TEACHER NOTE)**
- I outlined in STUDENT C8's week 24 diary my evolving theory. Here is the first application of my new theory about inserting ideals into the process of critical evaluation. It let's me off the hook too because in this course, I'm not supposed to be trying to change her values but it's really hard! If I could meet

her uncle and her father, I'd have more than a few words to say to them in my broken Japanese! But this probing of her own ideals means I'm not deliberately leading her towards change but I think it might sway her one way or the other and she has been swaying a lot this year. This is a deep and complex issue but if she resolve it by appealing to her own ideals and bring internal consistency to her own position which is full of deep value conflict, then great. Let her find her own way by reaching for the light which must be contained within her own ideals which I can't yet see. Let's see what happens.

#### **DATA Z18**

- **STUDENT A4 Week 23 (STUDENT DIARY: TEACHER NOTE)**
- OK. Here, by bringing her values to the surface, I am identifying a whole set of what I think are deeply conflicting values in STUDENT A4. And I know she is having problems directly related to this. There are human rights issues involved in terms of the position of women. I also have strong personal objections to aspects of her situation and I am concerned about her. But my approach is not to try to change her values. I have to resist the temptation to do so. Clearly, her ideal lies close to my own ideal for her (revolving around self-direction/femininity.) And her ideals conflict with some aspects of her own values as she has clearly stated. So where to now? In order to avoid encouraging her to change, I want to empathise and reflect her own values back to her in a more complex form so she can take a look at them. But part of my approach is also to take a position because 'I can't not.' I can't be non-judgmental within this approach but yet I can't try and change her. But I know that my input is

bound to affect her in some way but she is free to choose. I can keep asking her to reframe until she resolves the inconsistency in her positions. I am thinking of Kohlberg and I am seeking consistency. Thinking about the interdependent self, maybe this won't work. Maybe I should just accept her inconsistency and leave it at that. To be honest, I don't know what to do exactly.

## **DATA Z19**

- **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 STUDENT A9 and STUDENT 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

#### **DATA Z20**

- **STUDENT A9 Week 27 (STUDENT DIARY: TEACHER NOTE)**
- Well, here I have to make a decision. I feel that if I explain my whole PhD to her, she will probably understand and be able to discuss it with me intelligently. Do I branch off and do that or stick to the limitations of the original research design? I'd better do that if I can.

#### **DATA Z21**

- **STUDENT B8 S Week 7 (STUDENT DIARY: TEACHER NOTE)**
- This is the reply I instinctively wrote but I have carried her on to empathy a little quick and I am going to backtrack and focus her on facing value difference. Hi STUDENT B8, You wrote: 'Because, just talked about "obedient" in my speech. and STUDENT B10 just talked about "don't wish to upset or harm others" and "honor parents and elders" in her speech. Through conversation, I thought that I'm agree with her idea about contents her chose in conformity. And she was also agree with my opinion about "obedient" in conformity. So I thought we don't have completely different value about "conformity" I think this is fine because you and STUDENT B10 explored each other's perspective quite effectively by the sounds of it.

#### **DATA Z22**

- **STUDENT B4 Week 8 (STUDENT DIARY: TEACHER NOTE)**
- OK, well here is a prime opportunity to start recalibrating STUDENT B4's concept of power by introducing the concept of individual responsibility, equitable distribution of power and reduction of power distance. I've been



asking her questions to explore her perspective on the kohai senpai system but I definitely do have an agenda which has not been made explicit to STUDENT B4 but nonetheless, I have been consciously exploring her perspective and have not tried to alter it. But here, I can start to alter it, so within this particular approach, what am I going to do? This is not the critical approach in the sense that it is political. I am trying to promote democracy or redistribute power and change basic orientations to it. I am looking at the sharing of perspectives and this is how change is envisaged. I have my perspective and she has hers. We share and explore each others perspectives and some cognitive change occurs which leads to an extension of schemata. So here, I should tell her my perspective and give her a chance to explore it if she wants. That's it. So what's my perspective?

#### **DATA Z23**

- **STUDENT B3 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Well, I have not pre-empted this in any way. I didn't mention any human rights issues with regard to power distance but here it is and if I have understood STUDENT B3 correctly, she herself is not convinced that human rights values are more desirable than those of her culture. There is clear recognition that they are different and incompatible and that on a political level, attempts are being made to bring about a value shift but that she feel a bit wary of it. And I agree with her. I think the seniority system is untenable from a human rights perspective and I think Japan is moving towards human rights but there is this wariness in people. The question is whether I have the same right as Koizumi to

try to bring about this value shift. Perhaps I'll just ask her next time and see what she says.

#### **DATA Z24**

- **STUDENT B8 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Well, this is hard because I'm just exploring her perspective but as I focus, I'm leading her in a certain direction, so how can I just empathise if my questions have provided a framework for the expression of her perspective. She has to provide her own framework but then what's the point of communication if people are just presenting a ready-constructed perspective? But in many or most cases they don't and they construct their ideas through engagement with others and make sure their perspective understood through the framework of thought of another....It's hard. OK. I'll try and control my perspective.

#### **DATA Z25**

- **STUDENT B6 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- STUDENT B6 has independently raised the question of discrimination though I haven't touched upon this overtly in any classes so far. I'm not sure what has prompted it. I do remember she mentioned human rights in a diary entry early last term. I am not focusing on human rights in this class but decided to discuss it from an empathy perspective with her in the diary and integrate it when chances arise in class, again from an empathy perspective.

#### **DATA Z26**

- **STUDENT B8 S Week 25 (STUDENT DIARY: TEACHER NOTE)**
- Well, again we are discussing my personal life and STUDENT B8 also recognises this. I realised during the course just how much the course itself was influenced by my relationship with X. I need to get his permission to write about him!

#### **DATA Z27**

- **STUDENT B5 Week 23 (STUDENT DIARY: TEACHER NOTE)**
- Yet another example of how STUDENT B5's questioning technique get me to reveal far more than intended to! I feel like I am revealing far too much personal stuff...

#### **DATA Z28**

- **STUDENT B5 Week 17 (STUDENT DIARY: TEACHER NOTE)**
- With STUDENT B5, why is it that I feel time and time again I can be open and honest with her. It feels safe. It feels like we have mutual interest and respect. There's an exchange of ideas. I can allow my understandings of Japanese culture and my reactions to it out so we can compare our reactions. I don't feel the pressure of having to take a position and push it. I can allow myself to be curious about alternative interpretations and encourage her to tell me about hers. And I do feel curious because in this message, I've given something of myself...a part I might otherwise protect and there's a vulnerability about that but a sense of a new horizon emerging. How can any interpretation possibly be

different than mine? It feels like I'm standing at the circumference of my own ethnocentrism. I'm in the zone where I might personally be affected by anything she might say. But still, I can almost anticipate her response based on my own experience of Japan and this reduces the potential shock factor. I expect she'll talk in terms of collectivism, the group staying together through out school as a unified class, how unthinkable it would be to move into a different grade and the problems this would case to relationships. It would disturb the harmony. Everybody is expected to be the same in some way and this good because of the security, peace and harmony. We'll see.

#### **DATA Z29**

- **STUDENT B2 Week 17 (STUDENT DIARY: TEACHER NOTE)**
- Here I am trying to arouse her curiosity. It has been hard to get a discussion going with STUDENT B2 but finally, here she is. I want to entice her to ask questions...

#### **DATA Z30**

- **STUDENT B11 Week 17 (STUDENT DIARY: TEACHER NOTE)**
- This point STUDENT B11has made has cropped up time and time again; that different values are deployed in different situations but here, STUDENT B11has given me a concrete example to explore using empathy. I notice now that in my other replies to course 2 and 3 students, I'm in a sense pushing for consistency and very mindful that if they are not motivated by inconsistency to come up with more consistent positions, maybe he has missed something about the way

cultural identity functions. Anyway, using empathy should shed some light on this and provides a different approach for me as a researcher to explore the phenomenon. So I'm not pushing STUDENT B11 to bring consistency to her position. I'm asking her to explain the system as she understands it. And as I say, though I have definite opinions about the problems of the seniority system, I also know I haven't seen it functioning in many situations, so I must admit part of me is curious...

#### **DATA Z31**

- **STUDENT B8 S Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Here I am just using one of the skills of empathy; focusing. I want to help her develop her ideas and I want to learn more about her perspective. I am also disclosing to get more information. But also I feel resistance to what she is saying because my values conflict with the ones she is describing. My disclosure is an act of resistance and I want her to question her system even though I am also trying to empathise with her at the same time in order to find common ground. I feel like I need to find common ground that we both agree on. This shows I suppose how empathy can be used in political ways and also why a critical approach is valuable. If she thinks I am only trying to understand her when I am also trying to challenge her, then she has failed to grasp the nature of my communicative act. But her, I want to make myself just empathise with her. Can I adjust my questions? Well, not really. It's simply focusing and disclosure, two of the skills we practice.

## **DATA Z32**

- **STUDENT B8 S Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Here's an example of me disclosing my perspective in a supposedly neutral way but there's a lot of implicit and overt judgment. How does this relate to non-judgmental stance in empathy? Well, I'm disclosing in order to learn more about her perspective. I'm negotiating value difference. I'm trying to establish where the boundaries lie between the two systems. I'm trying to distinguish the two but there necessarily has to be some comparison and contrast in order to do that. There also needs to be evaluation if only to establish where the values actually lie.

## **DATA Z33**

- **STUDENT B1 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Hmm. That's interesting. I have puzzled over how to answer this message for a few days now but it's clear that I would feel free to act like Anna if I had waited politely for a reasonable time because that is part of my own value system. I hadn't recognised it until just now. My own values just rose to the surface naturally but now I recognise them clearly and it's funny they still seem applicable today and perhaps with Anna. But are Anna's values the British values of the period or of the time the film was made? The story had been reinterpreted so many times it has probably taken on a new set of modern values.

#### **DATA Z34**

- **STUDENT B11 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Here I mentioned human rights as part of my perspective on the matter but she's not picked up on it in any strong sense. She hasn't given a reason why she thinks ability and 'zeal' should be evaluated so I'm going to ask her to clarify that, not in a critical sense of judge and justify but in order for me to understand her perspective more deeply.

#### **DATA Z35**

- **STUDENT B4 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- I have noticed STUDENT B4 is really on the ball now. She had seemed rather slow before but now she turns in her homework before everyone else and the last mediation she did was really good. I think she was on a par with STUDENT B5. She seems to have leapt forward suddenly.

#### **DATA Z36**

- **STUDENT B10 Week 19 (STUDENT DIARY: TEACHER NOTE)**
- That's interesting. I felt the urge to disclose as soon as I found a common concept between us and I was sure she'd be receptive to my ideas. I had no intention of telling her all that!

#### **DATA Z37**

- **STUDENT B12 Week 20 (STUDENT DIARY: TEACHER NOTE)**
- This is a new revelation I have had about the nature of my values through wanting to share perspectives with STUDENT B12. Initially, I was tempted to say cultures combining is 'a good thing' but I stopped myself and moved into a non-judgmental perspective-sharing mode and this realisation resulted. I gave it space to emerge by suspending my judgment.

#### **DATA Z38**

- **STUDENT B5 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- More of STUDENT B5's deep and probing questions but it's OK....

#### **DATA Z39**

- **STUDENT C7 Week 4 (STUDENT DIARY: TEACHER NOTE)**
- Here, with STUDENT C7, I get the impression that both she and I are being deeply affected by our communication and STUDENT C7 really is being so very open and honest about what are really probably very sensitive issues for her. And for me too. So I am very aware that whatever comments I make are going to be taken very seriously indeed and I am hesitating as to what to write for this very reason. My gut feeling is that I want to resort to Bennett's model of intercultural sensitivity because I recognise in her the defensive stages of ethnocentrism with the superiority inferiority dynamic and the sense that her culture is being threatened. I have this gut instinct because on a very personal level, it has been this model that has provided me with the most support



psychologically in my life in Japan. I'm not sure that the critical approach is enough in this kind of situation. It feels precarious and I feel I could do real damage. So I'm taking more time to consider my reply than I am with other students, on this occasion. I want to provide an answer that I think is in keeping with Manuela's critical approach but which I also think will help STUDENT C7.

- OK. 5 hours later, I have a plan. These are the points which will shape my reply. Me and my values are an integral part of the discussion. There is a power relation between me and her as a teacher and student, so as a teacher I am going to use my power of greater knowledge about these issues to guide her. There is a power relation between STUDENT C7 who is Japanese and me, a white British westerner who is a member of this 'cool' group threatening her culture. So I am going to talk honestly about my experience in Japan as a British westerner. I am going to refer to human rights as a way out of this issue. I will choose the ZAINICHI topic which I know she is concerned about. I will tell her about my own human rights issues. I am going to orient her towards democratic action and pave the way for issues which we will touch upon later in the course. I'll explain briefly what approach we are taking in this course.

#### **DATA Z40**

- **STUDENT C9 Week 6 (STUDENT DIARY: TEACHER NOTE)**
- Well, this is a good example. STUDENT C9 is independently offering her opinion that we can't judge but now I have to deny her opinion and try to persuade her otherwise since this is the Guilherme approach. I feel like I am

being prescriptive about which opinions she should hold which to me seems to be anti-critical in the sense that I understand it. I'll try it anyway though.

#### **DATA Z41**

- **STUDENT C8 Week 15 (STUDENT DIARY: TEACHER NOTE)**
- I have a chance to tell STUDENT C8 about my stereotypes of the war just like I did with STUDENT B5 but I realise that we just haven't developed such a strong relationship of trust yet. I'm still not sure about STUDENT C8 since she didn't do the diary so much last term but with STUDENT B5, I felt like I could be more open and honest. Well, I think my early stereotypes of Japan came from a TV series called Tenko which was set in a Japanese concentration camp (so they were quite negative and scary!) and after that from a film called Shogun which was set in the Edo period (?). I think I expected all of Japan to be like old Kyoto...with everyone wearing kimonos. There was another film called Karate Kid, which added to my stereotypes. This was all set in Okinawa (though it was filmed in Hawaii)...and I still really want to spend time in Okinawa because of this! How about you? How about your stereotypes of Britain? And, you said you didn't know exactly what a stereotype was before our class. How about prejudice? Did you know what that meant?

#### **DATA Z42**

- **STUDENT C5 Week 25 (STUDENT DIARY: TEACHER NOTE)**
- It occurred to me that really, they should be quite good at doing the critical approach because they have 'hone' and 'tatemae.' They must have well-

developed skills for looking beneath the surface. I could have explained the critical approach in those terms but would have risk my intentions being misunderstood, I suppose.

## **DATA Z43**

- **STUDENT C9 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- This point about respecting older people because they have more experience is like a refrain that is cutting across many of the students' pieces of written work and in classes too and it is really starting to jar. I have just written a couple of diary replies to other students and I have noticed that my response has developed and I am starting to challenge what the students actually mean by experience. They are using it like a blanket term; a catch all. Age leads to experience but its clear that if we break the concept down into component categories, we can identify categories of experience where young people might have more than older people (e.g. mobile phone tech) and some where age really isn't relevant. But all in all, I'm trying to break it down which is clearly my tendency. It reminds me of when STUDENT C3 and STUDENT C6 were arguing about the grand concept of tradition but once we broke it down, and STUDENT C4 did this, into sub-categories, they found areas they both agreed and disagreed. It's like the word itself, if its range of possible meanings and applications are not considered, can cause a blockage.

## DATA Z44

- **STUDENT C9 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Clearly I am reinforcing individualism here. I am trying to force her to see people in terms of their individuality and also to communicate with them regardless of age to explore their individuality in order to ascertain how experienced they are and therefore, I suppose, whether they have more or less or the same amount/range of experience as her. I am trying to undermine the system whereby she automatically gives respect to older people simply based upon the assumption that they have more experience than her. And there is a 3rd person relevant here: her boss who unwittingly is part of this dialogue, so I'll try to include him/her in this discussion by encouraging dialogue between them. OK. I added an extra bit into the message and let's see what happens. Why am I pushing individualism here? Let me be clear. I think younger people are disempowered by the seniority system and in fact older people too because they have become paralysed in a way and are frightened to act and change things. There's always someone older who has more power and the further back you go, the more traditional attitudes you are likely to find which are rooted in times gone by and aren't necessarily best for modern multi-cultural society. In the other classes, I wouldn't push these views as much but in this course, my approach is to consciously change their views in line with democracy and human rights and to attune their values where necessary. Of course, this depends on my personal interpretation of these two things, which is why we are also discussing them in class.

#### **DATA Z45**

- **STUDENT C9 Week 16 (STUDENT DIARY: TEACHER NOTE)**
- Well, she seems to have accepted my point and dropped her insistence on respecting older people. What does this signify? Does this mean she'll listen to people on an equal basis now? Have I changed her values? Does she now have a mind more oriented to democracy? Well, I suppose so but I'm still unsure about what is actually going on here. I mean, I haven't forced her. Or have I? On the issue of judgment, she seems to be accepting or recognising the role of judgment in communication. It seems the penny has dropped.

#### **DATA Z46**

- **STUDENT C5 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Well, this illustrates what I have felt all along: that democratic awareness would turn out to be very low in some students and this disempowerment is related to the seniority system and its disempowerment of young people. I have to challenge this head on and shake her up a bit.

#### **DATA Z47**

- **STUDENT C5 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Well, I am consciously trying to work STUDENT C5's ideas so that she starts to think independently, takes a critical look at the world around her and doesn't just accept it as being static. I am trying to challenge her ideas and raise her political awareness. In this message, she has made lots of points but one problem

is that I am not sure of all the facts myself. So I should check. At what age can they do all these things?

#### **DATA Z48**

- **STUDENT C5 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- The thing is what if she does not agree? Do I force her to accept my opinion because my opinion is the democratic one? Or do I allow her to disagree and take it as evidence that democracy is happening because she is not just accepting my point of view? I really don't know. I suppose by voicing her opinion opens the door to discussion and if we see it as a process of negotiation involving agreement, disagreement and considering each other's ideas, it has to be better than her silent refusal to communicate at all about the matter.

#### **DATA Z49**

- **STUDENT C5 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- It looks like we are making progress....I think I am gradually reworking her values although it's impossible to tell how deep or permanent it is. I do feel a bit guilty though because I'm not giving her any freedom of thought. Every time she replies with an opinion which does not favour democracy, I am going to challenge her until I win the argument. It looks like I am winning but I feel like I am denying her freedom of thought and opinion.

## **DATA Z50**

- **STUDENT C6 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- Like STUDENT A2, STUDENT C6 is another one who has only just started to really write her diary and what strikes me is her fixedness. She only changed `to think a story` to `make a story` and expects it to somehow be clear. Compare this to STUDENT B5 whose communication is so subtle and nuanced. Still, it's good to see she's writing and therefore communicating with me.

## **DATA Z51**

- **STUDENT C6 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- OK. She has pretty much answered my questions and has given a bit more detail about my question about her plays. Her acceptance of the 19/20 year old distinction is practical yet normative and she's not referring to the convention, so I'll ask her about that.

## **DATA Z52**

- **STUDENT C12 Week 18 (STUDENT DIARY: TEACHER NOTE)**
- I also note that it was in my diary entry to STUDENT B1 in course 2 empathy that I came up with this small personal revelation. How did it happen? By judging and justifying? It was by putting myself mentally into Anna's position....not by trying to see the situation through her eyes and I suppose my considering how me and my values would function in that situation. This requires a mental shift of the self into the imaginary situation to consider what you'd do. Empathy is suspending the self and trying to take on the perspective of

another person in another situation. In our judge and justify we have tried to examine personal reactions to other people in other situations. Projecting the self into another situation and examining what we would do and why is a technique I haven't used but could. It also takes on aspects of both empathy (the shift into a situation but not the shift out of the self into another) and the critical approach (remaining true to the self and examining own values bringing them to light by considering how they'd function in another situation but not be overtly judging and justifying in such crude terms as we have taken it.) I think this approach lies somewhere between the two. I could alter my materials to incorporate it when I look through them later today. Let me have a think.

#### **DATA Z53**

- **STUDENT C12 Week 19 (STUDENT DIARY: TEACHER NOTE)**
- Here I am guiding her to think about democracy and underlying values and I am encouraging her to think in terms of the ideal. This seems to be an emerging feature of this approach. Not focusing on what is but on what might, could or should be.

#### **DATA Z54**

- **STUDENT C9 Week 19 (STUDENT DIARY: 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.



#### **DATA Z55**

- **STUDENT C5 Week 20 (STUDENT DIARY: TEACHER NOTE)**
- OK. We have here an emotional response and a cognitive desire for awakening to these problems. It seems we have progress.

#### **DATA Z56**

- **STUDENT C5 Week 20 (STUDENT DIARY: TEACHER NOTE)**
- Well, I agree with her analysis and I do think self-direction is one value which underpins democracy which is not valued highly in Japan, and so we can expect some conflict between Japanese values and democratic values. On the one hand, I think she is expressing a 'better' value position now in terms of democracy but I am concerned that she just accepts everything I suggest. But I make suggestions I believe are right in terms of democracy and human rights. I just can't be sure of how deeply she believes in what she is saying. Perhaps I'll encourage her to question her own points...

#### **DATA Z57**

- **STUDENT C9 Week 20 (STUDENT DIARY: TEACHER NOTE)**
- Compare this with STUDENT C5. Which is better? Which is more democratic? STUDENT C5 accepts everything I say and takes democratic values quickly on board...but I am not sure whether she really does or whether she just values what I tell her (or a mixture of both.) STUDENT C9 disagrees with me with arguments that I think underline democracy and human rights but al l owing her

an opinion that is different from mine is part of democratic tradition. It just so happens her values themselves undermine democracy. What to do?

#### **DATA Z58**

- **STUDENT C9 Week 20 (STUDENT DIARY: TEACHER NOTE)**
- Here I'm taking a gentler tone with STUDENT C9 because I feel like I really pushed her but she stayed with me and grew through the process. I'm rewarding her by disclosing but she has contributed to this stage by being honest with me and continuing to communicate openly. I feel our relationship has entered a new stage. I also remember her last message for week 24 was imbued with warmth and gratitude. I was touched and I suppose I'm reciprocating and validating her by recognising my own weaknesses in the form of stereotypes

#### **DATA Z59**

- **STUDENT C7 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- I just realised STUDENT C7 also seems to accept all my argumentation about democracy and human rights just like STUDENT C5. But in STUDENT C5's case, I have felt concerned time and time again that she is not thinking deeply about the issues. With STUDENT C7 it seems different and we are engaged in a deeper discussion. I also know she's basically prepared to challenge me. I also finds she stimulates ideas on my part and I'm so busy replying I don't have time to worry.

#### **DATA Z60**

- **STUDENT C5 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- Well, we seem to have values already aligned with human rights for women so now I am spurring her on to take social action in line with these ideals in order to create a new and better culture. I have mediated between her and the ideal culture and now I want her to start doing the same. But is this intercultural?

#### **DATA Z61**

- **STUDENT C5 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- I think this is a true statement of my current position actually. Any cultural values which undermine human rights should be changed. The unstated problem in the back of my mind is how we define cultural values, how we define human rights in ordinary everyday situations and how we identify when human rights are being undermined. Coming to agreement on that I don't think would be quite so easy as simply stating 'Any cultural values which undermine human rights should be changed.'

#### **DATA Z62**

- **STUDENT C5 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- Again, she's accepting everything I suggest, which is good in a sense but I want to ask her to question the points she is making and think about it carefully.

## **DATA Z63**

- **STUDENT C8 K Week 21 (STUDENT DIARY: TEACHER NOTE)**
- Well, here STUDENT C8's values are aligned with human rights and I am spurring her into action. This is a chance to extend my influence into her community by encouraging her to persuade her friend to take action. Again, if she disagrees, I will challenge her and try to persuade her but I feel like I am going to deny her freedom of choice.

## **DATA Z64**

- **STUDENT C8 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- Well, this is a bit hard for me to respond to. Personally, I hate it if other people interfere in my personal relationships and especially if they are imposing values on me. But my values are already aligned with human rights for women and male female equality, so if anyone challenges me from an opposing value perspective, I can stand my ground from an ethical point of view. Here, what am I doing? Let me remind myself. I am trying to attune my students values to human rights and democracy. I am actively encouraging them to become agents of change in their own lives to make their communities respect human rights and democracy. I am not telling her exactly what to do. Men looking down on women in relationships undermines and disempowers women. STUDENT C8 has a friend who is faced with this and therefore STUDENT C8 is also faced with this. How she reacts has the potential to affect her friend, the boyfriend and herself. We want to bring about an affect where everyone's values are better

aligned with human rights. And I want STUDENT C8 to look at why she feels she perhaps shouldn't talk to her friend. What is the nature of her resistance?

#### **DATA Z65**

- **STUDENT C8 Week 21 (STUDENT DIARY: TEACHER NOTE)**
- In the last teacher note, I tried to decide not to tell her what to do...but look, I did. Of course, she doesn't have to. I can't make her but I told her what she should do.

#### **Data Y1**

- **STUDENT A1: Student Diary: Week 25**
- 1. What I learned today.
- Thanks to your explanation, I knew the reason why different judging occurred, especially when there are value differences. The key is how judge ourselves. If the interviewer judge positive herself, she will judge the interviewee negatively. The opposite theory also holds good.
- 2. How I felt.
- I felt that STUDENT A10 tried to judge her interviewee positively. So her judgement started from the result of judging that is evaluating positively, next her thought the reason. That was just my anticipation, but I felt like this, because in her speech of self-direction, she said "I agree because it's natural." This sentence indicated that whether natural or not is one of her standard for judgement. In this sence, if the interviewee's value are natural or reasonable or enough to persuade STUDENT A10, she will agree. In addition, in her speech,

she sometimes said "I agree and accept her." Even the case of having totally different value (like conformity), as long as her interviewee were reasonable, she has accepted her value by judging herself negatively. I think STUDENT A11's case is similar, because in self-direction, she was shocked when her interviewee criticized Japanese mother, and she evaluated positively.

- 3. My idea
- Judging myself positively is related on confidence or proud. Judging myself negatively is related on enhancement or losing 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 applies to me! From now on I have to try not to miss such chances.
- 4. Question
- Does the process of judging include to analyze the person, doesn't it? If so, through the analyzing process, we may see some contradiction. At that time, what should we do?
- Stephanie's Reply
- Hi STUDENT A1, I think your diary entry for week 25 was outstandingly good. I want to discuss your ideas with other students in January in some way, if that's OK.
- You wrote:

- ` I knew the reason why different judging occurred, especially when there are value differences. The key is how judge ourselves. If the interviewer judge positive herself, she will judge the interviewee negatively. The opposite theory also holds good..... Judging myself positively is related on confidence or proud. Judging myself negatively is related on enhancement or losing identity.`
- This would make sense, I think. So judging oneself positively is always good (?) but judging oneself negatively CAN be good if you focus on self-enhancement but bad if you worry about losing identity. What made you think of that?
- And you wrote:
- ` I felt that STUDENT A10 tried to judge her interviewee positively. So her judgement started from the result of judging that is evaluating positively, next her thought the reason.`
- Yes, I think you may be right. I have a question for you. If we think prejudice means to judge before we know about a person, then is STUDENT A10 prejudiced (in that she tries to judge positively)? What do you think?
- And you wrote:
- ` 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.`
- Right, so when you find a difference, you have a chance to think about it as you evaluate positive or negative, but in this time, I suppose you can also consider your ideal self and ideal society or ideal world. Is that what you mean?
- And you wrote:

- ` 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 applies to me! From now on I have to try not to miss such chances.`
  - Really? Why do you have this tendency??? Where does it come from?
  - And you wrote:
  - ` Does the process of judging include to analyze the person, doesn't it? If so, through the analyzing process, we may see some contradiction. At that time, what should we do?`
  - Again, I think you are right and I think this is why critical evaluation is a good technique. What is a contradiction? If it means one holds conflicting positions or ideas or values, then one can evaluate each separately and choose...? I'm not sure. Do you think we have to resolve contradictions to maintain consistency?
- Stephanie
- STUDENT A1: Student Diary: Week 25(2)
  - Teacher Note
  - I outlined a whole theory partly inspired by STUDENT A1 in STUDENT C8's diary for week 24. now I look at her diary she makes the point that judgment processes can have a retroactive quality to them; working backwards from evaluative choices already made. I didn't include this in my theory but I can raise that in January classes. It's probably related to prejudice. Judge first, reason later or have a set of ready highly general criteria (catch-all criteria of judgment) to justify predetermined judgment made before any information was considered.



- STUDENT A1's REPLY

- Good evening, Stephanie. I'm sorry to be late to answer. You wrote:

>I want to discuss your ideas with other students in January in some way, if that's OK.

- Yes, I'm OK. That's my pressure. I look forward to listening to other student's opinion and how you will lead us using my ideas. You wrote: >` I knew the reason why different judging occurred, especially when there are value differences. The key is how judge ourselves. If the interviewer judge positive herself, she will judge the interviewee negatively. The opposite theory also holds good..... Judging myself positively is related on confidence or proud. Judging myself negatively is related on enhancement or losing identity.`

>

>This would make sense, I think. So judging oneself positively is always good (?) but judging oneself negatively CAN be good if you focus on self-enhancement but bad if you worry about losing identity. What made you think of that?

- Firstly, I do NOT think judging oneself positively is always good. It cause lack of self-examination or reflection on our behaviour. Moreover, it may cause overconfidence. Secondly, in the case of judging negatively, if we can remember our aim or what I want to do, we can judge whether I had better receive the interviewee's opinion or not. Our aim can be a standard, I think. Therefore, I wrote it was important to think what we should do or our society should be.

- You wrote: >I have a question for you. If we think prejudice means to judge before we know about a person, then is STUDENT A10 prejudiced (in that she tries to judge positively)? What do you think?
- I'm not sure, but I think STUDENT A10 did not prejudice. There are 2 reasons. Firstly, she tried to admit the opinion of her interviewee by judging positively. She did not threaten the value of interviewee at all. I think prejudice or discrimination is based on fear which is felt when we focus on strong differences. In that case, we try to get a sense of superiority, and try to feel easy by judging others negatively.
- You wrote: >when you find a difference, you have a chance to think about it as you evaluate positive or negative, but in this time, I suppose you can also consider your ideal self and ideal society or ideal world. Is that what you mean?
- Yes, it is. You summarized very well. Thank you. What I wanted to say is, finding a difference will give me a chance which let me think about ideal self, society and world. To do so, I must separate evaluation and self feeling. And I wrote: >` 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! You questioned: >Really? Why do you have this tendency??? Where does it come from?
- I think, in my case, it comes from secularity and conformity. When I encounterd a difference, I have to be clear the point, but I couldn't. Because I'm afraid that these questions may break the conversation atmosphere. Value problems are sometimes very vague, so it's difficult to explain. If I pick up value problem with

any hesitation, it will probably fail to give fun to conversation, and I will be annoyed by members. When I pick up a topic of value, I have to lead conversation with good questions. To do so, I must be enough clever that I can find the important points, for example, when and why it was expressed or what is our crush point etc. At the same time, I have to consider his/her feeling while they are asked. To care these points will help me question. That is my cause that I couldn't ask, and a solution to ask differences in future. I wrote: >through the analyzing process, we may see some contradiction. At that time, what should we do?'

- And you wrote: I think this is why critical evaluation is a good technique. What is a contradiction? If it means one holds conflicting positions or ideas or values, then one can evaluate each separately and choose...? I'm not sure. Do you think we have to resolve contradictions to maintain consistency?
- Conflict! Yeah, a contradiction expresses a conflict which the person holds. This way of thinking helps me understand what the people think or worry or try to do. During the classes, I sometimes wondered that which point is true, when a speaker referred to contradictions. Now I can understand both of conflicts are true. So I think, to understand self conflict, and choose what I should do is more important than maintaining consistency. The aim is not keeping consistency, but finding more ideal self. To find more ideal one, critical evaluation is essential as you said. At last, I may get the meaning of critical evaluation.
- Stephanie's Reply
- Hi STUDENT A1, You wrote: ` Firstly, I do NOT think judging oneself positively is always good. It cause lack of self-examination or reflection on our

behaviour. Moreover, it may cause overconfidence. Secondly, in the case of judging negatively, if we can remember our aim or what I want to do, we can judge whether I had better receive the interviewee's opinion or not. Our aim can be a standard, I think. Therefore, I wrote it was important to think what we should do or our society should be.'

- Hmm. We talked about self-examination and reflection on our behaviour in the last class and it's role in Catholic culture. What do you think about their role in Japanese thought or religious teaching? And as for our aims being standards by which we judge other people (just negatively or also positively?) are you saying that we can consciously exercise CHOICE over whether we are PERSUADED or not...?
- And you wrote: ' I'm not sure, but I think STUDENT A10 did not prejudice. There are 2 reasons. Firstly, she tried to admit the opinion of her interviewee by judging positively. She did not threaten the value of interviewee at all. I think prejudice or discrimination is based on fear which is felt when we focus on strong differences. In that case, we try to get a sense of superiority, and try to feel easy by judging others negatively.'
- So how is bias different from prejudice or discrimination? I think STUDENT A10 may have a biased way of thinking and as she discovers other people are not as 'positive' as she wants them to be, she may be disappointed....What do you think?
- And you wrote: ' What I wanted to say is, finding a difference will give me a chance which let me think about ideal self, society and world. To do so, I must separate evaluation and self feeling.'

- So do you think you can separate ideals from feelings....and should we?
- And you wrote: ` I think, in my case, it comes from secularity and conformity. When I encountered a difference, I have to be clear the point, but I couldn't. Because I'm afraid that these questions may break the conversation atmosphere. Value problems are sometimes very vague, so it's difficult to explain. If I pick up value problem with any hesitation, it will probably fail to give fun to conversation, and I will be annoyed by members. When I pick up a topic of value, I have to lead conversation with good questions. To do so, I must be enough clever that I can find the important points, for example, when and why it was expressed or what is our crush point etc. At the same time, I have to consider his/her feeling while they are asked. To care these points will help me question. That is my cause that I couldn't ask, and a solution to ask differences in future.`
- So generally, do people not like identifying differences in conversations? Does this tend to affect the atmosphere negatively and affect relationships? Is this a Japanese tendency or a personal tendency?
- And you wrote: ` Conflict! Yeah, a contradiction expresses a conflict which the person holds. This way of thinking helps me understand what the people think or worry or try to do. During the classes, I sometimes wondered that which point is true, when a speaker referred to contradictions. Now I can understand both of conflicts are true. So I think, to understand self conflict, and choose what I should do is more important than maintaining consistency. The aim is not keeping consistency, but finding more ideal self. To find more ideal one, critical

evaluation is essential as you said. At last, I may get the meaning of critical evaluation.'

- Yes, that makes sense but I wondering where our ideals come from? TV?! How should we form our ideals? Lots of good questions eh? Stephanie
- STUDENT A1: Student Diary: Week 25 (3)
- STUDENT A1's Reply
- Good evening Stephanie, You wrote,  
>We talked about self-examination and reflection on our behaviour in the last class and it's role in Catholic culture. What do you think about their role in Japanese thought or religious teaching?  
I think religion tells us what is good and what is bad. In Japan, many people believe different religion, and there are also people who don't believe religion. I think religious power is less stronger than England. Then, what teaches us the standard of good or bad? I think elderly people are teaching it, so strict club system (you said SEMPai KOUHAI SYSTEM) can be still existing.
- And you wrote: >as for our aims being standards by which we judge other people (just negatively or also positively?) are you saying that we can consciously exercise CHOICE over whether we are PERSUADED or not...?  
Yes, I am saying that we should choose ideal one. I thought remembering own aim is one of the methods to find ideal self, when I reviewed the conflict role play with STUDENT A9. She valued power. During daily lives, I knew she wanted to be a school teacher. I thought that if she wanted to be a teacher, she may need value of power. Own aim will be more needed in differences than in similarities.

- You wrote: >how is bias different from prejudice or discrimination? I think STUDENT A10 may have a biased way of thinking and as she discovers other people are not as 'positive' as she wants them to be, she may be disappointed....What do you think?
- I think the reason why we have done biased judge (especially positively) is connected with the fear that interviewee and COURSE members feel me unkind or spiteful. So to protect self, most members judged the interviewee positively and showed the other members that I am a safe person. I don't say that is all, but such aspect was surely existing. Fear is the same point between bias and prejudice or discrimination. I think the difference is when we feel fear, whether we will become a opportunist or we will speak against others and attack. When we become a opportunist, we will have danger which we will lose our identity. When we attack others, the behaviour and attitude is called prejudice or discrimination, because it cause just fear feeling.
- You wrote: >do you think you can separate ideals from feelings....and should we?
- STUDENT A1: STUDENT DIARY: WEEK 25 (4)
- I think it is difficult, but we should, because depending on feeling is danger as I said before. Feeling is natural, but we need to examine our feeling itself, for example, where the feeling comes from?...etc
- Stephanie's Reply
- Hi STUDENT A1, You wrote: 'Then, what teaches us the standard of good or bad? I think elderly people are teaching it, so strict club system (you said SEMPai KOUHAI SYSTEM) can be still existing.'

- Elderly people are usually over 65/70 years old or even older....I think you mean older people....So you think older people guide the moral development of younger people in society in place of religion, in many cases? I suppose in this sense you could call them `elders` (older wiser people who people turn to for guidance..) Is this close to your ideal of how moral development should take place? Is this based on Confucianism?
- And you wrote:
- ` I think the reason why we have done biased judge (especially positively) is connected with the fear that interviewee and COURSE 1 members feel me unkind or spiteful. So to protect self, most members judged the interviewee positively and showed the other members that I am a safe person. I don't say that is all, but such aspect was surely existing.`
- So some people expect that if someone judges them negatively, this means the person judging is unkind or spiteful. Negative judgment is received in a negative way....but in my mind, if negative judgment is done honestly, sensitively and constructively, it can be a positive thing. How about this question of honesty....is that not valued in Japan so much?
- And you wrote:
- `. Fear is the same point between bias and prejudice or discrimination. I think the difference is when we feel fear, whether we will become an opportunist or we will speak against others and attack. When we become an opportunist, we will have danger which we will lose our identity.`
- What do you mean by an `opportunist`? This sounds negative in English....Stephanie.



- STUDENT A1: STUDENT DIARY: WEEK 25(5)
- STUDENT A1's REPLY
- Good afternoon Stephanie, I wrote:  
>'Then, what teaches us the standard of good or bad? I think elderly people are teaching it.
- You wrote: >Elderly people are usually over 65/70 years old or even older....I think you mean older people....So you think older people guide the moral development of younger people in society in place of religion, in many cases? I suppose in this sense you could call them 'elders' (older wiser people who people turn to for guidance..) Is this close to your ideal of how moral development should take place? Is this based on Confucianism?
- Thank you for telling me how to use the words elderly and older. Yeah, it is connected with Confucianism. My family believe Shintoism, but when I analyze my way of thinking, it is binded Confucianism. It requests us to respect elders and study hard. I agree some parts, but I disagree some parts. For example, Confucianism is strict for a daughter-in-law. When she married, she have to obey a mother-in-law, after her mother-in-law was died, she have to obey her son. Such teaching of Confucianism swims against the current. So Confucianism is away from my moral. I am making my own moral by choosing what I was impressed.
- I wrote: >to protect self, most members judged the interviewee positively and showed the other members that I am a safe person.
- You wrote: >So some people expect that if someone judges them negatively, this means the person judging is unkind or spiteful. Negative judgment is received in

a negative way....but in my mind, if negative judgment is done honestly, sensitively and constructively, it can be a positive thing. How about this question of honesty....is that not valued in Japan so much?

- Indeed. The way of negative judgement is important. As for honestly, I think it is valued, but it is valued stronger in England than Japan. Because Japanese kindergarten teaches consideration for others is the most important, so saying honest comments sometimes break down the relationship between people, because Japanese don't get used to receive honest and strict comments. So they may feel shock stronger than the expectation of the speaker. We have to think carefully when is the best timing to say honest comments.
- I wrote: >'Fear is the same point between bias and prejudice or discrimination. I think the difference is when we feel fear, whether we will become an opportunist or we will speak against others and attack. When we become an opportunist, we will have danger which we will lose our identity.'
- You wrote: >What do you mean by an 'opportunist'?
- Sorry, I mean opportunist is the person who respects and accepts everything of others, when others are strong, and they value others than themselves. Yes, I used this word in negative meaning. Now I'd like to present my suggestion not to become an opportunist or an attacker. I think both of them don't overcome their feeling, fear. Firstly, it's O.K, because self-awareness their feeling is the first step for self-enhancement. However, nextly I have to look for the cause where the feeling comes from. Thirdly, I should measure the distance between the cause and my ideal self. Then

I can decide what I should do.

## Data Y2

- Extract 1: Teacher Account
- STUDENT A8 noticed that last week, she had noticed a difference where she judged x positively but the other person judged it negatively and STUDENT A8's resulting judgment of the person's opinion was negative... STUDENT A8 noticed STUDENT A10 had given an example related to conformity where she valued conformity positively but MY INTERVIEWEE valued it negatively. STUDENT A10's resulting judgment was positive and she even said she envied her. It was at this moment that the penny dropped. Basically, the judgment stage is supposed to involve two types of judgment. 1. Judgment of self and 2. judgment of other. (CR: The teacher noted that she had not emphasised judgement of self so much and much of the judgment had been of the other in this class.) P1070: COURSE 1 Week 25 (TD).doc The classroom recording supports this.
- Extract 2: Teacher Reflection
- This is the way I presented it in the materials but I remember it being a difficult idea to get across effectively. I told them that we have focused a lot of judgment of the other and I wasn't sure why that had happened, whether it was my presentation or whether it was sthg in them (because it's been in the materials all along...??) but I thought that when we identify a difference we then take a look at our own value and judge our own value in response to the difference. If we

judge our own value positively, we criticize the other person by judging them negatively. But if we judge our own value negatively, as STUDENT A10 did, we judge the other person positively and feel the desire to change, as STUDENT A10 did, as STUDENT B6 did, as STUDENT C5 did....this is a pattern. STUDENT C1 doesn't fit into this category because what distinguishes her is that 'she is who she is' and this leads her to resist change and to do this she has to avoid negative evaluation of herself or other and evaluate everything positively to avoid change and keep herself and the world constant. I've seen this in STUDENT C2, perhaps STUDENT C6 and at the start, perhaps STUDENT C12. Is this what it is??? It seemed to make total sense in the class at least. P1070: COURSE 1 Week 25 (TD).doc

### **Data Y3**

- Extract 1
- STUDENT B12 said at the start of the class she was not ready but according to the classroom recording, she did actually make her speech. According to the classroom recording, she had stereotypes broken twice, used to be proud of Japanese politeness but expressed surprise at something interviewee said and saw it afresh. Other than that she simply related the interviewee's values omitting her own ideas at least on paper. She did not pose a discussion question like STUDENT B5 and STUDENT B2. The teacher asked students to empathise with STUDENT B12. How did that go? According to the classroom recording, STUDENT B9 asked about interviewee and bad experience with Japanese politeness and wanted to know how STUDENT B12 felt. STUDENT B12 said

she thinks sometimes Japanese culture is too polite and exclusive. STUDENT B12 related interviewee's experience. STUDENT B12 thought it was bad and too exclusive. This was judgmental. STUDENT B7: Asked something not related to STUDENT B12 so teacher refocused her. Identified security as a similarity. This was part of critical evaluation. Teacher asked STUDENT B7 to find out STUDENT B12's reaction to finding a similarity. Teacher kept repeating 'reaction' and suggested 'how did you feel?' so STUDENT B7 asked that. STUDENT B7 tried a different question asking about Americans having concrete opinions but her value is high security and STUDENT B12 said she'd had a stereotype about all foreigners having a concrete opinion and Japanese people didn't. She realised it depends on the person. COURSE 2 Week 23 Teacher Diary

#### **Data Y4**

- Extract 1
- 1. Through this class, I could learn how important to judge other people without applying stereotypes. Sometimes, we tend to judge other people with stereotypes. But, I could know stereotypes had some problems.
- 2. Many students have similar images about unknowing things. (E.g. foreign country where we have never went to.)
- 3. We should judge based on accurate information. But, if I had the things that I have never experienced, what should I do?
- Stephanie's Reply
- Hi STUDENT B8,

- You wrote:
- ` We should judge based on accurate information. But, if I had the things that I have never experienced, what should I do?`
- Well, I think this is why empathy is useful because it gives you a chance to ask question or search for more information. But can we ever say there is correct information? What do you think? Stephanie
- STUDENT B8's Reply
- Hi Stephanie, You wrote: "I think this is why empathy is useful because it gives you a chance to ask question or search for more information."
- When I read it, I was surprised because I could know the new way to use empathy. Actually, It's very effective way, because I will try to gather information. And you also said" But can we ever say there is correct information?" I think that there are much information and I can't say what is the correct information. So, what I need is to empathy and to watch information to the end evaluate.
- Stephanie's Reply
- Hi STUDENT B8, You wrote:
- ` When I read it, I was surprised because I could know the new way to use empathy. Actually, It's very effective way, because I will try to gather information. And you also said" But can we ever say there is correct information?" I think that there are much information and I can't say what is the correct information. So, what I need is to empathy and to watch information to the end evaluate.` What do you mean by evaluate? Stephanie
- STUDENT B8: Student Diary

- Week 15 (2)
- Hi Stephanie, What I want to mean by evaluate is to get the skill of judge much information. There are much information, and I often confuse for the sake of them. So, I need the skill of judging it.
- Stephanie's Reply
- Hi STUDENT B8, You wrote:
- ` What I want to mean by evaluate is to get the skill of judge much information. There are much information, and I often confuse for the sake of them. So, I need the skill of judging it.` When you say `judging`, what do you mean? To say whether the information is good or bad? Stephanie
- STUDENT B8's Reply
- Hi Stephanie, What I want to mean by "judgeing" is to decide that information is true or not.

#### Summarised version of extract 1

- Another student also expresses uncertainty. `Through this class, I could learn how important to judge other people without applying stereotypes. Sometimes, we tend to judge other people with stereotypes. But, I could know stereotypes had some problems. We should judge based on accurate information. But, if I had the things that I have never experienced, what should I do? Hi Stephanie, You wrote: " think this is why empathy is useful because it gives you a chance to ask question or search for more information." When I read it, I was surprised because I could know the new way to use empathy. Actually, It's very effective way, because I will try to gather information. And you also said“ But can we

ever say there is correct information?" I think that there are much information and I can't say what is the correct information. So, what I need is to empathy and to watch information to ... decide that information is true or not` (STUDENT B8 COURSE 2 week 15 diary.)

## Data Y5

- Extract 1
- I learned there were much way of thinking strongly, and I understood way of STUDENT C1, though my way of it was different. STUDENT C1 thinks that she doesn't want to change her basic idea, but she tries to change it if there is better idea. We had had very interesting discussion each other in this time. It costed much time to understand STUDENT C1's opinion, but we could understand her opinion. I noticed that critical evaluation was interesting, because I could know different opinions of others honestly.
- Stephanie`s Reply
- That`s interesting. You made me think of `hone` and `tatamae.` I think we might be hearing a lot of `hone` in this class and gradually breaking down or seeing through the `tatamae.` What do you think? Stephanie.
- Teacher Note
- **It occurred to me that really, they should be quite good at doing the critical approach because they have `hone` and `tatamae.` They must have well-developed skills for looking beneath the surface. I could have explained the critical approach in those terms but would have risk my intentions being misunderstood, I suppose.**



- STUDENT C5's Reply
  - `honne` is honest opinion of people, so some people agree, but the other don't agree. But `tatemae` is ... I think that `tatemae` is general or common opinion, so most of people can agree. In this class (discussion) it's important for us to say `honne`, because I learned way of critical evaluation.
  - Stephanie's Reply
  - Right, so my classes focus on everyone's `hone` and ignore the `tatemae.` How do you think using `hone` and `tatemae` would affect intercultural communication? Which is best? Stephanie.
  - STUDENT C5's Reply
  - `I think that in the cultural communication, we may need `honne`. If we use `honne` at first, some people might get a culture shock, but we must stand it for learn the different culture. If we use `tatemae`, other people cannot understand the facts. So `honne` is best.`
  - Stephanie's Reply
  - Do you think some Japanese people might feel uncomfortable about using hone with people they don't know so well? Stephanie
  - STUDENT C5's Reply
  - Right...we use "tatemae" with such a people, because using it is not rude. P1545:
- STUDENT C5 Week 25 (SD).doc

## Data Y6

- Extract 1
- STUDENT C4 had stereotype about American people. I also have similar things about foreign people, especially American. Did you have any stereotype about Japanese before you come to Japan?
- Stephanie's Reply
- Hi STUDENT C7,
- You wrote:
- `STUDENT C4 had stereotype about American people. I also have similar things about foreign people, especially American.`
- We never talked about whether people's stereotypes were positive or negative. Before I came to Japan, my positive stereotypes included geisha and samurai but my negative stereotypes included the samurai decapitating people and Japanese concentration camps in the war. What are your positive and negative stereotypes of America? Stephanie
- STUDENT C7's Reply
- Well, my positive stereotypes of America are having freedom and everyone is equal in their society, and everyone can success if we have enough ability. Negative stereotypes of America are discrimination of whites and blacks, and bad public security and danger of guns, and American have thinking that WE ARE THE BEST IN THE EARTH. Although I know it is stereotypes, I think so, like your stereotype of Japan. P1544: STUDENT C7 Week 25 (SD).doc
- Extract 2

- STUDENT C4 had stereotype about American people. I also have similar things about foreign people, especially American. Well, my positive stereotypes of America are having freedom and everyone is equal in their society, and everyone can success if we have enough ability. Negative stereotypes of America are discrimination of whites and blacks, and bad public security and danger of guns, and American have thinking that WE ARE THE BEST IN THE EARTH. Although I know it is stereotypes, I think so. P1544: STUDENT C7 Week 25 (SD).doc

#### **Data Y7**

- Extract 1
- Further, it is possible that even the teacher herself had trouble recognising it in practice. The COURSE 2 teacher claims that STUDENT B1 successfully reflected because the underlying implication was accurately reflected (see the COURSE 2 teacher diary) but perhaps she did not because reflecting was not supposed to redirect the conversation as it did (see the COURSE 2 classroom recording.) In STUDENT B3 and STUDENT B2's case, the COURSE 2 teacher claims that student difficulty may have been related to language problems suspecting that STUDENT B3 was trying to say that money was 'quite' important to her but STUDENT B2 did not understand what she meant by 'quite' (see the COURSE 2 teacher diary) but STUDENT B2 was actually reflecting quite accurately by ensuring she understood what STUDENT B3 meant by the word quite (see the COURSE 2 classroom recording. Check.) The teacher's insistence that reflecting could only mean to reflect a whole point

rather than a single word may indicate teacher inexperience at this early stage. Further, the COURSE 2 teacher taught STUDENT B2 the expression 'What do you mean by ... ?' claiming this was a question for clarification but this would also have counted as an example of focusing which was studied in the next class. This also implies a lack of understanding on the part of the teacher. (COURSE 2 LO 2.4.1-2.6.1: Reflect: Empathy.)

- Extract 2
- One student disagreed judging was necessary but the COURSE 3 teacher ignored her and tacitly refused to discuss the point before asking STUDENT C3 about her experiences in Germany (COURSE 1/3 LO 6.1.1, 7.1.1 and 8.1.1 Critical Evaluation.)

#### **Data Y8**

- Extract 1
- STUDENT B2 and STUDENT B4 (M: STUDENT B7): According to the COURSE 2 teacher diary only (there was no classroom recording available), STUDENT B2 said they had found the same point that they both think direct control is important and authority. (Listen again?) STUDENT B4 was pleased that STUDENT B7 had listened to both sides and they had found common agreement. STUDENT B7 said it was easy to find a common point.
- In STUDENT B4 and STUDENT B2's conversation, someone said their values had not changed but they had compromised. They had had opposite ways of thinking but they had found some common agreement. Through the conversation, they had tried to understand each other's perspectives. This understanding had

led to agreement. But, I asked, are compromise and common agreement the same? STUDENT B1 said common agreement is 100% agreement but compromise is restraining yourself in some way. I said also its doing something you don't want to do or giving up something you do want to do. STUDENT B2 said she hadn't done any of those. She didn't think common agreement had to be 100%. It could be 1%. She had understood her partner's opinion without changing her values. I asked what percentage they felt they had agreed. STUDENT B2 felt she had agreed 20% and STUDENT B4 40%. What does this actually represent?

- In her student diary, STUDENT B7 reported feeling disappointed because even though she had tried to mediate between them, she had realised they didn't agree with each other. However, the COURSE 2 teacher was surprised because she had just read a message from STUDENT B4 (which I can't find) which said that she was surprised at how much agreement she and STUDENT B2 did find. Whilst STUDENT B7 said she was not aiming for complete agreement because she thought that was impossible, she said 'Each person have each value. when we listen other's opinion, we can have empathy and understand them thought, but I think that it is difficult to get 100% agreement.' here is an extended version of her point: 'I found out that it is difficult to agree with each value completely. If both of them have similar value, maybe it is easy to do. But if they have different values, even if surface looks understanding each position, in the back of mind they don't understand it. Because their value is sot same. For example, group of STUDENT B2, STUDENT B4 and me discussed power, so STUDENT B2 valued strong power and STUDENT B4 valued weak power. I tried to

mediate them values. I thought they were compromising each value, but STUDENT B2's agreement was 20% and STUDENT B4's agreement was 40%. They were not agreement! However I thought I gave them chance to understand other's value, so I am satisfied it. We can't have common agreement without understanding each values and thoughts. If we have empathy other's opinion we can agree with it easier. Even if we can't have empathy other's opinion, it makes discussion deeper. Also I think empathy helps the mediation process.'

(COURSE 2 Week 12 Teacher Diary.)

- P783: STUDENT B5 Week 12 Hmk (1).doc
- Through the conversation with mediator, I noticed some points. Firstly, the case of STUDENT B4 and STUDENT B2, before this conversation, their opinion was completely different. But after this conversation, they could find common agreement. From this conversation, I thought, if people who have different view discuss only themselves, it'll cause going round in circles, and they cannot lead conclusion. But thanks to mediator they could realize their common point. Such a third person is helpful to lead solution calmly.
- P784: STUDENT B3 Week 12 Hmk (1).doc
- Power / Speaker: STUDENT B4(-), STUDENT B2(+) Mediator: STUDENT B7
- (I think it is important to consider the purpose of conversation. But I'm sorry, I don't remember how was the situation bringing up to this conversation. ) I think any values have changed never in this conversation. I had the impression that each understanding is on the way yet. I thought the way of finding the common point in each speaker's opinion is as a good way of mediating. But I think it becomes to need more the ability of empathizing. Because, even if we could find

the common point like the case of this conversation, still there is the difference surely between speakers's valuing, and they can't do mutual understanding. So, I can't judge about the beginning question 2 rightly in this stage. But I perhaps think more deep empathy can help the mediation in the next stage.

- P785: STUDENT B8 Week 12 Hmk (1).doc
- Firstly, I think there are many way to find solution between people who have opposite values. And I'd like to think all mediators how to solve each problems.
- About "power", STUDENT B4 want to have minimum staff in her company but, STUDENT B2 want to have many staff. It's concerned with opposite values. Then, STUDENT B7 found a similarity. It's to control directly is important. So the way to solve the problem is to find similarity point between two persons who have opposite values.
- P786: STUDENT B10 Week 12 Hmk (1).doc
- **What happened to the values in the mediation process? I think STUDENT B2's values did not change though her ideas changed. Before this mediation, she wanted to control her employees by making many rules, but she said that she would control them directly. Regarding STUDENT B4, her values has changed a little bit. Before mediation, she did not want to have authority over her employees, but she admitted that authority is needed to some extent.**
- P787: STUDENT B6 Week 12 Hmk (1).doc
- Next, about the conversation by STUDENT B4, STUDENT B2 and STUDENT B7. In the conversation, they realized they have a common idea. STUDENT B4 and STUDENT B2's value seemed very different but they have some

similarities. I thought they could have common agreement but they just reached a compromise. I couldn't understand why they think so. Maybe there still is a great difference between STUDENT B4 with STUDENT B2.

- P788: STUDENT B11 Week 12 Hmk (1).doc
- Second, group of STUDENT B4, STUDENT B2, and STUDENT B7. I think their values haven't changed. Before the conversation, STUDENT B4 and STUDENT B2 had different value. But in this conversation, they found common agreement. Both of them thought that controlling people directly and authority are important. That is the point that was found by mediation.
- P789: STUDENT B4 Week 12 Hmk (1).doc
- The definition of mediation is if you mediate, you try to settle an argument between two people by talking to both and by trying to find things they can both agree. I and STUDENT B2 have different way of thinking about power, but include STUDENT B7 in the conversation as a mediator. She used the communication skills of empathy (focus and disclose...). Firstly, I thought she can't find things we can both agree. But through the conversation, thanks to her, we found similar thought. We found common agreement without restrain each opinion. Each of us don't give up things we want to do. I was surprised. The mediator can explore the perspective of each member. Firstly, I and STUDENT B2 is opposite situation. But we found common agreement. If we can the common agreement show as percentage, the percentage may low. However, the common agreement will concern with understanding other person's perspective. Also, I want to be a human as can mediate, without refer to my opinion. It's mean neutrality.



*Appendix 10: Analytical Data Description: Student-Generated*

Student-Generated Data Analysis: Course 1 ..... 978  
Student-Generated Data Analysis: Course 2 ..... 1020  
Student-Generated Data Analysis: Course 3 ..... 1060

## **Student-Generated Data Analysis: Course 1**

### **Stage 1**

#### **LO Met**

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

Whilst some students identified value similarities between students (DATA A60, DATA A61), others expressed surprise at the degree of value difference between them (DATA A62, DATA A63.) Meta-cognitive awareness was demonstrated by one student who recognised her tendency to seek differences instead of similarities (DATA A54) but uncertainty arose in LO 2.6.1 as two students disagreed about the degree of similarity they had found between them (DATA A55, DATA A56.) Student failure to identify difference in LO 3.6.1 caused the teacher to suspect that two students had only sought similarities (DATA A57) and refused to accept their answer pushing them to find a difference. Whilst they succeeded, they may have felt uncomfortable (DATA A58.)

In the end-of-term interviews, some students reported having felt at ease (DATA D38, DATA D39) or 'released' (DATA D41) when discovering similarities whereas one student simply considered both similarities and differences to be natural (DATA D40) and another claimed it was interesting (DATA D42. ) Whilst one student recognised the importance of tiny differences (DATA D43), another enjoyed finding unacceptable aspects of another person's position (DATA D42.) One student recognised special parts of her own character through the identification of difference (DATA D43)

and another claimed it helped develop her point of view (DATA D45.) One student, however, wondered whether she might be in the wrong if she found differences. Whilst she initially felt uneasy about revealing her opinion to others, she gradually came to enjoy finding difference (DATA D44.) One student suggested that she may have had negative image of the word “compare” because the Japanese word “kuraberu” is often used when decide better or worse (DATA D56.) One student claimed that whereas she used to focus on similarities and avoid differences, she had enjoyed talking to people with different values. She had also learned that there could be different points of focus within a single value and that discussing differences could help her develop (DATA D28.). One student claimed that talking about values develops relationship even if people argue about their differences but notes that that without honesty, the relationship may remain unchanged or deteriorate (DATA D26.)

## **LO Not Met**

### **Critical Evaluation of Speaker Values**

#### **Insufficient time/Worksheet Space**

Students did not have enough time to complete the LO 6.1.1, LO 7.1.1 and LO 8.1.1 tasks. Whilst the critical evaluation process started in class, it was completed for homework (DATA A1.) Some students found it difficult to fill in the critical evaluation sheet (DATA A20, DATA A21, DATA D15.) With regard to the extraction of keypoints, there was too little space on the sheet and too little time for listeners to write everything down.

### **Information-Gathering Partial**

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 (DATA A18, **DATA D30**.) Thus, after completing the task for homework, the LO was found to have been in some cases (DATA A2, DATA A3, DATA A19,) but not in others (DATA A4) which indicated that it was viable but not well attained.

### **Worksheet Design: Problematic**

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 guessed accurately (DATA A5, DATA A6.) This should perhaps have been part of the task. Key points were more complex than was allowed for on the worksheet. Sometimes, a student extracted two key points for the same value identifying one as positive and one as negative (DATA A7, DATA A8.) One student got around this by listing numerous key points under one value without identifying its overall valence (DATA A9) but later went on to judge just one of those keypoints which rendered her final judgments partial. This all implies that 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. It might have been more efficient to simply stating the valence and strength of the value as one student did (DATA A10.) Thirdly, some students failed to identify similarity or difference perhaps because they had gathered too little information in the keypoint box (DATA A11, DATA A12, DATA A13.) With regard to judging, students who had not gathered enough information in the keypoint section had nothing to judge, so the box was sometimes left empty (DATA A14, DATA A15.) Information-gathering was thus a pre-requisite for judging. Additionally, some students created a neutral category (DATA A17) even though there wasn't one on the critical evaluation sheet.

### **Negative Reactions to Judging**

Later in the course, there were many negative reactions to critical evaluation itself and to judging in particular. One student resisted judging asking whether it was usual in the teacher's country (DATA A22) claiming she could not judge others without confidence in her own way of thinking (DATA A23.) Others disliked judging because values are personal (DATA A24, DATA A25) or that it was not necessary or desirable (DATA A26, DATA A27, DATA A28) although another claimed that she did like hearing interesting points (DATA A29, DATA A30.) Another claimed she could not understand why they had to judge because people are entitled to their values (DATA A31, DATA A32) and whilst another recognised the difficulty of doing critical evaluation, she also recognised its importance because it could help deepen her thinking as she identifies new points (DATA A33.)

### **Clash of student value classifications**

Understanding Schwartz's value definitions was difficult for students (DATA A34, DATA A35, DATA A36) but this is distinct from the different ways in which students classified certain aspects of their lives within the taxonomy. Their personal classification systems sometimes clashed causing speakers to amend their speeches (DATA A37, DATA A38, DATA A39, DATA A40, DATA A41) or recognise the existence of value difference (DATA A42, DATA A43, DATA A44, DATA A45.) Even requests for clarification of certain parts of the speeches sometimes seemed to cause conceptual reclassification in the speaker (DATA A46, DATA A47.)i

### **Value Change**

Seeds of student change may be found in the negative evaluation of similarity (DATA A16) and value change was an unanticipated effect of critical evaluation. One student contrasted her values with another student, reflected on herself, expressed anxiety and resolved to change perhaps indicating an increase in meta-affective awareness and control (DATA A48.) Another student noted that listening to other students' opinions sometimes changed her opinion noting that she has started to value conformity more in response to the speeches (DATA A49) revealing a teacher/student value difference (DATA A50.) Everybody claimed their values had changed in response to others (DATA A51, DATA A52, DATA A53.) This was also evident on the critical evaluation sheets.

When students considered whether or not the teacher had changed their values in the end-of-course interview, it became clear that some students remained unsure what the teacher was trying to achieve. One student claimed that her point of view had changed but not her values (DATA G3) and another seemed sure that her 'achievement' value had changed though it may or may not have been because of the course (DATA G3.) Another student said she had not changed because she had not yet digested everything she had learned though and still seemed uncertain about what the teacher had been trying to teach them though she thought this may come clear in the future in response to experience (DATA G3.) Another student did not think she had changed but that she had learned ways of understanding other people more deeply, to understand the various values of other people and to clarify her own. Further, she also seemed link her acceptance of the negative aspects of people with the lack of need to change. She wouldn't necessarily change if someone recommended her to. She also seemed uncertain about what I had been trying to teach them but wanted to think about it (DATA G3.) Two students claimed that rather than changing their values, the teacher had clarified them (DATA G6.) Another claimed that she had learned to feel comfortable listening to other points of view, reflected on daily life and considered how to deal with problems using what she had learned in class (DATA G6.) Another noted that her point of view had become more varied (DATA G6.) Another noted that whilst she had basically not changed, her way of dealing with stereotypes had (DATA G6.) At the end of the course, one student recognised and accepted that her own values may change over time (DATA G2.)

## **LO Exceeded**

### **Defining Critical Evaluation**

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 (DATA A64, **DATA A65**, DATA A66, DATA D14, DATA D19, DATA D18.) 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 (DATA A67, DATA A68, DATA A69, DATA A70, DATA A71, DATA A72, DATA A73, DATA A74, DATA A75.) The LO was exceeded because much time was spent on defining critical evaluation more deeply with reference to theoretical concepts I had not intended to use and justifying the use of critical evaluation in response to resistance from students. Some students claimed to have found it interesting, useful and enjoyable to talk about values (DATA D1, DATA D2, DATA D4, DATA D5, DATA D6, DATA D7, DATA D8, DATA D9) but others found it difficult (DATA D3, DATA D8, DATA D10.) One student, however, suspected that her real self differed from that which surfaced in class (DATA D55.) There were already signs of meta-cognitive awareness as some students stated to notice their own judgmental tendencies (DATA A76, DATA A77, DATA A78, DATA A79.)



## Judging/Opinions Divided

But how did views on judging and critical evaluation develop over time? Opinions were clearly divided through to the end of the course. To take some contrasting cases, STUDENT A1 rejected judging early in the course (DATA D60) but came round to the idea (DATA D64) as she got used to judging as analyzed her own judging tendencies. She realised that her judgment tended to be based on emotion and she had not found her standard but later decided to take ideals as her guiding principles (DATA D64.) STUDENT A10, however, initially rejected judging because she thought it was linked to prejudice (DATA D57, DATA D63.) She had a negative image of judging and did not understand why they were not allowed to adopt a middle position (DATA D67.) She was trying instead to find merits in others. STUDENT A7 pointed out that because she was trying, she must already have judged (DATA D59 ) but whilst STUDENT A10 recognised the validity of this point, she concluded that even if she had briefly judged difference negatively, she would gradually come to accept it upon reflection (DATA D75.) STUDENT A7 suggested that some students rejected the word 'critical' because it sounded like "attack" (DATA D99) but STUDENT A9 didn't feel uncomfortable about doing critical evaluation at all and was just honest (DATA D98.) The question of the amount and accuracy of information that judgment is based on were brought into question by some students. STUDENT A3 suggested judgment should not be based on the limited information presented in the speeches (DATA D69.) STUDENT A5 thought she may have missed important points during the speeches (DATA D58) Later, in LO 24.1.1, STUDENT A7 claimed that her interviewee had told her she had

misunderstood one of his values though we never found out what it was or whether it was ever corrected (DATA E82.) Other students made a range of positive and negative points about critical evaluation in the end-of-term interview essays:

## **Positive**

Critical evaluation and judging are important and probably happen unconsciously (DATA D19)

- I learned how values and feelings connect in the speaker's mind (DATA D11)
- I could see my own values more clearly after critical evaluation (DATA D13, DATA D14)
- I learned about the importance of comparison and contrast (DATA D18)
- I learned about myself and my own standards by comparing themselves with others (DATA D45, DATA D46, DATA D47, DATA D48, DATA D49, DATA D50, DATA D52, DATA D54.)
- I rejected judging early in the course because I felt rude, guilty or uncomfortable (DATA D60, DATA D61 DATA D62) but came round to the idea (DATA D64, DATA D65, DATA D66.)
- I felt more comfortable after learning the meaning of critical (DATA D92, DATA D93, DATA D102, DATA D103, DATA D104), working out what the teacher wanted (DATA D101), getting used to it (DATA D94, DATA D102) and reflecting on it (DATA D100.)

## Negative

- I have reservations about judging and critical evaluation (DATA D12, DATA D16, DATA D17, DATA D20)
- I learned that “prejudice” means to “pre-judge” (DATA D59, DATA D63.) This makes it difficult to judge well (DATA D68, DATA D69.)
- I felt uncomfortable about critical evaluation at the start of the course (DATA D90, DATA D91, DATA D97.)
- I didn’t quite understand critical evaluation at the start of the course (DATA D95, DATA D96.)
- I could distinguish different elements of each value early in the course. But students focused on different elements in their speeches and thus had different foundations for judging. This made it hard for me to analyse speaker values (DATA D95.)

Opinions remained divided, however, until the end of the course. This was evident in both the end-of-course interviews and essays. To take some contrasting cases, STUDENT A1 understood the process and purpose of critical evaluation in terms of clarifying thought, situations, ideal society and self with mediation being one part of the process. She also recognised that we focused on critically evaluating other countries because it is harder than critically evaluating our own (DATA G5.) STUDENT A10, however, remained uncertain about what the purpose of critical evaluation should be, what to do with stereotypes and when to judge since judgment based on first impressions may change as you get to know the person in more depth (DATA G2.)

STUDENT A8 remained unwilling to judge recognising that she herself was not perfect claiming that she should reflect on herself before judging others (DATA G2.) Other students made a range of positive and negative points about critical evaluation:

### **Positive**

My views on judging changed through the course. I initially disliked judging itself because I thought it would prevent me from learning about new culture because everything would be divided into either positive or negative. But later I noticed a difference between judging in real life and judging in class (DATA G2.)

- I recognise that I was supposed to judge by applying my own value standards. I also recognise that judgment is often emotional and is based on how people feel at that time which can make it rather selfish (DATA G2.)
- I accept the necessity of judging (DATA H32, DATA H33, DATA H34.)

### **Negative**

- I still cannot judge. Opinions differ depending on personal background (DATA G2.)
- I dislike judging (DATA H28.)
- There is good and bad in everything. This complexity makes criticism difficult and I can't judge or criticise objectively (DATA G5.)

- I prefer not to judge and want to base my judgments on as much information as possible (DATA H30.) I reinterpreted past events in my life not only using critical evaluation but identifying the positive role that negative evaluation had played in understand others or identifying problem areas that needed to be addressed (DATA H11, DATA H27.)

## **Stage 2**

### **LO Met**

#### **Judging/Resistance**

Regarding LO 11.2.1, resistance to judging was evident when students had to critically evaluate their partners verbally in front of the class. Whilst most pairs successfully completed the task, the teacher had to push one pair to judge and justify (DATA B4, DATA B5.)

### **LO Exceeded**

#### **Self-discrepancy/Influence**

In LO 10.3.1, students had to critically evaluate their own values. In addition to the basic critical evaluation process (identify, compare, contrast, judge and justify), student identification of self-discrepancy through self-analysis and reports of being influenced by other students were also common. The identification of discrepancy within the self possibly resulted from critical self-reflection stimulated by critically evaluating the other.

## **Self-discrepancy**

- I identified a discrepancy between my stated value and behaviour, which undermined my initial identification of values. I should not only the various aspects of values but also my behaviour (**DATA B6.**)
- I identified discrepancies between my stated and ideal value (hope?), and within a stated value when I evaluated some aspects of the value positively and others. I was disappointed by the gap (**DATA B7.**)
- I was troubled by a discrepancy between my stated value and the kind of life I want to lead. My values contained many aspects I had never noticed before (**DATA B8.**)

## **Influence**

- I was influenced by my partner (**DATA B9, DATA B15, DATA B16, DATA B17.**)
- My partner and I mutually influenced each other (**DATA B10, DATA B11, DATA B13, DATA B14.**)
- It was easier to identify my values by comparing self and other than it was to reflect on myself alone. I could correct my self-account over time as my attention was drawn to my misapprehensions of myself (**DATA B18.**)

In LO 11.2.1, students had to critically evaluate their partners verbally in front of the class again. Beyond the basic critical evaluation emerged a dynamic zone in which students were pushing, shifting position, agreeing, disagreeing, judging self and indicating desire to change (DATA B19, DATA B20, DATA B21, DATA B22, DATA B23, DATA B24, DATA B25, DATA B26, DATA B27, DATA B28, DATA B29, DATA B30, DATA B31, DATA B32, DATA B33.) Looking back over the various consciousness-raising activities in the first term and course as a whole, students seem to have noticed new parts of themselves gradually (**DATA D35**, DATA D37, DATA D51, DATA D53, DATA G1, DATA H2, DATA H19) and on Japanese and non-Japanese ways of thinking (DATA G4, DATA H19, DATA H21) which may have felt strange or difficult (DATA D34, DATA D36.) Interaction with others may have caused one student to revise her self-description (DATA D35) over time but does this process of noticing and revising previous self-accounts (DATA B18, DATA D35) count as value change? How did this buzz of mental activity seem to develop over time?

### **End-of-term interview essays and end-of-course interviews**

#### **Influence**

- I influenced others more than I was influenced although I am not sure how I did it (DATA D86.)
- I was influenced by others (DATA D85, DATA D87, DATA D89, DATA H3, DATA H9.)

- Listening to others helped me reconsider my values in different ways and sometimes changed my opinion (DATA D79, DATA D85, DATA D80, DATA D88, DATA D89.)
- Listening to others triggered memories I had forgotten (DATA D84.)
- People may misjudge their own values sometimes (DATA D81.)
- A gap can exist between what people say and do or between their hopes and reality (DATA D77, DATA D82, DATA D83.) Identifying self-discrepancy motivated me to reconsider or develop my position (DATA D85, DATA D89.) Some discrepancies, however, remained unresolved at the end of the course (DATA H2.)

### **Meta-Cognitive Awareness**

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. Some students reported sometimes judging similarities negatively (DATA D70, DATA D65), similarities positively ( DATA D71, DATA D75 differences negatively DATA D71, DATA D74 ) and differences positively (DATA D71, DATA D65, DATA D74) in various types of cases. Others claimed they tended to judge everything positively (DATA D72, DATA D75, DATA D78) perhaps hiding negative judgment and focusing on the positive (DATA D73.) Some students recognised that one value contained many distinct aspects meaning that value difference may exist in spite of the appearance of value similarity



simply because some aspects had selectively been considered to the exclusion of others (DATA D74, DATA D76, DATA D77) that this can provide different foundations for judgment ( DATA D76) underpinning influence as attention is drawn to previously unconsidered aspects (DATA D77.) Notably, only one of these students suggested that her judgment of others may be rooted in self-evaluation and that positive evaluation of others may indicate positive evaluation self (DATA D78.) Meta-cognitive awareness was also evident in the end-of-course interviews as one student recognised her own bias (DATA H10) and in an end-of-course essay when one student claimed that she was developing more accurate less stereotyped judgment (DATA H36.)

### **Reactions to Criticism**

In the end-of-course interviews students discussed their reactions to being criticised by others and whether they had been taught not to criticise openly when they were children. The mother of one student had taught her not to hurt others (DATA G14.) One student remembered that when boys spoke ill of others on the kindergarten school bus for no reason, the teacher got angry and her shop-owning parents had taught her not to be honest but to please customers to get them to spend money (DATA G14.) One student claimed that her teachers and parents had never taught her not to express feelings clearly (DATA G14) and two students thought they may have learned it from Japanese society (DATA G14.) Student reactions to being criticised by others are listed below in statement form:

- I would feel sad if I were judged her negatively but would try to improve myself (DATA G10.)
- I can accept criticism as long as the person is not trying to hurt me but I need a good reason before changing my opinion (**DATA G10.**)
- I would be sad if I were judged negatively but might not be persuaded without a clear reason. Actually, whether or not I changed would depend more on the person than the reason. If I didn't like someone who had good reason to criticise her, I would not change. But if a good person gave me a bad reason, I might change because character matters to me (DATA G10.)
- Whether or not I accept criticism would depend on how well the person judging me negatively knew me (DATA G10.)
- If I were being constantly judged, I would not know how to cope. I would feel so bad. I am not that strong (DATA G10.)
- I would not feel sad if I were criticized because I do not change my ideas so easily. But basically I dislike it (DATA G10.) If anyone wants me to improve, they should consider their words and reasons carefully. I don't see why I should change without good reasons and careful communication (**DATA G10.**)
- Thinking we can develop by being criticised is an ideal but I am a rather negative, pessimistic person. I would feel sad but as my feelings subside, I may forget my bad points easily (DATA G13.)
- If I were criticised, I might take it as a chance for self-improvement but it would depend on how persuasive the person was (DATA G13.)

- I am often criticised by others. Whilst I can sometimes take it as a chance for self-improvement, I sometimes cannot understand their position (DATA G13.)
- Speaking ill of others and criticising others are not the same. The latter has a good reason but the former does not because it is based on an emotional reaction. I may initially feel sad if I were criticised 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 (DATA G13.)
- Accepting criticism depends on the nature of the criticism, how it is expressed, their relationship and the degree of trust. At first, I might have a negative reaction but may be able to accept it later (DATA G13.)

### **Stage 3**

#### **LO Exceeded**

#### **Ideals**

Regarding LO 13.7.1, one student said she envied British club-related norms reflecting not only on past experience and current values but also on proposed future behaviour as if she were setting a new direction (DATA C5.) Regarding LO 13.8.1, another student expresses ideal club-related values in addition to reflecting on the basis of her values (DATA C6)

## **Stage 4**

### **Uncertain**

The main issues giving rise to uncertainty in LO 14.9.3, LO 23.1.1, LO 24.1.1 and LO 25.1.1 are incomplete critical evaluation, refusal to judge, negative speaker reaction to critical evaluation and hiding in critical evaluation. But these negative factors need to be counter-balanced with the fact that some students did complete the tasks along with the following other positive desirability factors: development of the ability to judge by splitting concepts, clear critical evaluation, embracing difference and the development of meta-cognitive awareness, value clarification, broken stereotypes and conceptual analysis. Side-issues that need to be considered are the language of critical evaluation, teacher orientation to speeches, resemblance between LO 14.9.2 and empathy and the role of knowledge in critical evaluation.

### **Incomplete Critical Evaluation**

Student critical evaluations of interviewee values were often incomplete (DATA E1, DATA E2, DATA E3), although one did identify the link between the two values rather than critically evaluating them (DATA E3.) Whilst some students compared and contrasted their own values with those of their interviewee, they stopped short of judging and justifying (DATA E4, DATA E5, DATA E6, DATA E7, DATA E8, DATA E11, DATA E12.) The teacher suspected that some students were refusing to judge (DATA E9, DATA E10, DATA E13, DATA E14.) One student admitted she did not want to and could not judge her interviewee because they came from different

backgrounds (DATA E14). The teacher reflected that even having gone through the long process of consciousness-raising, this student still felt she could be non-judgmental (DATA E17.)

STUDENT A8 disagreed and presented her own ideas on the role and value of judgment in critical evaluation (DATA E21.) She had initially taken a strong position against judging but had changed her mind. Her week 23 position on judging was that judging is one step to mutual understanding between people from different cultures and whilst it may feel unpleasant, the key point is to explore why people react in certain ways to prevent barriers forming. She noted that this process is not recognised in Japan but without it, she claimed that real interaction is impossible (DATA E22.) However, even though she performed the critical evaluation very well indeed (DATA E23, DATA E24), she reported feeling surprised and shocked at how bad she felt about it afterwards (DATA E25.) Even in the end-of-course interview, STUDENT A8 remembered how shocked she had felt when she judging her interviewee in front of many people indicating that she had a memorably strong emotional reaction to the process. She seems to have concluded that she wanted to hide her honest opinion out of worry at the prospect of being shocked by the negative evaluations of other people (DATA G2. )

STUDENT A8 couldn't sleep after critically evaluating her interviewee in front of the class and was worried that other people might think she was a bad person (DATA G9.) She finally came to the conclusion that whilst she recognised the importance of expressing judgment, it needs to be done with care (DATA H11.)

## Hiding in Critical Evaluation

Indeed, earlier in the course, the teacher had sometimes thought students were hiding as they performed the critical evaluation (DATA E26, DATA E28, DATA E29.) STUDENT A12 did not follow through with the critical evaluation, so the teacher guided her through it although the student said she could not judge because she did not have enough information (DATA E30, DATA E31.) As the key theme became the issue of students hiding when they made their critical evaluation, finding the 'hidden values' became game-like in nature and was infused with humour and a sense of play (DATA E34, DATA E38.) The student recognised the incompleteness of her critical evaluation but claimed she had not had enough time to prepare her speech. She also claimed that she had given up criticising because she could not do it well because she tends not to want to reveal things for which she lacks confidence. Whilst it depends on the situation or the relationship, she thinks it may be rooted in her desire to be an ideal person or not wanting to show her bad points. She may want to protect herself especially when she is interacting with people she does not know so well (DATA E35.) Other students drew different conclusions:

- Are hidden values just values that have not been noticed yet? (DATA E37.)
- People may present their ideals to others but act differently in practice opening up a discrepancy (DATA E37.)
- Was she hiding? She didn't even seem to know herself (DATA E39)

- The student had certainly focused more on similarities than differences. I wanted her to highlight the differences since they surely existed (DATA E40.)
- I tend to hide my real feelings and ideas but it sometimes helps me relate to other people better (DATA G12.)
- I do not express myself much, perhaps because I am afraid of being criticised and want to protect myself (DATA G12.)
- I tend to hide my feelings but it depends on the person and the time. I need time to open up (DATA G12.)

STUDENT A1 noted that Japanese people do not, and are not good at, expressing their true feelings. She claimed this was bad because it prevents you feeling what you really feel and knowing what really want to do but noted that whether or not you express them is another matter. In her case, she used to cut parts out of her student diary entries before sending them to the teacher early in the course but towards the end of the course, she sent everything. She claimed that whilst diary-writing can increase self-awareness, whether or not she sent them was a relationship issue. She recognised that many students expressed positive judgments but hid negative judgments leaving them ambiguous and hidden. She also knew that consistency, sensitivity and honesty were important in overcoming emotional judgment but needed to organise her feelings and describe them to herself before describing them to others, which took time (DATA G12.)

## **Japanese tendency?**

- I doubt the truth of student assertions including my own as people appear to be hiding. Is this cultural? (DATA E36.)
- I tend to hide my negative feelings and cannot express them directly but this is important in Japan because people dislike criticising (DATA G12.)
- The Japanese character is not well-suited to diplomacy (DATA H22.)

## **Directness/Trust**

Some students used language patterns that rendered the critical evaluation unclear (DATA E61 DATA E62, DATA E63) and two students noted how difficult it was to identify the language being used to make critical evaluation (DATA E64, DATA E65.) Students discussed the link between directness and trust in Britain in the end-of-course interview. To take some contrasting cases, STUDENT A3 likes the fact that Japanese people don't like to disturb harmony or the sense of community. She generally does not want people to be too direct with her except close friends and family in special situations. The classes confused her at first because the teacher always asked her to speak directly. She didn't used to like it but complied because other students did. She gradually felt more comfortable (DATA G9.) STUDENT A9, however, not only felt comfortable with the levels of directness required in the class but also felt grateful because they had so few chances to be honest in other classes (DATA G9.) STUDENT A8 couldn't sleep after critically evaluating her interviewee in front of the class and was



worried that other people might think she was a bad person (DATA G9.) Other students recognised Japanese tendencies:

## **Harmony**

- 'Wa' or harmony is a valued and important aspect of communication in Japan. Japanese people sometimes say things they don't really mean to preserve harmony. In this class, we were asked to express our ideas and feelings honestly without regard to harmony (DATA G8.)
- I recognise the importance of harmony in Japan. But I would feel strange if I spent lots of time with people and they just said nice things to me. That would undermine trust (DATA G11.)
- Japanese people don't use indirect language with people they trust precisely because they trust them (DATA G11.)

## **Hiding Feelings**

- Speaking honestly is not only the British way but also the European way. Japanese people tend to hide their feelings perhaps because they are afraid of getting hurt (DATA G8.)
- I felt bad about critically evaluating my Spanish boyfriend even though he always speaks directly to me. I like his directness but I can't do it myself because I don't want to hurt him (DATA G9.)



- I see the importance of sometimes being direct. Whilst Japanese people do hide their feelings, they can imply what they really mean or express bad feelings indirectly knowing the other person will understand (DATA G8.)

## **Other**

- I learned how to be honest to others (DATA H29)
- I was not used to being spoken to so honestly but it got easier as we students got to know each other better. Japanese people need more time to get used to this approach than people from other cultures (DATA G9.)

## **Splitting concepts**

The main issue that emerged related to judging involved splitting concepts down into component parts to evaluate separately (DATA E27.) When STUDENT A5 described interviewee values, she claimed not to be able to judge certain aspects as being good or bad. It sounded like she was taking a neutral position but when the teacher delved deeper (DATA E41), it was established that when she claimed that she could not say whether something was good or bad she actually meant that she recognised both good and bad points that she could judge separately. This was distinguished from neutrality. The student recognised that one value can be broken down into component parts and evaluated separately which must have its conceptual equivalents and indicates differentiated thinking about values. This discussion carried

through into her student diary when she went on to develop her own terminology to talk about the complexity of values by distinguishing the precise definition we had been developing class from the rough definition we use in everyday life (DATA E43, DATA E44, DATA E45, DATA E46, DATA E47, **DATA E48**.) Another student recognised these patterns in herself and resolved to reflect on herself (DATA E49, DATA E42.)

### **Prior Knowledge**

STUDENT A4 and STUDENT A11 both drew on prior knowledge of their interviewees in LO 14.9.2 and LO 14.9.3 (DATA E83 DATA E84) and one identified discrepancies (DATA E72) between interviewee stated and actual values. This analysis was not, however, just based on the interview. The student knew the interviewee so well that she could compare his stated values with his actual behaviour in real life (**DATA E73**, DATA E74, DATA E75.) Similarly, another student had also drawn upon prior knowledge gathered from outside the interview (DATA E76 DATA E77.) The student in question had also noticed discrepancy between interviewee behaviour and his stated values (DATA E79) Her response to this appeared to have already influenced their future relationship (DATA E80 DATA E81.) These two students drew on observations about interviewee values in real life which other students did not have the chance to do. Another student reported being surprised at this speech and respecting her (DATA E78.)

## **LO Exceeded**

Students expressed different views on judging in LO 23.3.1, LO 24.3.1 and LO 25.3.1. Some students claimed they could not judge without knowing more about the background (DATA E85, DATA E86, DATA E88, DATA E90, DATA E87, DATA E91) or because they felt they should accept and understand different systems, which naturally differ from country to country (DATA E89.) Others claimed they can't judge because there are both good and bad points (DATA E111, DATA E88, DATA E89, DATA E90, DATA E92, DATA E108) they were perhaps afraid to point out (DATA E88.) Neither STUDENT A8 nor STUDENT A10 wanted to verbalise their judgment even though they thought it (DATA E109, E111.) Other reasons also emerged:

- I cannot express myself so well (DATA E108.)
- I simply refuse to judge (DATA E108.)
- Judging is a negative form of description, so I try to avoid it (DATA E110.)
- I don't want to judge because I don't want others to think badly of me, or I don't want to point out the faults of others (DATA E112.)
- We Japanese tend to think that it is wrong to speak badly of others. It is a kind of abuse (DATA E109.)

## **I can judge in some cases but not others**

In LO 24.3.1, STUDENT A3 claimed she could not judge and yet when she mediated the conflict in the Lazy Mr Yamada task, she did just that (DATA E95) and her position was contradictory. She recognised that it was easier to judge fictional characters whose feelings she could not hurt than real people (DATA E96.) Other students understood this and sometimes felt the same (DATA E97, DATA E98, DATA E99, DATA E100) In addition, students expressed a range of views:

- It is easier to judge in fictional situations than real ones ( DATA E98 )
- It is easier to judge people you don't know than people you know ( DATA E98 )
- Even though we have learned that judging is not negative, we 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 (DATA E99)
- Perhaps she could judge when her position was clear in her own mind but didn't want to judge negatively for the sake of it. She may have a negative image of judging or has trouble judging when she is neutral on an issue. She may be attempting to accept all values (DATA E100.)
- She may have felt guilty about judging and think people are all entitled to their own opinions (DATA E101.)

- I can judge the person very easily and clearly when I have a clear or strong opinion (DATA E102)
- Whether or not I can judge depends on whether the person is real or unreal. DATA E103
- My basic position is that I can accept cultural difference but I sometimes judge based on emotion. Even if I can understand the person's background, I sometimes don't treat it as being equal to mine because I am influenced by collectivism and cannot agree emotionally (DATA E104)
- I take a negative view of judging and try to accept and understand by judging positively. I can't judge clearly when I see both good and bad points or when I am neutral. I dislike judging and want to say that people should never judge but in fact we judge unconsciously (DATA E105)
- It is OK to judge people positively not negatively (DATA E107)
- Judging people publicly makes us feel uncomfortable. It is easier to criticise fictional characters than classmates because we worry about how they will react and do not want to hurt them. We learned that 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 (DATA E106)

## Identifying judgmental tendencies

By this stage, students were becoming familiar with their own and each other's approaches towards critical evaluation. Attention started to focus on the identification and consideration of judgmental patterns and tendencies. One student claimed that we should not judge other people's values because judgment is affected by one's own values but whilst she also recognised that this also made neutrality impossible she still held the position that judgment is based on our own values, which contained a contradiction that went unresolved (DATA E113) and that other students seemed to judge similarities positively and differences negatively (DATA E114, DATA E115.) In discussion of the judgmental tendencies of one of the speakers (DATA E116, DATA E117, DATA E118), group attention turned to the identification of judgmental patterns between students which suggested that people may judge each other positively even if the value difference is great, if they share either a positive or a negative value, regardless of strength. But if one person finds the other person holds an opposite value (positive where they have a negative value or vice-versa) they may judge negatively (DATA E119, DATA E120.) The discussion continued heatedly in Japanese in response to another speaker (DATA E121, DATA E122) but the teacher had trouble following and student English ability was also lacking (DATA E123.) The question arose as to how much information was needed to judge. One student claimed judgment was not possible based on the limited information from the speeches (DATA E126, DATA E127) but the speaker disagreed pointing out that she DID have some information (DATA E128) upon which to base a judgment (DATA E129, DATA E130) The

question remained, however, as to how much information is enough to permit judgment (DATA E131, DATA E132.)

### **Positivity Bias**

On positivity bias, students said they tend to judge positively even if the interviewees have totally different values to ourselves or if they feel we don't want to judge (DATA E137) or in recognition of the fact that there are many different ways of thinking rooted in different cultural backgrounds (DATA E138, DATA E139, DATA E140.) One student thought that students seemed reluctant to verbalise negative judgment whereas they verbalised positive judgment easily and she wondered whether this might be a Japanese tendency (DATA E136.) Two students recognise that one value can have many aspects and it is possible to focus on one part of the value and judge it positively (possibly because that part is similar to one's own values) which indicates differentiated thinking about values echoing the discussion on splitting concepts into component parts to evaluate separately (DATA E141, DATA E142.) Some students reflect on their own judgmental tendencies indicating meta-cognitive awareness (DATA E143, DATA E144.) One student identifies a judgmental pattern of other students (DATA E145.)

### **Value Change**

On value change, one student considered the issue of whether or not recognising the positive aspects of another person's values in spite of her own meant that her value



had changed but she concluded that it had not though she herself felt that her conclusion contained a contradiction (DATA E146, **DATA E147**.) Another judged one aspect of her interviewee positively and by implication, judged herself negatively but framed it in positive terms stating how she wanted to be, which indicates possible value change (DATA E148.) In her case, the question arose as to whether or not she valued power and the identification of hidden values and discrepancy between them, which she herself recognised (DATA E149.) She was not hiding but her values were hidden and raised to conscious level through the help of others suggesting that other people can sometimes see you better than you can see yourself (DATA E150.) Two students expressed interest in her value change (DATA E151, DATA E152.)

## **Stage 5**

### **LO Met**

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

Self-reflection seem to have been generated by LO 18.3.1, LO 18.4.1 and LO 20.3.1 (DATA F13, DATA F14, DATA F23) including the identification of discrepancy between real and ideal values (DATA F17.) Regarding LO 20.7.1, a positive learning outcome was reflection on the nature of bias and the need for meta-cognitive control in the form of bias control (**DATA F27**.) One student claimed to have attempted bias control, or meta-cognitive control, when she mediated (DATA F28) because she wanted to consider the cultural background of each character and did not want to judge.

## **Splitting Concepts**

An area of uncertainty in LO 18.3.1 and LO 19.3.1 was that the initial definition of “judge” may have been too narrow as students claimed it was hard to judge and justify because she could see both good and bad points (DATA F18, DATA F21.)

## **LO Exceeded**

### **Clash of Logics/Borrowing Concepts**

In LO 18.1.1, the central issue was consistency of argumentation on the subject of equality in sentences 1 and 2. They took the position that inequalities should be reduced. STUDENT A7 spoke in terms of ideals. Both STUDENT A7 and STUDENT A9 were consistent in their reasoning at the start but STUDENT A10 was not. On sentence 1, she said equality could solve problems but on sentence 2, she said inequality in companies would be more stable and equality would cause problems. She agreed with the teacher that this was inconsistent and the issue of consistency in values was thus raised. STUDENT A7 and STUDENT A4 said they would be angry if someone younger than them used casual language to them. STUDENT A7 agreed with the teacher that this was inconsistent. The teacher claimed that inconsistency is rooted in the fact that values are unconscious. We bring them to the surface and people can choose inconsistency if they want (DATA F42.)

But the teacher actually suspected that if cognitive dissonance and balance theory hold out, students would feel motivated to bring consistency to their arguments

and doubted whether anyone would consciously choose inconsistent argumentation. The teacher was surprised at the unpredictable messiness of the consciousness-raising process and the amount of panic it appeared to cause. The teacher felt responsible for having confused students and a duty to help them bring some resolution to the situation perhaps by referring them to their own ideals as a way forward although that would have brought the course 1 teaching approach closer to course 3. In addition, one student did not seem to notice the consistency of her own argumentation (DATA F42.) On the one hand, this appears to have highlighted the importance of the critical approach in STUDENT A8's mind (DATA F43) but STUDENT A3 rejects the teacher's logic which leads to an exchange of opinion resulting in disagreement. Whilst STUDENT A3 did develop her position in response to the teacher, teacher/student concept/logic difference may have remained (DATA F44.)

Similarly, in response to LO 21.7.1, STUDENT A1 compares the consistency of teacher concepts with her own and concludes that whilst the former are consistent, the latter are not. She distinguishes focusing on concepts separately (in which case they each seem reasonable) and focusing on the relations between them (in which case contradictions appear) (DATA F46.) The impact of teacher 'woman' concepts was evident in LO 21.7.1 when one student seized upon 'strong, capable and socially responsible' and another seized upon 'independent.' Does this indicate concept shift? And does that indicate value change? In STUDENT A9's case, the concept changes as it impacts since she applies it to both men and women making it gender free (DATA F47, DATA F48.) The course 1 approach was not to change values but to raise them to the surface. In some cases, students identified a number of their own values in relation to

LO 26.2.1 but also noted discrepancy between them. They were thus in a position to select between their own values (DATA F53, DATA F54.)

### **Self-Evaluation**

In LO 26.7.1, students expressed views on STUDENT A1's opinion on self-judgment. She claimed that self-judgment is needed to find a more ideal self and society. But if self-judgment leads to identity loss, it is because the gap between the current and ideal situations has not been considered. We should not judge ourselves negatively without careful consideration. That means we should not judge ourselves or others negatively without critical evaluation (DATA F55.) Similarly, STUDENT A9 suggested that judgment should be based on her ideal future self and wondered if her positive or negative judgment of others may be determined by what I myself wanted to become (DATA F58.) STUDENT A5, however, saw self-judgment simply in terms of understanding personal and social identity claiming that the role of self-judgment in critical evaluation is to understand or find oneself. It may also help us understand what it means to be Japanese when we go abroad or communicate with foreigners (DATA F56.)

- Identity confirmation/self-improvement: Judging oneself positively or negatively are acts of identity-confirmation. 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 (DATA F57.)

- Self-judgment in critical evaluation 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. It can support cooperation but impede achievement (DATA F59.)
- We can discover people's way of life and character by considering their values and judgments carefully. Identity comprises both positive and negative parts. We should focus on what we should do and what our society should be. Personal feelings play a role (DATA F60.)
- Self-judgment 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. DATA F61
- In my case, negative self-judgment is unrelated to self-enhancement or identity loss. 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 (DATA F62.)

## **Meta-Affective Awareness**

Also, with regard to the article on the property ladder, we identified various emotional reactions which again indicates that meta-affective awareness was developing. The notion of *savoir devenir* arose in relation to Student A1 because she seemed to know how to become. The importance of ideals in human rights also arose in the mind of the teacher. Other issues considered included the nature of ideals, the link between emotion and ideals and the role of feelings in judgment. This meta-affective awareness permeated LO 27.2.1 when one student distinguished “personal feeling” and “value evaluation” as different standards for judgment and claims she cannot separate them because she needs to know what she hopes for (DATA F63.) Similarly, another student distinguishes the “two standards” of “emotion” and “ideals” claiming she cannot choose between them because she cannot ignore either even though she can keep them both in mind (DATA F64.)

## **Critical Evaluation Approaches**

The issue of critical evaluation approaches arose in the last class as students, who had already developed the habit of identifying judgmental tendencies, were asked to categorise their critical evaluation approach (DATA F65) with reasons. In short, one student chose not to judge but to accept others instead, four students chose to judge positively only and six students chose to judge both positively and negatively for reasons listed below:

**Positive only:**

- I do not want to deny others.
- I want to express the positive but hide the negative for relationship.
- I am afraid others will hate me if I judge negatively.
- Judging is bad. I do not want to hurt others. I value security.
- I want to accept others (DATA F65.)

**Both positive and negative:**

- I am not totally wrong or right.
- I choose the ideal or the best type.
- When I judge the other negatively, I can't change myself or my identity.  
When I judge the other positively and myself negatively, I can improve myself (Student A1.)
- I want to be honest, know myself and not hide.
- I want to be unbiased, to feel both the positive and the negative and then reconsider.
- Emotional judgment is bad (DATA F65.)

In her end-of-course essay, STUDENT A7 suggests that people can adopt or alternate between the following four positions on critical evaluation categorising herself as type 4 (DATA H31):

1. Someone considers the meaning of “critical evaluation”.
2. Someone views “critical evaluation” negatively.
3. Someone worries about “critical” and avoids doing it.
4. Someone does not mind the words but behaves strangely later.

- STUDENT A5: People have different approaches to critical evaluation. I understand people who only want to judge positively but I think they do judge negatively in practice because they are only human. They must have some unconscious bad or negative feelings. I chose both negative and positive judgment. This is my ideal way of judging because negative and positive are considered equally. But I am not a robot or a god and cannot do it all the time. After judging, we can reconsider people to understand them better. Judging is part of the process of accepting others (DATA F67)
- STUDENT A4: People have different approaches to critical evaluation. I chose both positive and negative judgement. This is a fair way to judge myself and others because many similarities and differences may be considered (DATA F72.)
- STUDENT A7: I chose both positive and negative judgement because it seems less biased than the others. When I 'feel' something is positive or negative, I always reflect on why I felt that way. It sometimes helps clarify my values and ideas. I discovered this through the classes (DATA F69.)



### **Emotion-Based Judgment/Positivity Bias**

Emotional judgment and positivity bias (DATA F66) were considered in relation to the property ladder in LO 27.5.1. To offset the latter, the teacher focused student attention on negative aspects of the system claiming it was stupid to avoid considering negative aspects for the sake of being nice. Students then identified a range of negative points about the property ladder before reflecting on and identifying their emotions upon reading the articles.

### **Ideal-based Judgment**

Then, the teacher presented STUDENT A1's idea that evaluation should be based on ideals for ourselves and society rather than on emotion. The teacher contrasted this with STUDENT A9's position that 'I don't change/accept me, you don't change/I accept you, my society doesn't change/accept it, your society doesn't change/ I accept it. The teacher criticised STUDENT A9 's position by noting that she was advocating no social change although she herself had argued for social change with Student A6. in the first term. Whilst STUDENT A9 associated negative evaluation with rejection, she agreed it was emotional judgment. The teacher supported STUDENT A1's position that judgment should not be based on our emotions but on ideals and recalled having seen the same pattern with Student A8, Student C5, and Student C9 who was a shining example of someone who knew "how to become" (*savoir devenir*) (DATA F66.) Both Student A5 and Student A8 doubt the possibility of separating feelings from judgment and in addition, Student A8 does not want to set limits on people's feelings. Four

students seemed confused by Student A1's ideas in LO 27.5.1 noting that the level of the class had gone up (DATA F75, DATA F78, DATA F79, DATA F80.) Student reflections on the discussion have been drawn up into the following list of statements from LO 27.5.1 and LO 27.7.1:

- STUDENT A8: The meaning of to be 'a better person' probably varies from person to person depending on their values (DATA F68)ii
- STUDENT A7: Earlier I said I could not define my values because I had both ideal and emotional standards but now, I think they are connected and are sometimes the same. I think both head and heart are equal, so I do not need one to rule the other and can use them according to the situation. I usually follow my feelings but I sometimes need to follow my head (ideal) (DATA F70.)
- STUDENT A5: To separate personal feelings and preferences from 'value evaluation' is ideal but impossible because we are only human. No matter how hard we try, personal feelings will always affect us unconsciously. I don't understand why we should focus on what we should do or what our society should be. The purpose of judging is identity-clarification (DATA F73.)
- STUDENT A8: Is it possible to separate personal feelings and 'value evaluation'? 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. We also need

knowledge about personal background before judging. If I am asked my opinion, I should express it. We should also ask other people's opinions to develop our point of view (DATA F74.)

- STUDENT A3: Judging based on feelings alone is bad but they may still play an important role (DATA F71.)
- STUDENT A9: I doubt whether we can value without personal feelings (DATA F75.)
- STUDENT A10: Self-judgment 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. Separating personal feelings from 'value evaluation' is ideal but difficult (DATA F77.)
- STUDENT A7: Self-judgment in critical evaluation 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. It can support cooperation but impede achievement (DATA F76. Same as DATA F59?)
- STUDENT A1: I need to be both flexible to receive it and clever enough to analyze them through critical evaluation which she defined as follows "Critical means to analyze with reasons. To do so, we need look various aspects, especially feeling and ideal vision" (DATA H27.)
- STUDENT A9: Even if we want to improve ourselves or society, what we think are positive, good or right doesn't mean they are positive, good or right noting that human are always moving around. I learned that

being honest about her own feelings was a big step towards self-understanding (DATA H30.)

- STUDENT A1: I have developed a clear plan for my graduation thesis. Entitled “how we should understand differences for self-enhancement” I will study intercultural contact between Japanese and westerners in the Meiji period (1860`s) focusing on enhancement by identifying the gap between the real and the ideal (DATA H15.)

## **Student-Generated Data Analysis: Course 2**

### **Stage 1**

#### **LO Met**

#### **Communication: Strategies/Tendencies**

LO 8.2.1 was met subject to uncertainty arising from student difficulty in using the communication strategies (DATA I1, DATA I2) partly because they have trouble expressing themselves in English and partly because they are unsure of their own ideas (DATA I1.) In fact, so much internal contradiction had been found in speeches that another student wondered whether the goal of disclosing was discover such contradiction (DATA I3.) Looking back on the first term in the end-of-term interview essays, students seemed to have found the strategies hard at the start of the course but got used to them and recognised their importance:

- I found the communication skills difficult at the start of this course but I felt their importance when I couldn't communicate with others smoothly (DATA L27.)

- I found it hard to reflect, focus and disclose at the start of the course (DATA L20, DATA L21, DATA L22, DATA L24.)
- It is difficult to use the communication skills but they can develop our conversation and clarify our ideas. Stephanie uses them very effectively in this class, which helps us grasp the speaker's main point (DATA L23.)
- I realised the importance of using the communication skills to understand the thoughts, opinions and values of other people. Reflecting helps us confirm what they are thinking and understand them correctly. Focusing helps us develop detail and accuracy. Disclosing helps me clarify my own opinion and compare it with the other person (DATA L24.)
- Understanding each other perfectly may be impossible but communication skills can help (DATA L28.)
- I found the communication skills difficult at the start of this course but it got easier with practice. They can help us get to know other people (DATA L30.)

With specific regard to empathy, STUDENT B12 claimed she found the communication skills difficult because she tended to let her feelings affect empathy (DATA L25) and STUDENT B11 claimed they were especially difficult to use when communicating with someone quite different because she then had to set aside her own values. The greater the distance between the values, the more difficult she found it to suspend hers noting that it was generally easier to consider the other person's position if they had similar values (DATA L31.) Students seemed to value communication itself more (DATA L122, DATA L123, DATA L124, DATA L125, DATA L128, DATA

L130.) A number of students claimed they used to feel nervous about talking to foreigners but realised the importance of communication in understanding each other (DATA L126, DATA L129, DATA L131) but that everyone has to make an effort (DATA L131.) STUDENT B7 suggested that foreigners should also learn the Japanese communication style (DATA L127) and others reflected on Japanese communicative tendencies:

- Japanese people find it hard to express themselves to others because of the Japanese educational system (DATA L109, DATA L110, DATA L111, DATA L116, DATA L117) but we should not apply this stereotype to Japanese people (DATA L118.)
- Japanese culture prioritises the group over the individual but I got used to talking about myself in this class (DATA L117.)
- I find it hard to tell people about myself. Japanese people value silence (DATA L112.) This relates to the Japanese educational system (DATA L116.)
- 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 (DATA L113.) This relates to the Japanese educational system (DATA L116.)

## **LO Exceeded**

### **Communication Strategies/Analysis**

In LO 6.2.1, LO 7.2.1 and LO 8.2.1, students often analysed speeches noting value similarities (DATA I5, DATA I6, DATA I12, DATA I13) and differences between speakers (DATA I7, DATA I8, DATA I9), contrasting speaker working definitions of values with those in the Schwartz taxonomy identifying discrepancy between them (DATA I10, DATA I11) and identifying discrepancies between what speakers say they value and what they do in practice (DATA I4), real and ideal (DATA I16, DATA I17.) Listeners seemed to be combining communication strategies with analysis apparently undermining speaker accounts of their values. (DATA I16, DATA I17, **DATA I18**, DATA I19.) Some listener questions to speakers showed that analysis had already taken place (DATA I20, DATA I20.) In LO 6.2.1, one listener infers unstated values from the speech before reflecting the point and receiving confirmation and perhaps further information from the speaker (DATA I32, DATA I33, DATA I34, DATA I35.) In LO 7.2.1, there were some successful examples of focusing (DATA I23, DATA I24) and in response, one student realised that one of her speech parts should be classified as stimulation and concluded that she must value stimulation changing her value chart accordingly (DATA I25, DATA I26) One student suggested it was difficult to gauge the strength of speaker values because they themselves could not gauge them easily either (DATA I14.) In LO 8.2.1, one student focused on a word to clarify its meaning prompting the provision of information that clarified speaker definition of the word (DATA I36, DATA I37.) One student noted that she sometimes misunderstood what the speaker wanted to say by choosing certain words and observed that word

meaning can differ between people (**DATA I38.**) Later, in LO 24.1.1, one student engaged in analysis by identifying a similarity between interviewees by noting that the value of achievement was common to them all (DATA M97.)

### **Meta-cognitive Awareness/Control**

Meta-cognitive awareness was demonstrated in LO 7.2.1 and LO 8.2.1 as one student recognised they should make more effort to use the communication strategies independently of the teacher (**DATA I29**) rather than simply requesting the repetition of certain parts of the speeches (DATA I27, DATA I28.) Other students started commenting on their own tendencies such as going off the point during the speech (DATA I30, DATA I31) or selecting some aspects of the values and ignoring others (DATA I31.) In LO 11.3.1, one student recognised how influenced she was by her own values as she filled in the value chart with strong positive values in line with her own (DATA J12) and others reflected on this in the end-of-term interview essays:

- When I was guessing speaker values of the speakers, my own values influenced my guesses (DATA L45, DATA L46, DATA L47, DATA L48, DATA L52, DATA L55) especially when I couldn't understand accurately (DATA L55.) If I had enough information, I might not depend on my own values, so it's important to get enough information to understand others (DATA L55.)



- I can suspend my own ideas or values when I gather information about my partner in conversation but when I try to guess their values, I use my own (DATA L67.)

Evidence of meta-cognitive awareness and control appeared in the end-of-course essays. With specific regard to empathy, both STUDENT B12 and STUDENT B11 noticed that the teacher had empathised with them during the pre-course interviews when they listened to the recordings. STUDENT B12 noted she could not do this in the summer interview. Whilst she had tried to empathise, she had really just asked questions (DATA P34.) STUDENT B11 learned that I could help interlocutors express themselves by using the empathy expressions and wanted to develop the skills (DATA P40) also recognising she had many stereotypes and the role of empathy in breaking them (DATA P41.) Other students also recognised their changing views of their own stereotypes:

- I try to understand people from different cultures. I noticed that about one year ago, I categorized people by country and presumed I couldn't understand them. But now, I have changed perhaps because I learned to empathise. I learned that everyone is different but through empathy, we can understand them. I started to think that everyone has their own culture and norm and it can be understood (DATA P5.)
- I noticed that I often thought in and judged people by stereotypes one year ago. When I meet someone, I want to use stereotypes as a tool to get

to know each other but don't want to rely on them. I want to widen my viewpoint flexibly (DATA P6.)

- I was always sceptical about negative stereotypes but I noticed that even I may be stereotype-maker through these classes. Having noticed this, I felt rather afraid to think because thought always contains judgment which underpins stereotypes. Stereotypes affect communication and neglect individuality. Regardless of whether they are negative or positive, they are phantoms. But I'm a persistent type, so I am still wondering think whether they might be useful in way but I can't think of anything yet. However, I really don't want to make stereotypes, so I'll reconsider empathy (DATA P36.)
- I realized that there were a lot of prejudice and stereotypes in my pre-course interview. I think that I was influenced by a book I read that I accepted without thinking. I need information from various aspects to know reality and it should be up-to-date because situation is always changing (DATA P45.)
- My interviewee broke my stereotypes. They can undermine understanding. I want to learn more about them (DATA P46.)
- In the pre-course interview, I spoke in stereotypes, so my opinion was superficial. In these classes, I have researched many countries and interviewed others. These experiences directly affected my way of thinking. Now I always focus on both good and bad (DATA P48.)

## **Self-Analysis: Contradiction**

Many students noticed contradictions in their own positions during the first term (DATA L91, DATA L92, DATA L93, DATA L94, DATA L95, DATA L106, DATA L108.) STUDENT B10 identified a discrepancy between her claim not to value power and her recognition that she might value it unconsciously (DATA I31) reflecting in the end-of-course interview that the teacher was trying to students us see both culture and themselves in terms of discrete elements (DATA O1.) Others made similar points:

- I can see positive and negative points in myself as I respond to other students (DATA P1.)
- I discovered new values in myself. When I finding inconsistencies, I reconsider (DATA P3.)
- Schwartz's ten value types ten category helped me understand myself and others (DATA P4.)

Self-analysis was clear in the end-of-course interviews as students not only engaged in analysis their present selves but used conceptual systems studied in the course to both reinterpret the past and reorient themselves to the future. Taking some contrasting cases, Student B10 focused on the past whilst Student B8 focused on the future. STUDENT B10 claimed that thanks to this class, she could see more clearly what was going on in her mind when she was too scared to apply for a home-stay program in junior high-school. In the pre-course interview, I had said that she simply lacked confidence in her English ability but added that she also wanted to avoid

uncertainty. She chose familiar school life over an unknown life in Australia that could either have been wonderful or miserable (DATA P9.) In her pre-course interview, STUDENT B8 had said she didn't know much about Japan but was inspired by her summer assignment interviewee who considered her future and problems in her country seriously. I was so surprised because we are similar ages. STUDENT B8 had realized that she needed to know more about Japan and started to research Japanese art, which had always interested her. She then realized she also needed to know about history because they were both connected, so she was also planning to study Japanese history (DATA P28.) Other examples are listed below.

### **Self-Analysis: Reinterpreting Past Experience**

- Being Japanese means that I share some aspects of my perspectives with other Japanese people. I said I was proud of it though I had felt inferior to American or European people, especially white people. Now I do not feel inferior or superior to any people. There are things that Japan can be proud of such as art or politeness and there are also things Japan should be ashamed of such as the bad behaviour of politicians. Why did I feel inferior to America or Europe? I said it was because of TV and movies but now I can add more. With globalization, Japanese people feel the necessity of being “international” and that the only way is to be like people in developed countries like American or European people. This view affects their approach to cultural conflict when they tend to think Japanese should change. Though Japan is a developed country, it has

many aspects other developed countries do not have such as conformity, collectivism, masculinity, and high power-distance. Japanese people think that these values are not supposed to be part of civilized or enlightened culture but they are often found in Asian culture. I think that is one reason why I felt inferior to other developed countries (DATA P26.)

- When I listened to my pre-course interview again, I thought I'd like to try to empathize with my senpai but I can't do it well. I had not thought empathy was difficult but actually, it is. Her advice was absurd. She wasn't amicable because, she was thinking that juniors should hardly talk to seniors. Our values collided. I can't obey her thinking. I don't like that meaningless custom. My contrary values disturbed empathy. In this case, I think only a mediator can fix the relationship but even this would be affected by power relations. However, I'm a persistent type and I'm wondering whether a mediator can suspend not only their values but also their social status (DATA P37.) In the pre-course interview, I talked about foreigners living in Japan. They are persecuted as minorities. A few years ago, one politician said that the Japanese are a one-race people but they are clearly not. Koreans and Ainu have lived in Japan from the old days. I don't know why people sort by race but in countries that tend value collectivism, many people try to exclude what is "foreign". Japanese people tend to value collectivism strongly so this distinction will probably continue. I don't clearly understand the relationship between collectivism and power. Power seems closer to individualism

than collectivism but there are inevitably leaders in collectivist groups. The senpai-kohai system distributes power by age but it is a collectivist system. Some people may value collectivism to get power but are actually individualist. When I think about values, I see many contradictions. In this class, I felt people are multi-faceted and I am interested in the relationship between lying and valuing (DATA P31.)

### **Self-Analysis/Self-Orientation/Future**

- Before taking this class, I had never thought about my values. I was indifferent to myself because, I didn't know myself well and I didn't have a clear vision of the future. But thinking about the ten values helped me identify mine and visualise my future. Now, I have a dream that I really want to come true and I have started to put my ideas into action (DATA P7.)
- Before I took this class, I wasn't interested in many things. I am now studying art but the inspiration came from this class. The various activities helped me broaden my horizons (DATA P8.)
- I can see myself more clearly than before. I know what my values are but some of them conflict and I am rejecting some of them. I think my actual values are getting closer to my ideal values these days (DATA P10.)
- I can see a discrepancy between my actual and ideal values. I am moving in line with my ideals (DATA P2.)

- I have wanted to study abroad since I heard about the exchange student program at this university. However, I could not answer this question clearly: “When you say you want to have many experiences you can not get in Japan, what kind of experiences you think you have?” Now, I can. I want to experience cultural difference to broaden my mind and help me to see how culture affects our personality or behaviour. I also want to become independent by studying abroad. I had thought that studying abroad was my goal but actually, it is just a chance to make my life more enjoyable (DATA P23.)
- In the question about the role of cultural difference in my life in the future, I answered that I want to get a job in which I can meet foreigners, learn about many cultures and can promote the relationship between Japan and other countries. I think I just wanted a job related to English. My interest in cultural difference increased through these classes and I am hoping to have a seminar next year in which I can study how cultural difference affects conversation (DATA P24.)
- My interviewee affected me greatly. We both value the same thing but whilst she makes an effort to achieve her goals, I make excuses but she inspired me (DATA P11.)
- I discovered my hidden values and this influenced my daily life. I try to join in conversation more actively. I used to avoid talking with strangers but I have gradually come to enjoy it. I tend to protect my safe little world but if I only talk with people who I know well, my vision and world shrink, so I need to talk with various people and expand my world.

I didn't used to like new things and still tend to avoid them but in class, I've listened to my friend's opinions many times and some of them are more curious than me. They seemed positive towards life and I thought I wanted to try new things more. I used the word, "afraid" in the interview and classes many times but now my motto is "don't be afraid". It seems far from my present reality but I will try. Thanks to this course, I developed confidence. I think I can do more things than I ever thought possible. I conquered some of my weak points in these classes (DATA P13.)

## **Stage 2**

### **LO Uncertain**

#### **Worksheet Design: Problematic**

It is unclear whether or not LO 9.2.1 and LO 10.2.1 were met or were even viable. The tasks were designed to develop empathy skills but since there was no time available for communication after each presentation, empathy was perhaps impossible. Also, the questions themselves may have been too abstract although some students did quite well (DATA J1) and LO 10.2.1 contained more detailed answers than LO 9.2.1.

### **LO Met**

#### **Empathy: Difficulty/Importance**

When students came to empathize with their partners in front of the class in LO 11.3.1, the teacher had to guide students as they let their own ideas intrude or judged



their partners. Satisfactory descriptions of partner perspectives were achieved in the end (DATA J2, DATA J3, DATA J4, DATA J5, DATA J6, DATA J7.) Students expressed various views on empathy. Taking some contrasting cases, STUDENT B2 claimed she had learned how to suspend her own values temporarily deepening her understanding of her partner (**DATA J18**) but whilst STUDENT B3 recognised the importance of empathy, she was unsure whether she could empathise with someone who was not empathising back (DATA J21.) 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 (**DATA J8**, DATA J9.) STUDENT B5 recognised the need for empathy in overcoming conflict noting that when we argue, we tend to just think about ourselves, which just aggravates the situation. Recognising that we do empathise unconsciously when reading books or watching films, she noted that it is difficult to do consciously (DATA J10.)

### **Positive**

- I am interested in the various ways of solving problems between people with opposite values (DATA J14.)
- It is difficult for people with different values to agree completely. Empathy is important in negotiating agreement and getting to know the other person more deeply (DATA J15, DATA J16.)
- If we just insist on our own position, we can't reach a solution. Empathy is essential and consideration for others is a shortcut to smooth communication (DATA J17.)

- People can be thinking of quite different things during discussion (DATA J11.)

## **Difficult**

- I find it difficult to empathise but learned how to do it by watching other students (DATA J12.)
- I find it difficult to empathise but we need to do this to understand people who have different values to ourselves. It is a skill we can develop (DATA J13.)
- I learned that everyone has their own values. It is difficult to understand other people's values deeply. It is impossible to say who is right and who is wrong. We need to gather information about the other person's position to understand them. Japanese people should not judge foreign people from the Japanese viewpoint because value difference is natural (DATA J19, DATA J20.)

Looking back on the first term, students expressed a range of views on empathy in the end-of-term interview essays. Taking some contrasting cases, STUDENT B3 claimed that whilst empathy is a skill, it is not so difficult and we already do it unconsciously (DATA L26.) She accepted that if she met someone whose way of thinking differed from hers, she should not judge them but exchange ideas considering them alongside the background using the empathy skills of reflect, focus and disclose during communication (DATA L10.) STUDENT B6 notes a common view amongst

students was that they could improve their personalities in this class by learning to consider others through empathy, getting to know others more deeply and becoming more considerate (DATA L13.)

Other students, however, took less positive views. STUDENT B10 noted that when we try to empathise, we naturally use our brain but the system itself already contains our ideas, so it's impossible to empathise without our values (DATA L51, DATA L54.) STUDENT B7 noted that that we tend to use our values during communication, resist or judge. If the other person has quite different values, it is hard to understand them because it is difficult to imagine other person's perspective without having similar thoughts in our mind (DATA L64.) STUDENT B2 claimed that being debater made it hard for her to reflect because many objections occurred to her (DATA L49) but as a former debater, STUDENT B1 claimed she could restrain herself in empathy because this is required in debate when one is forced to argue against opponents even they agree with them (DATA L29.) Other positive and negative views of empathy are listed below.

### **Positive**

- If everyone could reflect the ideas of others, communication would improve (DATA L9.)
- Empathy, communication skills and mediation are all very important and basic ways of connecting with others but I have not been taught these

things well. I learned them in this class and will use them in everyday life (DATA L11.)

- Empathy and communication skills help me understand my partner and pull out hidden ideas (DATA L14.)
- I can learn to empathise gradually and should gather much information about the person (DATA L63.)
- Empathy can reduce conflict (DATA L68, DATA L69, DATA L70, DATA L71, DATA L72), improve communication (DATA L73, DATA L74, DATA L75, DATA L76, DATA L77, DATA L78, DATA L79, DATA L80, DATA L81, DATA L82, DATA L83.)
- Empathy can help mediation (DATA L84, DATA L85, DATA L86, DATA L87, DATA L88, DATA L89, DATA L90) because they must not take the either side. They need to suspend their ideas when they are mediating (DATA L90)

## **Difficult**

- Empathy and communication skills enhance conversation but are difficult to do consciously (DATA L8.)
- It is hard to empathise with someone who has very different values (DATA L12.)
- Empathizing with difficult because I have stereotypes and tend to judge. I have to consider that in conversation (DATA L31.)

- It is difficult to empathise because feelings intrude (DATA L44, DATA L52 said it is hard to empathise because feelings intrude.
- It might be hard to empathise if the other person did not empathise with me (DATA L50.)

STUDENT B1 warned that of the dangers of too much empathy if people change their opinions and sink under the influence of strong people. She recommends treasuring one's own culture, mind, value, nationality and belief before empathising (DATA L81.) On judging, some students claimed they sometimes judge others using their own values (DATA L56, DATA L61, DATA L62, DATA L65, DATA L67) though they try not to (DATA L62) but STUDENT B12 noted she resisted people's opinions less than before. She used to resist people who had different opinions but had started to accept the values or opinions of others and was trying to understand what people think, which may be caused by empathy (DATA L62.) STUDENT B5 claimed that judging others using our values can cause misunderstandings and information is needed to prevent that but she also recognised she tended to judge her younger brother frequently (DATA L60.)

- It's more important to gather information about the other person than to judge them (DATA L57, DATA L61.)
- Judging the other person can prevent us understanding the other person's perspective accurately (DATA L58, DATA L61) but can also help us compare ourselves with them (DATA L58, DATA L66.)

- I sometimes resist other people's values but I don't think we should try to change them (DATA L59.)
- I can suspend my own ideas or values when I gather information about my partner in conversation but when I try to guess their values, I use my own (DATA L67.)

Looking back on the course, many students expressed views on empathy in the end-of-course interviews and essays. STUDENT B7 claimed she had learned the importance of empathising with people (DATA O2.) STUDENT B10 recognised that teacher's stance towards the class was consistent with the teaching approach because she used empathy with them. But she also guessed that students said many things that surprised the teacher but she never responded. STUDENT B10 wanted to know what the teacher really thought (DATA O4.) STUDENT B12 claimed she had been surprised to hear herself say in the pre-course interview that foreign workers in Japan might not be able to adjust to life in Japan because what she really thought was that Japanese and foreigners would never be able to understand each other if they thought differently. She realised that they could understand each other if they tried to empathise (DATA P30.) STUDENT B9 claimed it was more important to get information about the other person than to judge them because judging can prevent us understanding the other person's perspective accurately. Whilst recognising that she sometimes judged others by my own values, she resolved to be careful whilst empathising. She also noted that she used to presume other people thought the same way as her, she recognised that this undermined communication. She thought she had improved her communication skills during the course (DATA P33.)

- In the pre-course interview, I said that I wanted to become a bridge between Japan and other countries but I didn't know how. Empathy and mediation skills are the key. They were hard at first because I struggled to suspend my opinion but through practice, I realised that empathy doesn't mean to discard my opinion but to set it aside temporarily (DATA P38.)
- At high school, there were four foreign teachers but I avoided communicating with them because I was shy, so the summer interview was a good experience for me. Empathy and mediation are the basic keys to good communication. I will keep these things in my mind. I started to value deep communication and understanding the other person's perspective (DATA P43.)
- Last term, I thought it was easier to empathize with people who have similar ideas but I have changed my mind. In fact, we may mistake their opinions for our own more easily (DATA P39.)
- These classes taught me that we must not give up trying to understand people who are very different from ourselves. We should value their as just one way of thinking even if we cannot understand them deeply or empathize with them. I developed my ideas about cultural difference in these classes (DATA P22.)

## **LO Exceeded**

### **Value/Concept Change**

Students seemed to have enjoyed talking about values (DATA L1, DATA L2, DATA L3, DATA L4, DATA L5, DATA L6, DATA L7) and found the mediations useful even in daily life (DATA L15, DATA L16, DATA L17, DATA L18, DATA L19) but 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 they involved value/concept change and confidence increase, did that mean students had failed to empathise? In LO 12.1.1, the pair compromised on a holiday plan (DATA J25, DATA J26, DATA J27, DATA J28, DATA J29, DATA J30.) Whilst one student gained confidence to go ahead with the plan and admitted a change in perspective, she wondered whether her partner was satisfied because S2 had given up something she wanted. The mediator was uncertain about her success since she had not identified all the relevant values (DATA J31.) Listeners also analysed mediation dynamics (DATA J22) in terms of checking desires (DATA J23) and the role of pre-existing friendship (DATA J24.)

In a second case, student disagreement on how to set up a company was overcome to some extent as the mediator helped the pair identify a similarity (DATA J34, DATA J35, DATA J36, DATA J37, DATA J38, DATA J39, DATA J40, DATA J41.) Whilst the mediator was disappointed with the result, one of the pair was surprised at the level of agreement reached (DATA J42, DATA J32.) Whilst one listener detected



conceptual shift in one speaker (DATA J33), another claimed they had not empathised but found common ground distinguishing the two (DATA J43.)

In a third case, the pair both wanted to go to Canada but one lacked the confidence to ask her parents (DATA J47, **DATA J48**, DATA J49, DATA J50, DATA J51, DATA J52, DATA J53.) Whilst she changed position after gaining confidence and advice on how to tackle her parents from the mediator (DATA J44), and realising just how much her partner wanted to go with her, she claimed that whilst her basic values had not change, she had reprioritised them. The idea of going to Canada had grown through discussion (DATA J54.) Some listeners emphasised the importance of empathy in mediation (DATA J45, DATA J55) but one student regretted its one-sidedness (DATA J46.) Some students recognised they had been influenced by other students in end-of-term interview essays (DATA L103, DATA L104.)

### **Stage 3**

#### **LO Not Met**

#### **Concept: Non-Suspension**

Only STUDENT B2 satisfactorily completed LO 13.12.1 making use of the communication strategies for empathy (DATA K1.) Other students allowed their own ideas to intrude into their written mediation dialogues (DATA K2, DATA K3.)

## **Uncertain**

### **Prior Knowledge**

After brainstorming student ideas on how to empathise with both Tom and Yuuya in LO 13.7.1-LO 13.10.1, 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 (DATA K4.) 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 (DATA L32, DATA L33, DATA L34, DATA L35, DATA L40, **DATA L42**, DATA L53) but that we must not give up (DATA L40.) Others claimed it was easy to empathise with people who had similar ideas (DATA L34, DATA L35, DATA L40, DATA L41) because it was easy to imagine what they were thinking (**DATA L41**) but STUDENT B6 recognised that this meant their perspectives were affecting them during empathy (DATA L43.)

## **LO Met**

### **Concept: Decentring**

Some students recognised that word 'club' had been considered from two cultural perspectives in LO 13.4.1-13.6.1 (**DATA K5**, DATA K6, DATA K7, DATA K8), that conceptual difference can exist in both concrete and abstract nouns (DATA K9, DATA K10), that understanding speaker definition is an important factor in mediation (DATA K11, DATA K12) and that abstract nouns are particularly affected by culture

because they cannot be seen or touched making mediation a good chance to explore cultural difference (DATA K13.) STUDENT B6 looked forward to discovering difference between herself and summer assignment interview (DATA K14.) In the end-of-term interview essays, some students recognised that it was hard to know what is going on in other people's minds correctly because of concept/word difference (DATA L36, DATA L37, DATA L38.) STUDENT B5 claimed it was almost impossible to understand ideas that differed from their own because of underlying definitional difference (DATA L39.) STUDENT B6 noted that difference in word definition or concept between people makes it difficult to understand what people mean by their words, which may impede understanding (DATA L43.) STUDENT B12 recognised that people's definitions differed and that her own opinion may have affected empathy for this reason (DATA L53.)

#### **Stage 4**

#### **Uncertain**

#### **Empathy/Incomplete?**

The question arose as to whether it was possible to complete the empathy process. Having interviewed a foreigner for the summer assignment, STUDENT B3 sent her essay for him 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 STUDENT B3 clearly wanted to continue the process (DATA M60, DATA M61, DATA M62) but the teacher thought she had

completed the task (DATA M5.) STUDENT B5 concluded that whilst empathy is possible, getting to know another person completely is not (DATA M63.)

### **Empathy/Failure?**

STUDENT B11 said she could not suspend her values completely (DATA M64) but the teacher disagreed noting that when the interviewee said he was not daring, STUDENT B11 had challenged him and that this was rooted in their different definitions of the word 'dangerous' insofar as what seemed dangerous to STUDENT B11 did not seem dangerous to her interviewee. STUDENT B11 had discovered conceptual difference between herself and the interviewee that she had not recognised herself. The implication of this was that students could have projected their own concepts into essays on interviewee values without knowing. Equally, interviewees could also have projected their own concepts into student descriptions without realising underlying conceptual difference (DATA M65, DATA M66.)

### **Post-Empathy Reactions**

In LO 14.9.2, LO 23.1.1, LO 24.1.1 and LO 25.1.1, some students shifted their reactions into post-speech discussion points even though they appeared to have suspended values and concepts in their essays. (DATA M6, DATA M9, DATA M10, DATA M11, DATA M12.) Regarding LO 14.9.2, whilst STUDENT B8 sometimes described the perspective of her interviewee in the 3rd person, she also inferred in the first person showing how she drew conclusions from information frequently noting her

own reactions such as thoughts that prompt follow-up questions, comparing and contrasting the interviewees values and ideas with her own sometimes judging (DATA M13.) Like DATA M14 and DATA M15, STUDENT B10 also presented a discussion question stimulated by her response to the interview. Another student had known her interviewee for 5 months and drew upon prior knowledge of her him when describing his values which mean she was utilising her own concepts (DATA M16.) Some students noted their own stereotypes (or those of other students) had been broken during the interview (DATA M17, DATA M18, DATA M19, DATA M20, DATA M21.) On breaking stereotypes the teacher wondered whether or not she should not have included the section on stereotypes but concluded it was OK because the course 2 course had critical elements although it had not focused on the judgmental facets of stereotypes.

Regarding LO 23.1.1, LO 24.1.1 and LO 25.1.1, there were so many post-empathy reactions that the LO cannot be said to have been met as envisaged even though some students had written non-judgmental descriptions in their written work. Regarding LO 24.1.1, some students wanted to change in response to their interviewee (DATA M23, DATA M24, DATA M25.) Although STUDENT B6 had completed the empathy task (DATA M25), she was still influenced by her interviewee. She was plainly going through some kind of metamorphosis and turned this questioning of her own frustration into a discussion point for the others. This presentation of discussion points emerged spontaneously in this class but the teacher did not know how it started or why (DATA M26.) The issue of change was discussed in class and whilst STUDENT B6 felt positively inspired by her interviewee (DATA M27, DATA M28), we also considered the possibility of 'sinking in other people's values' that had been raised by

STUDENT B1(DATA M29, DATA M30.) It was agreed that the apparent change in STUDENT B6 was positive.

Let us consider the nature of discussion points (DATA M31, DATA M32, DATA M33, DATA M34, DATA M35.) The discussion points absorbed time that had been set aside for listeners to empathise with speakers (DATA M49, DATA M50.) STUDENT B5 analytically sought discrepancies in interviewee values but found none concluding not only that he knew himself very well but that students did not know themselves so well, which explained why so many discrepancies had been found in their speeches. She put it down to the Japanese character claiming that Japanese people tend to care about other people's opinions but hide their own. The discussion point was how they could get to know themselves better (DATA M36, DATA M37, DATA M38.) STUDENT B2 wanted other students to judge interviewee values (DATA M39, DATA M40) as she had been surprised (DATA M47, DATA M48) that her interviewee claimed not to be proud of her country even though she was American. This had broken her stereotype of Americans and STUDENT B2 wanted students to consider whether or not they were proud of their country. The teacher wondered whether she or not she had empathised (DATA M42, DATA M43.) She wanted students to reflect on themselves (DATA M44) perhaps because the student was reflecting on herself (DATA M45.)

STUDENT B4 student recounted how her Australian had come to live in Japan to gain acceptance as a fiancé from his Japanese girlfriend's father but the father refused to accept him and he feels excluded perhaps because he was unwilling to let his daughter live abroad. STUDENT B4's discussion point was whether or not being

traditional was good for foreigners (DATA M51, DATA M52, DATA M53.) STUDENT B10 had known her interviewee for 5 months and impressed the teacher with her detailed descriptive analysis of his values. STUDENT B10 skilfully connected pieces of information with different aspects of different values and identified links between particular values, the sources or functions of particular values (because he was from Tasmania and cared about the rainforest and nature in danger) and how he prioritized certain values considering which ones should be more important than others (hedonism shouldn't override other values) Her discussion point centred on the conflict between real and ideal values (DATA M56, DATA M57, DATA M58, DATA M59.)

## **LO Met**

### **Spotting Speaker Reactions**

LO 24.2.1 was generally successful as listeners spotted speaker reactions to their interviewees including broken stereotypes, which interested other students (DATA M67, DATA M68.) Other students reported having broken stereotypes (DATA N29, DATA N36.) In LO 24.1.1, STUDENT B7 showed signs of meta-cognitive awareness as she reflected deeply on her own stereotypes (DATA M69, DATA M70, DATA M72, DATA M73) though she sometimes lacked the language to express herself clearly. In LO 24.2.1, STUDENT B1 reflected that she developed her own ideas in the task and was uncertain whether it was more difficult to empathize with someone than to judge. She concluded that empathy supported communication whilst judging may impede understanding by closing minds (DATA M74.) Regarding LO 24.2.1, the various changes undergone by speakers were summarised by one student before she herself

reflected on her own reactions (**DATA M75.**) STUDENT B8 asked whether other students were knowledgeable about their country and discussion revealed that she was changing or 'growing' in direct response to her interviewee in a positive way (**DATA M76, DATA M77.**)

## **LO Exceeded**

### **Empathy/Danger**

LO 23.3.1 and LO 24.3.1 were both considered exceeded because they show that students have developed meta-cognitive awareness of empathy and its effects on them. They were also developing a terminology to discuss some rather complicated ideas. This implies that other LO were also exceeded but came to the fore here. In LO 23.3.1, students had to consider the issue raised by STUDENT B1 of the possible dangers of empathy. Let me highlight some contrasting views. Whilst recognising the importance of empathy, STUDENT B9 also claims that if she may be influenced if she only has a vague opinion and that people who prioritise empathy may sink under the influence of strong people, so care is needed. STUDENT B9 agrees with STUDENT B1 that before using empathy, people should treasure their own culture, mind, value, nationality and belief (**DATA M79.**)

STUDENT B4 claims that when she tries to understand different opinions, she may be influenced, feel shocked and change my mind but thinks it is important to have her own opinion. She claims that if she were always being influenced by others, she would not have her own opinion and without that, she couldn't think things through



alone. Having her own opinion is to be connected with herself, so the most important thing is recognizing the difference. As a result, she will come to know herself and her values better (DATA M86.) However, other students take quite a different view. STUDENT B5 claims we may be influenced by others if we don't have our own ideas but this is 'sympathy' not 'empathy'. Recalling that empathising means to suspend your values, she notes that suspending them will keep them in tact. Whilst she recognised that strong influences may sometimes change our values, she didn't think they would sink (DATA M78.) Similarly, STUDENT B7 distinguishes the suspension of culture, mind, value, nationality and belief during empathy with changing opinion in response as the next step. She suggested that when communicating, we first empathise and then judge, which leads to the formation of new opinion. She concludes that sinking under the influence of others is related not to empathy but to other mental processes (DATA M81.)

### **Generally Agree**

- I tend to be influenced by the opinions of others. If I disagree strongly, I may not be influenced but in daily life, I sometimes change my mind though the issues are not so important. I try to have opinions about many issues but if I lack confidence in my opinion, I may be influenced. It is sometimes good and sometimes dangerous (DATA M80.)
- If we empathise, we may confuse our opinion with that of the other person by assuming we understand their opinion completely when in fact

- it is our own opinion. We should reflect on and know ourselves before empathising (DATA M83.)

### **Generally Disagree**

- The point about empathy is that we don't need to change our opinion if we can suspend our ideas well and there is no room to sink under the influence of others although we can develop our ideas (DATA M84.)
- We can be influenced especially when our partner has clear, strong values. This is also true of discussion but it is not always a bad thing and it is important to be flexible. I don't mean that we should change our opinions easily but we can reconsider them after the conversation (DATA M85.)

### **Empathy: Authority/Power/Influence**

What about empathising with someone in authority? Let me highlight some contrasting views. STUDENT B1 recognised that people who lack determination may be influenced in the post-empathy stage but suggested that some people can even be influenced during the first stage of empathy itself since we are not machines but human beings who cannot just suspend themselves rendering themselves immune from influence or control. At least, she claimed she could not do it even though she had tried. She also admitted she was sometimes influenced or controlled by people in authority or those whom she respected. From that standpoint, she suggested that empathy can be

dangerous if we idolise others recalling how this problem arose in both Japan and Germany during the war years (**DATA M92.**) STUDENT B10, however, claimed that being influenced simply means that you have reconstructed your opinion considering new information and ideas and distinguished this from empathy because it amounts to no more than simply obeying someone whilst keeping your own ideas in tact. But she did recognise the dangers of blindly following authority figures and also how easily people can be absorbed into the perspectives of people they admire if they misunderstand they are perfect (**DATA M82.**) STUDENT B1 also raised the danger of emulating people who deceive you into thinking they are something they are not (**DATA O10.**) STUDENT B12 claims that she is often influenced by other people's opinions because she tries not to have a strong opinion unless she really believe in something strongly when she may even influence other people. Generally, however, she tends to be influenced by others because she tends not to express her opinion and just agrees with others, so she thinks she should watch out. If the other person has a strong opinion, she tends to agree with them because she wants to respect their strong will and wonders whether this is just the traditional Japanese way. Perhaps it just boils down to respect (**DATA O15.**) Other students also commented on the issue of influence through empathy in general.

- When I hear a different opinion, I can be influenced as new concepts are added to my concepts which can broaden my point of view. But if I didn't have my own opinion, I could be badly influenced, so it's important to recognise the difference (**DATA M87.**)

- I sometimes admire students who have strong, well-reasoned and persuasive opinions, feel shocked and can't express my own opinion. At those times, I am certainly influenced by that person but it's important to have my own opinion even if I am affected by others (DATA M88.)
- I never tried to understand the opinions of others before learning empathy, especially my parents. But now, I am trying because through empathy, I have noticed that good opinions can help me develop. Having my own opinion and self-reflection are also important (DATA M89.)
- To empathise well, we have to have our own opinion first. If we have that, we will be able to empathise with others well (DATA M90.)
- We cannot judge without having something to compare. If we consider the opinions of others, we will naturally refer to our own opinion either consciously or unconsciously. When we communicate with another person, we try to empathise before judging with reference to both perspectives and this leads to new opinion (DATA M91.)
- If I am always influenced by others, I can't have my own opinion. The most important thing is to Student B9 the difference, know myself and my values. Knowing values that differ from my own is important but we have to consider them carefully before deciding whether or not to accept them (DATA M93.)
- I can be influenced when I try to understand someone different from me. Empathy is important but so is my own way of thinking (DATA O10.)

- When we empathise, we have to suspend our opinion. Changing our opinion and sinking under the influence of others shows we have not empathised (DATA M93.)
- Treasuring culture and mind is not useful for empathy. If we suspend them, they are irrelevant (DATA M94.)
- Empathy can be dangerous if I don't have my own ideas about what is good/bad because I can't judge for myself and may be very influenced through empathy. But that won't happen to me because I have my own ideas about what is good and bad (DATA O15.)

What about the relationship between empathy and power in the Japanese seniority system? STUDENT B3 used to have a strict Japanese sporty scary Senpai at work and noted that since age is valued and SENPAI are stronger than KOHAI, she couldn't empathize with her easily because their values were different (DATA O14.) STUDENT B5 thought it was possible to empathize with difficult people like that because no-one is ever really bad. She took the view that everyone has a particular set of experiences that influence their behaviour and she was interested in finding out why people behave like they do. She thought she could separate her way of thinking from theirs and empathize with them (DATA O14.)

- In Japan, younger people are expected to respect older people. Even if the 'scary SENPAI' is not such a good person, we sometimes have to respect or support them anyway. Whether or not I can empathize with a

- scary SENPAI depends on the SENPAI. If they have totally different ideas or values, it would be hard but interesting (DATA O9.)
- It's difficult to empathize with strict Senpai. I don't like the distance of the Senpai/Kohai system but the important point about empathy is to suspend your own values and gather more information about this person. Whilst it might be difficult to do in practice, we should try (DATA O14.)
- I have a senpai who values both the Senpai/Kohai system and polite language. I asked him why but I couldn't understand or empathize with him. He gave her a very ambiguous answer but I did notice that he valued power. In that sense, I could empathise with him (DATA O14.)
- In the pre-course interview, I said that if my senpai had lots of experience and told me about it, I would be impressed because I had never experienced those things. For example, one senpai told me about her plans to teach Japanese to foreigners in Australia. I said I wanted to do that too but realised I didn't like studying grammar or linguistics, so I gave up on the idea. Before I took this class, I had been influenced quite deeply but now I think it is important to gather information and judge for myself (DATA O15.)

## **Empathy/Judging**

Can empathy and judging be separated? Let me highlight contrasting views.

STUDENT B7 claimed she tries to judge in the empathizing room in her mind but sometimes confuses it with the judging room. Whilst recognises she was sometimes

influenced by people with strong values, she basically wanted to empathize first and then judge. She said she thinks about her opinion and tries to empathize suspending it. Then she compares and contrasts opinions and decides whether or nor she agrees with her partner (DATA O10, DATA O11.) STUDENT B4 claims that empathising and changing your mind differ and that the latter is related to other mental processes. She recognises the importance of both change your mind and having your own ideas (DATA M96.)

STUDENT B11 recognises that suspending values and ideas means you would not be influenced by the partner. If they were suspended, they would be in another room from the partner's opinion, so they wouldn't be influenced. She also recognised that change your opinion relates to other mental processes (DATA M95.) Taking a slightly different view, STUDENT B10 claims that when she is trying to empathize, she is so busy thinking about communication skills and trying to draw a map of the other person's perspective that she doesn't have time to think about her own, so she wasn't influenced by her interviewee or student partners (DATA O10.) In contrast, STUDENT B8 and STUDENT B1 both claim separating empathy from judging is an ideal (DATA M90, DATA M92), STUDENT B1 lacks the confidence to do it. STUDENT B5 disagrees that empathy and judging can be separated in our minds because when we judge unconsciously, we don't suspend our own values (DATA M87.) Other students comment on the more general issue of judging.

## Judging

- I used to judge people by deciding they were not good. I didn't make any room for them in my mind or consider their way of thinking. Judging was a bad influence because it prevented me from taking on new ideas (DATA O16.)
- I want to judge after empathizing because this kind of judgment is flexible. Gathering more information about the person by empathising may change my judgment (DATA O16.)
- I don't want to judge but it is sometimes necessary. I don't want to base my judgements on stereotypes but on detailed information. Judging based on stereotypes is very dangerous. I don't want to do it. I want to judge by gathering detailed information and understanding the target deeply considering the situation (DATA O16.)
- Whether to judge or not depends on the situation and subject. I can't judge whether judging itself is good or bad (DATA O16.)
- I used to judge based on my own values or stereotypes, which was very bad. But now, I try to judge based on the other person's account of their opinion. I listen to them and try to judge, which is important because I am trying to understand them and wants to know them deeply. Judging is important (DATA O16.)



## **Not judging**

- We must not judge in empathy. If everyone learn how to do that, intercultural communication will improve (DATA M89.)
- I used to judge people as being good or bad before but I learned not to judge people I don't know so well (DATA O3.)
- We learned about value types in order NOT to judge which are good or bad but why? (DATA O5.)
- I don't want to judge because it can prevent us understanding other people because. Judging makes it difficult to empathize with people, so I don't want to do it (DATA O11.)
- I don't want to judge other people because they probably don't understand themselves, so how can I? But I do it unconsciously (DATA O11.)
- I don't want to judge because you can't categorize people as good or bad (DATA O11.)
- I try not to judge people because perspectives and opinions are changeable. In the long run, I don't know what is good or bad. Basically, I try not to judge (DATA O16.)
- I don't like judging but I do it when I'm listening to people and dislike something they are saying. I can't help it. I like judging social systems (DATA O11.)

## **Flexibility**

- I became more flexible. I can accept different or new ideas more easily than before (DATA O3)
- I have my own opinions and ideas. We can be flexible. Judging people is not a problem (DATA O16.)

## **Empathy: Outside Class**

Whilst STUDENT B1 had not tried to empathize with strangers outside class (DATA O8), other students claimed they had in the end-of-course interviews. STUDENT B8 claimed that before taking this class, I didn't used to really consider her friends' opinions just nodding if she disagreed and basically ignoring them. She claimed that through empathy, she had learned to consider their opinions by suspending her values and taking more of a third person standpoint (DATA O13.) Similarly, STUDENT B5 claimed that whereas she didn't used to listen to my mother, she as trying to suspend her opinion and listen to her more. She found she sometimes agreed with her (DATA O13.) Other students reporting using empathy in daily life:

- I have used empathy with friends to identify values that were causing problems and find a solution (DATA O8.)
- I use empathy to clarify my own way of thinking (DATA O8.)

- I try to empathize with my friends and parents but find it difficult to use the communication skills and sometimes can't suspend my ideas and values (DATA O8.)
- I use empathy consciously in daily life to get more information (DATA O13.)
- I make a bigger effort to confirm or understand what people say than I did before taking this class and as a result we converse more deeply (DATA O13.)
- I try to suspend my stereotypes I listen to the news, so empathy influences my daily life (DATA O13.)
- I want to empathize consciously and feel closer to friends when I do (DATA O13.)
- I can empathise when I make a conscious effort. When I notice a person's value, I identify it by empathising (DATA O13.)

## **Stage 5**

### **LO Uncertain**

#### **Empathy/Information**

Regarding LO 18.4.1, the main issue was the link between information and empathy. The clips were very short, so was it possible for students to empathise with the characters based on the information they had? STUDENT B1 had prior knowledge to draw on because she had seen the film but cannot have suspended her concepts (DATA N7, DATA N10.) One student simply recognised the task was done (DATA N8.) In both LO 18.4.1 and LO 20.3.1, two students claimed they wanted more information to

help them empathise (DATA N9, DATA N11.) In LO 20.4.1, discussion revolved around whether students found it easy or difficult to empathise with Jasminder (DATA N12.)

Whilst STUDENT B3 found it easy to empathise because she recognised something familiar in the collectivist-oriented family noting that Japan was also collectivist, three other students claimed they found it difficult because it was not possible to communicate with the character, stereotypes were relied on in the absence of cultural information and the character's values were complicated (DATA N12.) Regarding LO 20.3.1, STUDENT B6 recognised that the lack of information, made empathy difficult (DATA N17, DATA N18.) Regarding LO 22.4.1, the teacher notes again that empathising with a TV character is inhibited by the lack of communication whilst recognising that students are still developing skills (DATA N19) and some students express interest in the clip (DATA N20, DATA N21, DATA N22, DATA N23.)

**Student-Generated Data Analysis: Course 3**

**Stages 2 and 3**

**Uncertain**

**Target Values: No Reference**

In LO 10.3.1, students were supposed to critically evaluate their own values with reference to target values but in five cases, there was no link (DATA R1, DATA R2,

DATA R3, DATA R4, DATA R5.) Instead, students focused on persuasion by insistence on their own values (DATA R3), reflecting on experience abroad (DATA R4), expressing an interest in difference (DATA R6), emphasising the importance of understanding (DATA R6) and accepting it (DATA R5, DATA R7.) One student reflected on influence (DATA R2) and others on judging by accepting or rejecting it (DATA R6), expressing difficulty in justifying judgments (DATA R2) or endorsing the critical eye (DATA R6.) Another reflected on the effect of values on communication (DATA R6.) Similarly, in stage 3, only STUDENT C7 mediated with clear and conscious reference to target values In LO 13.10.1 and LO T.5.1 (DATA S1, DATA S2.) These learning objectives were thus not met. Further, nothing was exceeded in contrast with LO 11.5.1 even though it revolved around the identification of discrepancy.

### **Meta-Cognitive Awareness**

Some students showed meta-cognitive awareness noting their own tendencies in response to others in LO 10.3.1 (DATA R6, DATA R8.) This was evident later in the course especially when students listened to their pre-course interviews at the end of the course. STUDENT C7 realised that when she had written about prejudice against ZAINICHI early in the course, she herself had thought of minority groups as being special, which was itself is a kind of discrimination. She also realised that forcing them to work as slaves was rooted in high power distance just like the senpai /kohai system, which meant that discrimination was rooted in power distance. She concluded that power distance needed to be considered very carefully (DATA X19.) STUDENT C8

reported being surprised at herself when she listened to the pre-course interview recording and heard herself say sheI wanted to be a white woman because they were so cool. She realised this was obvious discrimination!! I. She realised that `she` (in the past) was making surface judgments about people even though `she` didn't intent to but noted she didn't think tend to do it so much now and shouldn't (DATA X25.) STUDENT C2 noted that many of their stories related to confidence and that she often changed her values in response to others as she lost confidence in my opinion and started to think she might be wrong (DATA T3.) Other students reflected on their stereotypes.

I have strong stereotypes about American or English people. They always say their opinion clearly and recognise bad things as being bad. I also stereotype about Japanese people. They always value conformity and values harmony. Stereotypes sometimes cause some prejudice but are sometimes correct. As long as we don't over-generalise, stereotypes can tell us something about people from different countries so easily (DATA X28.)

About stereotypes, I noticed that when I imagine something in my mind, I use stereotypes without noticing. I tended to do that when expressing my opinions. I knew it wasn't so good but did it anyway. I realised that in this class when Stephanie pointed it out. I wondered what to do. I decided to search for the truth, acquire much information and take responsibility for my opinion (DATA X29.)

## **LO Exceeded**

### **Discrepancy/Own/Target Values**

Some students identified discrepancies between their own current and target values in LO 10.3.1 (DATA R9, DATA R8, DATA R5) also recognising a lack of self-awareness before interacting with others (DATA R9), how small her world was (DATA R8) or accepting the discrepancy (DATA R5.) 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, some students clearly identified discrepancy between their current and target values expressing the resolve to change in LO 10.3.1 (DATA R9, DATA R8, DATA R9, DATA R8) and some even reported they had already changed (DATA R6, DATA R2, DATA R6). The most striking example was STUDENT C1's mediation of STUDENT C10 and STUDENT C11 (**DATA R14.**) STUDENT C1 identified a discrepancy between STUDENT C10 's stated value and her actual behaviour. STUDENT C10 recognised the discrepancy and started moving in line with a target value she had set for herself in the past that had also been set by the teacher. The teacher thought STUDENT C10 was really opening herself up to scrutiny and wondered whether or not this would be gradable in assessment (DATA R10.) The issue of consciousness-raising is discussed (DATA R11, DATA R12, DATA R13, DATA R15.) Through consciousness-raising, STUDENT C10 appeared to have discovered new parts of herself and expressed the desire to change in line with her target values (DATA R13.) This process continued through to Stage 4 where, in LO 14.9.3, STUDENT C10 evaluated with reference not to her own values but with reference to self-direction as her target value (DATA U1.)

How did the issue of value discrepancy and change play out over time? Mid-way through the course, students could identify their own values. Some students realised their own values would not support intercultural communication (**DATA T63**, DATA T68, DATA T69.) STUDENT C6 admitted she only tended to care about people around her but recognised this attitude was disadvantageous for intercultural communication (DATA T66.) STUDENT C12 claimed she had trouble understanding other people's way of thinking because she was obstinate and always thought she was right (DATA T62.) Around that time, students were also considering what the target values for intercultural communication should be and were selecting the following kinds of values mid-way through the course:

- Being curious (self-direction) and valuing new challenges (stimulation) help us communicate with people who have different values (DATA T65.)
- Equality between people and cultures (universalism), is a target value; no culture is superior (DATA T49.)
- Universalism is important because without it, we cannot treat people equally, have a narrow mind and it may lead to war (DATA T50.)
- Caring about relationships and the self is important (DATA T51.)
- Recognising there are many people with different ways of thinking (DATA T52.)
- Saying opinions clearly (DATA T53.)
- Telling people about my experiences in Germany (DATA T54.)



- Target values should be ideals. We have both good and bad values. Target values can help when our thoughts and feelings clash during communication (DATA T56.)
- I am trying to understand others and be curious about other people (DATA T64.)
- Being able to face new things is important for intercultural communication (DATA T67.)

As students learned to identify not only their own but also target values for intercultural communication, discrepancies often opened up between them. Many students resolved to change in line with the target values having identified a gap. STUDENT C10 noted that she didn't value stimulation but recognised the importance of being able to face new things in intercultural communication. Further, she felt disturbed by the gap but resolved to try to develop herself (DATA T72.) STUDENT B9 identified equality between people and culture (universalism), being curious (self-direction) and new challenge (stimulation) as target values but claimed she hardly valued self-direction, stimulation, being curiosity and new challenge but was going to try because they would help her get to know new people (DATA T55.) Other students also resolved to improve.

- I noticed what I should value in these classes, so I will try to develop my values and myself (DATA T73.)
- I will try to develop my target values in many ways. I want to try new things I haven't done it before!! (DATA T74.)

- Target values are useful. I realised what I don't value and what I should value more (DATA T7.)
- I found my target values, so I may be able to change myself for the better in both intercultural communication and ordinary communication (DATA T8.)

Some students recognising how discussion their values with others had helped develop their ways of thinking. STUDENT C12 claimed to have been impressed by many people in the group interview. She recognised that she tended to be obstinate and couldn't accept the opinions of others realised that her opinions lacked logic and her ideas were shallow. Listening to others helped her reconsider her values and rebuild her way of thinking about values. She also realized the importance of incorporating the ideas of others into her values. Whereas she used to think it was wrong to be affected easily by others, she now thought it was better to develop herself freely through others. By so doing, she thought she could find and rebuild herself. She also realised that flexibility was the most important factor in intercultural communication and that she should understand and accept many different "target values" by staying open to others and trying to understand them positively (DATA T9.) Others expressed similar views.

- I have been changing my mind over and over again in response to other students. I used to think it was not so good to change my mind and I tried to be strong-minded but now I would like to be flexible enough to listen to other people's opinions and improve my mind (DATA T4.)

- Talking with friends helps me reconsider my way of thinking (DATA T5.)
- My values won't help intercultural communication but I changed my mind a little bit after hearing other students' opinions (DATA T69.)

But fear also seemed to underpin student values in some cases. STUDENT C5 said she was trying to be curious about others but tends not to be. She recognised that she must challenge new things to develop herself but admitted it frightened her though she resolved to fix her ideas about values (DATA T75.) Others expressed similar views.

- I hope to challenge new things but I am also afraid of new things (DATA T71.)
- I think I tend to avoid being hurt but three days ago, my boss told me that everyone gets hurt in life, so don't be afraid of it. Don't be afraid to clash, otherwise your life will always be reserved. His words were impressive. I want to develop myself. I want to be "flexible" and open my mind (DATA T76.)
- In April, I said Japanese people will get more chances to communicate with foreigners in the future. I learned about target values and importance of these. In April, I had avoided novelty and new challenge out of fear but now I'm trying to value them for intercultural communication and to develop myself (DATA X17.)

## **Resistance to Judging**

There was student resistance to judging. In LO 14.9.3, STUDENT C3 had asked her interviewee about critical evaluation distinguishing her position from his by noting that she did not want to judge other cultures (DATA U7) but preferred to be flexible (DATA U8, DATA U9, DATA U10.) Indeed, she had added flexibility to the list of target values recommended by the teacher in week 5 and was known to value it (DATA U13.) Although she was satisfied with her speech, she reported feeling conflicted, confused and uncertain about her own values (DATA U12.) In LO 20.5.1 of Stage 5, STUDENT C3 reiterated that she was not good at criticizing others because she accepts people have different points of view and countries have different traditions. Whilst she wanted to consider discrimination issues to make society a better place for everyone, she was unwilling to negate others. The teacher challenged her position but the student remained confused after considering them claiming she needed to reflect on herself more (DATA V21.) STUDENT C3 recognised she had never questioned the Japanese seniority system before and had even respected it for various reasons. STUDENT C3 also appears to be influenced by another teacher who advocates non-judgmental stance and consideration of background when problems occur (DATA V21.) However, STUDENT C5's critical evaluation of her interviewee was so clear that STUDENT C9 realised tended not to express negative evaluation so clearly and resolved to change (DATA U3.) Other students expressed reservations about judging and justifying:

- There is no 'correct standard' (DATA T15.)
- I could understand other people's point of view (DATA T16, DATA T17.)
- I didn't know people well enough to judge them (DATA T18.)
- I didn't want to deny and judge other people's values. I prefer to know their reasons why (DATA T19.)
- Judging is difficult because people's standards vary. It depends on the person but if we didn't have any rules in society would confuse things. Some judgment is necessary but it is not everything (DATA T20.)
- It's difficult to judge. There is no "correct standard." I don't want to deny the opinions of others (DATA T21.)

### **Japanese Resistance: Harmony, Conflict-Avoidance, Conceal Opinion, Emotional Judgment, hone/tatemae**

Japanese tendencies may play a part. STUDENT C5 noted that when all the students met for the first time in April, they didn't know each other well, so she couldn't use "hone" because she didn't want to be considered rude. Gradually, they all started to use "hone" without noticing and she thought it showed they were starting to understand each other. She noted that Japanese people generally cannot speak to people they don't know using "hone" but thinks that "hone" relations are wonderful and help us in intercultural communication. She concludes that whilst some people may feel uncomfortable doing that, "hone" and "tatemae" can be used selectively in intercultural communication (DATA X12.) STUDENT C12 pointed out that Japanese people are

taught to think based on emotion not reason (DATA T36.) Other students highlight the importance of harmony and the avoidance of conflict in Japan:

- Japanese are not good at judging and justifying because they worry about upsetting others. The Japanese spirit 'Wa' (和) or harmony is important to Japanese people. Some Japanese care very much about other people's feelings (DATA T37.)
- Japanese people may feel uncomfortable about, are not good at or hesitate to judge others because it's a virtue to admire others, be humble and not state your own opinion because it disturbs harmony (DATA T26.)
- I tend to agree with the opinions of others to avoid conflict. I prefer to hide my opinion if I am in a minority to avoid a bad atmosphere (DATA T27.)
- I think that Japanese don't state their opinions even if they are appropriate because we hate being denied by others and disturbing harmony. People often tend to agree with others to avoid conflict. We see it often in daily life. When we do something, we wait for others to speak without stating our own opinion. It's hard for me to judge other people's opinions. If I deny them, I feel small. I'm Japanese, so I'm used to adapting to other people's opinions. I'm afraid of causing trouble by asserting myself (DATA T29.)

- I sometimes feel uncomfortable about judging because there are always majority and minority opinions. If we have the same opinion, I have no trouble communicating but if we have different opinions, there may be some conflict (DATA T28.)
- I tend to hide my opinion for the sake of peaceful conversation but I never change my mind if the topic is important to me even if I'm in the minority. Flexible thinking is important whilst maintaining my own basic opinion. Judging is important but we have to do it carefully (DATA T33.)

### **Competing Target Values**

#### **Critical Evaluation v Positivity/Flexibility**

Mid-way though the course, however, flexibility and positivity emerged as competing target values to taking a clear position and critical evaluation respectively. STUDENT C3 wanted to be flexible, understand and be positive towards other cultures (DATA T22.) STUDENT C7 said she tends to hide her opinion for the sake of peaceful conversation and thought flexible thinking was important whilst maintaining her own basic opinion. She recognised the importance of judging but said it should be done (DATA T33.) STUDENT C1 claimed she wanted to think positively as far as possible (DATA T25.) Some other students agreed and these issues persisted through to the end of the course:

- It makes a difference whether we are positive or negative. I try to be positive (DATA T57.)
- It's important to take a positive attitude towards others (DATA T58.)
- I learned the importance of positivity and confidence in intercultural communication (DATA T59.)
- It is important to be positive towards people in conversation, to understand them and know ourselves (DATA T61.)
- It was hard to decide what was good or bad in people's positions. I want to understand their points of view or personalities but not force my opinions on others; they are all good (DATA T23.)
- Flexibility is an impressive idea. Before taking this class, I thought I shouldn't change my idea so easily in response to other people's opinions. I also had a stereotype about my beliefs. I thought I had to be like my stereotype but I learned that being flexible is important in intercultural communication when we discussed values. Initially, it was difficult to accept the ideas of others but when I tried to understand other positions, my way of thinking expanded and deepened (DATA X30.)

At one point, student discussion focused on the judgmental patterns of individual students. Student C1 was a special case in that she not only tried to judge everything positively but also refused to change from positive to negative (DATA U23-53) STUDENT C5 was impressed by this discussion of people's judgment patterns contrasting herself and STUDENT C1. Whereas STUDENT C5 judged positively if the



person shared her opinion and judged negatively if they differed, she recalled that STUDENT C1 refused to change from “positive” to “negative” (DATA X12.)

### **Taking a Clear Position v Flexibility**

As noted earlier, some students recognised their ideas were developing through discussion with others. Being pushed to take a clear position seemed to cause problems for some students as it conflicted with notions of flexibility. STUDENT C1 realised the teacher approach in this class differed from other classes on this point (DATA W13.) Again, the possibility was raised that Japanese tendencies may play a part. According to STUDENT C3, some students apparently dropped out of the course because it was too painful to judge<sup>iii</sup> (DATA W15.) STUDENT C3 herself was a special case. She had spent one year in Germany and claimed to have developed a dual set of values. Whilst one set was rooted in Japan, the other was rooted in Germany. She claimed they co-existed within her and she could refer to them separately at will. If I were asked to take a position, she could adopt one rooted in either. They would both be hers and yet they would both be different. She suspected the teacher may have interpreted this as indecision. Further, she said she valued the German side because it resulted from personal struggle. She didn't see why she should change and reiterated her values had different roots (DATA W15.) STUDENT C10 insisted on protecting freedom to choice giving the example that women can choose to go to work and men can choose to stay at home even though the teacher seemed to take the position that women had to work more (DATA W13.) Many students expressed difficulty in taking a clear position:

- I am not good at taking a clear position. I tend to sympathise with both parties. Stephanie once pointed out a contradiction in my opinion on the seniority system and asked me to choose. I couldn't because I valued both (DATA W13.)
- I felt bad having to take a clear position. Even if I took a position consistent with her own, some contradiction would arise and I ended up sympathising with the other party (DATA W13.)
- We prioritise sympathy with/acceptance of different opinions but Stephanie prioritises the taking of a clear position (DATA W13.)
- I agree in principle with taking a clear position but still understand both sides (DATA W13.)
- I couldn't take a clear position and ended up being neutral. I avoided taking a clear position (DATA W13.)
- I found it hard to justify my position with reasons. It tended to undermine my initial position (DATA W13.)
- I do have an opinion. It is neutral (DATA W13.)
- I can't judge easily but respect and even admire different opinions (DATA W15.)
- I learned how to judge in the course but don't intend to use it in the future. I don't want to judge culture, people or my past (DATA W15.)
- I refuse to start judging everything in my life. There is good and bad in everything (DATA W15.)

## **Japanese Resistance: Ambiguity, Indecision, Harmony**

Some students wondered whether this related to Japanese cultural tendencies. STUDENT C9 claimed that taking a position was hard at first although she had learned how to judge noting book title 'Japanese who can't say no' used to apply to her (DATA W15.) STUDENT C1 noted that Japanese thinking from childhood onwards tends to be ambiguous and that Japanese people tend to take the same opinion as others rather than insisting on their own (DATA W13.) STUDENT C3 defended the beautiful Japanese concept of 'wa' or harmony insisting Japanese people don't have to be westernized by denying it. She claimed that even though they want to become cosmopolitan, they shouldn't have to go through the agony of denying something that had been cultivated in Japan over time (DATA W15.) Other students made similar points.

- We should stand up to westerners who criticise Japanese people for being indecisive (DATA W15.)
- We Japanese people rarely insist on our own opinions or deny those of others. Taking a position is hard (DATA W15.)
- Of course there are many values that we can't judge good or bad and ambiguity is also part of the Japanese character (DATA X27)
- I was not used to doing critical evaluation. It is connected to the character of Japanese people (DATA X23.)

## Acceptance of Critical Evaluation

But even so, many students came to recognise the importance of critical evaluation. Both STUDENT C12 and STUDENT C9 endorse the development of a critical eye to deepen one's way of thinking distinguishing this from criticising others or judging directly (DATA T30, DATA T48.) STUDENT C9 said that whilst she had sometimes confused, she had learned to handle the opinions of others claiming that flexibility is needed to avoid feeling uncomfortable. She also noted that Japanese people are not used to exchanging opinions because they just had to listen to the teacher, which was part of their mental software but rejected this way because without exchanging ideas, people cannot get to know each other (DATA T48.) STUDENT C5 incorporated the notions of positivity and flexibility into critical evaluation and said she didn't mind judging because it is just a matter of opinion but noted that people who are being judged should be able to state satisfactory reasons to those judging them ( DATA T24 ) Some students recognised the role of critical evaluation is developing self-awareness and confirming and developing one's own ideas:

- We should not refuse other people's values but by evaluating and talking about values, we can get to know ourselves and each other better (DATA T31.)
- I think it's important to do critical evaluation because I sometimes lose sight of my own opinion. Performing critical evaluation is a chance to reaffirm what I think (DATA T45.)

- Critical evaluation helps me identify differences between myself and others reconfirming my ideas. It is important to develop the habit of looking at how I judge. I need know about myself before judging others (DATA T46.)
- Judging is not necessary for understanding different cultures but to identify our own values. Dividing one issue into two opposite points of view helped me consider both reasons and background (DATA X27)
- Judging and justifying helps me clarify my values, develop self-awareness and logical, reasonable thinking (DATA T30.)
- I should develop the habit of looking at how I judge (DATA T40.)
- Judging can help me learn about people and things (DATA T41), myself (DATA T41, DATA T42) and culture (DATA T42.)
- Critical evaluation helps me consider one thing deeply. When I decide something is good or bad, I must consider why (DATA T44.)
- I have got into the habit of thinking deeply about abstract things people want to avoid considering but I noticed the importance of expressing my opinion because other people knowing my idea makes it real. If my ideas only stay in my mind, I may be influenced by other ideas (DATA X12.)
- At first, I couldn't get used to criticizing the opinions of other people because I thought they be disgusted if I denied them but I have changed my mind. Exchanging ideas increases my knowledge. I became positive! It's good to have my own ideas but I cannot presume I am right. I must learn to listen to the opinions of others. "Critical evaluation" is not about

denial but mutual understanding. My way of thinking expanded through “critical evaluation” (DATA X12.)

- I learned about good and bad points about Japan through Hofstede’s theories. We must change the bad points to improve and keep the good points (DATA X16.)
- Critical evaluation was so difficult and complex. Most things have both good and bad points (DATA X23.)

#### **Stage 4**

#### **LO Exceeded**

#### **Student Change**

#### **In Line With Target Values**

Change took place in line with target values partly out of free student choice and partly in response to teacher pressure. When she came to present her summer assignment, STUDENT C5’s values seemed to be changing in response to her interviewee. Whilst she had stated many times that she valued conformity, her interviewee did not. STUDENT C5 recognised her value was rooted in fear which she rejected expressing the desire to change. The teacher thought this was an example of value difference motivating value change but was unsure of where the fear theme had first arisen or what her role might have been in the process of change. The teacher did not really understand what was happening at the time (DATA U2.) The fear theme came into sharper focus in LO 25.2.1 in discussion about related to STUDENT B9’s speech about what challenge meant to different people. The teacher had set stimulation as a

target value in week 5 and thought in week 25 that it seemed to have made a deep impression on some of them.

Discussion revolved around what the word challenge meant to different students. STUDENT C6 said she felt fear and STUDENT B9 chuckled because apparently she had written about this in her diary a few weeks ago although the teacher had not noticed. Having related the discussion back to STUDENT C5's speech in class, students discussed their fears (DATA U4, DATA U5.) STUDENT C9 admit she was afraid when talking to foreigners but did not want to be driven by it (DATA U6.) Thus, overcoming fear was one issue related to student change but the theme for class discussion changed to being influenced by people we respect and student criteria for respecting others (DATA U14, DATA U15) after STUDENT C10's summer assignment speech.

As teacher-student value conflict arose related to the Japanese seniority system and automatically respecting older people because of age (DATA U16, DATA U17), the teacher actively and consciously tried to change the values of some students (DATA U18) and they reflected on the discussion (DATA U19, DATA U20, DATA U21, DATA U22) with STUDENT C5 changing in response to teacher pressure (DATA U21.) STUDENT C3 was aware of this dynamic by the end of the course claiming that her values changed but that they were handicapped by the fact that English was not their native language. Whilst she recognised that the teacher had supported our self-expression in English, she also pressured them to say things they didn't really mean and unconsciously, they came to accept the other opinion (DATA W16.)

## During Course

Change was also evident in the end-of-course interviews (DATA W16, DATA X13) when students considered what they had learned during the course. STUDENT C7 claimed that whilst she had felt very nervous about expressing her opinion in class, she found it much easier by e-mail. She recognised this was because she valued conformity so much and was worried about how other students would react to my opinion in class. Whilst she claimed she still lacked confidence at the end of the course, she could not only express herself better than before but could also resist others who disagreed with me and even persuade them (DATA X3.) STUDENT C12 claimed she had developed the ability to communicate with other people and that she had never really had the chance to express her own deep ways of thinking to others before. She noted that in the pre-course interview, she had said she wanted to study English to talk with westerners but realised that she wanted to study English to exchange ways of thinking and to understand each other. She claimed to have learned what it meant to study English (DATA X7.) Both STUDENT C8 and STUDENT C12 appeared much more comfortable with living in Japan by the end of the course:

- STUDENT C8: In the pre-course interview, I said I really wanted to live abroad in the future to feel the atmosphere of that country and the heart of its people. I still want to but 'I' (at present) studied about culture and value types in this class. 'I' appreciate the good points about Japan better than 'I' (in the past), so I also want to stay in Japan in the future. This



class encouraged me to like Japan and developed my consciousness of being Japanese (DATA X5.)

- STUDENT C12: In the pre-course interview, I just told you many of my own stereotypes about Japanese but hadn't thought deeply about Japanese culture or myself. Through judgment and critical evaluation, I noticed that many parts of me match Japanese stereotypes. Before I noticed that, I had thought the Japanese negative attitude should be changed perhaps because I thought it was good to be westernized but after watching "Anna and King" and discussing cultural difference with classmates, I changed my mind. Any culture has good and bad points. We shouldn't say which is better. We should view both our own and other cultures as being equal and understand them. Now I feel confident in our cultural values (DATA X6.)
- STUDENT C12: Through this class, I noticed that I was prepossessed with the Western value. I considered western values to be superior to Japanese ones. I always chose western thinking in class (low power distance, individualism, femininity) but I learned we cannot say which is better or worse. I said Japanese should be more positive but I have changed my mind. Cultural values affect people naturally, so we don't have to force ourselves to change. Now I think my "Japanese" way of thinking allows me to live in Japan smoothly (DATA X7.)

## **Stage 5**

### **Uncertain**

#### **Democracy/Initial Views**

The teacher thought the students seemed shocked at the LO 18.9.1 essay about the Japanese seniority system (DATA V1.) STUDENT C8 claimed it was difficult issue because whilst she did want to follow the system herself, it would cause problems if she did not (DATA V2.) She also recognised the system sometimes suppressed freedom of expression and led to an undeveloped form of politics and scandal although she also recognised some good points about the system too. In conclusion, she expected the system to continue (DATA V6.) Neither Student C5 nor Student C10 could not see any conflict between democracy and the Japanese seniority system and use of polite language (DATA V3, DATA V4.) Whilst STUDENT C2 accepted they were rooted in inequality, she still supported their continuance noting good and bad points distinguishing them from discrimination (DATA V5.) One student failed to link her discussion to democracy (DATA V7) and another failed to link it to the seniority system (DATA V9.) STUDENT C12 recognised a contradiction between the Japanese seniority system, polite language and democracy but thought the cultures of different countries, even non-democratic ones, should be respected. Whilst she herself disliked the Japanese seniority system, she liked polite language and is dubious about the impact of western values upon Japan concluding that one's own culture should be respected before considering whether to change anything with reference to other value systems (DATA V8.) The issue of equality of opinion arose in the end-of-course interviews:

- Should everyone have an equal opinion or should some people's opinions count more than others? I want to develop a situation in which everyone has equal opinions but can't oppose my senpai. I express my opinion to them if I agree but if I disagree, I complain to people the same age as me but not directly to the senpai because I am afraid (DATA W4.)
- I basically think equality of opinion is important but if someone has special knowledge or skills, I'll respect that. But if the person is older than me and I think they are wrong, I want to tell them. I'll say it carefully but think it's OK to express my opinions to them. Just complaining behind their back will make matters worse if they find out, so it is better to speak out immediately without blaming them and checking what they mean (DATA W4.)
- I can be honest with senpai if we have a good relationship but otherwise not because I am afraid of them (DATA W4.)
- I feel close to my senpai so I can say anything but if they weren't so close, perhaps I couldn't (DATA W4.)
- Senpai sometimes ask us to express their opinions openly and want to relate freely and directly (DATA W4.)

### **Democratic Citizens?**

Students generally lacked the English language ability to discuss democracy in LO 22.7.1 and the teacher thought that discussion was becoming too abstract and students were out of their depth (DATA V10.) Most of LO 22.8.1 was skipped. These

two learning objectives were not met. Similarly, in LO 20.3.1, STUDENT C10 claimed the English level was too high (**DATA V19.**) Discussion of LO 22.8.1 question 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 and the teacher said she thought they should be ashamed of themselves asking them to justify themselves. Two students claimed they felt powerless to change anything and one claimed her vote was worthless. The teacher drew STUDENT C5 in who enthusiastically said with confidence that she thought her vote could change the result of an election and we discussed George Bush's controversial election win (**DATA V28.**) On the whole, the teacher concluded they were bad democratic citizens and that she herself was far more socially responsible even though she could not even vote (**DATA V11.**) Was there any hope? After class, STUDENT C7 and STUDENT C5 claimed they wanted to become good democratic citizens in the future (**DATA V13, DATA V14.**) As for the LO 22.9.1 democratic citizenship project, students were still having problems at 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. STUDENT C1 had watched Beyond Borders and reported how upset she was that she could not do anything to help refugees (**DATA V15.**) In response to LO 22.8.1 discussion, STUDENT C12 recognised problems faced by foreigners for the first time (**DATA V12.**)

In the end-of-course interviews students reflected on how well their education system had fitted them to function in democratic society. STUDENT C3 claimed that the Japanese educational system had provided them with very few chances to think

about society with social studies being aimed mainly at entrance exams. She claimed to have had little chance to discuss society, democracy, nations and government but wanted that kind of knowledge to help her vote. She recognised the fact that Japanese people had little discussion as a problem (DATA W10.) STUDENT C7 took the position that whilst it was good to teach about democracy, they also needed to consider better systems rather than just following democracy blindly (DATA W10.) Other students expressed their views on the issue.

- I did learn about the Japanese democratic system at high school but forgot it after the entrance exams (DATA W10.)
- I don't know enough about democracy. I need to know why we have the system and why it is better (DATA W10.)
- We learned about democracy from a historical perspective for entrance exams but not what it means in practical terms (DATA W10.)
- I studied about the history of democracy and experienced student elections but need to know what to do in the future (DATA W10.)

When asked what was expected of them by the teacher in the end-of-course interviews, students appeared to have developed the following impressions during the course. They thought they were being asked to:

- become better democratic citizens, support minorities, take action on their behalf and try to change everything for the better (DATA W12.)

- pay more attention to and act upon their surroundings - not only their immediate surroundings but beyond their own personal boundaries(DATA W12.)
- reflect on their own ignorance and powerlessness and to overcome their initial ignorance about democracy by taking action(DATA W12.)
- become better human beings and take action(DATA W12.)
- consider things in more depth (DATA W12.)
- learn critical evaluation which involved considering my opinion by listening to other people`s opinions and judging them as good or bad (DATA W14.)
- study our own values and those of people around us before expanding the analysis to social and universal values (DATA W14.)
- consider what it means to be a adult and a human being (DATA W14.)
- think of ourselves as citizens. This was new to me (DATA W14.)
- think about how to get involved with politics, how values and politics relate in democracy, Japan and the world. I learned to express her views on politics and citizens better than in the first term (DATA W14.)

## **LO Met**

### **Democratic Wonderings**

Regarding LO 19.4.1, STUDENT B9 wondered about the relationship between Japanese and international law (DATA V16.) 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 V17.) Regarding LO 19.6.1, STUDENT C11 and STUDENT C3 met

outside class to exchange ideas about peace (DATA V18.) Regarding LO 20.6.1, STUDENT C5 felt sad when she realised discrimination persisted despite international treaties against it (DATA V20.) Regarding LO 21.1.1, STUDENT C2 claimed that even though she did not feel any gender inequality in her life, she wondered whether she might experience it at work in the future (DATA V22.) Another student expressed interest in the issue (DATA V23.) Another wondered whether femininity is superior to masculinity (DATA V24.) Another reflected on the issue with regard to Japanese society more generally (DATA V25.) Another evaluated Japanese society negatively for various reasons and reflected on her own values (DATA V26.) Regarding LO 22.7.1, STUDENT B9 claimed that Japanese people are afraid to change situations even if they are dissatisfied with them. She adds that she was not a good citizen but was interested and planned to vote (DATA V27.) Students reflected on adulthood in the end-of-course interviews

- I came closer to adulthood when I started university. I live alone, got a part-time job and became more independent (DATA W5.)
- I don't want to be an adult because I don't want the responsibility. I'm living alone but depend on my parents. I am not a child but I'm the 'moratorium sedai' somewhere between childhood and adulthood. University students are sometimes called the moratorium generation. The length of the moratorium generation is getting longer. Many people live with their parents for free even though they work. I think my sense of responsibility will grow with financial independence after graduation.

Adulthood is difficult to define. You sometimes get very young adults or very old children (DATA W5.)

- I don't consider myself an adult. I like not having responsibility but I cannot become independent without it. Now, I live alone, have a part-time job, study and keep house, so I'm more independent than in high school (DATA W5.)
- In week 19, I said I didn't want to be an adult because I didn't want the responsibility. I know I am an adult by law but don't feel like an adult. I don't know what to do to be an adult. I want to improve society but don't know how (DATA W9.)
- I don't think I'm a good citizen but will vote at the next election. I'll become an adult when I'm no longer conscious of being an adult. I want to improve society (DATA W9.)
- I'm not conscious of being adult because I'm at university. When I start work after graduation, I'll feel more like an adult. I want to shape society. (DATA W9.)
- I should have voted but didn't (DATA W9.)
- Anyone can take social action. You don't have to be an adult (DATA W9.)
- I want to be the kind of citizen who has etiquette and good manners (DATA W9.)
- Good manners are important but good citizens are active in society, think about peace and try to make the world a better place for everyone to live. I have never voted but when I think of the Iraq situation, I want to vote. I



reject war. Peace cannot result from fighting. I want to be a citizen of the world (DATA W9.)

- Good citizens have opinions about society and takes action to improve it sometimes by resisting power (DATA W9.)
- A good citizen is responsible and votes responsibly (DATA W9.)
- I had never thought about being a citizen of the world. I had thought of good citizens maintaining good relationships in the local community (DATA W9.)
- It is hard to be responsible when we vote and be responsible to the nation, the government and to ourselves at the age of 20. When we start complaining about society and government, we have to act. We can't depend on officers, government or the nation. We need more motivation. I want to have a strong sense of social responsibility (DATA W8.)
- I need more information about politicians. If I don't know what they are doing, I can't vote. They should give us more information about themselves (DATA W?.)

## **LO Exceeded**

### **Meta-Affective Awareness/Control**

Regarding LO 26.3.1, STUDENT C3 claimed she was not afraid of speaking with foreigners because she was used to it (DATA V37) but STUDENT B9, STUDENT C5, STUDENT C1 and STUDENT C9 were (DATA V35, DATA V36, DATA V38, DATA V39) and STUDENT C9 admitted feeling afraid of the teacher at the start of the

course (DATA V39.) They all had strategies for overcoming their fear and this data indicates the development of meta-affective awareness and control.

### **Democratic Awareness/Increase**

Both STUDENT C5 and STUDENT C9 initially appeared to hold anti-democratic values and the teacher challenged them both to bring their values into line with target values and raise democratic awareness. Initially STUDENT C5 doubted whether twenty year olds should be allowed to vote because they know so little about the candidates and the teacher takes this as an example of low democratic awareness in LO 19.4.1. The teacher challenged her on a number of points bringing her logic to bear upon the student. Discussion revolved around authorised textbooks and the role of schools in preparing students for democracy. Whilst the teacher also seems uncertain on some issues and wonders how far to push the student, the result is that the student recognises the importance of her own vote. This counts as an example of the teacher successfully raising democratic awareness and promoting value change in favour of democracy (DATA V29.) STUDENT C9 identified herself as an in-group person in LO 20.3.1 stating that she prioritised people she knew over those she did not because it was impossible to care about everyone. The teacher linked this to internationalisation and challenged her by noting that her position, closer to Schwartz's benevolence than to universalism, was closed-minded, selfish and bad for society but STUDENT C9 disagreed. STUDENT C9 admitted fear underpinned her in-group tendency but recalled a positive experience of meeting new people in a club even though she was scared (DATA V30.)

## Democracy/Developed Views

Student seemed able to discuss their views on democracy by the end-of-course interviews even though they had found it hard when the topic was initially raised. STUDENT C9 questioned whether democracy really was the best system claiming it was not always good for everyone systems (DATA W3 ) suggesting people in some countries may prefer other undemocratic systems (DATA W8.) STUDENT C10 noted that in Japanese, 'gumin' means 'no knowledge people' and that another university teacher had told them that democracy was the policy of foolish people ('guminseiji') but she thought democracy was the best policy because they can consider the opinions of many people, which is better than being controlled by just a few people. She claimed that democracy relates to peace and harmony because it takes into account the views of both the majority and minorities through opinion exchange. In Nazism, minorities cannot express their views but in a democracy, they can so it's more peaceful. Democracy is the best policy (DATA W3.) She thought the teacher wanted perhaps to point out that even though they don't know much about politics and skip elections, society runs by our mandate anyway, which is not so good. The teacher had also suggested that monarchy was better than democracy at protecting culture but she disagreed with that too (DATA W3. ) STUDENT C1 pointed out that Japan used to be ruled by the monarchy long ago but war broke out and it was later replaced by democracy. She claimed that she was satisfied with the current situation because society was peaceful even though they and some politicians are foolish (DATA W3.) Other

students had trouble deciding whether or not democracy was related to peace since the Iraq war had just broke out.

- Democracy does not relate to peace ( DATA W3. )
- Democracy doesn't always lead to peace. I have often seen people demonstrating against the Iraq war and the Japanese military are going to Iraq (DATA W3.)
- Sending the SDF to Iraq is not about peace but helping Iraqi people is important in international relations (DATA W3.)
- Sending the SDF to Iraq is about peace (DATA W3) in a way because if Japan denied America's request, the situation in Japan would worsen. Sending the SDF forces to Iraq promotes peace in Japan (DATA W3) and relates to international peace and peace in Iraq (DATA W3.)
- Sending the SDF to Iraq is about war (DATA W3) and SDF soldiers may be injured in the future which would affect the families (DATA W3. )

Other reflected on undemocratic aspects of Japanese systems. STUDENT C12 claimed that values affect politics so there are many styles of democracy. Whilst she thought human rights were guaranteed, she recognised it did not seem that way from the standpoint of other countries (DATA W8.) STUDENT C8 claimed that she couldn't express her views to her boss because the atmosphere would deteriorate so much that she wouldn't want to go to work and she recognised this was undemocratic (DATA W8.)

## Social Action

Regarding LO 20.7.1 in which she researched the problem facing Korean residents (DATA V32), STUDENT C8 admitted she had inherited prejudice against them from her parents but that she had overcome it and rejected prejudice itself (DATA V31.) Further, she 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 (**DATA V32.**) STUDENT C10 researched problems facing the burakumin community (DATA V33) e-mailed a political party to enquire about their efforts but lamented the fact they did not even reply (DATA V33.) These two students took social action. Regarding LO 21.1.1, STUDENT C8 reports having a friend whose boyfriend looks down on her for being a woman. The teacher spurs the student into action but feels guilty at interfering in other people's personal relationships. The student did discuss the matter with her friend and whilst the boyfriend had apologised after a quarrel, STUDENT C8 mistrusted him and was considering advising her friend to leave him (DATA V34.) Students reported having trouble with their democratic citizenship projects in the end-of-course interviews. 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 (**DATA V59.**) In all the cases listed below, their social action involved communicating with others about the problems regardless of whether they had carried it out or not. Some had and some had not.

### **Carried out**

- I researched the burakumin and emailed the LDP but never got a reply (DATA W2.)
- I did an ESS practice about minority issues in Japan (DATA W2.)
- I talked to my family about Japanese and foreigners (DATA W7.)
- I talked to my father about his prejudice against Koreans (DATA W7.)
- I interviewed minority boys at this university (DATA W7.)
- I emailed an internet website and am waiting for a response (DATA W7.)

### **Not carried out**

- I have not had time to do it but I planned to go to the city hall to talk about minority groups (DATA W2.)
- I haven't done it yet but researched about refugees in Japan on the internet (DATA W2.)
- I will interview my Korean friends tomorrow (DATA W7.)

Students expressed their views on social change in the end-of-course interviews and their views indicate their general orientations to democratic citizenship. Let me highlight some contrasting views. STUDENT C10 claimed that whilst she hoped things would improve, she would probably become a housewife because taking social action was too tiring. She was too busy and if she did that, she wouldn't be able to manage her

life because she was not good at time-management. She couldn't do anything alone, felt powerless and wouldn't bother. She just wanted to run her own life (DATA W6.) STUDENT C1 recognised that changing big things requires lots of power but since she doesn't want that because she dislikes it, she can't change big things (DATA W6.) STUDENT C5, on the other hand, valued power strongly and would take the power if she needed it (DATA W6.) Other students expressed milder yet positive orientations towards promoting social change.

- I want to try improve society and make our world peaceful (DATA X20.)
- Foreigners have problems in Japan. We Japanese clearly don't consider other races. We only think about ourselves. This is a problem. I have to think about people around me without regard to race and just treat them as human beings (DATA X21.)
- Minority groups face problems in Japan. I noticed that we should change not only the system but also ourselves. Japanese people (any people) have stereotypes about others. They can cause problems. We have to break them through communication. We shouldn't think that Japan is a country whose citizens are only Japanese. The number of foreign people will increase in the future. I want to be proud of my country, so I want Japan to be a comfortable country for everyone. I can't do much but I would like to take an interest. To take action is difficult but indifference is bad. Taking an interest in the country is the first step to becoming a good citizen. Japan would probably change if there were more such good citizens (DATA X22.)

- Foreign teachers have serious problems and it must change in future. I wants to act but she don't know what to do. I need the help of people with power who know how to change society (DATA W6.)



## ***Appendix 11: Analytical Data Description: Teacher-Generated***

In this section, I will present the teacher's emic interpretations of course developments showing how she related her ideas back to the literature during the course integrating her own ideas with those of students. I will also highlight teacher particularity where relevant. Since teacher reflections often involved relating events in different courses, this section has not been split by courses but by theme.

### **Clash, confusion and change**

The teacher was not a dispassionate observer of the clash of student value classifications in stage 1 of course 1 and reported feeling astonished, offended, ignored and disregarded at STUDENT A10's claim that blood donation was only for Japanese (DATA A44.) She noted that both STUDENT A10 and STUDENT A9 were distinguishing Schwartz's benevolence and universalism using the nationality boundary even though it was not part of the original definitions (DATA A40, DATA A44.) STUDENT A10 changed her position in response to the teacher and her apparent disorientation greatly interested the teacher (DATA A44) along with the confusion of other students whose classifications had been challenged (DATA A38, DATA A46.) The teacher also noticed that some students were focusing on some aspects of the values to the exclusion of others and wondered whether they considered foreigners as a matter of course (DATA A44.)

The clash of value classifications can be distinguished from the clash of logics in stage 5 of course 1 since the latter concerned consistency in reasoning. As the teacher

brought her logic to bear upon students, she noticed that students sometimes seemed confused, even panic-stricken as they noticed inconsistencies in their argument. Publicly, the teacher claimed that such inconsistency arose precisely because of the unconscious nature of values but as they rose to the surface, students could choose inconsistency if they wanted. Privately, however, she suspected that students would feel motivated to reconcile their ideas in line with cognitive dissonance and balance theory wondering 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 reality. 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 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 with its target values. In the end, she left them alone to resolve the confusion by themselves (DATA F42.)

In stage 2 of course 1, the teacher expressed surprise at intra-student confusion and was uncertain how to respond (DATA Z1) to STUDENT A7's confusion over whether or not she valued power. Whilst she claimed that confusion was natural during consciousness-raising as previously unnoticed inconsistencies were spotted, the teacher could not say what a student actually valued if cognitive, affective and behavioural components conflicted (DATA Z2.) The teacher claimed she did not understand the

value dynamics even in stage 4 of course 3 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 (DATA U2.)

The teacher did notice in stage 2 of course 1, however, that self-evaluation seemed to be a better indicator than the identification of similarities and differences whether someone was likely to change or insist upon their position relating it to behavioural orientation (DATA Z3.) In stage 4 of course 1, the teacher wondered why she had not distinguished judgment of self from judgment of other so clearly before (DATA E153-DATA E159) 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 (DATA E160.) In stage 4 of course 2, many issues came to the notice of the teacher regarding student introduction of discussion points after summer assignment presentations. Firstly, she did not understand what was happening (DATA M26) but came to see that even if students appeared to have empathised well in writing, they were often working through issues that had arisen in the interviews.

In STUDENT B5's case, she concluded that STUDENT B5 had not only reconstructed the interviewee perspective but had gone on to analyse it looking

specifically for inconsistencies but found none. Interpreting the apparent consistency as the kind of self-knowledge she wanted for herself but did not know how to attain, she posed the issue to other students for discussion (DATA M103.)

The teacher was impressed by STUDENT B10's skilful and highly objective analysis of interviewee values noting that STUDENT B10 not only suspended agreement but also connected pieces of information to different aspects of different values identifying their sources, functions, links and relative prioritisation. The teacher also noted, however, that STUDENT B10 had more information about the interviewee because she knew him well (DATA M54, DATA M55.)

In STUDENT B6's case, the teacher wondered whether had failed to empathize because her speech contained more self-reference and personal reaction than the written version but concluded that STUDENT B6 had instead gone a step further by allowing herself to react having empathised (DATA M21.) Further, the teacher recognised that STUDENT B6 was plainly going through some kind of metamorphosis on this point as she turned her own frustration into a discussion point for the others.

Similarly, the teacher noticed that STUDENT B2 and STUDENT B4 had been deeply affected by their interviewees and were using the discussion points to work through issues that had arisen (DATA M42, DATA M43, DATA M45, DATA M46, (DATA M51, DATA M52.)

### **Refusal to judge/non-judgmental stance**

Course 2 students were supposed to adopt non-judgmental stance but refusal to judge was also an issue in both course 1 and course 3. In stage 4 of course 1, STUDENT A3 insisted upon taking non-judgmental stance even after consciousness-raising and the teacher wondered whether it might actually be possible with clear and conscious reference to one's own values (DATA E17.) STUDENT A3 hadn't realised, however, that she was judging inconsistently across situations but recognised the problem when it was pointed out by the teacher and resolved to improve (DATA E95.) In stage 3 of course 3, the teacher thought STUDENT C1 had decentred as she judged Tom and Yuuya as she thought they would judge themselves.

The teacher not only noted that she wanted course 2 students to extract themselves out of judgment in this way but also thought this exemplified decentring as advocated by Byram. However, STUDENT C1 was not judging with conscious reference to her own values which was also advocated by Byram and so the teacher wondered what Byram meant by decentring. The teacher placed STUDENT C1's approach within Bennett's description of the ability to evaluate the same phenomenon from different cultural perspectives seeing them all as being equally good (DATA S3.)

### **Hiding versus hidden values**

In stage 4 of course 1, the teacher noticed a shift in emphasis from finding hidden values to finding the person hiding in critical evaluation applying the label of opening oneself up to scrutiny to revealing oneself to others (DATA E35.) The teacher

interpreted this apparent tendency in terms of individualism/collectivism and *honne/tatemae* noting that she was strengthening personal identity but expressed uncertainty 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 be aware of the way teacher bias has shaped course materials and design which may be hegemonical. But she also recognised the necessity of focusing on individual student qualities to introduce difference into a mono-cultural, mono-lingual classroom (DATA E35.) The teacher 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 (DATA E35.)

Whilst she 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 (DATA E35.)

Following the summer assignment speeches in stage 4 of course 2, the teacher noted how people had difficulty describing their own perspective and indeed, STUDENT B10 seemed to be able to describe her interviewee's perspective better than he could himself. The teacher noted 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 recognising the importance of tracking changing perspectives was important (DATA M114.) STUDENT B3 clearly wanted to continue empathising and the teacher was starting to see empathy as an ongoing process (DATA M60, DATA M61, DATA M62.) The teaching approaches started to merge in the mind of the teacher recalling Bennett's suggestion that empathy leads to a restructuring or extension of one's own perspective.

Noting that this did not seem to happen after watching the video clips, perhaps because there was too little information or too great a cultural gap, the teacher noted it did seem to happen when real person-to-person contact and empathetic exploration took place in the summer interviews and mediations. The teacher listed a range of both cognitive and affective reactions she had noticed in students recognising that understanding empathy, its value and dangers required a critical process, which linked it to the other courses more than she had expected (DATA M98.)

The teacher reflected further on the nature of empathy later noting that STUDENT B9 seemed to be using her interviewee as a role model. She evaluated him positively after the speech claiming this had made it easier for her to empathise with him. The teacher thought this might indicate effective 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 teacher wonders whether this might be why some people worry about hegemonical 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 teacher notes that the student did not appear to have brought herself into the interaction but was in fact being deeply influenced, even guided, by him 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 notes the agent could be labelled an unidentifiable hegemonical force but rejected it favouring instead the performance of a thorough and rigorous critical evaluation identifying which parts she was judging positively and negatively in herself and the other. Then, the teacher noted, the personal choices of the student would be on the surface making her responsible for them and the need for creating a non-existent hegemonical force would simply evaporate. The student herself would be the agent of change and she could be quizzed about it (DATA M113.)

The teacher noted that her use of the word quiz had been prompted by the gaming mentality of the previous course 1 class. In the course 2 case, they only learned about STUDENT B9 wanting to become a teacher at the end and the teacher wondered where she had been during the rest of the presentation. Recalling the course 1 discussion about hiding, the teacher wondered what the difference was between hiding and suspending. The teacher concluded that hiding was being asked to reveal oneself but choosing not to



but suspending was controlling oneself in the process but wondered how they could have told STUDENT B9 was doing that because she wasn't describing herself or her reactions. The teacher claimed that in the act of creating an apparently neutral reconstruction of the interviewee perspective, she had not suspended herself but nor was she hiding because she had not been asked to reveal herself. She was in another place which involved no suspension or deliberate hiding and the teacher again found this insidious even though STUDENT B9 had performed the task. The teacher expressed uncertainty about whether the task required of students what she had thought it did questioning her definition of the term 'suspend' (DATA M113.)

## **Flexibility**

In stage 4 of course 1, flexibility emerged as a key issue as the teacher claimed that critical evaluation should be revised flexibly given the possibly endless flow of incoming information (DATA E131, DATA E132, DATA E134) relating this to her teachings on the flexible revision of stereotypes (DATA E134.) 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 claimed that students should be encouraged to look at their current configuration of values, explore those of others and develop flexible, open minds that would allow them to change freely through conscious choice (DATA E134.) Teaching approaches then started to connect in the mind of the teacher as she recalled suspension of judgment being implied by the definition of prejudice she had given students. The teacher reflected that if prejudice involved judging before receiving all the relevant

information, a pre-judgment information-gathering stage must exist without which automatic judgment would be prejudiced and distinguished the following two possible approaches (DATA E135):

- 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 teacher then considered empathy as a pre-judgment information-gathering phase that required communication skills (DATA E135.) Empathy as a information-gathering phase thus emerged as a possibility for consideration but the role of prior knowledge in empathy was a competing issue in stage 3 of course 2 as the teacher noticed that students found it easier to empathize with Yuuya than Tom by elaborating with reference to their prior knowledge of Japanese culture, which indicated they had not suspended their concepts (DATA K4.)

Returning to the flexibility issue, STUDENT B7 fascinated the teacher in stage 4 of course 2 with her thoughtful reflections on her own stereotypes. The teacher recognised STUDENT B7's flexible way of refining her position as being representative of the kind of thinking she had been aiming at in course design (DATA M69, DATA M70) but also noted that this constant shift of thoughts and opinions made empathy

impossible. The 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, which implied that tracking changing perspectives accurately should instead be a pedagogical goal.

The teacher recalled that the same point had emerged in course 1 the previous day concluding that neither empathetic accounts nor critical evaluations could be considered final given the likelihood of ongoing change, which suggested this should be a consideration in syllabus design. The teacher expressed surprise that almost the same point has emerged in two different classes at the same stage of the course in relation to both critical evaluation and empathy (DATA M71.)

Turning to the issue of flexibility in stage 4 of course 3, the teacher thought that STUDENT C3's definition of flexibility meant being willing to sometimes judge someone else's way of thinking as being better than one's own but suspected that STUDENT C3 may be blocking negative evaluations and that her judgment lacked balance insofar as it was positively biased like STUDENT A10 and STUDENT C1. The teacher wondered whether teachers should aim to break this positivity bias down by forcing students to consider the negative aspects or whether a positive attitude of openness might be preferable. Recalling Carvanagh's 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 and didn't understand how or

why it was happening. The teacher thought they couldn't take responsibility for change if their choices were made unconsciously.

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 factors 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 (DATA U11.)

## **Ideals**

In stage 5 of course 1, the teacher was so impressed with STUDENT A1's suggestion that emotional judgment should be controlled and separated from evaluation and replaced by consideration of ideals, what we are searching for or what we or our society should be that she presented the idea to other students for consideration. The teacher had also seen this approach taken by STUDENT A8, STUDENT C5, and especially STUDENT C9, and concluded that they all seemed to know how to become coining the term *savoir devenir* to capture this pattern (DATA F66.) Regarding *savoir devenir* in stage 5 of course 3, 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.

In STUDENT C9's case, she was growing out of old ideas. She had formed an image of her ideal person and elucidated clearly what kind of person she wanted to become. 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 it like STUDENT C5. She had reformulated 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 as a result of having gone through this process 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 visualizing what she could become.

The teacher thought that visualising the future had to be an important aspect of democratic and social development. The teacher recalled STUDENT A1's points concluding this was the way forward. Summing it up simply, 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 recalling that she thought Kohlberg had failed to integrate these strands (DATA U69).

In 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 all human beings idealise and happened to find a reference relating ideals to human rights law that supported STUDENT A1's, and the teacher's, current 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 could not be done if ideals were viewed from a cold detached standpoint unrelated to the self. She concluded that given enough time, discussion of ideals for ourselves, societies and the world might naturally lead to discussions about democracy and human rights (DATA F97.) Regarding STUDENT response to value difference, the teacher started to develop a theory in stage 4 of course 3 that had been developing in her

mind in all three classes since the summer assignment speeches influenced by STUDENT A1. The teacher identified the following three stances (DATA U70):

### Stance 1

- STUDENT C5, STUDENT B6, STUDENT C12, STUDENT 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. (STUDENT A1 thinking.)

Evaluation of Self	Evaluation of Other	Result
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 Tajfel's suggestion 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 then 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. The

teacher recalled Parmenter`s discussion of self-improvement from a Confucian perspective and resolved to check it again (DATA U70.)

**Stance 2**

- STUDENT C1 (STUDENT C2, STUDENT 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?)

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

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 refusal to (a) evaluate negatively and (b) change in response to the other. The teacher wondered what the keywords of tolerance, acceptance and openness actually meant (DATA U70.)

**Stance 3**

- STUDENT A10 and others
- I want to evaluate other 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?

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

Regarding stance 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 culture but also to prejudice insofar as STUDENT A10 was evaluating everything positively before consideration. The teacher wondered whether this classed as prejudice and whether she should try to break it by focusing STUDENT A10`s attention on both positive and negative or whether it was preferable for her to keep her positive yet prejudiced positive attitudes? (DATA U70.)

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 Byram`s `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 is associated with positive attitudes of openness towards other culture (DATA U70.)

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 term 'orientation to knowledge' from Samovar and Porter. The teacher refined her definition of unprejudiced judgment stating that it should be made after analysis of the interpretation, classification and evaluation of information from both self and other claiming that unprejudiced judgment can only be made with reference to clear frameworks of concepts and values one understands. The teacher wondered about judgment that involved the deployment of one's positive and negative values and its possible impact on relationships in their early stages. The teacher recognised the possibility of prejudiced self-evaluation consistently judging oneself positively or negatively claiming that unprejudiced judgment requires people to judge themselves with an open mind insofar as they do not evaluate prior to the consideration of particular points arising during critical evaluation (DATA U70.)

On STUDENT A1's point that the encounter with difference provided optimum opportunity for thought, the teacher noted that encountering similarity probably prompted fewer points for consideration but that similarity may mistakenly be presumed recalling the term the presumption of similarity and how numerous examples had arisen in class often in relation to slicing and dicing concepts. Recalling Hall's point that the encounter with cultural difference highlights one's own, the teacher notes that if one does not make snap judgments a period of time is needed to deliberate how to evaluate

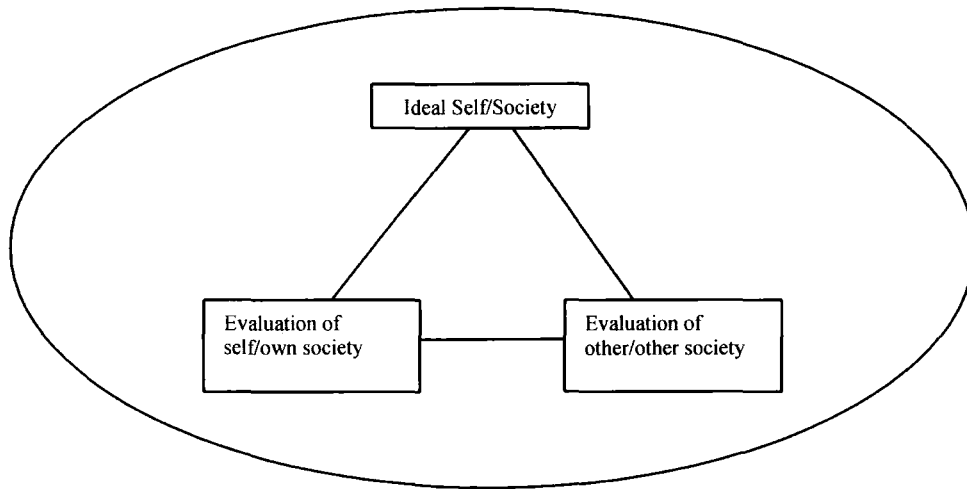
self and other. Thus, she concludes, critical evaluation is slowing the judgment process down by breaking it down into clear stages and assuming that the final judgment is deferred to the end. This process takes time and definitely involves suspension as students are engaging in the task (DATA U70.)

Recalling STUDENT A1's point that she can consider improvement of self and society at this point, the teacher recognises 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 suggests that democracy, human rights or politics can be introduced into the judgment process at this point and reconsiders 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 (DATA U70):

Evaluation of Self/ own society as IS	Evaluation of Other/ Society as 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 thought it seemed viable as a basic structure bringing new meaning in her own mind to critical evaluation linking 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 if one's own value-laden concepts are broken into parts and evaluated separately. The teacher suspected that enough small changes in self-evaluation would drive opinion reformulation (DATA U70.)

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 student appeal to their own ideals for self and society in her approach would overcome this problem. She framed the main question in terms of personal and cultural variation in ideals wondering about the freedom to idealise, democracy and human rights as possible universals, whether ideals may override base evaluations as higher order values considering ideals in terms of the ideal self, society and world. The teacher not only recognises the role of judgment in the exposure of information to be evaluated but also that empathy alone cannot achieve this objective concluding from course 2 classes that one would simply flail around not understanding what was happening to oneself or why (DATA U70.)



Recalling Carvanagh's recommendation of the critical approach as defence against the hegemonical forces of English, the teacher recalled her surprise at course 2 student concerns about potentially drowning or sinking under the influence of other and concluded that because they couldn't see how they were unconsciously choosing to be influenced but recognises that she herself was not even sure this was happening. Still, the teacher thought that if students could control their changing values, their worries may evaporate as they took responsibility for their choices noting the implication that teachers need not only to educate students about how their values and culture can change in response to contact with other cultures but also to put them in control of the process empowering them to make informed choices.

The teacher thought this may slow cultural change as she recalled Carvanagh adocating but may also lessen the shock since more conscious choice would be involved. 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. But again, she wondered whether universal human ideals existed such as those appearing in Maslow's hierarchy of basic needs? The teacher concluded that to empower students in this way, language teachers would need to understand these processes but she herself did not (DATA U70.)

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End

