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School of Education

An Investigation of Japanese Educational Cultural Impact on Japanese Language Learning in an International Context

by

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ABSTRACT

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AN INVESTIGATION OF THE IMPACT OF JAPANESE EDUCATIONAL CULTURE ON JAPANESE LANGUAGE LEARNING IN AN INTERNATIONAL CONTEXT

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The current language teaching and learning environment in British higher educational establishments appears to have two main characteristics. Firstly, an unprecedented number of students from various cultural backgrounds now study in the UK, including students with a cultural background that is very different from the Anglophone educational culture. Secondly, Communicative Language Teaching (CLT) remains the prevailing teaching method used in higher educational establishments, however, CLT is based on assumptions that relate closely to the Anglophone language teaching and learning environment. This study poses a question of whether CLT should continue to be valued and relied upon in this new international teaching and learning environment. Out of many non-Anglophone educational cultures in the world, Japanese educational culture was selected as the focus of this study to help explore this question. In the empirical study, two teaching methods, Japanisation and CLT, were used to investigate the impact of Japanese educational culture in a British university's Japanese language teaching classes where the British educational culture currently dominates. The study was conducted for one semester at the University of Southampton. The concept of Japanisation is drawn from the study of the Japanese car manufacturing industry and is transferred to a language teaching context. The study was investigated by tests (two assignments and Reading and Written Test) that provided quantitative data, questionnaires that provided quantitative and qualitative data and classroom observation

that provided qualitative data. There was no statistically significant difference between the two teaching methods regarding attainment in the two assignments. However, Japanisation was associated with significantly improved results in the Reading and Writing Test, compared with CLT. These results seem to suggest that embedding elements of Japanisation and Japanese educational culture into the teaching of Japanese to non-Japanese speakers in British language classrooms might possibly enhance students' learning of reading and writing skills. This study also presents possibilities as to how the Japanese educational cultural method of teaching could be incorporated into the teaching of Japanese to non-Japanese speakers. In addition, this study indicates that language teachers facing a multicultural classroom might consider the international students' educational cultural expectations and needs in learning. Those who develop the teaching curriculum are encouraged at a strategic level to examine other educational cultures and teaching practices from non-Anglophone countries and assess how they may be combined with CLT to reflect the new international characteristics of teaching and learning environments.

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DECLARATION OF AUTHORSHIP

I, JUNKO WINCH,

declare that the thesis entitled

AN INVESTIGATION OF THE IMPACT OF JAPANESE EDUCATIONAL CULTURE ON JAPANESE LANGUAGE LEARNING IN AN INTERNATIONAL CONTEXT

and the work presented in the thesis are both my own, and have been generated by me as the result of my own original research. I confirm that:

- this work was done wholly or mainly while in candidature for a research degree at this University;
- where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
- where have consulted the published work of others, this is always clearly attributed;
- where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
- I have acknowledged all main sources of help;
- where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
- none of this work has been published before submission.

Signed: Junko Winch

Date: September, 2012

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I am also grateful to my family's support and inspiration for my research. The inspiration for choosing Japanisation and education as a topic came from my father and my grandfather. Japanisation was influenced by my father who was a Quality Assurance (QA) manager and an engineer by profession. The educational influence came from my grandfather who was a head teacher at a junior high school in Japan as well as my grandfather's brother, late Judge and politician, Mitsuo Setoyama, who was the Minster of Education (1982–1983), the Minster of Justice (1977–1978) and the Minster of Construction (1965–1966) in Japan. I should also record my thanks to Brian and Eric Winch.

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Chapter 1

Introduction: Background and Research Questions

1.1 Introduction

Teaching languages in a multicultural environment is associated with certain challenges. These challenges include the fact that the increasing number of international students coming into the university sectors, whose educational cultures and teaching and learning practices are different from those of the UK, study under the teaching approaches which was originated in Anglophone countries. This study attempts to explore whether two different teaching methods of Japanese and British teaching approaches using two groups might enhance students' learning. The study is conducted with a specific focus on teaching Japanese language in a British higher educational establishment.

Chapter 1 provides the context for this research: giving the background of why this research was undertaken, the research questions to be addressed, and the significance and justification for the study. It begins with a background of the study with regards to the language courses offered at the University of Southampton, and also includes a brief review of key concepts discussed in the thesis, which will link to the statement of problems. The chapter also describes the assumptions related to language learning and culture. The chapter concludes by outlining the structure of the thesis and the specific contents of each chapter in turn.

1.2 Background of the study

In the current climate of globalisation, increased numbers of non-white British people from all over the world now live in the UK, compared with 10 years ago. Similar phenomena are occurring in higher education establishments, not only in the UK but also in other countries. British university campuses are increasingly populated with

international students coming to study from different parts of the word. In particular, at the University of Southampton, where the study was conducted, there were a total of 9 different cultures among 19 students in the Japanese classroom in the pilot study. This evidence indicates that foreign language teaching is a significant part of internationalisation in education and this study might be considered as the strategies for internationalisation in universities.

The following section provides the context for this study, explaining why this research was undertaken and the key concepts used in the study. It consists of two parts: the first part explains the study background including the type of students who access the course, how the course is generally taught and some of the teaching challenges associated with teaching this course. The latter part briefly summarises the three key concepts that are essential to this thesis: Culture, Japanisation and Communicative Language Teaching (CLT). Two different teaching methods, Japanisation and CLT, were used in the empirical study and these terms are important to the understanding of this thesis.

1.2.1 Japanese language teaching at the University of Southampton

Japanese is one of 16 taught modern languages offered as part-time evening courses at the University of Southampton. There are seven stages in all languages: Stage 1 Japanese is designed for students that have little or no previous knowledge of Japanese; Stage 2 is 'post-GCSE level'; Stage 3 is 'post AS/A-level'; Stage 4 is 'good A-level'; Stage 5 is 'A-level plus one year of study'; Stage 6 is 'A-level plus two years of study'; Stage 7 is 'virtually native speaker'. (Language learning at the University of Southampton: 2010)

The total number of students studying Stage 1 Japanese at the University of Southampton in 2009/2010 was 48. These were randomly assigned to three groups; Group 1 had 14 students; Group 2 had 21 students; and Group 3 had 13 students. This study used Group 2 and 3.

An advantage in Japanese classes is that Japanese is not a mandatory subject, so the students' motivation to learn Japanese is fairly strong. They study one evening a week for

12 weeks over one semester. A disadvantage of Japanese not being a mandatory subject is that it is not considered the students' priority over their full-time study, especially when they are busy studying their major subjects.

The Part-time Programme of the Modern Languages Department in the University of Southampton stipulates assessment tasks for students to undertake, utilising two main assessment schemes: 'heavily based on home assignments' and 'timed and supervised assessment tasks' (Modern languages Part-time Programme: 2009: 7). The former consists of two pieces of assessed home assignments weighted at 10% each (20% of the total) that are submitted on certain deadlines (submission in week 6 and week 9 of 12, respectively). For simplicity, these are referred to as Assignment 1 (Appendix 2) and Assignment 2 (Appendix 3) in this thesis. The timed and supervised assessment task, known as the Reading and Written Test (Appendix 4), is normally assessed on a Saturday by invigilators and consists of one, timed, task-based written examination lasting 90 minutes and is weighted at 40% (Teaching and Assessment Guide: 2009/2010: 7–8). The Reading and Written Test needs to be inspected and approved by either the Part-time Programme Co-ordinator or the Deputy Director of the Centre for Language Study before the exam is administered. The remaining 40% consists of communicative skills (listening skills 20% and oral skills 20%). Both listening skills and oral tests are administered within the class (Class 9). Listening skills are assessed by listening tests which consist of a '30 minute in-class assessment' (Modern languages Part-time Programme: 2009: 8). Oral skills are 'based on ongoing evaluation of students' general performance or specific tasks and marked using the feedback sheet on page 34' (Modern languages Part-time Programme: 2009: 8).

Since beginning to teach this course, the researcher has questioned the universal appropriateness and effectiveness of CLT regardless of students' educational cultural background. In the pilot study, less than half of the class were British and the remainder were Chinese, Egyptian, Latvian, Greek, French, Malaysian, Polish and Russian. The researcher felt that CLT was not an effective teaching method for some students because some non-native students of English seemed to react somewhat differently to the British

students. The different behaviours of these particular students in teaching and learning made the researcher formulate the hypothesis that CLT is only appropriate and effective for Anglophone students (Anglophone refers to USA, UK, Canada, Australia, and New Zealand (NZ) within this thesis). The issues of using CLT to teach students brought up in a non-British culture were not addressed when learning this teaching method, leaving the researcher unsure how to handle the challenges experienced in the classroom. As a result, the researcher began teaching quasi-CLT, mixing conventional CLT with Japanese educational culture because of her own Japanese educational cultural background. For these reasons, it was considered important to conduct a study to investigate whether another teaching method – Japanisation – affected the performance of non-Japanese students.

1.2.2 Key concepts

Culture

The definition of culture has broad parameters and lacks consensus in its meaning. For example, it could be defined from an anthropological perspective, an educational perspective, a linguistic perspective, a management and organisation perspective, a sociological perspective, a psychological perspective and so on. However, the definitions of five different perspectives are presented and discussed in relevance to the research. As will be discussed in Chapter 2, the concept of culture that is used in this thesis is 'culture derives from one's social environment' (Hofstede: 1991: 5). Once the definition of culture is established, Hofstede's dimensions of culture are discussed as a framework for this study to investigate the British and Japanese educational culture, both of which are also discussed based on this framework. The framework will also play a central role in understanding the empirical study and analysis of the data.

Japanisation

The Toyota Motor Corporation initiated the recalls of three separate but related automobile models after reports that several vehicles experienced unintended acceleration and these 'Toyota vehicle recalls' occurred between 2009 and 2010. The following passage is a response to the 'Toyota vehicle recalls' by Akio Toyoda, the president of Toyota. It highlights that the concept of Japanisation still exists within

Japanese car manufacturing and his statement encapsulates some of the key concepts of Japanisation well. The key words have been purposefully highlighted in italics:

> First, I want to discuss the philosophy of Toyota's *quality control*. I myself, as well as Toyota, are not perfect. At times, we do find defects. But in such situations, we always stop, strive to understand the problem, and make changes to improve further. In the name of the company, its long-standing tradition and pride, we never run away from our problems or pretend we don't notice them. By making *continuous improvements*, we aim to continue offering even better products for society. That is the core value we have kept closest to our hearts since the founding days of the company… I have personally placed the highest priority on improving quality over quantity. (Guardian: 24/02/2010)

Considering Japanisation in an educational context might concern the reader after the 'Toyota vehicle recalls'. For the researcher's argument, her claim is based on the previous Japanese generation, those over 60 years old in particular, who dedicated their lives to establishing the present Japan after the Second World War. It should also be noted that owing to recent changes some characteristics of Japanese educational culture discussed in the thesis might be different from current educational policy due to Japanese educational policy changes. However, the Japanese educational culture that is discussed in this study had been implemented for the Japanese who were educated between post-war and 1990. The impact of Japanese educational culture can be assessed by the earliest Programme for International Student Assessment (PISA) study result. According to the result of the 2000 PISA study, out of 32 countries, Reading, Mathematics, and Science in Japan are ranked in eighth, first, and second place respectively (MEXT: 2000).

Japanisation has wider ramifications that go beyond the manufacturing industry. Musgrave claims that 'schools can be viewed as organisations in some ways akin to factories' (Musgrave: 1968: 67), pointing out a significant relationship between schools and factories. This is also strengthened by Hofstede who claimed that 'workers' behaviour is an extension of behaviour acquired at school' (Hofstede: 1991: 235).

However, the concept of Japanisation seems to have only been applied to organisational management and not to teaching. This is one of the reasons that the concept of Japanisation was transferred to language teaching for the empirical study.

In the Japanese car manufacturing industry, processing is developed in order to improve quality and make use of all the resources of staff and this is achieved by Quality Control (QC) groups. QC groups are part of making use of people of very different experience and skills that work together over an extended period of time. QC groups are also known as Han groups. The members of the Han groups have a strong sense of group identity rather than individual identity due to working with the same members over an extended period of time, which is a similar to a sense of community. These principles are also reflected in Han groups in Japanese classrooms. A Han group comprises a mixture of different academic abilities and Han groups take responsibility for everyone's achievement within the group, rather than just the achievement of each individual. When one person is underperforming, the rest of the members make sure that he/she equally completes the task or assigns the task which reflects his/her strength among the members. This indicates that Japanese groups seem to show one aspect of collectivist culture which underpins both manufacturing and teaching contexts.

In exploring Japnisation in the classroom in this study, the concept of Han group was typically exploited. There is a difference in the nature of groups between Anglophone classrooms and Japanese classrooms which depends in part on whether the group characteristic is formal or informal (Brumfit: 1984: 72) in nature. Formal groups are explained as 'either more or less permanent with defined roles over a long period' (Brumfit: 1984: 72). Informal groups are explained as those which 'occur primarily for social purposes whenever people interact' (Brumfit: 1984: 72). Most of the group work in Anglophone classrooms and especially those of language activities for the purpose of speaking practice belong to informal groups usually generated through ad hoc formation and tend to include those of similar academic abilities. In contrast, Japanese Han groups are formal groups where there is usually an unspoken shared understanding among

members that everyone should participate in the group activities, sharing their tasks and knowledge to do things together.

Japanisation was implemented in this study by the use of Han group. The tutor assigned students to a formal group with a mixture of different academic abilities in which the students remained for one semester. The members of the Han group were expected to help each other to translate the reading task. The Han group was used in the latter part of the two hour class, combined with whole class instruction, turn taking, and an emphasis on reading and grammar in the first part of the class. There was no difference in assessment methods in the two groups. The details of Japanisation and Japanese educational culture will be further discussed in 2.4.2.2

This study raises the question of whether CLT is universally effective for all language students regardless of their educational cultural background. This study presents possibilities as to how Japanese educational cultural methods of teaching could be incorporated into the teaching of Japanese to non-Japanese speakers.
Further discussion of implications of the study will be discussed in Chapter 4.

Communicative Language Teaching (CLT)

CLT is a language teaching method which the researcher learned in her Master's degree at the University of Southampton, where CLT was promoted as the currently recommended teaching method for languages. The characteristics of CLT are usually described as contrasting to traditional language teaching in that its brief three characteristics are: student-centred class; taking 'the drudgery out of learning process' and injecting 'element of entertaining such as various language games' (Hu: 2002: 96); in addition contents are taught by themes and functions, rather than structured from relatively easy to more complex and difficult stages. Both CLT and Japanisation are used in the empirical study to compare the students' performance. Further details on CLT will be also discussed in Chapter 2.

1.3 Statement of the problem

The statement of the problem relates the current language teaching theory and the current educational climate in the UK. The language teachers teach students, following the most current teaching theory usually originating from Anglophone countries. However, the current educational climate in the UK can be described as having an increased number of students from different educational cultural background studying at Anglophone higher education establishments. The challenge for teachers in this environment is to consider the needs of the increasing number of students coming from different parts of the world. In this study, this aspect is explored and examined by the use of Japanese teaching approaches in a Japanese language class to see if Japanese teaching approaches could enhance the performance of the non-native students of Japanese learning in a British university.

Language teaching theory

CLT seems to be based on assumptions that relate more closely to Western teaching environments (Hu: 2002: 96) characterised by a strong ethos for individualism (Hofstede: 1991). However, some students coming from Confucius or collectivist societies could be considered as directly opposite from Anglophone educational culture. Therefore, CLT seems to 'conflict' (Hu: 2002: 102) or be 'incompatible' (Hu: 2002: 102) with a multicultural teaching and learning environment, and thus may not offer a universal optimum language-teaching theory.

Not sharing the same educational cultural background

A teaching and learning environment where the students and the teacher do not share the same educational cultural background poses a problem and forms the main reason for this research. The researcher's experiences as a student, where teacher and students do not share the same cultural background helped to further define this problem. Problems such as misunderstanding and unnecessary worries are commonly known as 'culture shock'. Culture shock is considered part of the learning process but has a psychological impact leading to a 'feeling of distress, of helplessness, and of hostility towards the new environment' (Hofstede: 1991: 209) or 'psychological ill-health' (Spencer-Oatley and

Xiong: 2006: 38). From her various experiences in teaching and learning, it was decided that the teaching and learning environment, where students and teachers do not share the same cultural background, was an important factor to be investigated.

The fact that students and teachers do not share same cultural background may not sound problematic at first. However, it may be useful to use the analogy of 'customers' and 'sellers' in an educational context to understand this problem. For example, 'head teachers are now viewed in much the same light as chief executives in industry' (Morley and Rasool: 2000: 180), and it seems to suggest that a business ethos has been invading the educational environment. When sellers try to sell goods that do not match with customers' needs, customers will not buy them because the sellers' and customers' expectation and perceptions do not match. If the sellers sell goods that match with customers' needs, the sellers attract more customers. Therefore, where the expectations of teacher and students do not match due to not sharing cultural background, teachers cannot simply assume that their perceptions match with those of students. In a teaching and learning environment where the students and teacher do not share an educational culture, the common sense is not shared between teachers and students and everything needs to be explicitly explained between them. When taking into consideration the current educational climate of increasing multiculturalism in the teaching and learning environment, the problem that the researcher encountered seems to become common challenge for teachers who teach in such a multicultural environment. This analogy is contentious and the researcher is fully aware of the limitation of using this concept and terms which originate in a business industry and care needs to be taken when transferring these business concepts and ideas to education as a whole. However, using this analogy uncovers the problems of not sharing the same educational culture background.

Hollins warns of teaching and learning environments where students and teachers do not share the same cultural background as follows:

> …both teachers and students bring their own cultural value, practices and perceptions into the classroom... In classroom setting where a common culture is

not shared, careful attention must be given to differences in values, practices and perceptions in order to foster harmony. (Hollins: 1996: 123)

On the other hand, Hollins makes a positive statement about teachers and students who share the same educational culture in the teaching and learning environments, 'where a common culture is shared among teachers and students, harmony is more likely to naturally exist than in situations where this is not the case' (Hollins: 1996: 123) because 'they are likely to share ways of knowing, understanding, representing, and expressing ideas' (Hollins: 1996: 140). 'Harmony' between teachers and students means that teachers and students share the same educational culture. If the teacher and students share the same educational cultural background, the situation is less complicated and obvious common sense does not need to be explicitly explained between teacher and students. Hollins' claims will be reviewed again in the concluding chapter of this thesis.

1.4 Assumptions

This study was undertaken with two assumptions in language teaching and culture. The assumption is that CLT is one of the world's most popular language teaching methods: Hu states 'as a recent reaction to traditional dogmas in the language-teaching field, CLT started in the late 1970s in Europe and gained momentum in the early 1980s. Since then it has taken hold and acquired the status of a new dogma' (Hu: 2002: 94). However, there is little evidence that this teaching method works universally for students from a non-Anglophone educational culture. The first assumption challenges the prevailing language teaching method, which could be considered as pushing the boundaries of Anglophone-originated teaching theory.

The second assumption relates to acquiring culture. Acquiring educational culture is considered part of the learning process within society. Therefore, educational culture is not usually taught at school. Schools do not inculcate in all students 'a shared culture and a common legacy' (Liston and Zeichener: 1996: 75) because 'people and cultures are distinct, and when teachers teach they need to take these distinctions into account' (Liston and Zeichener: 1996: 75). However, it is important to assess the validity of this

assumption given the increasingly multicultural nature of society.

1.5 Research questions

It seems that there is a gap between teaching theories and the current language teaching and learning environment. Language teachers might teach students whose educational culture is very different from that of Anglophone educational culture using the Anglophone-originated teaching theory, namely, CLT. The gap seems to be identified as the question over the universal effectiveness and appropriateness of applying CLT to students with a non-Anglophone educational background. The importance of culture and language in language teaching has been discussed by comparing cultures, but this research investigates this issue by focusing on using the two teaching methods of Japanisation and CLT.

The research is to address three research questions presented below.

1. What is Japanisation and how does it manifest itself as an educational culture within Japanese language classes?

– What are the main characteristics of Japansation as an educational culture?
– What educational values are associated with Japanese teaching and learning?
– What are the main characteristics of Japanisation when applied to teaching and learning in British modern language classes?

2. Do Japanese teaching methods enhance students' learning when applied to a British language learning context?

– Do students in the Japanese language classes taught using traditional CLT or Japanisation methods show any differences in the performance of Reading and Written Test and Assignments?
– Do students in the Japanese language classes taught by CLT and Japansation methods show any preferences for their teaching and learning environment? Do students'

preferences relate to their ethnicity and are students' preference influenced by the two teaching methods?
– How do students in a British university respond to being taught by Japanisation methods compared with being taught by CLT?

3. What are the implications for professional practice, further research and for developing a theory associated with the application of Japanisation in a British language learning and teaching context?

By answering the above questions, this thesis hopes to bring the available theory and practice together and may contribute to a better understanding of educational culture in teaching and learning. Furthermore, it is hoped that this thesis shows the educational cultural link between society and school, and the significance in teaching and learning of teachers and students sharing the same cultural background.

1.6 Significance and justification of the study

Significance of the study

This study is significant in three respects. Firstly, it is to investigate the impact of Japanese educational culture in Japanese language teaching classes in a British university by using Japanisation and CLT. This was achieved by means of the research: using Japanisation as a Japanese teaching method when teaching at a British university where CLT is the dominating language-teaching method. As 'a framework of cultural expectations about learning will probably be modified or supplemented in relation to the expectation of teachers and students in the host culture' (Jin and Cortazzi: 2006: 9), international students who were brought up outside the UK would normally conform to the British educational culture. Therefore, it is possible to identify the impact of Japanisation on both British and non-British international students in the study. This study might benefit both language teachers and students to appreciate the impact of their educational culture, and to understand students' expectations in teaching and learning. Applying Japanisation to language teaching in the UK could be a difficult project compared with the same research being conducted in a Japanese university: in Japan,

students brought up outside Japan would readily conform to Japanese educational culture where the concept of Japanisation originates and is embedded in society, family and school. Therefore, it is anticipated that the results of the research would be different. Applying Japanisation to language teaching in Japan would be an easier project. However, this study might not be considered valuable if conducted in Japan, as Japanisation is prevalent in Japanese educational establishments and society.

Secondly, this study identifies the main characteristics of Japanese and British educational culture using Hofstede's (1991) categorisation to understand the meaning of educational culture. Understanding the main characteristics of Japanese and British educational culture is likely to benefit both non-Japanese students who consider studying in Japan and Japanese students who consider studying in the UK. It may also benefit language teachers teaching Japanese in the UK and teaching English in Japan. Both ideas are discussed further in the recommendations and contribution to language teachers in Chapter 6.

Thirdly, this study utilises the concept of Japanisation, drawn from the study of the Japanese car manufacturing industry and transfers it to language teaching. Some aspect of educational values and Japanisation might work for some teachers and students brought up in Anglophone educational settings. How the concept of Japanisation might benefit as theory building is also discussed in the recommendations and contributions section in Chapter 6.

Justification of the study

A gap between current language-teaching theory and multicultural-learning environments has been identified. CLT is Anglophone focused and based on assumptions that relate to an Anglophone educational culture. Currently, classrooms are populated with students from many different parts of the world, thus increasing the multiculturalism of the teaching and learning environment. In comparison, the classroom environment at the inception of CLT, being about forty years ago, contained significantly fewer international students. Thus the teaching and learning environment has significantly changed. However, CLT theory is being practiced by teachers despite these changes. In this respect, this

study is justified in indentifying the gap between the current language teaching theory and multicultural learning environments, and filling the gap by reassessing CLT in relation to the needs of international students. The possibility of integrating some aspects of Japanisation into CLT could be suggested.

1.7 Thesis structure

The thesis is divided into four further chapters. Chapter 2 discusses the literature concerning educational culture and Japanisation. Chapters 3–5 provide details on methodology, presentation and analysis of data, implications, and conclusions.

Chapter 2 defines the concept of culture used in this thesis before presentation of the framework used in the empirical study. The chapter begins with a discussion of the definitions of culture. After exploring the framework of Hofstede's (1991) and Dimmock and Walker's (2005) categorisations of culture with the examination of each strengths and weakness, the characterisation of Japanese and British education is offered using Hofstede's categorisations of culture. This addresses research question 1 and also helps to understand the data in the empirical study. In discussing each educational culture, two teaching methods (Japanisation and CLT) used in the empirical study are also explained. The chapter concludes by addressing research Question 1.

Chapter 3 focuses on methodological aspects of this research. The chapter begins with a discussion of objectives /purpose of the study and rationale of the study. This is followed by presentation of the research questions and the study population, and by a section which explains how data were collected and analysed. The chapter also discusses ethical issues and validity related to the research.

Chapter 4 presents the data analysis and considers the implications of the study. The first part of the chapter discusses the analysis of three data sets: firstly, tests which provide quantitative data; secondly, questionnaires which provide quantitative and qualitative data; and finally, observation. Within the five sets of quantitative data, three contain both descriptive and statistical analysis of the data: mean, Standard Deviation (SD), minimum

score, maximum score, skewness and kurtosis of the two groups, as well as an analysis of the significant differences between the teachings of two groups found with the independent-samples *t*-test, using Statistical Package for the Social Sciences (SPSS). The other two sets of data have only descriptive data. The qualitative data is analysed by referring to Miles and Huberman's 13 strategies for generating meaning (1994: 245). The data analysis offers answers to research Question 2. The latter part of the chapter discusses the implication of the findings, addressing research Question 3.

Chapter 5 describes the conclusions of this thesis. The chapter begins with a summary of answers to the research questions that this research has provided. This is followed by a discussion of the limitations of the study and suggestions for further studies. The chapter concludes with recommendations and contributions for professional development, professional practice and theory building.

1.8 Summary

The main purpose of this chapter was to set the context of this research into Japanese language teaching. This was achieved by providing background information, presentation of problems and related assumptions in language teaching and educational culture. Given the increasingly multicultural educational environment, teachers in Britain using a predominantly Anglophone-centred way of teaching are currently facing challenges in teaching foreign students and catering for the needs of an increasing number of international students. At the same time, the associated assumptions, which have been taken for granted for years in British educational society, need reviewing. The chapter also included research questions, which underlie and construct the purpose, significance and justification of the study. The significance of this study is to understand the main features of Japanese and British educational culture, to compare two teaching techniques in teaching Japanese (Japanisation and CLT) in order to investigate the impact of Japanese educational culture in Japanese language teaching. The significance of the study also includes the concept of Japanisation which was drawn from a study of the Japanese car manufacturing industry and transferred to the context of teaching language. This study identifies that there is a gap between the current language teaching theory and

practice, and suggests that the gap could be filled by integrating other teaching and learning approaches that are not based on an Anglophone educational cultural background. The chapter concluded by outlining the structure of the rest of the thesis. The following two chapters will focus on the relevant literature of culture and teaching, addressing research question 1.

Chapter 2

Educational Culture

2.1 Introduction

In the previous chapter, it was hypothesised that teachers and students not sharing the same educational culture could create significant challenges in the classroom. This chapter explores the ideas which relate to the empirical study: culture and educational culture in the Japanese and British context. To address this, culture should first be defined.

Within the context of the overall purpose of this study, this chapter is designed to reflect more closely on the first research question, which is with regards to understanding the characteristics and values of Japanese educational culture and the concept of Japanisation. It begins by discussing five definitions of culture to understand various meanings covered by the term 'culture' and to identify the most appropriate definition of culture to be used in this thesis. Next, in order to determine the framework of educational culture used in this study, the research of Hofstede (1991) and Dimmock and Walker (2005) is presented. Among various scholars' categorisations of culture, Hofstede and Dimmock and Walker were selected for two reasons: firstly, unlike others, their proposed categorisations seem to be clearer and suitable for analysing data in this empirical study as the potential framework; secondly, Dimmock and Walker's (2005) work is largely based on Hofstede and therefore, their dimensions of culture are similar. After evaluating each of their strengths and weaknesses, the theoretical framework for this study is chosen and the reasons will be explained later. The framework also becomes an important foundation for understanding the remainder of the thesis and will be drawn upon throughout. Using this framework, two educational cultures for Britain and Japan are discussed in consideration of the characterisation of British and Japanese educational culture. Chapter 2 concludes with reviewing the research question.

2.2 The definition of culture used in the study

The concept of culture can be defined from various perspectives, including anthropological, educational, linguistic, management and organisational, sociological, psychological and so on. For example, from one anthropological perspective, culture is considered a 'pattern of thought and action' (Benedict: 1935: 33) while from a sociological perspective, culture is defined as a product of history and evolution. Many different meanings from different perspectives are, therefore, attached to the concept of culture. For the purpose of this study, four definitions of culture from linguistic, anthropological, educational, and sociological perspectives are explored. Since language teaching relates to language and education, it seems sensible to discuss both linguistic and educational definitions of culture. Linguistic and educational definitions of culture are based on anthropological and sociological definitions of culture, therefore anthropological and sociological definitions will also be included in the discussion. Initial discussions will focus on the two different linguistic definitions of post-1960s culture developed by Geertz (1993) and Goodenough (1964). However, discussion of these two linguistic views seems insufficient to explain how culture is established and influences teaching and learning, which is the main focus of this thesis. Therefore, the latter part of this chapter explores definitions from anthropological, educational, and sociological perspectives which specifically focus on describing how culture is acquired.

Culture as symbols

Geertz states that 'the concept of culture I espouse… is essentially a semiotic one' (Geertz: 1993: 5). He considers symbols including religion, ideology, common sense (Geertz: 1993: 84), art (Geertz: 1993: 119) as a cultural system. Among his examples of the symbols of culture, 'common sense' seems to be relevant to this thesis to represent what is considered as culture. For example, suitable teaching methods for learners represent people's assumptions or what people considered as common sense in the society. As discussed in 1.4, the assumptions that people make can be considered as an extension of their culture. People's assumptions in the society could also equate to people's common sense. However, this definition seems insufficient and too limited to define various other meanings covered by the term 'culture'.

Culture as accumulation of knowledge

Goodenough claims that 'culture… must consist of the end product of learning: knowledge' and 'a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members' (Goodenough: 1964: 36). Dimmock and Walker claim that the end products of learning include ideals, values and assumptions as:

> Culture consists of the ideals, values and assumptions that are widely shared among people that guide specific behaviours. (Dimmock and Walker: 2005: 45)

In relation to this thesis, people's values and assumptions in a particular educational culture are used to describe educational culture. However, it is impossible to dismiss Geertz's claim of culture as symbols. It seems that culture consists of both symbols and knowledge in a linguistic view, and that both claims are tenable.

In the latter part of this chapter, other definitions from anthropological, educational, and sociological perspectives are introduced in order to establish the meaning of culture used in this thesis.

Culture as a product of history and evolution (The theory of evolution of society and culture)

Cultures are not stationary and have 'evolved and become solidified over time, which is why they are so often taken from natural behavior' (Kramsch: 1998: 7). 'It stood to reason that if the earth, plants, animals and the human species evolved over time, so too did society and culture' (Salzman: 2001: 91). The definition of culture seems to change. For example, 'culture and civilisation were often treated as more or less synonymous' (Jahoda: 1992: 4). 'During the 1950s the emphasis tended to be on patterns of behaviour, but later culture came to be conceptualised mainly in terms of knowledge, meaning and symbols' (Jahoda: 1992: 5): therefore, 'cultures are historically based' (Dimmock and Walker: 2005: 53). In other words, this definition explains how, through evolution, we acquire culture. However, there are various criticisms of this definition including that from the diffusionists, who argue that culture is diffused from one population to another.

This definition does explain certain aspects of culture, but it is not the definition used in this thesis. The researcher felt that the use of this definition might have limitations in consideration of the criticism of diffusionists. This definition might be able to explain certain culture's behaviour that has been solidified over time. However, it does not seem to help explaining the currently occurring multicultural teaching and learning environment in a higher educational establishment.

Culture as patterns of thought and action (Benedict: 1935: 33)

In *Pattern of Culture*, Benedict states that 'the point is made as clearly in any case of adoption of an infant into another race and culture. An Oriental child adopted by an Occidental family learns English, shows towards its foster parents the attitudes current among the children he plays with, and grows up to the same professions that they elect' (Benedict: 1935: 9). This quote suggests that human behaviour and logical thinking are an accumulation of custom.

Salzman's (2001) four important general understandings of Benedict's *Pattern of Culture* represent the key underlying themes in this thesis: Firstly, 'different cultures are based upon different principles and have different emphases and values' (Salzman: 2001: 69). This first point provides a good summary of the background of this study.

Secondly, 'tolerance towards cultural divergences and the appreciation that other people's cultures are meaningful to them in the same way that our culture is to us' (Salzman: 2001: 69). This is often given as common advice on culture for language teachers in multicultural classrooms. However, it is also necessary for international students in the host country to acquire 'the ability to recognise oneself operating in cultural context, identification and appreciation of cultural differences and the development of general strategies for adapting to the cultural difference' (Bloom: 2008: 105), which is expected by the host country. In other words, the students are expected to integrate into the host country.

This leads to the third point of configurationalism (Salzman: 2001: 70). Benedict explains this as 'society in its full sense … is never an entity separable from the individuals who compose it. No individual can arrive even at the threshold of his potentiality without a culture in which he participates' (Benedict: 1935: 182). This aspect is investigated by applying Japanisation to non-Japanese students in a Japanese language classroom in Britain. This is achieved by exposing the sample non-Japanese students to Japanese educational culture and teaching methods in the empirical study. Students' potentiality could be enhanced by the different teaching and learning environment and teaching methods, which is something that students never expected in their culture where they participate.

The final point relates to cultural selection. Benedict states this as follows:

> Most people are shaped to the form of the culture because of the enormous malleability of their original endowment. They are plastic to the moulding force of the society into which they are born (Benedict: 1935: 183). They do not all, however find it equally congenial, and those are favoured and fortunate whose potentialities most nearly coincide with the type of behaviour selected by their society. (Benedict: 1935: 183)

According to Salzman, this means that 'culture select elements from their environment according to their suitability for the established configuration, and that elements selected or imposed by unavoidable external pressure are interpreted, construed and transformed so that they are consistent with the existing cultural element' (Salzman: 2001: 70).

Considering this in an educational context, this concept can be interpreted as:

> Children born into a particular society gradually acquire the beliefs, values, and attitudes held by its members and use them to explain and interpret their world. (Stevenson and Stigler: 1994: 96)

Following this example, it could be argued that international students studying in the host country also go through cultural selection. For example, international students who came to study in Britain might encounter differences among British people's values, beliefs and attitudes compared to their own, and they gradually try to accept and acquire these British values, beliefs and attitudes to explain and interpret the British ways. Whether the international students in the sample group go through the cultural selection or not is also explored in the empirical study.

Culture as deriving from one's social environment

We acquire culture in two ways, namely, through social learning (bottom up) and through teaching (top down) (Tomasello: 2000: 80). Social learning usually takes places in society, within families and sometimes at school. Social learning means that ignorant or unskilled individuals seek to become more knowledgeable or skilled (bottom up). When it comes to acquiring the basic daily life skills, observational learning/modelling is called social learning (socialisation). In other words, bottom up is the act of learning by mimicking the behavior of others in order to fit the social norm. Some educational cultures consider mimicking an important process of learning while others consider it not to be an ideal learning strategy and instead place emphasis on creativity. People also learn through teaching (top down) where instructions come directly from an adult. The typical organisations that provide education are schools.

Genes may also contribute to our identity of who we are; however this study focuses only on how we acquire culture and behaviour. The following statement captures how we acquire culture and seems most relevant to the research questions investigated in this study: 'culture is learned, not inherited. It derives from one's social environment, not from one's genes' (Hofstede: 1991: 5).

Summary

Five different definitions of culture were introduced to show the various aspects of the term 'culture'. The first four definitions explain what culture is and to summarise them, common sense ('culture as symbol') and people's patterns of thought and actions ('culture as patterns of thought and actions') are one type of accumulation of knowledge

('culture as accumulation of knowledge') that has been solidified over time ('culture as product of history and evolution').

Although the first four definitions explain the nature of culture, they are not suitable for this study as the purpose of this study is not to investigate the nature of culture. However, the last definition of culture, 'culture as deriving from one's social environment', is associated with how culture is acquired and is the definition of culture used in this study, which aims to investigate the Japanese cultural influence among non-native students of Japanese in language teaching. In this study, the Japanese cultural influence is investigated by the use of two cultures (British and Japanese) to ascertain if one culture (Japanese) influences the other (British).

In the teaching and learning context set in this thesis, the 'culture' refers to 'educational culture' and 'social environment' refers to 'teaching and learning environment/teaching methods'. It is hypothesised that students' educational culture derives from the teaching and learning environment/teaching methods in which they were educated. In order to explore this, this study examines if any changes were observed among students quantitatively or qualitatively by teaching non-native students of Japanese with Japanese teaching methods. The two teaching methods used in the study are Japanisation and CLT as 'social environment'. The methodological details will be explained in Chapter 3. Now the definition of culture used in the thesis has been established, the next section will discuss the theoretical framework used for analysing educational culture used in the empirical study.

2.3 Theoretical framework for analysing educational culture

The previous section has shown that when defining culture, various meanings are attached to the term 'culture'. Among them, Hofstede's definition of culture seems to be most relevant to the purpose of this study, i.e. to investigate the impact of educational culture, specifically from a teacher to students in a multicultural higher educational establishment. In this section, Hofstede's five dimensions of culture (1991) and Dimmock and Walker's six dimensions of culture (2005) are discussed. By examining

both Hofstede's (1991) and Dimmock and Walker's (2005) models' strengths and weaknesses, it is justified why Hofstede's definition is more suitable to use as the theoretical framework for the purpose of this study.

Hostedes' five dimensions

Hofstede (1991) identifies culture in five dimensions: power distance; individualism–collectivism; masculinity–femininity; uncertainty avoidance; and long-term–short-term. In order to understand these dimensions, the meaning of each dimension and the two extremes of each dimension are explained. However, the focus is to understand at which point Japan and UK stand in relation to the five dimensions and to introduce some relevant values associated with each dimension.

Power distance

Hofstede summarises power distance as 'the relationship to authority' (Hofstede: 1991: 13), and it is defined as 'the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally' (Hofstede: 1991: 28). A large power distance index (PDI) in Hofstede's power distance (PD) dimension indicates that society accepts an unequal distribution of power. According to Dimmock, 'many Asian societies are high PD cultures, while many Western societies have low PD values' (Dimmock: 2000: 47). Japan is ranked in 33rd place among 50 countries (Hofstede: 1991: 26), which does not seem to indicate that Japan does have a very large power distance. Although Japan does not show high PD according to Hofstede, it seems to be one of the high PD countries, judging from the fact that some of the educational values that Hofstede mentions in Table 2.3 of his *Culture and Organisations* (Hofstede: 1991: 37) still apply in Japanese society. For example, 'teachers are gurus who transfer personal wisdom, students treat teachers with respect, and parents teach children obedience, children treat parents with respect, teachers are expected to take all initiatives in class, and centralisation is popular' (Table 2.3 in Hofstede: 1991: 37) are some of Hofstede's large power distance values and they are apparent in Japan. In contrast, the values of small distance include, 'teachers are experts

who transfer impersonal truths, students treat teachers as equals, parents treat children as equals, children treat parents as equals, Teachers expect initiatives from students in class, and decentralisation is popular' (Table 2.3 in Hofstede: 1991: 37).

Individualism – collectivism

Hofstede defines individualism–collectivism as follows: 'Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty' (Hofstede: 1991: 51). Compared with an individualist society, a collectivist society usually has strong group cohesion and a loyalty to the group. Dimmock summarises that 'Hong Kong, Singapore, Malaysia and Thailand are ranked towards the collectivist end… at the individualist end of the spectrum, the USA, Australia and Britain occupy the first three places' (Dimmock: 2000: 47). Generally speaking, Anglophone countries have an individualist society and Asian countries a collectivist one.

According to Hofstede, some of the values associated with a collectivist society are 'children learn to think in terms of "we", harmony should always be maintained and direct confrontations avoided, and the purpose of education is learning how to do' (Table 3.3 in Hofstede: 1991: 67). In contrast, the values of an individualist society are 'children learn to think in terms of "I", speaking one's mind is a characteristic of an honest person, and purpose of education is learning how to learn' (Table 3.3 in Hofstede: 1991: 67). Japan is ranked in 22nd/23rd place out of 50 countries (Hofstede: 1991: 57), and so Hofstede's data do not strongly identify Japan as either an individualist or a collectivist society. In spite of this, Hofstede mentions Japan as being an example of a collectivist country, and specifically highlights the Japanese family system (Hofstede: 1991: 57). Family structure could be one of the reasons for Japan acting as a collectivist country, but there are also other aspects of Japanese societies such as work and school, that are factors in their collectivist culture.

Masculinity – femininity

Hofstede defines masculinity–femininity as follows: 'masculinity pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender and concerned with quality of life); femininity pertains to societies in which social gender roles overlap (i.e., both men and women are supposed to be modest, tender and concerned with the equality of life)' (Hofstede: 1991: 82–83). When categorising a culture according to masculinity–femininity, a high masculinity score signifies that clear differences in role between men and women are expected. For example, in a masculine society, 'men are supposed to be assertive, ambitious and tough whereas women are supposed to be tender and to take care of relationships and girls cry but boys don't' (Table 4.2 in Hofstede: 1991: 96). In a feminine society, 'both men and women are allowed to be tender and to be concerned with relationships and both boys and girls are allowed to cry' (Table 4.2 in Hofstede: 1991: 96). Japan is ranked the first out of 50 countries in Masculinity index (MAS) (Hofstede: 1991: 84), meaning that Japan is a masculine culture.

Uncertainty avoidance

Hofstede defines uncertainty avoidance as 'the extent to which the members of a culture feel threatened by uncertain or unknown situations. This feeling is, among other things, expressed through nervous stress and in a need for predictability: a need for written and unwritten rules (Hofstede: 1991: 113). High uncertainty avoidance index (UAI) scoring nations try to avoid ambiguous situations whenever possible, whereas low UAI-scoring nations do not worry about unknown situations. According to Hofstede (1991: 113), Japan is ranked in seventh place out of 50 countries, which shows a strong UAI. Generally, Anglophone countries seem to be labeled as weak uncertainty avoidance countries whereas Asian countries seem to be labeled as strong uncertainty avoidance countries.

For example, Hofstede's educational values of strong uncertainty avoidance at school are 'teachers supposed to have all the answers, students comfortable in structured learning

situations and concerned with the right answers, precision and punctuality come naturally, and fear of ambiguous situations and unfamiliar risks' (Table 5.2 in Hofstede: 1991: 125). However, educational values of weak uncertainty avoidance are 'Teachers may say "I don't know", students comfortable with open-ended learning situations and concerned with good discussion, precision and punctuality has to be learned, and comfortable in ambiguous situation and with unfamiliar risks' (Table 5.2 in Hofstede: 1991: 125).

Long-term – short-term orientation

According to Dimmock, this last category of long-term–short-term dimension 'was added to Hofstede's original schema after research by Chinese scholars, and is less validated than the other dimensions' (Dimmock: 2000: 49). That might be why data for this dimension involves only 23 countries whereas for his other categories the data covers 53 countries. Japan ranks fourth (Hofstede: 1991: 166) and takes a long-term orientation (LTO). The top five countries on LTO includes China, Hong Kong, Taiwan and South Korea as it is claimed that countries at the 'LTO pole are very Confucian' (Hofstede: 1991: 168). Australia, New Zealand, USA and UK, on the other hand, rank in 15th, 16th, 17th and 18th place, respectively, among 23 countries (Hofstede: 1991: 166).

Values associated with a short-term orientation are 'respect for traditions, small savings quota and little money for investment, quick results expected, respect for social and status obligations regardless of cost, social pressure to 'keep up with the Jones's even if it means overspending' (Table 7.2 in Hofstede: 1991: 173). Whereas, values of LTO are 'adaptation of tradition to a modern context, large savings quota, funds available for investment, perseverance towards slow results, respect for social and status obligations within limits, thrift, and being sparing with resources' (Table 7.2 in Hofstede: 1991: 173).

Weakness of Hofstede's five dimensions related to this study

It is in no doubt that Hofstede contributes to the study of culture. Hofstede's theory allows culture to be measured using quantitative data and it is supported by his description of various different cultures (qualitative data), which is the strength of his

study (Hofstede: 1991). However, there are a few weaknesses which explain why this study does not include this dimension in the study.

Firstly, the researcher was concerned that especially data on the masculinity–femininity dimension could be outdated to include as a benchmark for this study, considering the increasing diversity within countries since Hofstede (1991) conducted his study. For example, clear distinction between male and female whose values such as 'men are supposed to be assertive, ambitious, and tough', 'women are supposed to be tender and to take care of relationships' 'in the family, father deal with facts and mothers with feeling' and 'girls cry, boys don't' in Table 4.1 (Hofstede: 1991: 96) has become less clear in recent years. Considering the changes in people's perceptions in society between male and female's role, the Masculinity Index Scale (MAS) shows that Japan ranks at the top of MAS, (Table 4.1 in Hofstede: 1991: 84). The researcher felt that it would produce an outdated study if this dimension were included in the framework.

Secondly, the researcher agrees with Dimmock's claim that 'Hofstede's masculinity/femininity dimensions have been plagued by misinterpretation and criticised for its discriminatory labeling' (Dimmock: 2000: 50). According to the MAS, (Table 4.1 in Hofstede: 1991: 84), Japan has a strong masculine culture and should have the masculine characteristic of 'best student is the norm' (Table 4.1 in Hofstede: 1991: 84). However, Japanese teachers set their teaching standard to the average students (Tsuneyoshi: 2001: 53), and the lower attainment students are expected to catch up with the average students' level. Therefore, the main focus in education is on the average student. According to Hofstede, this 'average student is the norm' (Table 4.1 in Hofstede: 1991: 84) is a feminine society's characteristic (Table 4.1 in Hofstede: 1991: 84). In this respect, Hofstede's claim contradicts the Japanese case. The researcher felt that because of the above mentioned two weaknesses, it is not appropriate to include masculinity–femininity dimension in the study.

Dimmock and Walker's six dimensions

Based on Hofstede's five dimensions, Dimmock and Walker (2005) divide culture into six dimensions. The six dimensions of culture, according to Dimmock and Walker (2005), are power–distributed / power–concentrated, group–oriented / self–oriented, consideration / aggression, proactivism / fatalism, generative / replicative, and limited relationship / holistic relationship.

Dimmock and Walker agree with Hofstede's categorisation to a large extent. Four out of Dimmock and Walker's six dimensions are based on Hofstede's (1991) work: Dimmock and Walker's (2005) power–distributed / power–concentrated dimension, group–oriented / self–oriented dimension, consideration / aggression and proactivism / fatalism dimension are modelled on Hofstede's (1991) power distance dimension, individualism / collectivism dimension, masculinity–femininity and uncertainty avoidance dimension respectively. Dimmock and Walker do not seem to include Hofstede's long-term–short-term dimensions in their dimensions. However, they provide an additional two dimensions: generative / replicative and limited relationship / holistic relationship.

Generative / replicative

It is claimed that the concept of generative / replicative was originally described by Dimmock and Walker. According to them, 'some culture is predisposed toward innovation or the generation of new ideas and methods (generative)' (Dimmock and Walker: 2005: 31) whereas 'other culture appear more inclined to replicate or adopt ideas and approaches from elsewhere (replicative) (Dimmock and Walker: 2005: 31). Hofstede does include this value in his uncertainty avoidance (Table 5.2 in Hofstede: 1991: 125) and generative culture is equivalent to Hofstede's weak uncertainty avoidance and replicative culture is equivalent to Hofstede's strong uncertainty avoidance. It seems that Dimmock and Walker consider this generative / replicative idea to be significant and therefore give it as its own dimension.

Limited relationship / holistic relationship

The limited relationship / holistic relationship dimension combines values from Hofstede's power distance and individualism–collectivism dimensions. Dimmock and Walker claim that 'interactions and relationship tend to be determined by rules that are applied equally to everyone' (Dimmock and Walker: 2005: 31) in limited relationship cultures, whereas in holistic culture complex, personal consideration rather than rules and regulation apply. In Hofstede's power distance dimensions, small power distance cultures have values where 'power is based on formal position' (Table 2.4 in Hofstede: 1991: 43) whereas large power distance culture have values where 'power is based on family or friends' (Table 2.4 in Hofstede: 1991: 43). This is mentioned as an example of collectivists' *face* in Hofstede's individualism–collectivism dimension (Hofstede: 1991: 61). Dimmock and Walker's generative / replicative and limited relationship / holistic relationship seems to have been created by combining Hofstede's power distance values and individualism–collectivism values into a single, independent dimension.

Weakness of Dimmock and Walker's six dimensions related to this study

Unlike Hofstede, Dimmock and Walker's six dimensions are not supported by quantitative data. If certain statements were supported with quantitative data, they would be more convincing. Since Dimmock and Walker's six dimensions are mostly based on Hofstede's five dimensions, quantitative data might not be required. However, the two dimensions that are claimed to be unique to Dimmock and Walker are not supported by quantitative data and therefore can be considered unproven.

The second weakness is the main reason why Dimmock and Walker's dimensions were not used as a theoretical framework for this study. Dimmock and Walker do not consider Hofstede's long-term–short-term dimension as important and do not include it in their dimensions. For this study, Hofstede's long-term–short-term dimension plays a crucial role in comparing British and Japanese educational culture, and positions the two countries at opposite ends of the spectrum. Therefore, using Dimmock and Walker's six dimensions, which do not include the long-term–short-term dimension as the framework of this study, does not seem prudent to include in the framework of this study.

Taking into consideration the weakness of both Hofstede's and Dimmock and Walker's dimensions, Hofstede's dimensions of culture are more suitable for the purpose of this study as the theoretical framework of categorisation. In spite of Hofstede's weakness in the masculinity–femininity dimension, his categorisation is still clearer than Dimmock and Walker's. Furthermore, as this study does not include the masculinity–femininity dimension due to the reasons mentioned above, it will not be affected by Hofstede's weakness in this dimension. In contrast, the absence of a long-term–short-term dimension in Dimmock and Walker's categories of culture would have a more significant effect on the study.

2.4 Educational culture

Culture consists of various layers. Hofstede identifies these layers as the regional level, the gender level, the generation level, the social class level and corporate level (Hofstede: 1991: 10). Educational culture means a culture of school and is predominantly created by teachers and students in a classroom. It includes values, beliefs and assumptions such as the relationship between teacher and pupil and how this guides students to specific behaviours in a classroom. All of these are taught by a teacher to students, either consciously or subconsciously. This thesis focuses on and examines the two specific particular educational cultures of Anglophone countries and Japan.

Anglophone and Japanese teaching and learning approaches are explored in two aspects. Firstly, each educational culture is characterised according to Hofstede's power distance, individualism–collectivism, uncertainty avoidance, long-term–short-term orientation dimensions. This characterisation is important to be able to interpret the analysis of the empirical study and, thereby assess the impact of Japanese educational culture in a British classroom.

Secondly, the language teaching method/practice of the Han group and CLT are discussed explaining what they are, what each means in terms of educational cultural dimensions based on Hofstede's framework, and how these are used in the empirical study.

2.4.1 Anglophone approaches to teaching and learning

In this section, British educational characteristics and their cultural meanings are discussed using Hofstede's framework (power distance, individualism–collectivism, uncertainty avoidance and long-term–short-term orientation dimensions). Assuming British educational culture as the same as other Anglophone countries is too stereotypical and simplified, as the reality is more complex and there are various types of people with various perspectives and belief regardless of where they live with globalisation. However, Anglophone countries have the same language in common, which is an important factor in sharing culture: Crystal claims that 'language may not determine the way we think, but it does influence the way we perceive and remember, and it affects the ease with which we perform mental tasks' (Crystal 1987: 154). This claim relates to whether language influences logical thinking or thought influences language, which has been a controversial subject since the Sapir-Whorf hypothesis (Whorf: 1940: 212), and this is not discussed further in this thesis as it is not directly related to this study. However, what seems to be agreed among the scholars is that at least there is a close link between language and thought.

Furthermore, two different underlying key words and philosophies seem to exist between the West and the Confucian countries. 'Wisdom' is a key word in the Confucian countries, a value that originated with Confucius in the sixth century BC (Hinkel: 1999: 15). In the West, 'truth' is an important key word representative of the thinking of Socrates in the fifth century BC. The goal of education in Socratic education is 'to lead him (youth) to the truth by means of questioning' (Hinkel: 1999: 19). The role of the teacher is described as being like that of a 'midwife' (Hinkel: 1999: 18). On the other hand, the role of the teacher in the Confucian educational system is described as being like that of a 'transmitter' (Hinkel: 1999: 17). Hinkel (1999) summarises Confucius education as follows:

> Confucius is asked questions by his students and responds with wisdom. Rather than a midwife who helps give birth to a truth that lies within, he is a messenger who transmits the wisdom of the ancient. (Hinkel: 1999: 19)

2.4.1.1 Characteristics based on the framework

Individualism

A preference for individualism is shown in Peak's claim: 'group lesson is notoriously difficult to institute because many parents believe that private instruction in which the teacher's undivided attention is focused on only one child is more effective than either group activities or observation of other children's lesson's lessons' (Rohlen and LeTendre: 1996: 356) in America.

In Britain, pair work in language teaching and the tutoring system shows the British preference for one-to-one interaction and instruction in an individualist educational culture. Where sensitivity to the individual is considered of paramount importance in society, one-to-one instruction is the ideal and this is the strength of individualists' education. However, there is a drawback. Focusing and trying to meet the needs of individuals could mean sacrificing the majority. For example, the teacher has only a finite amount of time with the class and if a student requires special attention from the teacher during the class, then the teacher's attention may be paid disproportionally to the student, which would then leave the majority of students' who have no problem with the work not receiving the benefit of time with the teacher.

Weak Uncertainty Avoidance

Creativity / freedom

Creativity / freedom is an educational cultural value of weak uncertainty avoidance. A stress on creativity in teaching and learning means freedom from control or routine: 'Western folk and academic psychology both contend that creativity is a desirable individual trait' (White: 1987: 79).

The emphasis on creativity is also consistent in music education as follows: 'In the western artistic tradition, "creativity" or the ability to develop a uniquely individual rendition of even very well-known works is one of the most important goals of the artistic process' (Peak: 1996: 358). White explains the reason as follows:

> American preoccupation with individual differences and the accompanying belief that absolutely unique accomplishments are better than those which somehow resemble the efforts of others. We also feel that society moves forward on breakthroughs, on the innovations and discoveries of people like Henry Ford and Albert Einstein. (White: 1987: 79)

Creativity and control seem to correlate with each other. As control is lessened in teaching, so learners' creativity increases. In language teaching, CLT promotes creativity whereas 'pre-communicative teaching' (pre-CLT) does not (Littlewood: 1981: 8). The pre-CLT approach includes performing memorised dialogues and contextualised drills and they are examples of controlled exercises by the teacher. Contrary to this, CLT 'avoid(s) linguistic correction entirely' (Brumfit and Johnson: 1979: 173). Since creativity is valued in CLT, 'learners are not being constantly corrected. Errors are regarded with greater tolerance, as a completely normal phenomenon in the development of communicative skills' (Littlewood: 1981: 94). CLT and pre-CLT methods are examples of the poles of Hofstede's uncertainly avoidance dimension.

The two poles in uncertainty avoidance may also be exemplified by whether questions posed have one correct answer or are open-ended questions. Stevens (1998) claims that the Japanese prefer one correct answer and the British prefer open-ended questions as follows:

> The Japanese feel most comfortable in a situation where there is one correct answer that it is possible to find. They also expect to be rewarded for accuracy. The British, however, expect to be rewarded for originality. (Stevens: 1998: 23)

Hofstede also states that 'only one correct answer is taboo with them (British). They expect to be rewarded for originality' (Hofstede: 1991: 119).

Small Power Distance: Student-centred class

In discussing small power distance, it is necessary to define a student-centred and a teacher-centred class. In order to do so, the strengths and weaknesses of both are also discussed below.

Teacher *versus* student-centred class: Definition

A student-centred class usually means a class where students are expected to take the initiative and it relates to a small power distance culture. However, the definition of a teacher-centred or student-centred class might not be purely black and white and there are at least three factors to take into consideration.

Firstly the ratio of students to teacher participation in the classroom activities should be considered. To be defined as a teacher-centred class, the ratio of participation of teachers to students is weighted towards greater teacher participation. In contrast to this, a student-centred class is one where students take the majority role in classroom activities.

Another important factor to take into consideration is the teacher's tolerance to class noise, specifically, how much classroom noise a teacher can tolerate while controlling his/her students in the classroom. This makes defining a teacher-centred class even more difficult because what is called a teacher-centred class in one country could be considered as a teacher's lack of control in another country, or could also be considered as an authoritative teaching style in other societies. Teachers in Japan seem to have a higher tolerance for classroom noise than Anglophone teachers (Stevenson and Stigler: 1994) in contrast to American teachers who 'assume that successful learning occurs in a well-controlled classroom' (White: 1987: 179). Sato (1996) also maintains that Japanese teachers' tolerance for the loud noise levels in the classroom: 'not monitored as closely as they would be in America. The range of tolerated behaviours and noise levels was surprising, yet the uncontrolled noise and behaviours were obviously not a sign of lack of control' (Rohlen and LeTendre: 1996: 139).

Responsibility for scolding or managing the disruptive pupil is also considered an important factor in defining a classroom as teacher-centred or not. This might sound strange as teachers are expected to take control of the class, however, different educational cultures have different systems for running the classroom. Japanese pupils learn how to handle themselves in groups and learn how to manage children who are disturbing the group's operation with peer pressure within the groups. This is described as follows:

> Orderliness and discipline come to be imposed by the children on one another, rather than by adult authorities (Stevenson and Stigler: 1994: 70). (F)oreign scholars have often commented on how loose teacher control is in the Japanese classroom, yet things do not fall apart. (Tsuneyoshi: 2001: 77)

It seems that two educational cultures exist, depending on whether reward and punishment are implemented or not. According to Tsuchiya and Lewis (1996),

> 'Some U.S. teachers used stars or points to reward compliance or attentive behaviour by groups…In contrast, no external reward system was observed in either Japanese science or social studies classes'. (Rohlen and LeTendre: 1996: 205)

Where an educational culture adopts the system of reward and punishment, the system of inspection is closely related. The British inspection tradition can be traced back to the 19th century, according to Bentham's (1983) *Chrestomathia*, which was ranked as 'one of the more important educational works of the nineteenth century' (Westoby: 1988: 47). Miller (1988) claims that Bentham's (1983) 'Panopticon principle' (Westoby: 1988: 49) or 'constant and universal inspection promising principle' is 'the cornerstone of the whole edifice of order and discipline, both in schools and in society' (Westoby: 1988: 49). In fact, Bentham (1983) claims that this principle could be extended to 'factories, madhouses, hospitals, poor-houses and schools, all of which housed inmates who required constant inspection' (Westoby: 1988: 49). Hence, a system of inspection seems

to represent the British social system of management. In British classrooms, the teaching and learning environment is the sole responsibility of the teacher and students are not expected to take any responsibility for managing the group. For example, if the class is very noisy then the problem of the class noise is for the teacher to resolve. However, where an educational culture does not adopt the system of reward and punishment, students are expected to cooperate to create the best teaching and learning environment and share the teacher's responsibility. This requires not only each student's self-discipline but also some students could step into a position to scold other disruptive students. In this educational culture, the teacher might look as though he/she does not have a tight control on students, but 'classes operate smoothly and efficiently, but not in a rigid, authoritarian fashion' (Stevenson and Stigler: 1994: 70) and in 'a cheerful and relaxed atmosphere' (Tsuneyoshi: 2001: 45).

The teacher's attitude to the students could also help to define a teacher-centred class or a student-centred class. A newly qualified teacher who is occupied in delivering his/her class and taking no notice of his/her students' reaction may not really be called a student-centred class. On the other hand, a teacher who has enough flexibility to monitor students' responses and reactions, and change his/her teaching style accordingly may reflect a true meaning of student-centred class.

Considering these factors, what some educational cultures believe to be a teacher-centred class may not strictly be a teacher-centred class, and an element of a student-centred class may be included in the teacher-centred class or *vice versa*. Therefore, there might be a limitation in defining and using these terms.

Strengths and weaknesses

The strength of a teacher-centred class is that it could provide all children with the same educational opportunities following the guiding principle of 'the same education for all' (Tsuneyoshi: 2001: 34), which was explained in collectivism *versus* individualism. '(T)he same education for all' requires students' flexibility, which is a weakness. The high

achievers are asked to be patient while their classmates catch up. At the same time, those doing poorly are asked to try harder' (Tsuneyoshi: 2001: 53).

The strength of a student-centred class is to make students more proactive in learning. Teachers prepare tasks which involve students relating to the aims of the learning, and students are expected do the task in a pair or in a group activity and they learn by working their way through the task. This fosters the 'individuality of each student' (Yoneyama: 1999: 73) and 'promotes diversity' (Yoneyama: 1999: 73), which contributes to individualism. Therefore, it might be possible to say that the small power distance dimension closely relates to individualism.

In a language teaching context, teachers prepare tasks that involve students speaking the language, usually in pairs. This approach strengthens oral skills – the current emphasis in language teaching – and students become more fluent and more proficient in speaking than writing and reading. A potential weakness of student-centred classes is that they may not meet the needs of students who prefer passive learning approaches. Some students might learn better by teachers providing all the necessary important learning points rather than through actively working through tasks themselves.

Where a system of seniority is not structured within society, society seems to be based on ability. In a small power distance society, where a teacher can say that they don't know the answer and students do not automatically respect teachers, student-centred classes are accepted easily. This suggests that the small power distance dimension also relates to the innate ability model identified in Hofstede's short-term dimension, which is discussed next.

Short-term: Fixed potential / innate ability

A society that adopts a short-term view is one which 'does not value endurance for its own sake' (White: 1987: 188). As explained in Hofstede's categorisation, the Anglophone culture takes a short-term stance. The following passage illustrates the American short-term view:

> We may in fact find it easier to work for children in drought-stricken Africa than to commit ourselves to the long-term and less dramatic needs of children in our society. (White: 1987: 187)

The short-term view of an Anglophone culture is explained by using the innate ability model. According to Dimmock and Walker, 'Americans tend to attribute academic success more to innate ability (Dimmock and Walker: 2005: 109). In teaching and learning, 'teachers and parents usually refrain from encouraging children to exert intense, sustained effort in the absence of talent or affinity of a subject' (Peak: 1996: 362). The innate ability model is exemplified by 'children who perceive themselves as having low ability and doubt that they can master their lesson through continued effort also have little reason to work hard' (Stevenson and Stigler: 1994: 95). Therefore, innate ability (Stevenson and Stigler: 1994: 94) is also called fixed potential (White: 1987: 182). To believe that children's potential is fixed means believing in children's innate ability. 'An emphasis on innate ability makes Americans preoccupied with categorising their children either as 'low or high ability' as a basis for deciding who can benefit from particular kinds of education' (Stevenson and Stigler: 1994: 95). High- ability students are 'expected just to "get it"' (Stevenson and Stigler: 1994: 102). The low-ability students are 'assumed to lack the requisite ability for ever learning certain material' (Stevenson and Stigler: 1994: 102). Based on the innate ability belief, once American parents have finished categorising their children, it is logical to conclude that there is no reason for parents to make an effort to help their children to improve their children's educational status (except that they may need to help to ensure their children's potential even if fixed ability is fulfilled).

The weakness of the innate ability model is that it sets limits to the child's ability and 'subverts learning through the effects they have on the goals that parents and teachers set for children and on children's motivation to work hard to achieve these goals' (Stevenson and Stigler: 1994: 106).

2.4.1.2 CLT

In the Introduction, the assumption that CLT works universally regardless of students' educational culture was questioned. Questioning CLT's universality also relates to whether CLT is an approach or a method. Brown (1994) defines methods and approaches as follows: methods are 'almost always thought of being broadly applicable to a variety of audience in a variety of context' (Brown: 1994: 244) whereas approaches are 'theoretical positions and belief about the nature of language, the nature of language learning' (Brown: 1994: 244). Based on Brown's definition of methods and approaches, teaching approaches that are broadly applicable to a variety of audience in a variety of context, in other words, teaching approaches that are universally applicable are called methods. In a language teaching context, if CLT works universally regardless of students' educational culture, CLT is considered a method. If CLT works for only some students in some contexts, it is an approach. Brown claims that 'CLT is best understood as an approach, not a method' (Brown: 1994: 244) as CLT is 'a unified but broadly-based theoretical position about the nature of language and of language learning and teaching. It is nevertheless difficult to synthesize all of the various definitions' (Brown: 1994: 245).

Using Brown's claim about CLT as approach, the first part of this section discusses various theoretical positions in CLT. This is followed by a comparison of CLT and traditional teaching, and concludes by discussing the relation of CLT to this study.

Before the main discussion on theories of CLT, a brief explanation of the background of CLT in U.K. and U.S.A. might help to understand how its theoretical frameworks were developed.

Background to CLT

The communicative approach, also referred to as functional approach (Savignon and Berns: 1984), is a British linguistic tradition referred to as British linguistics, the London School or Firthian linguistics, 'none of which however are precise labels' (Savignon and Berns: 1984:5). J.R. Firth (1930, 1937), is the founder of the British school, and considered the use (function) of language in linguistic, social and situational contexts (Savignon and Berns: 1984). This linguistic tradition has flourished not only within

Britain but also in Canada and Germany (Savignon and Berns: 1984). 'However, it is little known in the United States, where Chomskyan transformational linguistics has dominated' (Savignon and Berns: 1984:5).

Traditional approaches and CLT

There are two contrasting theorists whose linguistic beliefs underlie traditional teaching and CLT: Chomsky (1957) and Hymes (1972). Their beliefs are reflected in the linguistic approaches applied in language teaching and the use of the key term 'competence' which highlights the difference in their views. Chomsky uses the term 'competence' meaning 'grammatical competence' (Brumfit and Johnson: 1979: 14), and language teaching focussed on the structure of language and grammar. Linguists who work within the Chomskyan paradigm (e.g. Dresher and Hornstein, 1977; Kempson, 1977), adopt grammatical approaches. Kempson claims that 'the study of competence must logically precede the study of performance' (Canale and Swain: 1980:5). Up to the late 1960s, traditional approaches were used in language teaching (Richards: 2006:6) in which 'great attention to accurate pronunciation and accurate mastery of grammar was stressed from the very beginning stages of language learning, since it was assumed that if students made errors, these would quickly become a permanent part of the learner's speech' (Richards:2006:6). Methodologies based on these assumptions include 'Audiolingualism (in North America) and the Structural –Situational Approach (also known as Situational language teaching) in the United Kingdom' (Richards: 2006:7). The educational cultural implications of the traditional approach will be explained in the subsection under 'the educational cultural dimensions of CLT'.

However, the publication of Chomsky's *Syntactic Structures* (1957) heralded the notion of 'communicative competence'. Hymes (1972) who claimed that 'there are rules of use without which the rule of grammar would be useless' (Hymes: 1972:278) used the term 'competence' meaning 'communicative competence' (Brumfit and Johnson: 1979: 50) which underlies the current communicative approach to language teaching. Campbell and Wales (1980) also agree with Hymes, claim that 'by far the most important linguistic ability is being able to 'produce or understand utterances which are not so grammatical

but more important, appropriate to the context in which they are made' (Campbell and Wales: 1980:247). Campbell and Wales's (1980) claim raises a question of whether communicative approach refers exclusively to the communicative knowledge or if there is any capability relating to grammatical competence.

To answer this question, understanding the two broad theoretical positions (Canale and Swain: 1980) existing in communicative approach might be useful. The first position focuses on communication knowledge exclusively and does not include grammatical competence. 'Some linguists maintained that it was not necessary to teach grammar, that the ability to use a second language would develop automatically' (Nunan: 1989:13). On the other hand, the second position allows the inclusion of grammatical competence within communicative approach: 'communication cannot take place in the absence of structure, or grammar…Canale and Swain (1980) did not suggest that grammar was unimportant…Grammar is important' (Savignon: 2002:7). However, the interpretation of a communicative competence differs among the linguists who advocate this position (e.g. Canale and Swain, 1980; Connors *et al*, 1978; Cooper, 1968; Morrow, 1977; Munby, 1978; and Savignon, 1972). Savignon (2002), for example, states that 'the principles apply equally to reading and writing… a teacher who has only a grammar-translation manual can certainly teach for communicative competence'(Savignon:2002:22). Another example of the different views among the same position can also be found between Munby(1978) and Canale and Swain(1980) with regards to whether grammatical competence should be taught first prior to communicative competence or vice versa. Nunan maintains that 'there is a family of approaches, each member of which claims to be "communicative". There is also frequent disagreement between different members of the communicative family' (Nunan: 1989: 23).

Between two theoretical positions mentioned above, this study used communication knowledge exclusively and did not include grammatical competence. This is because this position seemed to be better suited for exploring the educational cultural influence on students without using grammatical competence.

Three perspectives/theories of communicative competence

Canale and Swain (1980) also identify three perspectives/theories among the communicative approach: theory of basic communication skills; sociolinguistic perspective; and integrative theory. The theories of basic communication skills mainly focuses on 'oral communication to get along in or cope with' (Canale and Swain: 1980: 9) and 'do not emphasise grammatical accuracy' (Canale and Swain: 1980: 9). The sociolinguistic perspective emphasises the importance of sociolinguistic aspects in language teaching which were proposed by Halliday (1973) and Hymes (1972). The integrative theories are explained as 'a synthesis of knowledge of grammatical principles, knowledge of how language is used in a social context to perform a communicative function and knowledge of how utterances and communicative functions can be combined according to the principles of discourse' (Canale and Swain: 1980: 20) Four components (grammatical competence, discourse competence, sociocultural competence, strategic competence) of communicative competence (Byram, 1997; Canale, 1983; Canale and Swain, 1980; Savignon 1972, 1983, 1987, 2000) could be examples of this theory.

In discussing this study in relation to three perspective/ theories, this study used the theory of basic communication skill focusing on oral communication. This is because this theory seemed better suited for exploring the educational cultural influence on students without grammatical competence.

Pre-CLT/3Ps *versus* CLT

Furuhata (2002) tested a sample of students by teaching Japanese using both traditional language teaching and CLT methods. A preference for CLT was confirmed among the American students, whereas Asian students preferred the traditional methods (Furuhata: 2002: 140). Furuhata's study is one example of comparative evaluation of two teaching methods in this case CLT and traditional (non-CLT), and it studies the students' preference ways to learn Japanese by American and Asian students. It seems that comparing and contrasting traditional teaching and CLT reveals the characteristics of each more clearly. For this reason, this section begins by examining the characteristics of

both traditional language teaching and CLT. Traditional language teaching is known by various terms such as 3P (Skehan: 2003) and pre-CLT (Littlewood: 1981) and it is discussed in this order.

According to Littlewood, traditional teaching dominated language teaching until the end of the 1960s (Littlewood: 1981: 9). Although traditional teaching is now considered to be out of fashion, with an emphasis on CLT instead (Brumfit and Johnson, 1979; Skehan: 2003: 94), Skehan claims that 'it is still the commonest teaching approach when judged on a world-wide basis' (Skehan: 2003: 94). It is known for its 'grammar-translation, direct and audio-lingual method' teaching (Brumfit: 1985: 4).

Skehan's 3Ps (2003: 93) consist of three stages: presentation, practice and production. The first stage of presentation focuses on grammar 'which is presented explicitly or implicitly to maximise the chances that the underlying rule will be understood and internalised' (Skehan: 2003: 93). The second stage focuses on practice activities, in which the learner works through grammar exercises and suchlike. At the third production stage, 'the learner would be required to produce language more spontaneously, based on meanings the learner himself or herself would want to express' (Skehan: 2003: 93).

Littlewood's pre-CLT is defined as a grammatical structural operation and learning through drill exercises. One of the strengths of pre-CLT is the systematic teaching structure shown in the grammar-translation textbooks, which introduce 'the learner to the basic structures, grading these from simple to complex, so that the learner can steadily increase his mastery of the linguistic system' (Littlewood: 1981: 76). To 'systematically present them to the student one by one' (Brumfit and Johnson: 1979: 195) is claimed to 'incrementally build up language competence' (Brumfit and Johnson: 1979: 195).

To summarise, the traditional teaching method places emphasis on grammatical knowledge and syntactic structure of sentences, whereas CLT focuses mainly on speaking. The next section discusses CLT's three educational cultural meanings based on Hofstede's categorisations.

The educational cultural dimensions of CLT

CLT adopts the following three of Hofstede's educational cultural dimensions: small power distance, weak uncertainty avoidance, and individualism. Firstly, CLT resembles a small power distance culture, as CLT is 'less teacher-centred' (Brumfit: 1985: 7) and it is claimed that 'CLT is firmly opposed to teacher dominance in the classroom' (Hu: 2002: 95). A student-centred class and a teacher-centred class represent the two opposite polarities of Hofstede's large *versus* small power distance dimension.

Secondly, CLT is characteristic of Hofstede's weak uncertainty avoidance culture because creativity is valued in CLT: 'learners are not being constantly corrected. Errors are regarded with greater tolerance, as a completely normal phenomenon in the development of communicative skills' (Littlewood: 1981: 94), and CLT 'avoid(s) linguistic correction entirely' (Brumfit and Johnson: 1979: 173).

Thirdly, CLT focuses on the individual student as mentioned in Piaget's (1952) theory of cognitive development, thereby making it a culture of individualism. For example, some of CLT's favourite tasks (Hu: 2002: 96) such as information gap, problem solving, role plays and simulations keep each students' cognition active and engage students through tailored learning so that students learn at their own pace.

Table 2.1 summarises CLT through a comparison with traditional teaching methods. In contrast to CLT, traditional teaching has characteristics applicable to Hofstede's large power distance, strong uncertainty avoidance and collectivist educational culture. Firstly, traditional teaching is suitable for a large power distance educational culture because it 'places the teacher firmly in charge of proceedings' (Skehan: 2003: 94). In other words, it is a suitable teaching method for countries that adopt a teacher-centred approach, which shows large power distance. Secondly, traditional teaching has the potential to organise large groups of students under whole class instruction relatively easily. Whole class instruction is one example of Hofstede's collectivist educational cultural practice. Lastly, traditional teaching focuses on acquisition of skills in grammatical structure, which places emphasis on the need to 'reward structural correctness and chastise structural

inaccuracy' (Brumfit and Johnson: 1979: 1). For that reason, traditional teaching tries to control errors, which relates to Hofstede's strong uncertainty avoidance. Based on the educational cultural meaning of CLT, the main characteristics of the CLT class included in the research are summarised below.

Table 2.1 Traditional teaching *versus* CLT based on Hofstede's 4 dimensions of culture

Teaching method	Characteristics		
Traditional/ Pre-CLT/3Ps	Either Collectivist or Individualism	Strong Uncertainty Avoidance (control errors)	Large Power distance (Teacher-centred class)
CLT	Individualism	Weak Uncertainty Avoidance (tolerance for errors and creativity)	Small Power distance (Student-centred)

The teaching methods used in a CLT class in the study

In the empirical study, a CLT class was achieved by exposing the sample students to Hofstede's individualism, weak uncertainty avoidance, short-term and small power avoidance dimensions. Firstly, individualism was achieved through speaking activities with pair-work such as information gaps, problem solving activities, role plays and simulation tasks, real life/ personal discussion, and games and puzzles (Mitchell: 1988: 60). Doing these activities with pairs contributes to the one-to-one interaction which is valued in individualist educational culture. Secondly, British educational culture is generally considered a weak uncertainty avoidance culture and these were demonstrated by the use of open-ended questioning which require students' creativity. It would also be possible to achieve creativity through open-ended reading and open ended writing. However, this study focuses on speaking activities so that it distinguishes the impact of the two teaching approaches more clearly. It is also claimed that speaking represents communicative competence in that 'natural language, for most people, is primarily

discussion and conversation' (Brumfit: 1984:87). In addition, students' errors were not corrected to reflect weak uncertainty avoidance. Lastly, classes were taught with a student-centred approach, which meant students played an active role and created a small power distance.

Typical CLT procedures used in the empirical study

In the first half of the class, students received the same treatment as those in the Japanisation class, which is to study Japanese using the textbook. The class was taught in an orderly row with whole class instruction and students answered questions in the textbook by turn. However, students' linguistic mistakes (both pronunciation and grammar), asking for repeat and lack of fluency (hesitation) (Munby: 1978:95) were tolerated and the tutor tried to create a learning environment which was more relaxed and informal. Students had many opportunities to ask questions and were occasionally asked if they had any comments or questions.

In the latter half /remainder of the class, students spent most of their time speaking Japanese with a partner or sometimes with small groups. The content of speaking activities is a combination of theme (e.g. time, shopping etc) and grammar (e.g. demonstrative pronouns, the use of 'whose' etc) using a real life related, information gap task and problem-solving tasks. For example, in 'the shopping pair-work activity', students worked on the information gap task sheets, where student A and B have different information sheets and need to ask each other the price of items based on their task sheet and get information about the item prices which are blank. As an example of small group activity with the theme of practicing the use of grammar 'whose', students formed their own groups of four or five. Firstly, students were asked to take one of his/her belongings (watch, a pencil, lip gloss etc) to a representative of the group in a clear plastic bag. The group representatives got together and swapped their clear bags and went to a different group where the new clear bag belonged, and they had to return items in the clear bag by asking students 'whose item is this' in Japanese. The tutor did not offer instructions during the pair work or group activity and mistakes in pronunciation and grammar were

not corrected. Students also had the opportunity to have one-to-one interaction with the tutor by both asking questions and making comments during pair work.

Limitations

Within the context of this research, the CLT class was limited by the consistent quality of CLT. CLT that was implemented in the empirical study did not have the same consistency as if implemented by native British teachers, who were born and brought up in the UK. Similarly, perhaps native Anglophone teachers, who were born and brought up in an Anglophone educational environment, might not be able to provide the same consistency of teaching quality of Japanisation as native Japanese teachers who were born and brought up in Japan. Since the researcher was born, brought up and educated in Japan, she believes that her teaching is always influenced by Japanese educational culture subconsciously even when she is supposed to teach using CLT. Therefore, CLT may be unintentionally mixed with some Japanese educational cultural influences.

This study took place in a British educational culture, which may also create a limitation. This study involved British and Japanese educational cultures, however as the impact of Japanese educational culture was evaluated in a British university language learning environment, it is expected that the non-British students conformed more readily to the British educational cultural norm and assumptions. If this study was conducted in Japan where the notion of Japanisation is embedded and permeates throughout the structure of the society and schools, it might bring different results.

2.4.2 Japanese approaches to teaching and learning

This section explains Japanese educational characteristics and their cultural meaning in relation to Britain, and also reveals where British and Japanese educational culture stand on the spectrum of Hofstede's dimensions of power distance, individualism-collectivism, uncertainty avoidance and long-term–short-term orientation dimension. There are some key words and values in each dimension which are discussed comparatively for British and Japanese educational culture. The Han group which was used in the empirical study is also explained.

2.4.2.1 Characteristics based on the framework

Collectivism: whole-class instruction and turn taking

Iwama (1990) claims that 'Japan's school management system as well as Japan's society are deeply group-oriented systems' (Shields: 1989: 73). The following quote from Stevenson and Stigler suggests the goal of education is different in Japan and the USA:

> The goal of education, as told by a Japanese education official, 'is the reduction of individual differences among children'. Most Asian educators share this view; most Americans reject it. (Stevenson and Stigler: 1994: 134)

Open, interpersonal competition within the group is not encouraged at school as it is 'seen as destructive of group harmony and, therefore, of individual learning' (Shields: 1989: 12).

The three educational values common to the collectivist culture that Hofstede (1991: 73) describes are a) private life is invaded by group(s); b) collective interests prevail over individual interest; and c) opinions are predetermined by group membership. In other words, this is the notion of what is called 'group comes first' rather than 'individual first'. In a society where the group comes first, it is natural for individuals to sacrifice themselves for the group: 'Japanese workers' willingness to subordinate individual goals to group goals is frequently cited as a reason for the success of Japanese work groups' (Shields: 1989: 29). Educational value (a) and (b) create a strong bond among its members and the cooperative uniformity and expression of group opinion can be achieved easily. The metaphor that Steven used to describe the style of conversation in Japan was like a game of volleyball, whereas in the UK, it is tennis (Stevens: 1998: 38). Tennis-style conversation means one-to-one individual conversation, whereas volleyball-style conversation means teamwork is integral, which correlates with educational value (c), i.e. opinions are predetermined by group membership. Hofstede maintains that 'lots of things which in collectivist cultures are self-evident must be said explicitly in individualist culture' (Hofstede: 1991: 60).

Whole-class instruction and turn-taking are relevant characteristics of Japanese educational culture to discuss as part of the collectivists' educational values (Table 3.3 in Hofstede: 1991: 67) for two reasons: firstly, these two values are used to increase a Japanese collectivist educational culture in the empirical study; secondly both of them promote the same education for all.

Whole-class instruction

'Egalitarianism has been the dominant tenet of discourse on education in post war Japan' (Yoneyama: 1999: 51). Yoneyama claims that 'Japanese educational philosophy was the antithesis of that underlying "compensatory education in Britain or the "head-start" programme in the US' (Yoneyama: 1999: 51).Whole-class instruction treats all students as one group, so the strength of the whole-class instruction is to provide all children with a common educational experience (Stevenson and Stigler: 1994: 134), which individual teaching could not provide.

Since 'the Japanese Ministry of Education sets out in detail the curriculum which has to be taught in schools' (Lynn: 1988: 97), the curriculum is standardised to national level. The detailed curriculum also relates to textbooks. Stigler *et al.* (1996) claim that 'even though several companies produce textbooks in Japan, the books they produce are almost identical throughout the country… suffice it to say that commonality in textbooks leads to great commonality in instruction throughout Japan (Rohlen and LeTendre: 1996: 215). Furthermore, 'textbooks are provided free of charge to students in public and private schools in grades one to nine by the Minister of Education, Science and Culture…' (Whitman: 2000: 31). With the combination of a national curriculum (Beauchamp: 1998: 186), officially approved textbooks (Shields: 1989: 266) and whole-class instruction offered within a school, within the same Japanese prefecture, or even within the country, students are likely to be exposed to the same quality of teaching wherever they are.

Another strength of whole-class instruction is its efficiency in dealing with the resources in addition to 'time, labour and expense' (Westoby: 1988: 44) compared with an individual teaching method. If more than one student asked the same question to the

teacher in the classroom in individual teaching method, theoretically, the teacher has to answer the student individually, which takes longer than answering the class as a whole. This increases the teacher's labour, and the time dealing with individual students may require another teacher, which increases expense. Whole-class instruction is effective in terms of increasing 'the output of a uniform product while holding expenses steady' Westoby: 1988: 52) and it is one of the more popular teaching methods in elementary education.

Whole-class instruction seems to typify Asian classrooms' characteristics (Stevenson and Stigler: 1994: 70). However, according to Tsuneyoshi, Japanese education used individualised instruction between 1600 and 1868, until whole-class instruction was imported in 1872 by an American, M. M. Scott, who was invited to Japan to demonstrate this teaching technique (Tsuneyoshi: 2001: 86). Tsuneyoshi rightly points out that 'it is again an irony of history that whole-class instruction took root in Japanese classrooms, and now seems to be more entrenched there than in the countries where it originated' (Tsuneyoshi: 2001: 86). Therefore, we could say that whole-class instruction is preferred (Tsuneyoshi: 2001) in Japanese education. In fact, there is evidence that American teaching used to take the form of whole-class instruction as the National Education Association (NEA) stated in 1893:

> Every subject which is taught at all in a secondary school should be taught in the same way and to the same extent to every pupil so long as he pursues it, no matter what the probable destination of the pupil may be or at what point his education is to cease. (Stevenson and Stigler: 1994: 107)

Stevenson and Stigler claim that 'the same instruction can affect different students in different ways' (Stevenson and Stigler: 1994: 197). In the current language teaching, whole-class language teaching is not strongly associated with communicative activities. However, taking into consideration that some students might also learn better through teacher's lectures and some students learn better by doing activity, whole-class

instruction should not be dismissed as an outdated teaching method as there are various types in students' teaching and learning preferences.

Turn-taking

As Hofstede maintains 'taking turns in group activities is a habit which exists in many collective cultures' (Hofstede: 1991: 62), turn-taking is a common teaching practice in Japan. This works with any type of seating arrangement whether it is an orderly row, circle, horseshoe or separate tables. The strength of turn-taking is that it ensures all students have an equal opportunity to participate in the class. Students who are shy or are not confident enough to answer questions spontaneously will benefit from this system. Furthermore, turn-taking also saves time for teachers, as they do not have to wait for students who volunteer to answer a question or to address his/her opinion.

Strong Uncertainty Avoidance

Strong uncertainty avoidance relates to structured and planned educational cultural characteristics. Japanese pupils are given opportunities to rehearse the graduation ceremonies they will take part in when they are 12 and 15 years old during their Japanese compulsory school education. When they are 11 years old in elementary school and 14 years old in junior high school, they are given the opportunity to attend, observe and experience the ceremony so that they can see what they have to do in the following year. This experience removes any uncertainty relating to the graduation ceremony procedure for the pupils. '(F)rom a Western viewpoint, such ceremonies may look all too rehearsed and too organised' (Tsuneyoshi: 2001: 77). The graduation ceremony plans (Tsuneyoshi: 2001: 76) will also contribute to reduce the students' uncertainty about the procedure of ceremony. School ceremonies are not the only examples. Stevenson and Stigler maintain that 'from the organisation of the school day to the content and sequence of lessons, children's experiences in Asian schools are highly planned, much more so than in American schools' (Stevenson and Stigler: 1994: 62). 'Highly planned' contents and 'rehearsed' activities help to reduce students' uncertainty and contribute to the strong uncertainty avoidance culture in society. In the empirical study, questions with one correct answer and control/routines are used to create a Japanese strong uncertainty avoidance educational culture, and these practices are explained in the next section.

Control / routinisation

Routinisation is a good example of a teaching method that reduces students' uncertainty. The idea of routinasation and creativity are at opposite ends of the spectrum, however, White claims that 'the outcome of Japanese routinisation is, surprisingly a high degree of analytic and creative problem-solving, as well as expression of divergent points of view' (White: 1987: 80).

Strength of control in education reflects the number of errors. In language teaching, pre-CLT or traditional language teaching focuses on acquisition of grammatical structure. It is said that 'we reward structural correctness and chastise structural inaccuracy' (Brumfit and Johnson: 1979: 1), therefore, pre-CLT is focused on controlling errors. In the educational environment where control of error is more dominant and stressed more than creativity, students might become more aware of making errors, correct answers, or precision and punctuality.

Where control is valued in educational culture, 'structured learning' may be considered as ideal. Since pre-CLT focuses on acquisition of grammatical structure, students are presented grammatical systems of language in a systematic way, which 'are learned like mathematical formulae' (Brumfit and Johnson: 1979: 2). As for the relationship between control and structure, Johnson and Porter state that 'control must be based on knowledge and the only way we have of specifying and imparting such knowledge is in a structural format' (Johnson and Porter: 1983: 113). This suggests a similarity between pre-CLT and mathematics in that there is only one correct answer to the question. Originality in mathematics is considered beneficial only if you reach one correct answer, but if you don't reach the one correct answer, an original approach is not considered significant. The fields of mathematics and physical science usually adopt the one correct answer system as a common practice all around the world. It might be possible to say that the students and teachers studying mathematics are likely to share a strong uncertainty avoidance culture compared to students and teachers from other departments such as music and art. The preference for one correct answer also relates to control in strong uncertainty avoidance.

The advantages of using a 'one correct answer' approach are: students know whether they are right or wrong, which is clearer than open-ended questions; it directs learning; students learn from mistakes; there is an emphasis on accuracy; and there is a sense of security (avoiding uncertainty) for the students. The 'one correct answer' system seems to work well with people and societies where a strong uncertainty avoidance culture is preferred over a weak uncertainty avoidance culture.

Some of Hofstede's values of a strong uncertainty avoidance culture at school include: 'students comfortable in structured learning situations and concerned with the right answer'; 'precision and punctuality come naturally'; 'what is different is dangerous'; and the 'teacher is supposed to have all the answers' (Hofstede: 1991: 37). Equally, pre-CLT would also be likely to produce students with strong uncertainty avoidance.

Large Power Distance: Teacher-centred

According to Hofstede, the values of a large power distance at school include: 'teachers are gurus who transfer personal wisdom', 'students treat teachers with respect' and 'teachers are expected to take all initiatives in class' (Hofstede: 1991: 37). Among them, the value 'teachers are expected to take all initiatives' (Hofstede: 1991: 37), namely, a teacher-centred class, is focused upon as one of the characteristics of large power distance educational culture which was used in the empirical study as a contrast to a student-centred class. Japanese teacher-centred classes are referred to as 'banking education' (Freire: 1972: 46–7), and a 'jag and mug' approach to education (Bowles and Gintis: 1976: 40). Among the assumptions that Freire presents (Freire: 1972: 46–47) in his paradigm, 'the teacher teaches and the students are taught' (Freire: 1972: 46–47) and 'the teacher talks and the students listen' (Freire: 1972: 46–47) seem to be relevant for the following discussions.

Large power distance also seems to be closely related to Hofstede's collectivism. Hofstede (1991: 62) mentions that students in a collectivist society hesitate to speak up in class, and this often coincides with countries adopting a system of seniority. It is not unusual for students to hesitate to speak up in a class where teachers are expected to take

all the initiative. Yoneyama (1999) also claims that collectivism and large power distance are closely related. Based on Freire's argument that the 'more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is' (Freire: 1972: 47), Yoneyama argues that the teacher-centred relationship at school 'train(s) students to accept uncritically the existing hierarchical and collective order of Japanese society' (Yoneyama: 1999: 64).

A system of seniority contributes to a large power distance culture. The usual direct translation of 'teacher' in Japanese is *sensei*. However, this direct translation does not explain the real meaning of *sensei*. The meaning of Japanese teachers covers both teacher and the system of seniority. It is true that teachers are the profession of people who teach and instruct, but the word *sensei*, especially between elementary and high school education, has further connotations in that the teachers are older and have more experiences in life than the students and should be respected. A system of seniority is also mentioned by LeTendre (1996) that 'the relationship between teachers and students in Japanese schools signifies the relationship between seniors and juniors in general' (Yoneyama: 1999: 62).

A system of seniority also explains why Hofstede's values of 'teachers are gurus who transfer personal wisdom', 'students treat teachers with respect' and 'teachers are expected to take all initiatives in class' (Hofstede: 1991: 37) are characteristics of large power distance in some educational cultures.

Long-term: Unlimited possibilities (White: 1987: 182) / Effort model (Stevenson and Stigler: 1994: 94)

The Japanese long-term view can be explained using the effort model. 'There is a widely accepted cultural theory of learning in Japan consisting of a set of beliefs that "people are endowed with equal ability" (Yoneyama: 1999: 51). According to a large-scale Japanese government-sponsored survey questioning 4,500 parents concerning various beliefs and attitudes related to intelligence (Miura *et al*.: 1976), '80 percent of respondents indicated that they believed that intelligence is primarily determined by experience and education after birth rather than heredity' (Peak: 1996: 360). Parents who believe in the 'effort

model' consider that hard work is crucial for their children to improve and they also support their children until their children's education finishes. Gradual changes and improvements are expected in a long-term educational culture. According to Dimmock and Walker, 'Asian societies believe that effort and hard work are keys to learning and these attributes can compensate for lack of ability' (Dimmock and Walker: 2005: 109). In other words, it is a belief that 'anybody can get 100 marks if one tries hard enough' (Kariya: 1995: 182) if you work hard. The effort model, which is also called unlimited possibilities, means that 'low scores are not regarded as a sign of stupidity but simply as an indication that the student has not yet learned what will ultimately be possible through persistence and hard work' (Stevenson and Stigler: 1994: 95). Singleton (1989) also agrees as follows: 'Persistence is the secret; effort, not IQ, is the Japanese explanation for educational achievement' (Shields: 1989: 11).

At Japanese schools, 'to make a supreme effort (*ganbaru*) has been the most important behavioural mode shared by and expected of Japanese students' (Singleton: 1989) and 'teachers believe that one's effort, rather than one's ability, determines academic achievement' (Okano and Tsuchiya: 1999: 59). Cummings also claims that:

> Japanese teachers are, comparatively speaking, well qualified and experienced, and are confident in the learning potential of all students. They are not impressed by the scientific evidence that suggests school achievement is genetically determined. Instead, they believe anyone can learn if he tries and is appropriately guided. (Cummings: 1980: 159)

The weakness of the innate model becomes the strength of the effort model. The effort model offers 'a more hopeful alternative by providing a simple but constructive formula for ensuring gradual change and improvement' (Stevenson and Stigler: 1994: 106) by working hard and persisting. It is an optimistic view of the possible outcome. For the empirical study, students were exposed to a teaching and learning environment where the researcher believes that all students have equally potential to master the Japanese by

working hard with or without innate ability, and that low scores are not regarded as a sign of stupidity but lack of their effort.

2.4.2.2 Japanisation within the context of teaching and learning

In Chapter 1, the key concept of Japanisation was briefly explained using the passage from the 'Toyota recall'. The rationale for applying a manufacturing concept to schools was also mentioned. Japanisation is a broad concept that exists beyond the manufacturing industry in Japanese society and it includes the notion of Total Quality Management (TQM). However, in this thesis only Japanisation is discussed and explored within the context of the Japanese language teaching and learning environment.

In this section, various models are discussed to further develop the idea of Japanisation. Exploring three different models of Japanisation will help to define the method of Japanisation used in this research in an educational context. The first model that is discussed is 'direct Japanisation'; the second is 'mediated Japanisation'; and the last is 'full/permeated Japanisation'. In addition, this section will explain how the use of the Han group as a part of the Japanese educational teaching practice in the empirical study is indicative of Japanisation in an educational context.

Three types of Japanisation in education

There have been reports of non-Japanese car manufacturing industries successfully applying Japanisation all over the world, and there were suggestions to apply the manufacturing concept of Japanisation into educational management around a decade ago (Morley and Rasool: 2000). Ackroyd *et al*.'s (1988) three types of Japanisation found in the UK's manufacturing industry can also be applied in an educational context: direct Japanisation, mediated Japanisation, and full/permeated Japanisation.

Direct Japanisation – Japanese schools setting up schools in the UK

The examples of direct Japanisation come from two Japanese boarding schools in the UK, who operate based on the Japanese curriculum. The first example is Rikkyo School in England, which was set up in 1973. The second example is Teikyo Foundation UK, which was set up in 1989. Direct Japanisation is usually a successful operation because

these schools can retain Japanese culture on their premises. The ratio of Japanese staff and non-Japanese staff is also more favourable to promoting Japanese culture. Students are mainly enrolled from Japan and, as long as they study within their educational premises, there is no other major cultural influence other than the Japanese educational culture.

Mediated Japanisation – Partial adopting of Japanese practice
Mediated Japanisation is when non-Japanese educational establishments emulate parts of Japanese practice. Two successful cases of mediated Japanisation are the Next Generation School Project (NGSP) in Georgia, USA and the School Excellence Model in Singapore. The former case uses TQM, the core concept of Japanisation. It is reported that 'The application of TQM principles is showing positive results as schools are adopting TQM as a reform and restructuring process' (Weller: 1997: 204). The latter case uses a quality approach, which is also included in the concept of Japanisation and it is said that 'The model meets many of the criteria of a quality approach' (West-Burnham: 2002: 323). Both cases partly adopt Japanisation and the practitioners seem to compromise their own educational culture for that of Japanese.

Full/permeated Japanisation – Convergence in all aspects to Japanese practice
Full/permeated Japanisation involves many changes to existing practices at all levels in education. Unfortunately, no educational establishments were identified that are reported to operate full/permeated Japanisation. Perhaps, there might be a difficulty in emulating different educational cultures. Dimmmock *et al*. claim that 'theories, ideas and practices originating in one social setting should not be assumed valid in other social-political-cultural context' (Dimmock and Walker: 2002: 17).

Among these three types of Japanisation, this research seems to follow *Mediated Japanisation* as the research partly adopts some Japanese teaching practices in Japanese language teaching classrooms, which were conducted in a British educational culture. It is not *Direct Japanisation* as it is not conducted by a Japanese university operating in the UK. It is not *full / permeated Japanisation*, either, as the research was undertaken in the

environment of a British university in UK, there are no reasons for teaching staff and students to converge in all aspects of Japanese teaching practices.

Description of a Han group

Han groups are regular working groups used in Japanese classrooms (Fukuzawa and LeTendre: 2001: 21,: 1997; Dimmock and Walker: 2002: 114; Tsuneyoshi: 2001; Stevenson and Stigler: 1994: 65; White: 1987: 114; Okano and Tsuchiya: 1999: 59; Rohlen and LeTendre: 1996: 75; Ellington: 1992: 76). 'Each Han includes five to eight children' (Benjamin: 1997: 53) and Han groups only 'change the groupings at the beginning of each term of the school year' (Benjamin: 1997: 53). This means that a child's relationship with other children in the Han group exists for one term. Han groups comprise a mixture of abilities in that they may include children with leadership qualities, problem children, caring children, and both fast and slow learners (Okano and Tsuchiya: 1999: 59). Students can grow a sense of solidarity or bonding with the rest of the students in the same Han group, and develop the idea of helping each other to do the same task. The opportunity for sharing each other's knowledge and solving problems together also contributes to an appreciation of each student's ability and knowledge. By contrast, 'the American group defines itself rather loosely, to accommodate a person's needs to maintain his own mobility and to develop individuated skills and career paths…The degree of cohesion maintained is just enough to work toward the goals of the group; cohesion is not itself a goal' (White: 1987: 43). Han group experience also stimulates or motivates some students' learning. For example, some students might think that if one student can solve a question, then they can, too.

Han groups also work for teachers. Teachers save time by not having to answer the same students' questions (efficiency). It is often the case that some students already know the answer but they are shy and simply do not want to show off the fact that they know the answer in front of everyone in the class. The Han group approach gives an opportunity for those students to express the answer within the regular group members.

The Japanese Han group is not just a small cognitive stimulation group that consists of students of similar academic level or formation of an *ad hoc* group. It is a whole-person approach applied to 'social spheres such as eating together, cleaning together and participating in school events together' (Tsuneyoshi: 2001: 40), that helps students to acquire and practice the skills (e.g. desired character traits or total approach) to participate in a collectivist society. Lewis (1996) explains Japanese and American groups using terms 'familylike' (Rohlen and LeTendre: 1996: 88) and 'factorylike' (Rohlen and LeTendre: 1996: 88): Japanese groups 'bring together children of various abilities, who stay together for a considerable time and together pursue a wide range of activities' (Rohlen and LeTendre: 1996: 88), whereas American groups 'temporarily join children of a particular skill level to accomplish a particular task' (Rohlen and LeTendre: 1996: 88).

Secondly, the Han group is efficient to save students' time and effort in forming a group. Members of a group go through four stages of group formation (Schunk: 2000): forming, storming, norming and performing. The 'forming' stage is the coming together of individuals; in the 'storming' stage, members begin to understand each other; in the 'norming' stage, the team sorts out the roles that each member should play; and in the 'performing' stage, members start the process of solving problems. In order to produce work effectively, members should go through all stages. *Ad hoc* groups also have to go through these stages every time a group is formed, taking time and effort on the part of each member to establish a fully formed group. Han groups, in that sense, are more efficient in both time and effort for each member.

Finally, the idea of a sense of community is another characteristic of a Han group, which relates to Hofstede's collectivism. According to Bigge (1964), a sense of community is:

> A close and intimate kind of interaction; they were psychologically near one another. Every one knew what almost everyone else thought about most matters, and thoughts and actions of most people followed the patterns dictated by local customs and moral belief… a century ago most people lived in rural communities

> – either on farms, in villages, or in a small town…Consequently, they enjoyed what sociologists call a sense of community. (Bigge: 1964: 309)

Kotloff (1996) also points out the emotional function in Han groups: 'groups in Japan provides their members with a sense of belonging and acceptance' (Rohlen and LeTendre: 1996: 99).

The Ministry of Education, Culture, Sports, Science and Technology (MEXT) in Japan identifies desirable group activities as 'a sense of belonging, a consciousness of belonging, feeling of unity, and consciousness of unity among the members' (MEXT: 1998). Therefore, Han groups at school could be considered as a training period for a Quality Control (QC) circle at work and in Japanese society. QC circles are 'small groups based upon mutual trust, which voluntarily perform quality control activities within the workplace' (Sallis: 1993: 98). The similarity between the school and work structure is pointed out as follows: 'the school organization centres on small groups, as do so many Japanese organizations, and this makes morale, leadership, and participation into crucial managerial concerns, for they are critical to the effectiveness of a group-based approach' (Shields: 1989: 75). Benjamin also agrees: 'the values and interaction patterns fostered in Han groups in the classroom are among those carried over into adult situations' (Benjamin: 1997: 64).

Tsuneyoshi also claims that:

> The organisational characteristics of the Japanese school model are reminiscent of what are usually associated with traditional, small-scale, tight-knit communities where face-to-face relationships prevail, relationships are intimate, mobility is low and rejection from others has grave consequences for one's welfare… The Japanese school recreates some of the organisational conditions of a traditional community. (Tsuneyoshi: 2001: 39)

In contrast, students studying in most Anglophone countries are influenced to become competitive in individualistic settings, and 'cooperative learning classes may seem somewhat out of place' (Tsuneyoshi: 2001: 156).

Comparing cooperative learning with a Han group justifies the use of a Han group in the empirical study. The teaching methods used in a Japanese class in the study will be explained next, presenting the combination of a Han group and Japanese educational culture, which will contribute to enhance the impact of Japanisation in the empirical study.

The teaching methods used in a Japanisation class in the study

In the empirical study, a Japanisation class was achieved by exposing the sample students to a combination of Hofstede's four dimensions that characterise Japanese educational culture (Table 2.2) and the Han group principle. Four dimensions of Japanese educational culture were demonstrated in the empirical study as follows: firstly, a collectivist educational culture was achieved through whole-class instruction and turn-taking. Secondly, a short reading and grammar worksheet that focused on one correct answer was used as part of a routine task every week to achieve strong uncertainty avoidance. Japanisation intentionally places emphasis on 'reading and grammar' in contrast to CLT's emphasis on speaking. In addition to this, a Japanese textbook which was published in Japan was used in the class, which also added to the emphasis of routine tasks with correct answers. Thirdly, classes were taught with a teacher-centred approach, which meant students played a passive role and created a large power distance. Lastly, the teacher/researcher believes in the effort model in teaching and learning, which equates to Hofstede's long-term culture. The teacher's belief could also have had an impact on the students' attitude to learning. The researcher considers that low scores, especially of those who have just started learning Japanese, are due to lack of students' efforts. Additionally, the researcher also believes that even though some students might have fixed potential, any students can change their potential from 'fixed' to 'unlimited' if they have a strong determination to make an effort in studying Japanese.

The Han group principle was used to further create a Japanisation impact. Each Han group consisted of four to six students, and was assigned at the beginning of the course by considering each student's personalities. Han group work is conducted in the latter half of the class using the reading and grammar worksheet. Since the class was one two-hour lesson per week, students were given routine Han group work for one hour every week translating, asking and answering questions within the Han group members.

Table 2.2 Summary of Japanese educational culture utilised in the empirical study

	Collectivist	**Strong Uncertainty Avoidance**	**Long-term**	**Large Power distance**
Japanisation	Whole class instruction, turn taking	Control / routinisation / short reading and grammar worksheet exercises / emphasis on one correct answer	Effort model	Teacher-centred class

Typical Japanisation teaching procedures used in the empirical study

In the first half of the class, students studied Japanese using the textbook which consists of repetitive substitution exercises. These routinised exercises have usually one answer and aim to develop students' confidence in answering one correct answer. The class was taught in an orderly row with whole class instruction and students answering questions in the textbook by turn. This procedure allowed students to predict which question they had to answer in advance, which helped to create a strong uncertainty avoidance culture. Although students were expected to take the initiative in preparing for the lessons, they were not expected to take the initiative answering questions in the class even though they knew the answers. Discussion was rare because it required students' initiative, which is more closely related to a student-centred approach rather than a teacher-centred class. Students usually developed one-to-one interaction with the tutor by asking questions after class.

In the latter/remainder of the class, students got into their Han group, which had been constructed by the tutor at the start of the semester, and spent time working on the short

reading task. A short reading was written in hiragana/katakana and this task required converting from hiragana/katakan to rōma-ji in order to understand the meanings in English. It also included several questions which asked about understanding of the content. Students were expected to work alone first, but the main purpose of Han group was to work with other members of the group to complete the task. For example, those who had questions concerning converting from hiragana/katakana, vocabularies and grammar were encouraged to ask any members of the Han group who knew the answer rather than asking questions of the teacher. It was expected that all the members of the Han group contributed to share their knowledge and look after each other so that everyone completed the reading task without the tutor's help. Each student was able to talk relatively freely and the discussion was expected to take place during the Han group. The tutor made occasional comments regarding the common or significant mistakes that the majority of the group shared or where none of the group member could answer the question.

To summarise, the major differences between the pedagogy of the CLT and Japanisation classes were shown in the following three areas: firstly there were different emphasises in acquiring language skills in the latter part of the class. They were either speaking (CLT) or reading (Japanisation). Secondly, each used a different arrangement of students either pair work or Han group. Lastly, the tutor's expectation of the students' role in learning was also different: in the CLT class, students were expected to be proactive in learning whereas in the Japanisation class they were expected to take a more passive role.

2.5 Summary

This chapter aimed to aid understanding of Japanese and Anglophone educational culture and the teaching methods used in the empirical study, i.e. CLT and Japanisation. This chapter explained the rationale for conducting this study and serves as an important foundation for the framework of the empirical study as well as an aid to understand the remainder of the thesis: examining the impact of Japanese educational culture in a British educational culture on non-native students of Japanese. It is suggested that educational culture is not universally the same around the world, and it is important to appreciate the

fact that one educational culture can be extremely different to another. In this study, Japanese educational culture was examined as an example of a culture at the opposite end of the spectrum to an Anglophone educational culture. This chapter has also offered an answer to the characterisation of Japanese educational culture based on Hofstede's four dimensions of culture, which is the first research question.

The characteristics of Japanese educational culture

A number of Japanese educational characteristics were used in the empirical study to recreate Japanese educational culture in a British University classroom. These characteristics were all based on the dimensions described by Hofstede and are described below, along with the assumptions of how British educational culture was characterised in this study. The first was whole-class instruction and turn taking, which are part of Hofstede's collectivist dimension. In the empirical study, these values were evaluated when applied within a British educational culture, which is generally considered to be an individualist society. The values of individualist society are demonstrated by pair work and a tutoring system.

The second Japanese educational characteristic that was applied was strong uncertainty avoidance culture. In the empirical study, it was achieved by giving the students a short a reading and grammar worksheet that had only one correct answer, as part of a routine task every week (routinisation). British educational culture is generally considered a weak uncertainty avoidance culture, the values of which would normally be demonstrated by creativity and open-ended questioning.

The third educational characteristic was a large power distance, which was created in the empirical study by a teacher-centred class, where students played passive roles. British educational culture is generally considered a small power distance culture, which is demonstrated by student-centred classes where students play active roles.

Finally, Japan traditionally tends towards a long-term educational culture, therefore the effort (unlimited possibilities) model was used to recreate this orientation in the empirical

study. When teaching, the researcher recreated this value by believing students' unlimited possibilities. The researcher believes that if students, especially those who have just started learning Japanese are performing poorly, it is due to the lack of students' efforts. She believes that even though some students might have fixed potential, any students can change their potential from 'fixed' to 'unlimited' if they have strong determination and make an extra effort in studying Japanese. The researcher feels that her belief could influence students' attitude and behaviour. British educational culture is typically characterised by a short-term educational culture, which reflects an innate ability model. (However, students are still urged to try in order to fulfil their potential although British educational culture adopts a short-term view).

Japanisation is one example of a non-Anglophone educational culture. However, it is not just an opposing educational culture to Anglophone countries because it is suggested that Japanisation is actually a combination of Japanese educational culture and a Japanese style of management that is present in society and in schools. The concept of Japanisaion has expanded through the Japanese adding original ideas and 'samurai spirit' (Hirai *et al*.: 2007: 57) like other historical inventions. Extrapolating this theory on the evolution of Japansation to other countries and their culture, it is possible to conclude that while every country may be broadly aligned to an Anglophone or non-Anglophone educational culture, each country will retain its own different and individual educational culture. Using a simple example, China, Korea and Japan are normally classified as being collectivist Confucius countries. However, the example of Japanisation suggests that Japan has its own educational culture. This implies that all three countries keep their own cultural identity in education, retaining subtle unique differences among three countries. This point is important to remember when discussing the empirical study because although the students were all studying in Britain they originated from a variety of countries, and would therefore have been influenced by these subtle cultural differences between their own countries. This is an essential point to understand when interpreting the results of the empirical study and is covered when analysing the data in Chapter 4.

Having now explained three key concepts of the study (Culture, Japanisation and CLT) which were briefly highlighted in 1.2.2, the next chapter will discuss the methodology of the study.

Chapter 3

Methodology

3.1 Introduction

The preceding chapter explored the main characteristics of both Japanese and British educational culture in the classroom using Hofstede's dimensions of culture. These characterisations are important as the basis for distinguishing between Japanese and Anglophone classrooms in the empirical study. The main purpose of this study was to investigate if Japanese teaching methods enhance students' learning when applied to a language learning class in Britain. In order to conduct this study, it was necessary to understand not only the main characteristics of Japanese educational culture and Japanisation but also the main characteristics of British educational culture.

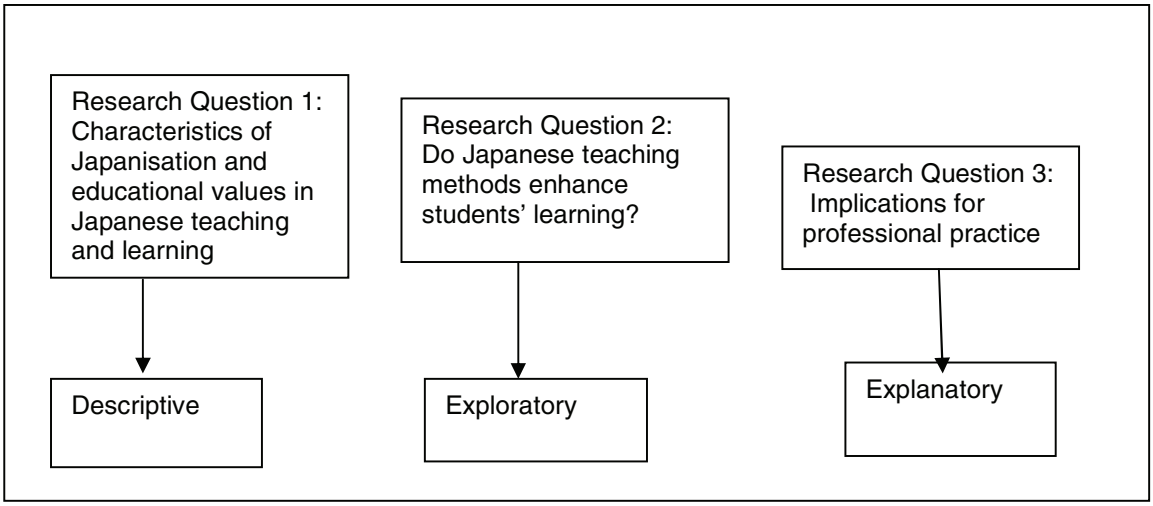
This chapter serves to justify the methodology that was used in this study. It begins with discussing the purposes of the research, followed by a discussion of rational of the study and research questions. This is followed by discussion of research designs/methods/instruments, explanation of the study population, validity and ethical issues. The chapter concludes with details on how data were collected and analysed.

3.2 Objectives / Purposes

According to Robson, research can have up to three purposes: descriptive, exploratory, and explanatory (Robson: 1993: 42). The purposes of this study can be considered a combination of all three purposes. The study describes the current learning environment of a Japanese language classroom in a British university, the characteristics of Japanisation and educational values in Japanese teaching and learning (research question 1). Secondly, the study is exploratory as it seeks to 'find out what is happening' (Robson: 1993: 42) in response to the researcher's professional challenges in language teaching. The study explores CLT by comparing a non-CLT language teaching practice in a multicultural teaching and learning language environment, and specifically examines

whether Japanese teaching methods enhance the learning of multicultural British university students (research question 2) compared with CLT. The study is also explanatory as it 'seeks an explanation of a situation and problem' (Robson: 1993: 42) in the Japanese language classroom. Explanation of the problem relates to the implications for professional practices (research question 3) and review of current assumptions. The following figure summarises the relationship between the research questions and the study purposes:

Figure 3.1 Purpose and research questions



3.3 Rationale of the study – paradigms

A paradigm is a distinct concept, thought pattern or belief. Paradigms explain the methodological decisions that people make when they look at research problems as they are 'the basic belief and assumptions that underlie studies' (Johnson: 1992: 31). In research, two contrasting paradigms exist: conventional (positivist/scientific) and constructivist (hermeneutic/interpretive) (Johnson: 1992: 31). In this thesis, the term positivist is used to represent a conventional paradigm, and the term 'constructivist' is used for subjectivist to 'denote the current state of qualitative research' (Robson: 2002: 27) reflecting the current view of social research. The understanding and the use of both paradigms and their methodological framework were necessary in conducting this study:

The positivist paradigm takes a 'natural-science based, hypothetico-deductive, and quantitative' (Robson: 1993: 18) approach, and carries out research based on a 'scientific method' (Robson: 2002: 16). The goal of the positivist paradigm is to 'discover cause-and-effect relationships' (Johnson: 1992: 32), where researchers believe in 'manipulating the natural environment, setting up a situation for study and controlling variables' (Johnson: 1992: 32). In this study, the quantitative data was needed to understand the impact on attainment which is the outcome of the process. The specific research question which addresses this was: if there are differences in the performance of students' test results which provide quantitative data between two teaching methods and learning environment. The teaching and learning environment was set up by two groups which were taught in two teaching methods (CLT and Japanisation).

The qualitative data was also needed to understand how students perceived the educational process in this study. The specific research question which addresses this was: if students show any preference between two teaching methods and learning environment. To answer this question, questionnaire which provides qualitative data and observation was used. Unlike positivism, constructivism does not start with hypotheses to be tested because the research questions cannot be fully established in advance owing to multiple realities (Robson: 2002: 27). The goal of this paradigm is to 'make sense of a case to understand a situation' (Johnson: 1992: 32).

The next section discusses the details of the research questions briefly mentioned above.

3.4 Research questions

This thesis intends to address the three questions given below. Research questions 1 and 2 have further sub-questions:

1. What is Japanisation and how does it manifest itself as an educational culture within Japanese language classes?

– What are the main characteristics of Japansation as an educational culture?

– What educational values are associated with Japanese teaching and learning?

– What are the main characteristics of Japanisation applied to teaching and learning in language classes in Britain?

2. Do Japanese teaching methods enhance students' learning when applied in a British language learning context?

– Do students in the Japanese language classes taught using CLT or Japanisation methods show any differences in the performance of reading and written tests and assignments?
– Do students in the Japanese language classes taught by CLT and Japansation methods show any preferences for their teaching and learning environment? Do students' preferences relate to their ethnicity and are students' preference influenced by the two teaching methods?
– How do students in a British university respond to being taught by Japanisation methods compared with being taught by CLT?

3. What are the implications for professional practice, further research and for developing a theory associated with the application of Japanisation in a British language learning and teaching context?

Answers to research question 1 offer a characterisation of teaching practices in Japanese educational culture and Japanisation. British educational culture and teaching is also characterised as this study was conducted in a British educational context. Research question 2 is answered by the main investigations of the empirical study, using quantitative and qualitative methods. Research questions are cited throughout this thesis and research question 1 is addressed in the literature review of Culture and Japanisation. Research questions 2 and 3 are dealt with in the chapter on data analysis. All the research questions are summarised in the Conclusions.

3.5 Research designs / methods / instruments

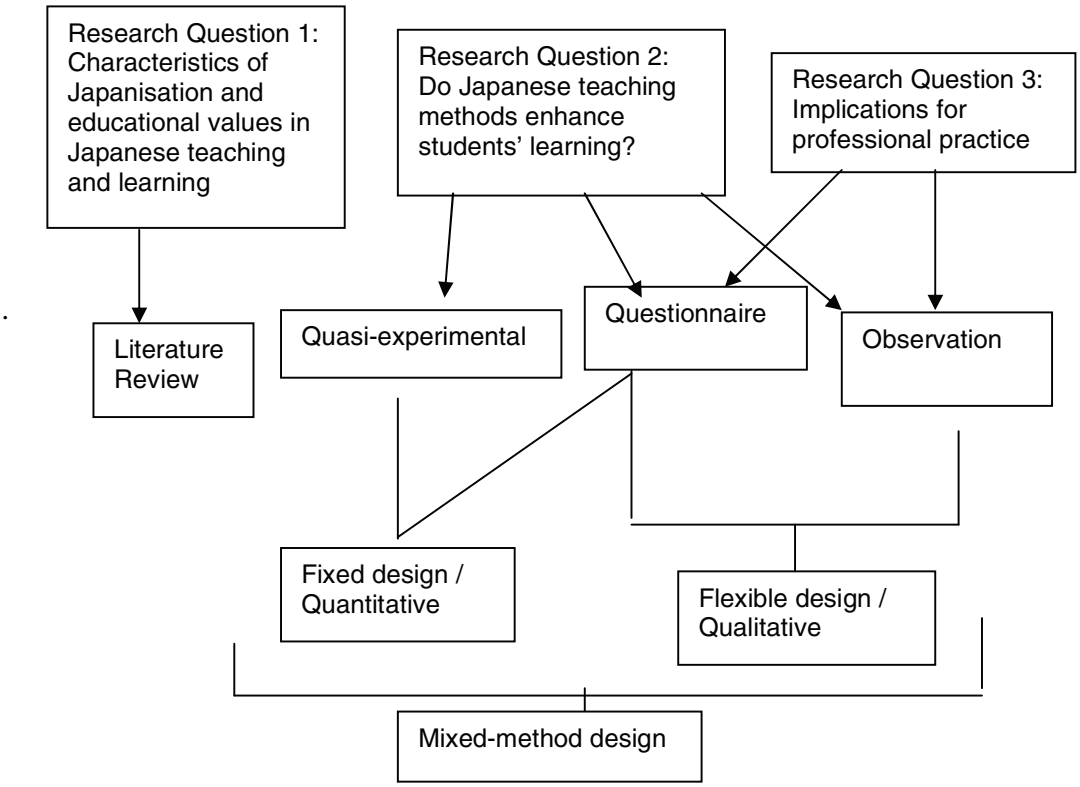
Two broad study designs exist: a fixed design, which is commonly referred to as a quantitative design and a flexible design which is referred to as a qualitative design (Robson: 2002: 5). Considering that this study combines tests which provide quantitative

data, questionnaires which provide quantitative and qualitative data and observation methods which provide qualitative data as data collection, the research should be classified as a mixed-method design (Robson: 2002: 5). Mixed-method designs 'make use of two or more methods, which may yield both quantitative and qualitative data' (Robson: 2002: 5). Since this study includes quantitative methods, details of a fixed design should be addressed. A fixed design incorporates two further designs: experimental and non-experimental (Robson: 2002: 87). The main difference between an experimental and non-experimental design is 'the researcher actively and deliberately introduces some form of change in the situation, circumstances or experience of participants with a view to producing a resultant change in their behaviour' (Robson: 2002: 88) in an experimental design, whereas with a non-experimental design 'the researcher does not attempt to change the situation, circumstances or experience of the participants' (Robson: 2002: 88). This study takes an experimental design. Furthermore, the experimental design incorporates three additional designs (Robson: 1993: 97): true experimental, quasi-experimental and single-case experimental (Robson: 1993: 97). This study falls into the quasi-experimental category as such approaches involve 'use of already existing groups such as school classes for the different conditions of the experimental study, rather than pupils being randomly allocated to new classes from within a year group for the purpose of the study' (Robson: 1993: 4). This study uses two Japanese language classes (Group 2 and 3) and experiments with two teaching methods (CLT and Japanisation). However, the constitution of these groups was completely dissimilar in terms of ethnic groups and age groups. If we take ethnicity as an example, one of the limitations in the use of this two group study is that some students may have been far more comfortable with CLT or Japanisation approaches than others: the second generation of Chinese students (British Chinese) who were born and brought up in the UK may feel more comfortable with Anglophone educational culture than those who were first generation Chinese students or those who come from Mainland China. The issues of non random selection and the size of the group are considered as a threat to the validity of this study and will be discussed further in 3.7.

This study is not true experimental because it does not involve random allocation of people to the groups (Robson: 1993: 97). Lastly, since single-case design 'focuses on individuals rather than groups' (Robson: 1993: 97), this study is not a single-case design, either.

The following figure summarises the relationship between the research questions, methods and design.

Figure 3.2 Research questions, methods, designs and instruments



3.6 Samples – Participants / Subjects

Johnson (1992) explains the difference between subjects and participants as follows: 'the persons selected for study in experiments are referred to as "subjects" not participants' (Johnson: 1992: 173). According to Johnson's definitions, this study's population can be

referred to both as participants and as subjects, as this research is a combination of quantitative and qualitative methods.

The participants/subjects for the pilot study and the 2009/2010 research were selected as follows. Out of two Japanese Level 1 classes, one class was selected for the pilot study, whereas for the 2009/2010 study, two Japanese Level 1 classes (Groups 2 and 3) out of three were selected. Group 1 was taught by another Japanese tutor.

Selection of the participants/subjects in both the pilot study and the 2009/2010 research was based on convenience sampling. Convenience sampling involves 'choosing the nearest and most convenient persons to act as respondents' (Robson: 1993: 141). The researcher as a teacher had convenient access to the students in classes at her institution. Convenience sampling is cost and time efficient because the sample population exists in a convenient location and at a convenient time for the study. However, this sampling method creates a limitation to the study because the sample may be biased and not representative of the 'real world'. This therefore, limits the generalisability of the obtained results.

Both the pilot study and the 2009/2010 research included a mixture of undergraduate and postgraduate students aged between 18 and 25 years. Nine mature students (up to 47 years old) were involved in the 2009/2010 research, compared with one mature student involved in the pilot study.

3.7 Validity and Reliability

The definition of validity differs among scholars. Among them, Gliner *et al*'s (2009) definition of validity was selected as it was most suitable to explain the validity of this study. They define validity as 'the general term most often used by researchers to judge quality or merit' (Gliner *et al*: 2009:102). In order to judge this study's quality, two main areas of validity are evaluated in relation to this study. They are external validity and internal validity, both of which are typically discussed in conducting a study (Gliner *et al,*2009; Graziano & Raulinand, 2000; Lynch, 1996; Ruane 2005). Furthermore, since it

is claimed that unreliable measurement is one of the threats to validity (Lynch: 1996:44), reliability is also discussed. This is followed by the discussion of threats to both external validity and internal validity of this study.

3.7.1 Threats to external validity

The definition of external validity is 'the extent to which samples, settings, treatment variables and measurement variables can be generalised beyond the study' (Gliner *et al.*:2009:128). According to Gliner *et al.* (2009), there are two dimensions of external validity: population external validity and ecological external validity (Gliner *et al.*:2009:129). Population external validity relates to the sample/population and ecological external validity relates to the naturalness of setting/condition. Gliner *et al.* (2009) provide scales to rate both dimensions of external validity within a study (Gliner *et al.*:2009:129). These scales consist of three ratings of low, medium and high.

In relation to population external validity (Gliner *et al.*:2009:128), this study is rated low (Gliner *et al.*:2009:129) as it uses convenience sampling and is not an exact representation of the other Japanese language classes in terms of ethnicity and work/school culture. This will be discussed further in the summary of limitations in the Conclusion. In respect to ecological external validity (Gliner *et al.*:2009:129), this study is rated as high ecological external validity (Gliner *et al.*:2009:129) compared with a laboratory setting.

However, 'external replication' (Graziano and Raulin: 2000:201) could be considered as a threat to external validity. Replication means 'repeating the experiment as nearly as possible in the way it was carried out originally' (2000:201). It is claimed that researchers are usually interested in either 'a specific finding on its own right', or in the generalisability of their study (Robson: 2002: 106). Evaluating replication, this study focuses on a specific finding: the research of educational cultural impact of Japanisation was conducted in a British university with a mixture of different nationalities. It is expected that non-British students usually conform to British educational culture. However, if this study was conducted in Japan with a mixture of different nationalities, it

is expected that non-Japanese students would easily conform to Japanese educational culture, where the concept of Japanisation is permeated and embedded. If the same research was conducted in a Japanese university context, this might bring a different outcome. From these two examples, it is difficult to confer any generalised findings from this study.

3.7.2 Threats to internal validity

Internal validity is defined as 'the approximate validity with which we can infer that a relationship is causal' (Gliner *et al.*:2009:103). In evaluating internal validity of a study, confounding variables (Graziano and Raulin: 2000:190) are considered as threats to the internal validity. Although there are some discrepancies in categorising these confounding variables among scholars, it seems to be agreed on dimensions on 'history, selection, mortality (attrition), maturation, diffusion of treatment and regression to the means' (Gliner *et al.*:2009:107; Graziano and Raulin: 2000:190; Lynch: 1996: 45 Robson: 2002:106).

Gliner *et al.* provide scales to rate the following two dimensions of a study: equivalence of group on participant characteristics (Gliner *et al.*:2009:106) and control of experiences and environment variables /contamination (Gliner *et al.*:2009:106) of internal validity.

The equivalence of group on participant characteristics dimension (Gliner *et al.*:2009:106) evaluates how closely the study was conducted to random sampling This study is rated low in the dimension of equivalence of group on participant characteristics (Gliner *et al.*:2009:106) as it was not able to assign the groups randomly and had the problem of non-equivalence (Johnson: 1992: 175) between Groups 2 and 3 with regards to student numbers, ethnicity and work/school culture. This is typically called 'Selection' (Graziano and Raulin: 2000:190; Lynch: 1996:45; Robson: 2002:106) or 'selection bias' (Gliner *et al.*:2009:107) among confounding variables and is a possible threat to the validity of this study.

The second dimension of control of experiences and environment variables /contamination evaluates how tightly controlled the study environment was without 'diffusion of treatments' (Robson: 2002:106) between the two groups. Lynch explains diffusion of treatments by using two groups of innovative language teaching programme and traditional curriculum: 'if the students are given elements of the innovative program (because, for example, their teacher is aware of the new program's methods and wants her students to be able to benefit from them), then any claims about the success or failure of the program in comparison to the traditional one will be difficult to make' (Lynch: 1996:46). In evaluating control of experiences and environment variables /contamination dimension, this study might be rated as low internal validity (Gliner *et al.*:2009:106). This is because the researcher seemed to use Japanese teaching methods subconsciously during both classes, and therefore both groups may have been influenced by a collectivist educational culture. This is a limitation of the study as the researcher's collectivist educational culture subconsciously influenced both groups. This will be further discussed in the Data Analysis section.

Evaluating the rest of confounding variables related to this study, the majority of the remaining confounding variables are not relevant to this study. However, 'mortality' (Lynch: 1996:45; Ruane: 2005:83) or 'attrition (Gliner *et al.*:2009:107; Graziano and Raulin: 2000:190) might need explanation in relation to this study. Mortality or attrition means participant dropout during the study. In this study, one British female student wished to change class from Group 3 to Group 2 because she did not feel comfortable studying in the Japanisation class or did not like the learning atmosphere of that class. However, this should not be considered as a threat of the study or affect the overall validity of this study.

3.7.3 Reliability

In addition to the threats to validity mentioned so far, it is also important to evaluate reliability as reliability and validity are closely related. For example, 'unless a measure is reliable, it cannot be valid. However, while reliability is necessary, it is not sufficient to ensure validity' (Robson: 2002:101). For this reason, reliability is included as a part of

validity, which is similar to Robson's (2002) categorisation. However, Gliner *et al.* (2009) include this issue in 'other threats to internal validity'. Reliability is defined as 'stability or consistency with which we measure something' (Robson: 2002:101) and 'for a research instrument to be reliable, it must be consistent' (Gray: 2004: 173). Therefore, the consistency of the analysis of the quantitative data (Assignments 1, 2 and the Reading and Written test) and qualitative data in the empirical study are the main focus of the discussion.

1. The Reading and Written test

The Reading and Written test is set by the Centre for Language Study and is normally assessed on a Saturday by invigilators. The test consists of a timed task-based written assessment which lasts 90 minutes (Teaching and Assessment Guide: 2009/2010: 7–8). Scoring of the Reading and Written tests for the three groups (Groups 1, 2 and 3) in this study was done consistently by one teacher. Reading and Written tests was a blind scoring test using students' ID numbers instead of students' names(exception applied for Assignments 1 and 2). Although further details of these tests will be discussed in 3.9.2.2, the content of the all three tests (Assignments 1, 2 and the Reading and Written test) consist of a mixture of closed-ended questions and open-ended questions. For scoring open-ended questions in Assignments 1, 2 and the Reading and Written test, students are returned the score of open-ended question with a separate standard 'Modern Languages Written Assignment Feedback Sheet' (Appendix 30) which shows how the categories of 'content and structure (10%)', 'grammatical precision and accuracy (50%)' and 'vocabulary and range of expressions (40%)' were marked systematically by one teacher. On these bases, the Reading and Written test itself and scores obtained can be considered more reliable than Assignments 1 and 2.

2. Assignments 1 and 2

'Participant bias' may occur because, for example, 'pupils might seek to please or help their teacher, knowing the importance of a 'good result' (Robson: 2002: 102). This example became the reality and occurred while collecting quantitative data in this study. One student confessed that her Japanese friend checked her two Assignments so that

there were no mistakes. There were no major mistakes in her two assignments and she obtained over 80% in both assignments. However, her score in the Reading and Written Test was approximately 40%. This seems to suggest that the data based on the Reading and Written Test are more reliable than Assignments 1 and 2, because students can take Assignments 1 and 2 home and they are allowed to use references. This student's case implies that it is misleading to measure some students' true understanding using just Assignments 1 and 2. However, the results of the two assignments were included as quantitative data because 'similar patterns of findings from very different methods of gathering data increase confidence in the finding's validity' (Robson: 2002: 103) and they still provided evidence to support the average result of Groups 2 and 3.

3. Observation

Similar to the problem of participants bias mentioned above, 'researcher bias' (Robson: 2002: 172) or 'observer or experimenter bias' (Gliner *et al.*:2009:109) should be noted, as it could be considered as a source of unreliability. 'Researcher biases refers to what the researcher brings to a situation in terms of assumptions and preconceptions, which may in some way affect the way in which …the selection of data for reporting and analysis' (Robson: 2002: 172). The main concern is that the researcher's interpretation of observational data might be culturally biased and it is difficult to get a unanimous interpretation using qualitative methods. The researcher's interpretation would be different from that of a British teacher. Indeed, the researcher's interpretation might also be different to those of other Japanese people, despite a close cultural upbringing due to the fact one person's perception is never identical to those of others. The researcher was born and educated in Japan, but has also experienced a mixture of American and British educational influences as she has studied at an American university and lived in the UK for over ten years.

3.7.4 Summary

Validity and reliability are conceptualised and evaluated differently in quantitative studies and qualitative studies. This section discussed these issues based on the quantitative assessment methods in this study. This is because the majority of data related

to the research questions were quantitative although this study used mixed methods. Validity was discussed in terms of threats to external and internal validity. To summarise there were some threats to both external and internal validity. The replication in external validity and environments and control of experience in internal validity were considered threats to the validity, which are weaknesses of this study. In evaluating the validity, the population in external validity and equivalence of group in internal validity were rated low, which are weaknesses of this study. Therefore, any comparison between groups is highly problematic. However, the rest of six confounding variables were not applicable for this study, which is considered to be a strength of this study.

Similarly, in evaluating the reliability of this study, the results of the Reading and Written test were considered more reliable, which are the main components of quantitative data of this study and considered as strengths. Other issues such as participant bias and researcher bias are considered weaknesses. Throughout the thesis, some of the weaknesses are discussed and will be discussed again as a summary of limitations of this study in section 5.3.

The next section discusses ethical issues related to conducting this study.

3.8 Ethical issues

Ethics were informed by the guidelines produced by the British Educational Research Association and 'research ethics' refers to the moral principles guiding research, from its inception through to completion and publication of results and beyond' (ESRC: 2010: 40). In this section, five ethical issues are addressed related to this study: access and acceptance; confidentiality; coercion; and informed consent.

3.8.1 Access and acceptance

Access and acceptance means 'access to the institution or organisation where the research is to be conducted and acceptance by those whose permission one needs before embarking on the task' (Cohen *et al.*: 2000: 53). The researcher believed that there was no problem with 'access and acceptance' but some problems with acceptance.

Fortunately, access was not so problematic. The researcher studied for an MA in Applied Linguistics for Language Teaching in the School of Humanities between 2007/2008 and started teaching Japanese from 2008, and was therefore familiar with the Modern Language Department and several members of the teaching staff. However, gaining permission was more difficult and took longer than expected due to the unfamiliarity of the extent of this procedure at the initial stage.

Before starting the project, permission was needed from three departments at the University of Southampton: the School of Humanities, the School of Education, and the Research Governance Office (RGO). In order to gain these permissions, firstly, an introductory e-mail explaining the research (Appendix 15) was sent to the Deputy Director of the Centre for Language Studies and the coordinator of the Modern Languages Department to undertake the research using two Japanese Level 1 classes. Although the researcher gained approval from the Deputy Director and the coordinator of the Modern Language Department by e-mail, there was subsequently a problem regarding the use of the word 'permission' and whether it should be given by the School of Humanities or the School of Education (Appendix 15). This was settled by the supervisor informing all the related parties that the permission had already been granted by the School of Education (Appendix 15).

Finally, approval from the RGO was necessary to conduct the research, requiring approval of five different forms submitted for review: Protocol (Appendix 20); Participant Information Sheet (Appendix 17); Consent Form (Appendix 16); Risk Assessment Form (Appendix 19) and Insurance and Governance Application Form (Appendix 18).

3.8.2 Confidentiality

Confidentiality means that 'information may have names attached to it, but the researcher holds it in confidence or keeps it secret from the public' (Neuman: 2006: 139). In this study, students' names were not required in the data as one research question examines if there are any differences between classes taught in CLT and Japanisation methods. When

analysing quantitative data, numbers were used instead of students' names. In analysing students' preferences to answer other research questions, students' ethnicity was used, but not names. In the process of collection and analysis, nobody, other than the researcher, had access to the data provided by the students, as the researcher was the data collector and analyst. It is pointed out that it may be possible that the 'categorisation of data may uniquely identify an individual' (Cohen and Manion: 1994: 367) in spite of efforts to protect students' privacy. Small scale research including this study is vulnerable to this type of threat. However, identifying individuals was unnecessary for the study and no information about each individual was identified. Therefore, the students' confidentiality in this study was protected,

3.8.3 Coercion

In this setting, coercion means to force or compel populations or groups to participate in a study (Neuman: 2006: 137). There was no pressure for any student to take part in the data collection. If any student wished to withdraw from any of the classes involved in the study, there was an option to study in another Japanese class as there were three Japanese classes: Groups 2 and 3 were taught by the researcher, and Group 1, which was run in parallel on the same evening, was taught by a different teacher. Therefore, they had a choice of studying in Group 1 with a different teacher.

However, Neuman claims that teachers who require students in a course to participate as subjects in a research project are 'a special case of coercion' (Neuman: 2006: 138). He states that 'limited coercion is acceptable only as long as it has a clear educational objective, the students are given a choice of research experience and all other ethical principles are upheld' (Neuman: 2006: 138). Neuman (2006) rightly points out that there are three arguments in favour of requiring participants to cooperate with the research. The first point is that 'it would be difficult and prohibitively expensive to get participants otherwise' (Neuman: 2006: 138). Teaching two same level classes in 2009/2010 was a rare opportunity, as there are normally only two Japanese Level 1 classes. Secondly, 'the knowledge created from research with students serving as subjects will benefit future students and society' (Neuman: 2006: 138). There is no doubt that this study will

improve the researcher's professional Japanese teaching practice and it might also contribute to the wider knowledge related to this issue. Lastly, 'students will learn more about research by experiencing it directly in a realistic research setting' (Neuman: 2006: 138). If some students are interested in the research, they may also benefit for being participants. The students were informed that they were entitled to see the results of the study at any time.

3.8.4 Informed consent

Informed consent is defined as 'a statement, usually written, that explains aspects of a study to participants and asks for their voluntary agreement to participate before the study begins' (Neuman: 2006: 135). A letter (Appendix 7) was composed to the students following Neuman's eight informed consent statements (2006: 136). The eight key points are: 1) a brief description of the purpose and procedure of the research, including the expected duration of the study (Neuman: 2006: 136); 2) a statement of any risks or discomfort associated with participation (Neuman: 2006: 136); 3) a guarantee of anonymity and the confidentiality of records; 4) the identification of the researcher and of where to receive information about subjects' rights or questions about the study (Neuman: 2006: 136); 5) a statement that participation is completely voluntary and can be terminated at any time without penalty (Neuman: 2006: 136); 6) a statement of alternative procedures that may be used (Neuman: 2006: 136); 7) a statement of any benefits or compensation provided to subjects and the number of subjects involved (Neuman: 2006: 136); 8) an offer to provide a summary of findings (Neuman: 2006: 136).

In addition to this letter, a consent form which was produced by the RGO, was distributed and collected (shown in Appendix 17). Students were required to date, print and sign their names as well as initial the boxes if they agreed that: a) they have had the opportunity to ask questions about the study; b) their data could be used for the purpose of the study, and; c) that participation is voluntary and that they may withdraw at any time without their legal rights being affected.

Both letters and consent forms were distributed and collected in class (Week 3) and at all points, students had opportunities to ask questions about the research.

3.9 Data collection

3.9.1 The Pilot Study

The pilot study was a 'dummy run' (Robson: 1993: 301) for the first stage of data collection. Conducting a pilot study is important to anticipate 'some of the inevitable problems of converting your design into reality'. Two changes were made to the 2009/2010 research after reviewing the pilot study:

Firstly, the use of a single group was replaced with two same-level groups – one being taught with CLT and one being taught with the Japanisation method. The researcher felt that the use of two different teaching methods in the pilots study created limitations with regards to students' preferred teaching method. Changing the number of groups from one group to two also enabled the study duration to change from one year to one semester.

Secondly, the duration of the main study was changed from one year to one semester. Table 3.1 summarises the number of participants/subjects in the 2009/2010 research and pilot study.

Table 3.1 Summary of number of students in the pilot study and 2009/2010 study data

	Pilot study (2008/2009)	**2009/2010**
Questionnaires	8 students	34 students
Observation	11 students	34 students
Tests that provide quantitative data	11 students	34 students

The pilot study was conducted with eight undergraduate and postgraduate students studying Japanese Level 1 in one group for the duration of one year. The nationalities of participants in the pilot study were as follows: five British, two Chinese (1 Hong Kong and 1 Mainland-Chinese) and two Malaysian. The students' majors were English,

Economics, Engineering, History, Accounting, and Mathematics with Actual Science. The ratio of science to humanity majors was 60:40. The style of teaching was changed from the first semester to the second semester: for the first semester, CLT was used, and for the second semester, the same class was taught using the Japanisation method. Two assignments (Appendix 2 and 3), the Reading and Written Test (Appendix 4), and the university's evaluation quantitative rating provided quantitative data. The university questionnaire (Appendix 5) and researcher questionnaire (Appendix 7) provided both quantitative and qualitative data, and observation provided qualitative data.

University quantitative rating and questionnaire

The university questionnaire was administered to seven students and collected in May 2009. Exactly the same questions were used in the 2009/2010 university questionnaire (Appendix 5). The contents of the pilot questionnaire are not discussed here as the details of the 2009/2010 questionnaire are provided in 3.9.2.1.2.

The researcher questionnaire

The pilot researcher questionnaire was administered to eight students (Appendix 27), and the responses were collected in May 2009. This gave an opportunity to improve the focus of the researcher questionnaires. The pilot questionnaire was broadly similar to the 2009/2010 questionnaire (Appendix 7) which was given to Group 3. In summary, it comprises a total of 18 questions including questions related to Hofstede's theories on culture and questions on Japanisation. The details of these pilot questionnaires are not explained here as those of the 2009/2010 questionnaire are provided in the next subsection 3.9.2.1.1.

Observation

Observation was carried out for two semesters (Semester 1 and 2) from October 2008 to May 2009. Observation in the pilot study gave an opportunity to 'learn on the job' (Robson: 2002: 185), ahead of conducting observation in the 2009/2010 study. There were two particular points that were noted during observation in the pilot observation. Firstly, the frequency that students interrupted the teacher and asked questions during the

class was noted. Specifically, the focus was on certain students' behaviour in asking questions not during but after the class. Secondly, students' behavioural changes as a result of initiating Han groups were noted.

3.9.2 The substantive research

3.9.2.1 Questionnaire

A questionnaire collects 'information in standardised form from groups of people' (Robson: 1993: 40). Questionnaires can protect participant's privacy so that they feel more able to freely express their opinion, which is considered as strength. However, a weakness of questionnaires is that respondents cannot ask or confirm the meaning of the questions. These strengths and weaknesses apply to this research, too. However, in this research students could ask questions about the questionnaire during the administration of the questionnaire.

In this study, two questionnaires were administered and collected during the class on 19/01/2010, at Week 11. They were the researcher's original questionnaire and the University's unit evaluation form. The reason two questionnaires were used is that students were aware that the researcher questionnaire was about educational culture and teaching, and they might be too cautious to write their opinions freely for sole use of the researcher questionnaire. The researcher questionnaire is constructed specifically to investigate educational culture, whereas the University's questionnaire is constructed to acquire information related to the course. The contents of both questionnaires are explained after examining the strength and weakness of the questionnaires.

The content and construction of the researcher questionnaire and the University questionnaire are explained next, identifying the questions relevant to Japanisation and Hofstede's four dimensions of culture.

3.9.2.1.1 Questionnaire construction 1: The researcher questionnaire

Two versions of the questionnaires were prepared to reflect the two different teaching methods experienced by each group: One (Appendix 7) was answered by Group 3 who

experienced Japanisation and the other (Appendix 6) by Group 2, who experienced CLT. However, the majority of questions (general questions related to educational culture in teaching, which will be explained next) were duplicated for both groups. The format of the questionnaire mostly consisted of closed questions with some open-ended questions, and respondents were asked to tick the box against the applicable response. Questions asked about educational culture and Japanisation, and questions related to educational culture are based on Hofstede's theories of long-term *versus* short-term, uncertainty avoidance, power distance, and collectivism *versus* individualism. They are explained in this order as follows:

Questions related to educational culture in teaching

1. Hofstede's long-term *versus* short-term

Questions related to long-term *versus* short-term were of two types (Appendix 10, item 2). The first type of question was answered with a rating out of ten. A ten-point scale is easy for students to use to rate their educational beliefs about innate abilities, effort and luck (good luck or bad luck). The second type of question was used to identify whether the student believed in an innate or an effort model. For this question, students were asked to choose the answer most relevant to them.

2. Hofstede's uncertainty avoidance

There were nine statements about uncertainty avoidance and students were asked to tick the boxes for the answers most relevant to them (Appendix 11, item 3). In addition to this, one question elicited whether students had a preference for creativity or routinisation. In this question, students were asked to choose between two answers: a) use of successful teaching examples that have already proved to be effective or b) use of the teacher's own teaching innovation.

3. Hofstede's power distance

There were nine statements that reflected the theory of power distance, and students were asked to tick the boxes for the answers most relevant to them. On the basis of student's

responses to the questions dealing with his/her views, students had the option of writing their opinions by answering the open-ended question (Appendix 12, item 4).

4. Hofstede's collectivism *versus* individualism

There were nine statements that reflected collectivism *versus* individualism, and students were asked to tick the boxes for the answers most relevant to them. Students also had the option of more widely expressing their opinions by answering open-ended questions, if they gave certain responses to the closed questions (Appendix 13, item 5).

In addition to this, one question elicited whether students had a preference for whole class, group work or individual work. In this question, students were asked to give their rating out of 100 (Appendix 14, item 6). A 100-point scale is chosen because it is expected that it might be easier for students to visualise a total of 100% rather than, for example a total of 75%.

Questions related to Japanisation in teaching

To probe students' responses to Japanisation, there were three relevant questions regarding the Han Group in Group 3's (Japanisation) questionnaire. They were all open-ended questions, and students were asked to write their own opinions. (Appendix 15, item 7). Group 2 (CLT) did not have these questions in their questionnaire.

3.9.2.1.2 Questionnaire construction 2: University questionnaire

The university questionnaire (Appendix 5) consists of eight questions, and provides a quantitative rating of the unit and the tutor. Questions 1–7 are open-ended questions and question 8 uses a 5-point scale rating (1 being poor and 5 being excellent).

Question 1 asks about 'course content'. The relevance of this question to this research is that the question states 'you may wish to refer to specific teaching and learning activities such as pair work, small group work… grammar exercises, translation, reading text', therefore students being taught using Japanisation could have referred to the Han group experience.

Question 2 asks about 'teaching, learning and assessment' and includes the question 'how much opportunity were you given to participate in the class?' meaning that students who were taught using Japanisation could have referred to the practice of turn-taking that was employed specifically in these classes.

Question 3 asks about 'student support and guidance', Question 4 asks about 'your progress and achievement' and Question 6 asks about 'learning resources'. Questions 3, 4 and 6 seemed to have no relevance to any of this study's research questions.

Question 5 asks about the 'course book and learning materials'. This question was relevant to the research as it asks 'if a course book was used, how useful was it?' Students who were taught using Japanisation answered with their opinions on the Japanese textbook, and consequently the impact of Japanese educational culture was captured.

Question 7 invited students to provide 'any other general comments'. Students might write some comments which could be relevant to the research questions.

3.9.2.2 Quantitative Data

Quantitative data are data 'in the form of numbers' or data that could '[be] sensibly turned into numbers of some kind' (Robson: 1993: 309). In this study, Assignment 1 (6/11/2009, Week 6), Assignment 2 (9/12/2009, Week 9), the Reading and Written Test (23/01/2010, Week 12), university's evaluation quantitative rating (19/01/2010, Week 11) and some of the researcher questionnaire provided the quantitative data.

The structure and content of Assignments 1 and 2 and the Reading and Written Test are fundamentally similar. Speaking and listening skills are assessed in separate assessments called Oral Test and Listening Test, therefore Assignment 1, Assignment 2, and the Reading and Written test aim to assess reading comprehension and writing skills. Structurally, all of them consist of fill-in-the-blank questions (filling exercises), multiple choice questions relating to grammar, and free writing open-ended questions. Fill-in-the-

blank questions and multiple choice questions require one correct answer, which relates to Hofstede's strong uncertainty avoidance. Open-ended questions require creativity, which relates to Hofstede's weak uncertainty avoidance. It is worth noting that the ratio of 'one correct answer' questions to open-ended questions in both Assignment 1 and 2 is 3:7, and in the Reading and Written Test the ratio is 5:5. The fairly high ratio of open-ended questions implies that these assessments subscribe to the value of creativity and is typical of a British university educational culture.

3.9.2.3 Observation

Observation is defined as 'to watch what people do, to record this in some way, and then to describe, analyse and interpret what we have observed' (Robson: 1993: 190). '(T)he major advantage of observation as a technique is its directness' (Robson: 1993: 191). It is difficult to ascertain participants' real answers by questionnaire and a questionnaire that might contain discrepancies between 'what people say that they have done, or will do and what they actually did or will do' (Robson: 1993: 191). Observing participants in a natural environment will reveal the truth, as Robson describes: 'real life in the real world' (Robson: 1993: 191). In this sense, an observational method is appropriate for this research, especially in understanding the study population's cultural perception. For example, it is difficult to articulate the cultural interaction between students and teacher, but it might be easier to do so by seeing it. Observation can reveal things which people dare not say but are shown in their behaviour. Things that may not be appropriate to say can be shown by attitude.

According to Robson, observation has two dimensions: formal/informal information gathering (Robson: 1993: 194) and the extent of participation (Robson: 1993: 194). The extent of participation is divided into participant observation and simple observation. Simple observation is explained as 'passive unobtrusive observation (e.g. of facial expression and language use)' (Robson: 1993: 159). Participant observation is explained as 'the observer seeks to become some kind of member of the observed group' (Robson: 1993: 194) and 'takes on a role other than that of passive observer' (Robson: 1993: 159).

Simple observation with informal information gathering was chosen over formal information gathering (Robson: 1993: 206) because the researcher believes that students' action speaks (natural behaviour) louder than their words. Furthermore, it is difficult for students to answer on what the cause of the change of their behaviour is in the questionnaire because they might not even realise any change in their behaviour. The researcher felt that the simple observation with informal information gathering was the most suitable approach for the purpose of the study.

In this research, students were observed to assess whether or not there were any behavioural changes relating to Hofstede's four dimensions during the Han group activity at the beginning compared with the end of the semester. Students' behaviour was observed with regards to changes from individualism to collectivism; from small power distance to large power distance; from weak uncertainty avoidance to strong uncertainty avoidance; and from short-term orientation to long-term orientation. This was achieved by observing the students' behavioural changes in these four dimensions in relation to the key values of the two poles of each dimension, as described in chapter 2. A change towards strong uncertainty avoidance was recorded if the students' attitude changed from the preferred value of creativity to being more conscious of the correct answer and being comfortable in a routinised class environment. A change in the power distance dimension was defined by students becoming more comfortable with a student-centred as opposed to a teacher-centred approach. Changes from an individualist to a collectivist educational culture were assessed by changes in students' preference for pair-work or Han group activity (Japanisation), and preferences for turn taking. Changes in this dimension were also evaluated by observing whether the students found learning under whole class instruction to be more comfortable than one-to-one interaction with the teacher. Any changes from short-term to long-term orientation were captured by observing whether students' perception changed from believing in innate ability to effort ability. These key values also function as the baseline for qualitative analysis of the questionnaire. However, the main focus of the observation in this study was to assess the changes from the individualist to collectivist dimension.

The following four points were noted as a result of the Han group activity: i) if there are any similarities between non-British and British students' behaviours; ii) whether they accept the concept of Han group or not; iii) if they did, which is closer to those of Japanese students' behaviours working in the Han group, non-British or British students?; iv) what kind of behaviours did they display? These points were recorded during the Han group activity. The researcher was able to do so because the main purpose of the Han group activity is for students to learn from each other by interacting with other group members, and she was monitoring students' activity during the Han group activity and did not require teaching.

3.10 Data analysis

3.10.1 Quantitative data

To help to address the research questions 2 and 3, descriptive statistics (Pallant: 2010: 53) and statistical analyses (Pallant: 2010: 53) were used to evaluate the quantitative data in this study: 'Descriptive statistics include the mean, standard deviation (SD), range of scores, skewness and kurtosis' (Pallant: 2010: 53). Statistical analyses include '*t*-test, Analysis of Varience (ANOVA), correlation' (Pallant: 2010: 53). Correlation is used to explore the association between pairs of variables and for 'non-experimental research designs' (Pallant: 2010: 121), ANOVA is used to explore differences among 'three- (or more) groups (Robson: 1993: 355), the Chi-square test evaluates changes in a single-group (Robson: 1993: 352) and a *t*-test is a test for two-groups (Robson: 1993: 352). In analysing data for this study, a *t*-test is most suitable to use to explore whether or not there are any differences between the data obtained from the two groups (Robson: 1993: 352).

In this study, using descriptive statistics, five sets of data were described using descriptive statistics. Using Assignment 1, Assignment 2, and Reading and Written Test results, the mean, Standard Deviation (SD), minimum and maximum score, skewness and kurtosis of Groups 2 and 3 were compared using SPSS. The mean and SD were included, as this is a considered 'good practice' (Robson: 1993: 353) in conducting a *t*-test and also 'testing of assumptions usually involves obtaining descriptive statistics' (Pallant: 2010:

53). The mean is the average value of a distribution (the sum of all the values divided by the number of cases)' (Basant: 2002: 63) and 'the standard deviation of a distribution is a measure of dispersion based on the deviations from the mean (which are squared, summed and averaged and then the square root is taken)' (Basant: 2002: 68). Skewness and kurtosis were included as data descriptions in this study because 'this information may be needed if these variables are to be used in parametric statistical techniques (e.g. *t*-tests)' (Pallant: 2005: 51). 'The Skewnewss value provides an indication of the symmetry of distribution. Kurtosis, on the other hand, provides information about the 'peakness' of the distribution' (Pallant: 2010: 57). The two sets of data, namely, ethnicity and work/school culture in two groups, are compared using pie charts (Appendix 30) and tables (Table 5.2 and 5.3) so that it is easier to visualise the distribution of each group. A *t*-test was used to compare the two groups for three sets of data, namely, Assignment 1, Assignment 2 and the Reading and Written Test results. The *t*-test demonstrates whether the mean values in each group are statistically significantly different from each other. There are a number of different types of *t*-tests available in SPSS, and two versions of two-group *t*-tests – paired two-group *t*-test (dependent samples *t*-test) and unpaired two-group *t*-test (independent samples *t*-test) – are commonly used. For this study, it was appropriate to use an independent-sample *t*-test, as an 'independent-sample *t*-test [is] used when you want to compare the mean score of two *different* groups of people or condition' (Pallant: 2005: 239). Paired two-group *t*-test (dependent samples *t*-test) is suitable 'when you want to compare the mean scores for the *same* group of people on two different occasions, or when you have matched pairs' (Pallant: 2010: 239).

The skewness and kurtosis of the data are examined to ensure their suitability for parametric tests '(e.g. *t*-tests and analysis of variance)' (Pallant: 2010: 213). All of the distributions of all the variables are expected to ensure that they are acceptable for conducting the *t*-test. For all tests, the level of confidence is set at 0.05.

3.10.2 Qualitative data

Questionnaires can be analysed both quantitatively and qualitatively, and the data obtained *via* the questionnaires in this study was also analysed both ways to investigate

students' perceptions, views and feelings regarding how they were taught (CLT and Japanisation). Qualitatively analysing questionnaires involves noting patterns and themes, seeing plausibility, counting and clustering (Miles and Huberman: 1994: 245) for as Miles and Huberman say, 'in daily life, we're constantly clumping things into classes, categories' (Miles and Huberman: 1994: 248). In order to have conceptual/ theoretical coherence, other tactics such as making contrasts/comparison, subsuming particulars into the general, building a logical chain of evidence (Miles and Huberman: 1994: 245) were employed. In the early stage of data analysis, contrasts/comparisons of the two groups were made. This was followed by inferring whether these correlated to educational culture, namely, subsuming particulars into the general and building a logical chain of evidence in order to have conceptual/theoretical coherence.

For observation, notes were taken during every class by the researcher to monitor two points in students' behavioural changes: firstly, if they change their behaviours as a result of the use of the *Han* group, Japanisation; secondly, if the behaviours of the non-British students sampled for this study show similarity to those of British students in teaching and learning. When analysing the observation notes, Miles and Huberman's (1994: 45) 13 tactics for generating meaning were also referred to: noting patterns and themes; seeing plausibility; clustering; making metaphors; counting; making contrast / comparisons; partitioning variables; subsuming particulars into the general; factoring; noting relations between variables; finding intervening variables; building a logical chain of evidence; making conceptual/theoretical coherence (Miles and Huberman: 1994: 245).

In the process of qualitative data analysis, coding data were used to reduce 'large mountains of raw data into small manageable piles' (Neuman: 2006: 460). There are three stages in coding data: open coding; axial coding and selective coding (Neuman: 2006; Flick: 1998). Open coding is the first coding and preliminary analytic category, and axial coding is the second stage of coding, where 'a researcher organises the code, links them and discovers key analytic categories' (Neuman: 2006: 462). Selective coding is the last stage in coding qualitative data, where a researcher selects data that will support the conceptual coding.

3.11 Summary

The purpose of this chapter was to clarify how the research questions were investigated. In the study, a mixed methodology was used because of the research questions addressed and the researcher's belief that we cannot rely only on solely a positivist or a constructivist view. Both positivist and constructivist are indispensable to each other in this study. The quantitative data could be very powerful and persuasive when they are used with relevant data. On the other hand, perception and culture would be better described by a qualitative method. The details on data collection and data analysis of both quantitative and qualitative methods in the pilot and the 2009/2010 study were provided in this chapter. Validity and ethical issues relating to the study were also discussed.

Chapter 4

Data Analysis and Discussion of Findings

4.1 Introduction

The preceding chapter discussed issues related to conducting this study including the research questions, relevant methodological details of the study and highlighting any ethical issues. This chapter focuses upon the data analysis. The first research question, namely, investigating the main characteristics of Japanese educational culture and teaching (Japanisation), was explored by a literature review in chapter 2. The purpose of this chapter is to answer the remainder of the research questions using the collected data: firstly, do Japanese teaching methods enhance students' learning when applied in a British language learning context?; and secondly what are the implications for professional practice, further research and for developing a theory based on the application of Japanisation in a British language learning and teaching context? The former research question is investigated by both quantitative data and qualitative data using tests, questionnaire and observation. The latter research question involves discussing two implications that arise from this study.

Three datasets were analysed to answer research question 2: tests provided quantitative data; questionnaires provided both quantitative and qualitative data; and observation provided qualitative data. The first subquestion of research question 2 was: do students in the Japanese language classes taught using either the CLT or Japanisation methods show any difference in attainment in the Reading and Written test and assignment? To answer this question, results of tests (two assignments and Reading and Written Test) are described and analysed using SPSS. The second and third subquestions were: do students in Japanese language classes taught using CLT and Japanisation methods show any preference for their teaching and learning environment?; how do students in the Japanese

classrooms respond to the teaching of Japanese using Japanisation compared with using CLT? To answer these questions, the qualitative data is analysed by referring to Miles and Huberman's 13 strategies for generating meaning (1994: 245). The chapter concludes with a discussion of the implications of the study.

4.2 Analysis of tests

The marks from two assignments (Assignments 1 and 2) and the Reading and Written Test groups were compared for the two groups (Group 2: CLT and Group 3: Japanisation) over one semester. These data should answer the first sub-question of research question 2 and address whether the two different teaching methods could impact on students' marks.

Before starting the analysis, limitations should be noted regarding the number of participants. The total number of students fluctuates between the beginning and the end of Semester 1 (12 weeks), and not all students are included in all five sets of data. The total number of participants of this study was originally 35 students and it is a very small sample for quantitative data: Group 2 comprises 22 students and Group 3 comprises 13 students. However, the number who submitted two assignments or took the Reading and Written test fluctuates: in Group 2, 22 students submitted Assignment 1, but 21 submitted Assignment 2, and 19 took the Reading and Written Test; in Group 3, 13 submitted Assignment 1, 13 students also submitted Assignment 2, and 12 took the Reading and Written Test (Summarised in Table 4.1). Increasing the number of participants was beyond the scope of this study and the researcher is aware that there are limitations in this respect because the study population was the sample.

Table 4.1 The number of students who took Assignments 1, 2 and Reading and Written Test

	Assignment 1	Assignment 2	Reading and Written Test
Group 2 (CLT)	22	21	19
Group 3 (Japanisation)	13	13	12
Total number of students	35	34	31

First, 34 students' ethnicity and work/school culture in the two groups are described, followed by comparing the description and analysis of the marks of Assignments 1 and 2 and the Reading and Written Test results.

4.2.1 Description of educational culture 1 (ethnicity) in the two groups

Just as some studies look closely at gender as a variable, students' ethnicity is chosen as a focus in this study because ethnicity could create a different culture in a group. Ethnicity is described quantitatively using tables so that it is easier to visualise the distribution of each group. Student's ethnicity was usually decided by their mother tongue. However, there were cases in the study where students' mother tongue and nationality did not match. These cases were Chinese heritage British students, a Chinese heritage New Zealand student, Chinese heritage Hong Kong students and Indian heritage British students and it is likely that these students should be considered to be under the influence of two countries and two cultures. As mentioned in the previous chapter, an understanding of the subtle cultural differences between countries is essential as this study involved various international students. This research pays attention to the subtly different educational cultures that impact on each student. Specific action was taken to take account of students whose culture has been influenced by more than two countries.

Heritage was defined as being parentage or parental culture and nationality was defined as the country where students were brought up. For example, a student who was born and educated in the UK and has Chinese parents who were raised in China, and students who were born and educated in China have quite different cultural influences. For the purposes of this study, they needed to be categorised separately. Therefore, separate entries were created for British-Chinese, British-Indian, Hong Kong-Chinese, and New Zealand-Chinese students.

Table 4.2 The number of students' ethnicity in Groups 2 and 3

	Group 2 (CLT)	Group 3 (Japanisation)
Australian	1	
British	9	2
British-Chinese	2	1
British-Indian		1
Bulgarian		1
Chinese	3	4
Egyptian	1	
Greek	2	
Hong Kong-Chinese	1	
Indonesian		1
Korean	1	
Malaysian	1	2
New Zealand-Chinese		1

There are various classifications of people of different ethnic background, and one of them is to subsume all other British categories such as British-Chinese or British-Indian. Another classification is to classify them by ethnic backgrounds. Using this classification, Group 2 (Table 4.2) is described as White and Asian (which include Chinese and any other) in nine educational cultures among 21 students. Similarly, Group 3 (Table 4.2) is described as White and Asian (which include Indian, Chinese and any other) in eight educational cultures among 13 students. The educational cultures in the two sample groups constitute a variety of nationalities, and are therefore considered an international population and therefore suitable for this study.

A noticeable difference between Groups 2 and 3 is that the dominant ethnic group in Group 2 was British, whereas in Group 3 it was Chinese. Since Group 3 had only two British students in the group, it creates a different educational culture to that of Group 2, where less than half the group were British students. Group 3's atmosphere seemed to be largely created by the majority of Chinese students, so the British students had to

conform to the Chinese majority. Although the Chinese heritage students (Chinese, New Zealand-Chinese, British-Chinese) were the dominant group ethnicity in Group 3, it contained an almost equal number of students of other nationalities which might relates to create the group dynamics. During the research, one British student in Group 3 expressed that she did not feel that she could keep up with the class, so the researcher suggested that she move to Group 2, where nearly half of the students were British. After changing class, she appeared to be happy and more settled in Group 2.

One of the reasons why Group 3 was taught using Japanisation and Group 2 using CLT was the lesson learned from the pilot study. It was observed that British students seemed to have more difficulty accepting the idea of the Han group and Japanese educational culture. Another reason Group 3 was taught using Japanisation was that Group 3 included a smaller number of students (13 students) than Group 2 (21 students). This is a problem of non-equivalence of groups (Johnson: 1992: 175), and there is another limitation of this study that the two groups could not be made any more similar.

4.2.2 Description of educational culture 2 (work / school culture) in the two groups

Hofstede explains his five dimensions of culture using the following three categories: family; school; and work (society). In this section, the two study groups are described in terms of whether they belong to a school or work culture. In a language teaching context, the work culture is represented by mature students who spend most of their time at work. School culture is represented by full-time students. Whether an individual's culture belongs to work or school can be influential on the group dynamics.

Table 4.3 The number of students' work / school culture in Groups 2 and 3

		Group 2 (CLT)	Group 3 (Japanisation)
Mature students		8	1
UG students(Under Graduate)	Economics and Management Science	1	
	Psychology	2	
	Ship Science	1	
	Mathematics	3	5
	Film		1
	Pharmacology		1
	Computer		1
	Mechanical Engineering		1
	Music		1
	Management Science and Accounting		1
	Medicine	2	
MA students	HR management	2	
	Fashion Management	1	
PhD student	Medicine	1	
Senior Research Fellow	Engineering		1

Looking at Table 4.3 indicates that there was a different ratio of mature students to full-time students in the two groups, which might affect the group dynamics and cause a different atmosphere in the two groups. The group dynamics seem to be determined by the number of mature students in a group. In contrast to eight mature students in Group 2, there was only one mature student in Group 3. This means that the mature student in Group 3 had to fit into the full-time students' educational culture. Thus the research is limited as the two groups could not be made any more similar.

4.2.3 Description of the three datasets

For the three sets of data, namely, Assignment 1, Assignment 2, and Reading and Written Test results, each group's means, SD, minimum score, maximum score, skewness and

kurtosis are given and compared using SPSS. Skewness and kurtosis are included in the data description because 'this information may be needed if these variables are to be used in parametric statistical techniques (e.g. *t*-tests) (Pallant: 2005: 205).

Description of Group 2

Twenty-two students in Group 2 completed Assignment 1. The mean (standard deviation) score was 72.63 (2.48), scores ranged from 67.20 to 77.80. The distribution had a skewness of –0.26 and a kurtosis of +0.33.

Twenty-one students in Group 2 completed Assignment 2. The mean (standard deviation) score was 70.10 (3.99), scores ranged from 63.10 to 78.85. The distribution had a skewness of +0.33 and a kurtosis of +0.23.

Nineteen students in Group 2 completed the Reading and Written Test. The mean (standard deviation) score was 68.95 (7.98), scores ranged from 49.75 to 77.50. The distribution had a skewness of –1.05 and a kurtosis of +0.48.

Description of Group 3

Thirteen students in Group 3 completed Assignments 1 and 2. The mean (standard deviation) score for Assignment 1 was 73.44 (2.22), scores ranged from 69.7 to 76.20. The distribution had a skewness of –0.91 and a kurtosis of –1.50. The mean (standard deviation) score for Assignment 2 was 70.72 (3.32), scores ranged from 66.50 to 76.20. The distribution had a skewness of +0.90 and a kurtosis of –0.42.

Twelve students from Group 3 completed the Reading and Written Test. The mean (standard deviation) score was 75.92 (7.69), score ranged from 59.00 to 84.50. The distribution had a skewness of –1.09 and a kurtosis of +0.85.

Table 4.4 Descriptive statistics (Groups 2 and 3)

	Group 2 (CLT)	Group 3 (Japanisation)
Assignment 1		
N	22	13
Mean	72.63	73.32
SD	2.48	2.22
Min	67.2	69.70
Max	77.8	76.20
Skewness	–0.261	–0.91
Kurtosis	0.33	–1.50
Assignment 2		
N	21	13
Mean	70.10	70.72
SD	3.99	3.32
Min	63.10	66.50
Max	78.85	76.90
Skewness	0.329	0.90
Kurtosis	0.23	–0.42
Reading and Written Test		
N	19	12
Mean	68.95	75.92
SD	7.98	7.69
Min	49.75	59.00
Max	77.50	84.50
Skewness	–1.05	–1.09
Kurtosis	0.48	0.85

There was a large difference between the two group's minimum scores in the Reading and Written Test. The minimum score of Group 2 was 49.75 and that of Group 3 was 59. The difference in maximum scores (7.00) in the Reading and Written Test was not as large as that of the minimum scores (9.25).

Although there was no large difference between the skewness of the two groups in the Reading and Written Test, the distribution of kurtosis of Group 3 (+0.85) was almost twice that of Group 2 (+0.48). This means that Group 3 (Japanisation) was more clustered in the centre than Group 2 (CLT). In addition, the mean score in Group 3 was 6.97 points

higher than that of Group 2. Since kurtosis provides information about the 'peakness of the distribution' (Pallant: 2010: 57), this results show that the distribution of Group 3 students was almost twice as clustered around the peak compared to that of CLT.

4.2.4 Statistical analysis of the three datasets

The three sets of data for Groups 2 and 3, namely, Assignment 1, Assignment 2 and the Reading and Written Test results were compared using a *t*-test. According to Basant, 'the *t*-test is used for testing the null hypothesis that two populations means are equal when the variable being investigated has a normal distribution in each population and the population variance are equal' (Basant: 2002: 97), therefore it is appropriate to use *t*-testing for analysis of these study data. There are several different types of *t*-tests available in SPSS, but an independent-sample *t*-test is chosen because it is 'used when you want to compare the mean scores of two different groups of people or conditions' (Pallant: 2005: 205). The skewness and kurtosis of the data distribution are examined to ensure their suitability for parametric testing. All of the distributions of all the variables are inspected to ensure that they are acceptable for conducting the *t*-test. For all tests, the level of confidence is set at 0.05.

The results of *t*-testing for each dataset are first presented followed by discussion of the results in relation to the first subquestion of research question 2.

Assignment 1

For the difference in Assignment 1 scores between Groups 2 and 3 (CLT *versus* Japanisation), the Sig. (2-tailed) value is 0.42. As this value is above the required cut-off of 0.05, it is concluded that there is no statistically significant difference between Group 2 (*Mean* = 72.63, *SD* = 2.48) and Group 3 (*Mean* = 73.32, *SD* = 2.22; t [33] = –0.82, p = 0.42). The difference between the mean scores in each group was very small.

Assignment 2

For the difference in Assignment 2 scores between Groups 2 and 3 (CLT *versus* Japanisation), the Sig. (2-tailed) value is 0.64. As this value is above the required cut-off of 0.05, it is concluded that there is no statistically significant difference between Group

2 (*Mean* = 70.10, *SD* = 3.99) and Group 3 (*Mean* = 70.72, *SD* = 3.32; *t* [32] = –0.47, *p* = 0.64). The difference between the mean scores in each group was very small.

Reading and Written Test

For the difference in the Reading and Written test scores between Groups 2 and 3 (CLT *versus* Japanisation), the Sig. (2-tailed) value is 0.02. As this value is equal or less than the required cut-off of 0.05, it is concluded that Group 3 had statistically significant better marks than Group 2 (*Mean* = 68.95, *SD* = 7.98) and Group 3 (*Mean* = 75.92, *SD* = 7.69; *t* [29] = –2.40, *p* = 0.02). There is a modest but statistically significant difference in the scores. According to Pallant, the difference in mean was classified as very large (eta squared = 0.17) (Pallant: 2005: 209).

In all cases, the Levene's test indicated that no assumptions of equality of variance have been violated. Levene's test checks 'whether the variance of score for the two groups is the same' (Pallant: 2010: 241). Interpreting the data analysis, there was no significant effect between groups for marks in Assignment 1 (*t* (33) = –0.82, *p* = 0.42) and Assignment 2 (*t* (32) = –0.47, *p* = 0.64). However, there was a significant difference in the Reading and Written Test results [Group 2 (*M* = 68.95, *SD* = 7.98); Group 3 [*M* = 75.92, *SD* = 7.69; *t* (29) = –2.40, *p* = 0.02]. The difference between the mean scores of the two groups for the Reading and Written test was very large (eta squared = 0.17) (Pallant: 2005: 209).

Table 4.5 Analysis of statistics (Groups 2 and 3)

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Assignment1	Equal variances assumed	.012	.913	-.818	33	.419	-.68357	.83592	-2.38425	1.01712
	Equal variances not assumed			-.842	27.611	.407	-.68357	.81211	-2.34815	.98102
Assignement2	Equal variances assumed	.092	.804	-.467	32	.643	-.61832	1.32304	-3.31326	2.07663
	Equal variances not assumed			-.488	29.086	.629	-.61832	1.26615	-3.20755	1.97092
ReadingandWrittenTest	Equal variances assumed	.080	.780	-2.402	29	.023	-6.96930	2.90129	-12.90310	-1.03550
	Equal variances not assumed			-2.423	24.209	.023	-6.96930	2.87626	-12.90289	-1.03571

The above results suggest some answers to the first sub-question of research question 2 which was:

2. Do Japanese teaching methods enhance students' learning when applied in a British language learning context?

– Do students in British language classes taught using both traditional CLT and Japanisation methods show any differences in attainment in the Reading and Written tests and assignments?

There was no significant difference in the first two Assignments (Assignments 1 and 2). However, there was a significant difference in the Reading and Written Test. Since Japanisation aims teaching at the average student, this may have been one of the factors contributing to the observed distribution of Group 3 where more students in Reading and Written test were clustered around the average.

4.3 Analysis of questionnaires

As mentioned in the previous chapter, two questionnaires were used to answer the second sub-question in this study: the researcher questionnaire and a university questionnaire. These data should answer the second sub-question for research question 2: Do students in British language classes taught using CLT or Japanisation methods show any preferences? Do students' preferences relate to their ethnicity and are students' preference influenced by the two teaching methods? In the researcher questionnaire, by using values in Hofstede's four dimensions (long-term *versus* short-term, strong or weak uncertainty avoidance, large or small power distance, and collectivism *versus* individualism), students' preference for either CLT or Japanisation was analysed indirectly. However, students' preference for either CLT or Japanisation was also asked directly on questions on Japanisation and data was analysed. After analysing data related to each dimension, the second and third sub-question is reviewed to answer the research question 2 in 4.5. In the researcher questionnaire, students' preference was examined by categorising students by ethnicity in two teaching groups (CLT and Japanisation) because this research pays attention to students' subtle educational cultural difference. The

university questionnaire uses open-ended style questions except its quantitative rating, and students' unique answers about their opinion with regards to CLT or Japanisation were expected.

4.3.1 Results of the researcher questionnaire

When analysing the data from the researcher questionnaire, the students were grouped by ethnicity, and their perceptions were compared between the two groups. The results are presented with reference to Hofstede's four dimensions of culture. This is unable to investigate which end of spectrum of Hofstede's four dimensions the student prefers, but helps to understand each student's educational cultural preference and also helps the understanding of students' preference for CLT or Japanisation.

Furthermore, results for the Chinese and British students sampled in this study, as well as findings from other nationalities, are compared in each group. The Chinese and British students are highlighted in particular in this study because Dimmock and Walker (2005) claim that they have contrasting perceptions and expectations in teaching and learning regarding good teachers and good students as follows:

> … conceptions of the 'good student' and the 'good teacher' also vary cross culturally. A good student in the UK is seen as one who pays attention to the teacher and does what he or she is told. In China, however, this is the expectation of all students… Likewise, students see the good teacher in the UK as one who raises students' interest and uses an array of effective teaching methods. In contrast, the perception of an effective teacher held by Chinese students' centres on warm, caring, friendly relations combined with deep subject knowledge and ability to model a strong set of morals. (Dimmock and Walker: 2005: 111)

The above quotation implies two contrasting educational cultures. British students may consider different characteristics to be indicative of a good teacher than those described by Chinese students. Therefore, it is very difficult to be considered a good teacher by

both British and Chinese students and to meet both British and Chinese students' teaching and learning expectations.

In order to examine whether or not the British and the Chinese have different perceptions and expectations of teaching and learning, three main points were compared for analysis: firstly, whether the British students' perceptions in Groups 2 and 3 were similar; secondly, whether those of Mainland-Chinese students in Groups 2 and 3 were similar; lastly, whether those of British-Chinese students in Groups 2 and 3 were similar. However, the ability to draw a general conclusion is limited by the small sample size.

4.3.1.1 Hofstede's Long-term *versus* Short-term

The following two questions aimed to elicit whether students prefer a long- or short-term culture. In order to do so, students' preference for whether long-term or short-term was asked directly in question 1 and indirectly in question 2:

Q1. Please give points (out of ten) that you assign to indicate relative importance of factors that affect high academic achievement.

Innate abilities ____ effort _____ luck ____

Answers to this question were analysed as follows: If students rated innate ability higher than effort, they preferred short-term educational culture; if students rated effort higher than innate ability, they preferred long-term educational culture.

Q2. How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)

Analysing when it is possible to rate children's achievement score helped to understand students' preference for whether long-term or short-term as Stevenson and Stigler claim that detecting children's potential at an early age is characteristic of a short-term educational culture (1994), and answers to this question are analysed as follows: If

students answered earlier ages such as before the end of elementary, they preferred a short-term educational culture; if students answered later age such as the end of high school, they preferred a long-term educational culture.

In Group 2 (Table 4.6) there was a mixture of opinions among British students regarding innate abilities, effort, and luck. However, all but two British students rated effort over innate abilities. One rated innate ability as most important and the other rated luck as most important. These results show that the British students supported a long-term educational culture, which contradicts the claim that UK adopts a short-term culture in Hofstede's long-term orientation index (LTO) (Hofstede: 1991: 166).

Table 4.6 The scores out of 10 in Group 2 regarding long-term *versus* short-term (innate *versus* effort model)

	Innate abilities	effort	luck
Mainland-Chinese	2 4 4	6 5 4	2 1 2
British-Chinese	8	10	2
Korean	6	8	6
British	7 6 7 7 1 7 9	10 10 10 10 9 8 7	2 8 1 0 0 10 5
Egyptian	5	10	0
Greek	10	10	10
Australian	10	10	5

Looking at Group 3's answers to question 1 (Table 4.7), although most students believed in innate abilities and effort equally, the importance of effort was rated slightly higher than that of innate abilities. This means that most students supported the effort model, which is considered as an attribute of Hofstede's long-term culture. However, one Malaysian-Chinese student believed in innate abilities, which is considered as an attribute of Hofstede's short-term culture.

Table 4.7 The scores out of 10 in Group 3 students regarding long-term *versus* short-term (innate *versus* effort model)

	Innate abilities	effort	luck
Mainland-Chinese	8 8	10 8 8	9 8 1
British-Chinese	7	10	8
British	6 7	9 9	1 0
New Zealand-Chinese	5	5	5
Malaysian-Chinese	8 5	10 3	6 2
Bulgarian	4	9	0

Overall, the answer to question 1 from students in Groups 2 and 3 indicate that most students rated the effort model as more important than innate ability regardless of their ethnicity.

Looking at the results of question 2, British students in Group 3 and most British students in Group 2 gave contradictory results (Table 4.8). The majority of Group 2 students seemed to believe in the short-term culture except one Egyptian student. The answers given in response to question 2 contradict the responses given to question 1 where all British students except two believed in the effort model, which implied most students should believe in long-term educational culture. This is one of the weaknesses of questionnaires, that 'there are discrepancies between 'what people say that they have done, or will do and what they actually did or will do' (Robson: 1993: 191).

Table 4.8 Group 2 results of Question 2 – long-term *versus* short-term

	How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)
Mainland-Chinese	From elementary school
British-Chinese	GCSEs
British	– Age 9–10 (2 respondents) – Middle school – The end of primary school (2 respondents) – Year 8 in high school
Korean	Before the end of elementary school
Egyptian	A-level
Greek	
Australian	

Group 3 students responding to question 2 (Table 4.9) identified two key ages when it may be possible to predict child's scores on achievement tests: around 7 (elementary school); and at the end of high school. British-Chinese and British students took a similar short-term educational culture view (British-Chinese: 6–7; British: 7–8 and end of elementary school). The Mainland-Chinese and Malaysian-Chinese students both answered 'before the end of high school', which indicates that they have a similar long-term educational culture view.

Table 4.9 Group 3 results of Question 2 – long-term *versus* short-term

	How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)
Mainland-Chinese	Before the end of high school
British-Chinese	6–7
British	7–8 End of elementary school
New Zealand-Chinese	
Malaysian-Chinese	Before the end of high school
Bulgarian	

To review the second sub-question in research question 2, which is if students in British language classes taught using CLT or Japanisation methods show any preferences, as far as collected data for Hofstede's long-term and short-term dimensions are concerned, students showed their preferences, which relates whether they prefer CLT or Japanisation. Within the sample groups, results seemed to agree with Hofstede's claim that British students believe in short-term educational culture and Chinese students adopt long-term educational culture. According to his claim, British students sampled for this study must be comfortable with CLT and Chinese students sampled for this study must be comfortable with Japanisation.

4.3.1.2 Hofstede's Uncertainty avoidance

Uncertainty avoidance is the degree of anxiety that society members feel when they are in uncertain or unknown situations. If students chose to tick the grey shaded boxes marked 'structured learning', 'detailed assignment', 'right answers', and 'teachers supposed to have all the answers' among nine statements in the questionnaires, they are more comfortable with a strong uncertainty avoidance culture. If students chose to tick the

boxes marked ‘non-structured learning’, ‘good discussion’, ‘broad assignments’, ‘what is different is curious’ and ‘teachers may say ‘I don’t know’, they are more comfortable with a weak uncertainty avoidance culture.

There is an ambiguous statement among these nine: ‘what is different is curious’. Although this statement shows weak uncertainty avoidance culture, it might actually sound intriguing to students and attracts students to tick this box whether they are from strong or weak uncertainty avoidance educational culture.

Hofstede believes British students ‘despise too much structure. They like open ended learning situations with vague objectives, broad assignments and no timetable at all. The suggestion that there could be only one correct answer is taboo with them. They expect to be rewarded for originality. Their reactions are typical for countries with weak uncertainty avoidance’ (Hofstede: 1991: 119). The above quote might not associate with the representation of general picture of British students. However, the values such as ‘despise structure’ ‘preference for open ended learning situations with vague objectives and broad assignments’ are used as examples of weak uncertainty avoidance for the purpose of contrasting to those of strong uncertainty avoidance. For that reason, the above description forms the basis of discussions around British students’ weak uncertainty avoidance culture who were sampled for this study:

Comparison of Japanisation and CLT class

The majority of students were comfortable with learning in a strong uncertainty avoidance culture. In the Japanisation class (Table 4.10), ‘structured learning’ received the most support from the students (No 1), followed by ‘detailed assignment’ (No 2) and ‘what is different is curious’ (No 2). This is followed by ‘good discussion’ (No 3). These are the top three in Group 3 in this order. On the other hand, in the CLT class (Table 4.11), ‘structured learning’ (No 1) received the most support from the students, followed by ‘detailed assignment’ (No 2). This is followed by ‘broad assignments’ (No 3), ‘right answer’ (No 3) and ‘good discussion’ (No 3). These were the top three in Group 2 in this order. In both classes, ‘structured learning’ and ‘detailed assignment’ were ranked as the

top two preferences for learning, which indicates strong uncertainty avoidance. Interestingly, 'what is different is curious' shows weak uncertainty avoidance and is supported by the Japanisation class but it is not supported by the CLT class. It is an interesting result that the CLT class shows stronger uncertainty avoidance. One interpretation of this result is that some of the students in the CLT class wished to learn in a stronger uncertainty avoidance educational culture.

Table 4.10 The number of Group 3 students' indicating a preference associated with uncertainty avoidance

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	10
Detailed assignments	7
What is different is curious	7
Good discussion	5
Broad assignments	4
Teachers supposed to have all the answers	4
Right answers	4
Teacher may say 'I don't know'	3
Non-structured learning	2

Table 4.11 The number of Group 2 students' indicating a preference associated with uncertainty avoidance

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	11
Detailed assignments	8
Good discussion	7
Right answers	7
Broad assignments	7
Teacher may say 'I don't know'	6
What is different is curious	4
Teachers supposed to have all the answers	3

Comparison of Chinese and British students in Japanisation class

The Mainland-Chinese students' (Table 4.12) responses indicate that they seem to adopt both a strong and weak uncertainty avoidance culture. One student is in the second year studying film, and two students are in the third year studying mathematics. They seem to have been influenced by studying in a British university educational culture. The British-Chinese student was born and brought up with British education but her parents are from Hong Kong. She did not tick 'right answers' and 'teachers supposed to have all the

answer' (Table 4.13) which indicates that she prefers the British weak uncertainty avoidance culture. Both strong and weak uncertainty avoidance exists among British students' views (Table 4.14): one student who did not tick 'right answer' studies music as her major and the other student who ticked 'right answer' studies computing as his major.

Table 4.12 The number of Mainland-Chinese students (Group 3) indicating a preference associated with uncertainty avoidance out of four students

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	3
Detailed assignments	2
What is different is curious	1
Good discussion	1
Broad assignments	1
Teachers supposed to have all the answers	1
Right answers	1
Teacher may say 'I don't know'	1
Non-structured learning	1

Table 4.13 The British-Chinese (in Group 3) student's preferred pedagogy associated with uncertainty avoidance

Preferred pedagogy
Structured learning
Detailed assignments
What is different is curious
Good discussion
Teacher may say 'I don't know'

Table 4.14 The number of British students (in Group 3) indicating a preference associated with uncertainty avoidance out of two students

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	2
Broad assignments	2
What is different is curious	2
Good discussion	2
Teachers can't say 'I don't know'	1
Right answers	1
Teacher may say 'I don't know'	1
Detailed assignments	1

Comparison of Chinese and British students in the CLT class

The responses of Mainland-Chinese students suggest that they adopt a similar view to the British students, as they both adopt a strong and weak uncertainty avoidance educational culture. Unlike British students, the Mainland-Chinese students did not tick 'teachers supposed to have all the answers', which indicates their preference for weak uncertainty avoidance (Table 4.15). Unfortunately, Hofstede does not provide data for China. Hong Kong is the closest country, geographically, that was included in Hofstede's analysis and Hong Kong is considered a weak uncertainty avoidance culture. (It is 49/50th in uncertainty avoidance index (UAI) (Table 5.1 in Hofstede: 1991: 113). However, Hong Kong and China may actually be quite different in educational culture due to the influence of British rule of Hong Kong until 1997. The British-Chinese student in Group 2 is a medical student and he expressed a mixed preference for strong ('right answers' and 'structured learning') and weak ('broad assignments', 'teacher may say 'I don't know' and 'good discussion') uncertainty avoidance (Table 4.16). The responses of nine British students were a mixture of both strong and weak uncertainty avoidance culture. These different views could be a reflection of their educational background (major) and whether they study science/engineering or humanities (Table 4.17).

Table 4.15 The number of Mainland-Chinese students' (Group 2) indicating a preference associated with uncertainty avoidance out of three students

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	3
Broad assignments	3
Detailed assignments	3
Good discussion	1
Right answers	1
Teacher may say 'I don't know'	1
What is different is curious	1

Table 4.16 The British-Chinese (Group 2) student's preferred pedagogy associated with uncertainty avoidance

Preferred pedagogy
Structured learning
Broad assignments
Good discussion
Right answers
Teacher may say 'I don't know'

Table 4.17 The number of British students' (Group 2) indicating a preference associated with uncertainty avoidance our of nine students

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	4
Detailed assignments	4
What is different is curious	3
Good discussion	2
Right answers	2
Teacher may say 'I don't know'	2
Broad assignments	1
Teachers can't say 'I don't know'	1

Other nationalities in the Japanisation class

Malaysian-Chinese students might have a preference for strong uncertainty avoidance culture as they ticked 'teachers supposed to have all the answer' and did not tick 'teacher may say "I don't know"' (Table 4.18). They also preferred the 'right answers' and their major is mathematics. However, according to Hofstede's uncertainty avoidance index (UAI), Malaysia is actually a weak uncertainty avoidance country. Perhaps the fact that both students major in mathematics could relate to this result as mathematics adopts one correct answer, which relates to strong uncertainty avoidance. The Bulgarian student might prefer strong uncertainty avoidance as he chose 'teachers supposed to have all the answers' and did not tick 'teacher may say "I don't know"' (Table 4.19). However, he might be influenced by teaching and learning in an engineering environment.

Table 4.18 The number of Malaysian-Chinese students' (Group 3) indicating a preference associated with uncertainty avoidance out of two students

Pedagogy associated with uncertainty avoidance	Number of students indicating a preference for this method
Structured learning	2
Right answers	2
What is different is curious	2
Detailed assignments	2
Good discussion	1
Teacher may say 'I don't know'	1
Broad assignments	1

Table 4.19 The Bulgarian (Group 3) student's preferred pedagogy associated with uncertainty avoidance

Preferred pedagogy
Structured learning
What is different is curious
Detailed assignments
Teacher may say 'I don't know'
Non-structured learning

Other nationalities in the CLT class

A Korean student only ticked two boxes ('teacher supposed to have all the answers' and 'detailed assignments') (Table 4.20), which indicates a preference for strong uncertainty avoidance. An Egyptian student, a medical student, ticked most of the strong uncertainty avoidance boxes except 'broad assignment' (Table 4.21). In the long-term *versus* short-term culture questions, she showed a preference for the long-term culture as well. Interestingly, a Greek PhD Medical student ticked exactly the same boxes as the British-Chinese students (Table 4.16). She seemed to have a mixture of strong ('right answers' and 'structured learning') and weak uncertainty avoidance ('broad assignments', 'teacher may say 'I don't know' and 'good discussion') (Table 4.22). An Australian student did not indicate a preference for either broad or detailed assignments, however, a mixture of strong ('structured learning' and 'right answers') and weak ('good discussion' and teacher may say 'I don't know') uncertainty avoidance was indicated (Table 4.23).

Table 4.20 The Korean (Group 2) student's preferred pedagogy associated with uncertainty avoidance

Preferred pedagogy
Detailed assignments
Teacher may say 'I don't know'

Table 4.21 The Egyptian (Group 2) student's preferred value associated with uncertainty avoidance

Pedagogy associated with uncertainty avoidance
Structured learning
Broad assignments
Good discussion
Teachers can't say 'I don't know'
Right answers

Table 4.22 The Greek (Group 2) student's preferred pedagogy associated with uncertainty avoidance

Preferred pedagogy
Structured learning
Broad assignments
Good discussion
Teacher may say 'I don't know'
Right answers

Table 4.23 The Australian (Group 2) student's preferred pedagogy associated with uncertainty avoidance

Preferred pedagogy
Structured learning
Teacher may say 'I don't know'
Good discussion
Right answers

To review the second sub-question in research question 2, which is if students in British language classes taught using CLT or Japanisation methods show any preferences, as far as collected data for Hofstede's strong and weak uncertainty avoidance dimension are concerned, students showed their preferences, which relates whether they prefer CLT or Japanisation. Looking at each teaching group, it seems that there is no clear indication of the impact of teaching methods on the sample students' preference in this dimension as collected data showed a mixture of strong and weak uncertainty avoidance. However, it might be possible that the international students' perception of teaching and learning is influenced by the British educational culture regardless of short- (one year) or long-term period (three years).

4.3.1.3 Hofstede's Power distance

Hofstede summarises power distance as 'more equal than others', and it relates to how members of the society value and handle inequality of power. Large power distance in teaching and learning means that the relationship between the teacher and students is usually not considered one of equals, whereas a small power distance means the relationship between the teacher and students is more or less considered one of equals. If students ticked the grey shaded boxes marked 'teachers are expected to take all initiatives in class', 'teachers are gurus who transfer personal wisdom', 'teachers are treated with respect', 'there is an element of dependency from students to teachers' and 'I

will respect some teachers all my life even when I get old and my knowledge exceeds my teachers' among nine statements in the questionnaires, they were considered to be comfortable with large power distance culture. If students ticked the remaining boxes marked 'teachers are experts who transfer impersonal truth', 'teachers expect initiatives from students in class', 'a teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens', and 'teachers and student have an equal relationship', they were classified as being comfortable with small power distance culture.

The statements 'teachers are experts who transfer impersonal truth' and 'teachers are gurus who transfer personal wisdom' might confuse some students for two reasons: firstly, the difference between the term 'expert' and 'guru'; and secondly the difference between the term 'impersonal truth' and 'personal wisdom'. The term 'truth' might imply Popper's (1959) positivist value to some students and compel them to tick this box as truth is considered as an ideal value in an individualist culture. Hofstede states that 'children are told one should always tell the truth, even if it hurts' (Hofstede: 1991: 58) in the individualist culture. Therefore, it is anticipated that the students from an individualist culture, such as British students, might tick this box.

Comparison of Japansation and CLT class

Data from Groups 2 and 3 indicate a mixture of large and small power distance educational culture. In the Japanisation class, 'teachers should be treated with respect' (No 1), 'teacher and student are equal relationship' (No 2) and 'teachers are experts who transfer impersonal truth' (No 3) and 'I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's' (No 3) were the top three most selected statements in this order (Table 4.24), whereas the CLT class preferred different values: 'teachers are experts who transfer impersonal truth' (No 1), 'teacher should be treated with respect' (No 2) and 'there is an element of dependency from students to teacher' (No 3) were the top three in this order (Table 4.25). 'Teacher should be treated with respect' and teachers are experts who transfer impersonal truth' were in the top three for both groups although their meanings belong to opposing educational cultures: 'Teachers

are experts who transfer impersonal truth' is characteristic of small power distance and 'teacher should be treated with respect' is characteristic of large power distance. The CLT class also ticked 'A teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens' further indicating their preference for small power distance. More students ticked the 'truth' box than the 'transfer wisdom' box in both groups. The fact that more students from Confucius educational cultures ticked 'truth' than 'wisdom' could imply that those students were studying under the influence of a Western educational culture.

Table 4.24 The number of Group 3 students' indicating a preference associated with power distance

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers are treated with respect	7
Teacher and student are equal relationship	6
Teachers are experts who transfer impersonal truths	5
I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's	5
Teachers are gurus who transfer personal wisdom	3
Teachers expect initiatives from students in class	3
There is an element of dependency from students to teacher	2
Teachers are expected to take all initiatives in class	1

Table 4.25 The number of Group 2 students' indicating a preference associated with power distance

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers are experts who transfer impersonal truths	10
Teachers are treated with respect	8
There is an element of dependency from students to teacher	6
Teachers expect initiatives from students in class	5
I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's	5
Teachers are gurus who transfer personal wisdom	5
Teacher and student are equal relationship	4
Teachers are expected to take all initiatives in class	1
A teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens	1

Comparison of Chinese and British students in the Japanisation class

Mainland-Chinese students show a preference for a mixture of large and small power distance educational culture. They ticked 'teachers are experts who transfer impersonal truth' and 'teacher and student are equal relationship', which indicates a small power distance; however, they also ticked 'teacher should be treated with respect' and 'I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's', which shows a large power distance (Table 4.26). British-Chinese students (Table 4.27) and Mainland-Chinese students agreed on two values: 'teacher should be treated with respect' and 'teacher and student are equal relationship'. On the other hand, British-Chinese students and British students (Table 4.28) agreed on four values: 'teachers are gurus who transfer personal wisdom'; 'teacher should be treated with respect'; 'there is an element of dependency from students to teacher'; and 'teacher and student are equal relationship'. British-Chinese students and British students shared four values compared with British-Chinese and Mainland-Chinese students who only shared two values, which suggests that British-Chinese student's educational culture is closer to that of British students than that of Mainland-Chinese students.

Table 4.26 The number of Mainland-Chinese students (Group 3) indicating a preference associated with power distance out of four students

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers transfer truths	2
Teachers should be respected	1
Admiration for past teachers although knowledge is superseded	1
Teacher and student are same	1

Table 4.27 The British-Chinese (Group 3) student's preferred pedagogy associated with power distance

Preferred pedagogy
Teachers transfer wisdom
Teachers should be respected
Students depend on teacher
Teacher and student are same

Table 4.28 The number of British students (Group 3) indicating a preference associated with power distance out of two students

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers should be respected	2
Students should take initiatives in class	2
Teacher and student are same	2
Teachers transfer truths	1
Teachers transfer wisdom	1
Admiration for past teachers although knowledge is superseded	1
Students depend on teacher	1

Out of three students who ticked 'students should take initiatives in class' in the Japanisation class, two were British students. This is an indirect statement which implies student-centred class and small power distance. Neither Mainland-Chinese nor British-Chinese students ticked this box. A British-Chinese student ticked the statement 'teachers are treated with respect' and commented 'simple respect for others in general'. One British student ticked the statement 'teachers are treated with respect' because of 'age and experience in life', which shows large power distance. The other British student answered that 'teachers are treated with respect' for 'ability', which shows support for an innate ability model found in a short-term educational culture. This student's comment suggests that a power distance dimension could also relate to Hofstede's long-term *versus* short-term dimension.

Comparison of Chinese and British students in the CLT class

One Mainland-Chinese student ticked that 'a teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens' (Table 4.29). This was an unexpected result considering that Chinese speaking countries share a system of seniority and ticking this box contradicted this value. She was an MA student who had studied in the UK for four years and her perception might have been influenced by the British educational culture.

The boxes that British-Chinese students (Table 4.30) ticked mirrored a similar pattern to those ticked by British students (Table 4.31) rather than those of Mainland-Chinese

students. Except for one box that the British student did not tick, namely, 'teacher and student are equal relationship', the other six statements ticked were exactly the same.

Table 4.29 The number of Mainland-Chinese students (Group 2) indicating a preference associated with power distance out of three students

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers transfer truths	2
Once the student became more knowledgeable than the teacher, no respect	1
Teacher and student are same	1

Table 4.30 The British-Chinese (Group 2) student's preferred pedagogy associated with power distance

Preferred pedagogy
Teachers transfer truths
Students should take initiatives in class
Teachers transfer wisdom
Teachers should be respected
Students depend on teacher
Admiration for past teachers although knowledge is superseded

Table 4.31 The number of British students (Group 2) indicating a preference associated with power distance out of nine students

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers transfer truths	6
Teachers should be respected	6
Students depend on teacher	5
Teachers transfer wisdom	3
Admiration for past teachers although knowledge is superseded	3
Students should take initiatives in class	2
Teacher and student are same	2

Britain prefers a small power distance culture (Table 22.1 in Hofstede: 1991: 26), and it was therefore an unexpected result that five out of seven British students ticked 'there is an element of dependency from students to teacher', which is characteristic of a large power distance. However, six out of seven British students ticked 'teachers are experts who transfer impersonal truth', which seems to suggest that there are mixtures of large and small power distance culture among British students.

The majority of reasons why 'teachers are treated with respect' in CLT class are 'ability' and 'knowledge', while the others answered that it was common sense and that respect is given to people as good manners: 'everyone deserves respect when they are speaking and giving opinions'; 'should respect everyone equally'. These were similar reasons to those given by the British-Chinese student in the Japanisation class.

There was another similarity between the British-Chinese student and British students. A British-Chinese student also answered 'ability' as a reason why 'teachers are treated with respect', which shows support for an innate ability model that is found in a short-term educational culture.

Other nationalities in the Japanisation class

Both of the Malaysian-Chinese students ticked 'teachers transfer truths' and 'teacher and student are same', which indicates their preference for a weak uncertainty avoidance culture (Table 4.32). The Bulgarian student ticked 'teachers expect initiatives from students in class', which shows his preference for student-centred classes and a small power distance educational culture (Table 4.33).

Table 4.32 The number of Malasian-Chinese students (Group 3) indicating a preference associated with power distance out of two students

Pedagogy associated with power distance	Number of students indicating a preference for this method
Teachers transfer truths	2
Teacher and student are same	2
Teachers should take initiatives in class	1
Teachers transfer wisdom	1
Teachers should be respected	1
Admiration for past teachers although knowledge is superseded	1

Table 4.33 The Bulgarian (Group 3) student's preferred pedagogy associated with power distance

Preferred pedagogy
Students should take initiatives in class
Teachers should be respected
Admiration for past teachers although knowledge is superseded

Other nationalities in the CLT class

The Korean student preferred student-centred classes (Table 4.34), which was an unexpected result. It was expected that she would prefer teacher-centred classes due to the system of seniority in Korea. This may be an indication of a short-term individualist educational cultural influence, as she was studying at a British University for her MA degree. The Egyptian student (Table 4.35) explained that 'teachers are treated with respect' 'because they care enough about their subject to teach it'. In other words, she adopted an ability model. The only student who ticked the box 'teachers are expected to take all initiatives in class' in the CLT class was a Greek student (Table 4.36). She preferred 'teacher-centred' classes and did not like the CLT method, which emphasises a student-centred class. In fact, she was not happy with the class and gave it a rating of 2 (out of 5) in the university evaluation rating. The Australian student expressed that 'teachers are treated with respect' because of 'ability'.

Table 4.34 The Korean (Group 2) student's preferred pedagogy associated with power distance

Preferred pedagogy
Students should take initiatives in class

Table 4.35 The Egyptian (Group 2) student's preferred pedagogy associated with power distance

Preferred pedagogy
Students should take initiatives in class
Teachers transfer wisdom
Teachers should be respected
Admiration for past teachers although knowledge is superseded

Table 4.36 The Greek (Group 2) student's preferred pedagogy associated with power distance

Preferred pedagogy
Teachers transfer truths
Teachers should take initiatives in class
Teacher and student are same

The second sub-question in research question 2 was if students in British language classes taught using CLT or Japanisation methods show any preferences. As far as collected data for Hofstede's large and small power distance dimension are concerned,

students showed their preferences, which relates whether they prefer CLT or Japanisation. Looking at each teaching group, it seems that there was no clear indication of the impact of teaching methods on the sample students' preference in this dimension as collected data showed a mixture of large and small power distance. However, it might be possible that the international students' perception on teaching and learning is influenced by the British educational culture regardless of short- or long-term period.

4.3.1.4 Hofstede's Collectivism *versus* Individualism

Compared with an individualist society, a collectivist society usually has strong group cohesion and loyalty to the group. According to Hofstede, 'children learn to think in terms of "we", 'harmony should always be maintained and direct confrontations avoided', and 'the purpose of education is learning how to do' (Table 3.3 in Hofstede: 1991: 67) are all characteristics associated with a collectivist society. Dimmock states that 'at the individualist end of the spectrum, the USA, Australia and Britain occupy the first three places' (Dimmock: 2000: 47). Educational values of individualism include 'children learn to think in terms of "I", 'speaking one's mind is a characteristic of an honest person', and 'the purpose of education is learning how to learn' (Table 3.3 in Hofstede: 1991: 67).

If students chose to tick the grey shaded boxes marked 'if the teacher wants students to speak up, she should address a particular student personally', 'I prefer asking question after the class', 'I prefer taking turns in the class than speaking up and asking questions in the group', 'I have given up my opinion in the group activity to maintain harmony' 'group formation should be the same people in each class' and 'I have hesitated to ask questions during the class' among nine statements in the researcher questionnaire, they are more comfortable with a collectivist educational culture. If students chose to tick the remaining boxes marked 'group formation should be *ad hoc* in each class', 'I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away', and 'this class has a different atmosphere compared to other class', they are more comfortable with an individualist educational culture.

It should be noted that the ratio of collectivist *versus* individualist statements was not equally balanced in the questionnaire, and there are more collectivist statements than individualist statements. However, spaces for students to provide their comments aim to compensate for this. 'Group formation should be the same people in each class' refers to the Han group and a collectivist educational culture. 'Group formation should be *ad hoc* in each class' relates cooperative learning, which is used only for the purpose of cognitive activities.

Comparison of the Japanisation and CLT classes

Responses from the two groups show a preference for a mixture of collectivist and individualist educational cultures (Table 4.37 and Table 4.38). In both the Japanisation and the CLT class, 'if the teacher wants students to speak up, she should address a particular student personally' (No 1) received the most support from the students. The following statements were in the top two of the Japanisation and the top three most selected by the CLT class: 'group formation should be *ad hoc* (No 2 in Japanisation; No 3 in CLT); 'Questions should be asked during class' (No 2 in both Japanisation and CLT); and 'preference for turn-taking' (No 2 in both Japanisation and CLT). Turn-taking is a collectivist characteristic, whereas *ad hoc* group formation and 'Questions should be asked during class' are individualist characteristics.

Table 4.37 The number of Group 3 students' indicating a preference associated with collectivism *versus* individualism

Pedagogy associated with collectivism *versus* individualism	**Number of students indicating a preference for this method**
If the teacher wants students to speak up, she should address a particular student personally	5
Group formation should be *ad hoc* in each class	4
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away	4
I prefer taking turn in the class than speaking up and ask questions in the group	4
I prefer asking question after the class	3
I have hesitated to ask questions during the class	3
Group formation should be the same people in each class	2
This class has a different atmosphere compared to other class	2

Table 4.38 The number of Group 2 students' indicating a preference associated with collectivism *versus* individualism

Pedagogy associated with collectivism *versus* individualism	Number of students indicating a preference for this method
If the teacher wants students to speak up, she should address a particular student personally	7
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away	6
I prefer taking turn in the class than speaking up and ask questions in the group	6
Group formation should be *ad hoc* in each class	4
I have hesitated to ask questions during the class	3
This class has a different atmosphere compared to other class	3
Group formation should be the same people in each class	2
I prefer asking question after the class	2
I have given up my opinion in the group activity to maintain harmony	1

Comparison of Chinese and British students in the Japanisation class

One Mainland-Chinese student ticked the box 'hesitated to ask questions during the class' and two students ticked the box 'asking questions after class' (Table 4.39). These are collectivist characteristics. They also preferred teachers to address a particular student in the class. However, they did not like turn-taking (Table 4.39). A British-Chinese student showed a preference for a mixture of collectivist and individualists' educational culture as she ticked *ad hoc* group formation and turn-taking (Table 4.40). She also preferred the teacher addressing a particular student in the class. The British-Chinese students and Mainland-Chinese students agreed on one of the collectivists' statements: 'if the teacher wants students to speak up, she should address a particular student personally'. In contrast, the British-Chinese students and British students (Table 4.41) agreed on two individualists' values: 'group formation should be *ad hoc*; and 'Questions should be asked during classes'. The boxes that the British-Chinese student ticked mirrored a similar pattern to those ticked by British students rather than those of the Mainland-Chinese students. British students showed a mixture of collectivist and individualist educational culture as they ticked a preference for *ad hoc* group formation and 'questions should be asked during classes', which shows an individualist culture. However, they also ticked contradicting statements 'questions should be asked during classes' and 'hesitated to ask questions during the classes'. One British student explained the reasons

she ticked both 'group formation should be *ad hoc*' and 'group formation should be the same people' because 'it is good to mix with different people sometimes (not always)' and 'sometimes working and learning with the same people encourages them to be friendly and get to know each other'.

Table 4.39 The number of Mainland-Chinese students (Group 3) indicating a preference associated with collectivism *versus* individualism out of four students

Pedagogy associated with collectivism *versus* individualism	Number of students indicating a preference for this method
Teacher should address a particular student in class	2
Asking question after class	2
Group formation = same people	1
Hesitated to ask questions during class	1

Table 4.40 The British-Chinese (Group 3) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Group formation = *ad hoc*
Teacher should address a particular student in class
Preference for turn-taking
This class has different atmosphere

Table 4.41 The number of British students (Group 3) indicating a preference associated with collectivism *versus* individualism out of two students

Pedagogy associated with collectivism *versus* individualism	Number of students indicating a preference for this method
Group formation = *ad hoc*	2
Questions should be asked during class	2
Hesitated to ask questions during class	2
Group formation = same people	1
Teacher should address a particular student in class	1

Comparison of Chinese and British students in the CLT class

Mainland-Chinese students in the CLT class seemed to have a preference for collectivist and individualist educational culture (Table 4.42). They were hesitant about asking questions during the class, and liked both turn-taking and the teacher addressing a particular student in the class, which indicates collectivist educational culture. Only one Mainland-Chinese student ticked 'questions should be asked during classes', which indicates an individualist culture. The British-Chinese student (Table 4.43) only ticked

two boxes, namely, 'preference for turn-taking' and 'asking question after class'. These responses indicate that he had a preference for a collectivist educational culture.

Table 4.42 The number of Mainland-Chinese students (Group 2) indicating a preference associated with collectivism *versus* individualism out of three students

Pedagogy associated with collectivism *versus* individualism	Number of students indicating a preference for this method
Preference for turn-taking	2
Questions should be asked during class	1
Teacher should address a particular student in class	1

Table 4.43 The British-Chinese (Group 2) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Preference for turn-taking
Asking question after class

British-Chinese students and Mainland-Chinese students agreed on one collectivist value – turn taking. A British-Chinese student and British students (Table 4.44) also agreed on one collectivist value, which was also turn-taking. There seemed to be no disagreement with the preference of turn-taking among British-Chinese, Mainland-Chinese and British students. The British-Chinese student gave a reason for a preference for asking questions after class as 'teacher has more time to answer questions'. Five British students (out of 7) ticked 'questions should be asked during classes', which shows an individualist educational culture. Two British students provided reasons for ticking 'I have hesitated to ask questions during the class': 'shyness, not wanting to be wrong'; 'I felt my knowledge was below other students so didn't want to look stupid'. One British student who moved from the Japanisation class to the CLT class provided the following additional comment: 'this class (CLT class) has a different atmosphere compared to the other class (Japanisation class)' as 'it (CLT class) is very light-hearted compared to the other class (Japanisation class)'. Her comment also shows that the researcher was successful in creating a different teaching and learning environment in the Japanisation and the CLT classes.

Table 4.44 The number of British students (Group 2) indicating a preference associated with collectivism *versus* individualism out of nine students

Pedagogy associated with collectivism *versus* individualism	Number of students indicating a preference for this method
Questions should be asked during class	5
Teacher should address a particular student in class	3
Hesitated to ask questions during class	3
Group formation = *ad hoc*	2
Group formation = same people	1
Preference for turn-taking	1
This class has different atmosphere	1

Other nationalities in the Japanisation class

In the Japanisation class, a mixture of individualist and collectivist cultural values were exhibited. One Malaysian-Chinese student ticked that 'questions should be asked during classes' and *ad hoc* group formation, which shows an individualist educational culture (Table 4.46). The other Malaysian-Chinese student ticked 'asking questions after class' and turn-taking, which are values of a collectivist educational culture. The Bulgarian student (Table 4.47) indicated a preference for a mixture of individualist and collectivist cultures. He preferred turn-taking and the regular group formation (the Han group). He also ticked the statement that teacher should address a particular student in class. These are collectivists' values. However, he believed that questions should be asked during the class, which is indicative of an individualist educational culture. The New Zealand-Chinese student only ticked one box and as far as this box is concerned, he showed his preference for a collectivist educational culture as he ticked turn-taking. (Table 4.45)

Table 4.45 The New Zealand-Chinese (Group 3) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Preference for turn-taking
This class has different atmosphere

Table 4.46 The Malaysian-Chinese (Group 3) student's indicating a preference associated with collectivism *versus* individualism out of two students

Preferred pedagogy
Group formation = *ad hoc*
Questions should be asked during class
Preference for turn-taking
Asking question after class

Table 4.47 The Bulgarian (Group 3) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Questions should be asked during class
Group formation = same people
Teacher should address a particular student in class
Preference for turn-taking

Other nationalities in the CLT class

The Korean student in the CLT class indicated a preference for a mixture of individualist and collectivist educational cultural values (Table 4.48). She preferred *ad hoc* group formation, which means her preference is for an individualist educational culture and she also ticked the statement 'teacher should address a particular student personally'.

The Egyptian student showed a preference for collectivist culture (Table 4.49) as she did not tick any individualist statements but ticked values of collectivist culture. In particular, she is the only student out of both groups who ticked 'giving up opinions to maintain harmony'. She explained her preference for 'asking questions after the classes' with 'so I do not slow the class down'. She was also the student who showed a preference for strong uncertainty avoidance, long-term, and large power distance. This means that she may have felt fairly comfortable learning in the Japanisation class although she was in the CLT class. The Greek student showed a preference for collectivist educational culture (Table 4.50) as she preferred turn-taking and she also believed that the teacher should address a particular student in class. The Australian student only ticked two boxes, and as far as these two boxes are concerned, she showed a preference for an individualist educational culture which favours *ad hoc* group formation. (Table 4.51)

Table 4.48 The Korean (Group 2) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Group formation = *ad hoc*
Teacher should address a particular student in class

Table 4.49 The Egyptian (Group 2) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Group formation = same people
Teacher should address a particular student in class
Preference for turn-taking
Asking question after class
Given up opinions to maintain harmony

Table 4.50 The Greek (Group 2) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Teacher should address a particular student in class
Preference for turn-taking
This class has different atmosphere

Table 4.51 The Australian (Group 2) student's preferred pedagogy associated with collectivism *versus* individualism

Preferred pedagogy
Group formation = *ad hoc*
This class has different atmosphere

To review the second sub-question in research question 2, which was if students in British language classes taught using CLT or Japanisation methods show any preferences. As far as collected data for Hofstede's collectivism *versus* individualism dimension are concerned, students showed their preferences, which relates whether they prefer CLT or Japanisation. Looking at each teaching group, it seems that there was no clear indication of the impact of teaching methods on the sample students' preference in this dimension as collected data showed a mixture of collectivism and individualism. However, it might be possible that the international students' perception on teaching and learning is influenced by the British educational culture regardless of short- or long-term period.

4.3.1.5 Questions specific to Japanisation

Questions on the Han Group were only addressed to, and consequently answered by Group 3. These questions took the following form: Do you prefer pair work or group work? Why? How did you like group work in this class? Have you experienced this before? and what content did you like in the class? (Reading, Listening, Grammar exercise, Textbook, Lecture, Culture, etc.)

From observation and questionnaire results in the pilot study, it was clear that the British students sampled for this study found the ideology of the *Han* group more difficult to accept than the non-British students. Although one British student in the pilot study commented about the Han group that 'the group work was probably the most effective, if a little awkward at first – getting to know your classmate is essential for a relaxed, learning atmosphere'. He seemed to understand the meaning of collectivist educational culture and the experience of dependent relationships in Han groups. Students from Hong Kong, Malaysia, Poland, China and Russia seemed to accept it more easily than those from Britain. A Russian student commented that 'Placing students into small groups for this particular activity was very useful (at least I found it to be) – if it could be encouraged more it could benefit many people (in my opinion)'. British students sampled for this study seem to prefer pair work, in which they can have more one-to-one/individual interaction than they can in Han group work.

The results of the 2009/2010 study show (Table 4.52) that all except the Malaysian-Chinese student preferred pair work to Han group. Students thought that pair work was more effective involving more students' participation, and also worked faster and better than working in the Han group. There was also a preference for an individualist educational culture, as pair work gives more individual interactions than group work. However, Han groups seem to be acceptable to the majority of students (Table 4.53). Some students majoring in mathematics answered that they have experienced cooperative learning before as part of a group project.

Table 4.52 Japanisation Question 1

Question 1	Do you prefer pair work or group work? Why?
Mainland-Chinese	Pair work (2 respondents) – more effective Group work – more people involved
British-Chinese	Pair work
British	Pair work – you can work faster Pair work – work much better
New Zealand-Chinese	
Malaysian-Chinese	Group work – everybody can express different opinions Pair work
Bulgarian	Pair work – more participation

Table 4.53 Japanisation Question 2

Question 2	How did you like group work in this class? Have you experienced this before?
Mainland-Chinese	– Not that useful as pair work – Yes. Yes. – I think its fine.
British-Chinese	I thought it was good as it provided a different activity and was good to work with others.
British	– It was Okay, too big. No. – Enjoyed and helpful.
New Zealand-Chinese	Yes.
Malaysian-Chinese	– Yes, I liked it. I experienced before while doing group project – Sometimes group members are quiet. Yes, in my group project.
Bulgarian	Not very useful, but OK.

To review the second sub-question in research question 2, which was if students in British language classes taught using CLT or Japanisation methods show any preferences. These questions directly asked students' preference whether CLT or Japanisation. As far as the collected data for Japanisation are concerned, the majority of students indicated their preference for pair work, which means that they are comfortable with CLT.

4.3.2 The University questionnaire: student evaluation

The university questionnaire consists of quantitative rating and general comments. The proportion of quantitative evaluation data is small, and is discussed after the questionnaire.

4.3.2.1 Quantitative evaluation

Table 4.54 University questionnaire quantitative rating (2009 / 2010 study)

	Group 2 (CLT)	Group 3 (Japanisation)
Rating of this unit	3.6	4.4
Min	2	2
Max	5	5
Rating of tutor	3.8	4.4
Min	2	2
Max	5	5

Table 4.54 summarises the ratings for the Japanese course and its tutor. The mean rating of this unit by the Japanisation class was 4.4 and that of the CLT class was 3.6. The mean rating of the tutor by the Japanisation class was 4.4 and that of the CLT class was 3.8. The CLT class gave generally lower scores for both the unit and tutor than did the Japanisation class.

The CLT class gave minimum and maximum ratings for this unit content of 2 and 5 and for the tutor of 2 and 5. The Japanisation class also awarded minimum and maximum ratings of this unit content and the tutor of 2 and 5. This implies that in both groups of the 2009/2010 study, there were some students who were not happy with either CLT or Japanisation. The lowest scores (2 out of 5) were given by both groups in 2009/2010 study.

4.3.2.2 Students' comments

Some of the students' comments from question 1, with regards to Course Content ('Say what you think worked well and indicate areas needing improvement') and question 2, with regards to teaching and learning (how much opportunity were you given to participate in the class?) have been selected to show the impact of the different teaching methods. The rest of the questions were not relevant to the study (summary of this is in Table 4.55). These comments are grouped around turn-taking, the Han group, collectivism, CLT, strong uncertainty avoidance and large power distance in this section.

Table 4.55 Summary of University questionnaire comments (Groups 2 and 3)

Group 3	Question 1 (Course content) – no problems, less individual put on the spot – The reading / grammar exercise every week worked well, where we got into groups and then worked through it as a class. – Oral need to improve – More listening and comprehension would be good Question 2 (Teaching) – not very good with this class. Teacher can't seem to motivate the students to speak – Everybody has equal opportunity as everybody take turns in answering questions
Group 2	Question 1 (Course content) – doing EXACTLY the same as in the example provided is not very productive I think – read texts need more practices, other worked well. –Turn based question answering is faster than someone offering the answer – Turn-based answering is very useful Question 2 (Teaching) – I felt the assessments required us to use language more advanced than we had learnt.

Comments on turn-taking

– 'Everybody has equal opportunity as everybody takes turns in answering questions'

– 'Turn based question answering is faster than someone offering the answer'

– 'Turn based answering is very useful'.

The students from both groups made positive comments on turn-taking. Turn-taking should have applied to only Group 3, not to Group 2. However, the researcher seemed to use turn-taking subconsciously during both classes, and therefore both groups may have been influenced by a collectivist educational culture. This is a limitation of the study as the researcher's collectivist educational culture subconsciously influenced both groups, however, other comments indicate that the researcher successfully made two different teaching environments in the CLT and Japanisation classes.

In addition to the above, two other comments made by students in the pilot study are of particular note. A Polish student said 'exercises were evenly distributed between class members; I think that's a fair approach for a large group'; A British student made a

comment that ‘Really good system of going around the class so everyone had a chance to speak’.

Comments on the Han Group / Japanisation

– ‘The reading/grammar exercise every week worked well, where we got into groups and then worked through it as a class’.

Compared with the pilot study, students in the 2009/2010 study did not comment a lot on the Han group work. However, one Group 3 student had dissatisfied/critical comments on the reading/grammar-centred Japanisation class as follows:

– ‘Not very good with this class. Teacher can’t seem to motivate the students to speak’
– ‘Oral needs to improve’
– ‘More listening and comprehension would be good’.

Despite the critical comments on the Japanisation approach, these comments show that the researcher taught the Japanisation class correctly without mixing it with CLT.

Comments on collectivism

– ‘no problems, less individual put on the spot’.

This is a comment from a British student in the Japanisation class. This student seems to realise the collectivist educational teaching method and he expressed that he was happy with a collectivist teaching method.

Comments on strong uncertainty avoidance

– ‘doing EXACTLY the same as in the example provided is not very productive I think’.

This is a comment from the Greek student in the CLT class. The textbook that was used has strong uncertainty avoidance characteristics of routinisation. This comment seems to show that she was resistant to the strong uncertainty avoidance culture.

Comments on CLT

– 'I felt the assessments required us to use language more advanced than we had learnt.'

– 'read texts need more practices, other worked well.'

Since the CLT class placed more emphasis on speaking, students in the CLT encountered problems in the assessment tests, which required correct grammar, writing and reading skills. The CLT class did not place emphasis on those skills and focused on speaking with tolerance of errors, therefore the comments above are a natural outcome.

In summary, out of whole class instruction, turn-taking, error elimination/routinisation, teacher-centred class, effort model, most students gave positive comments on turn-taking in both the pilot and 2009/2010 study regardless of their educational cultural background.

To review the second sub-question in research question 2, which is if students in British language classes taught using CLT or Japanisation methods show any preferences. As far as collected data for the university quantitative evaluation are concerned, Japanisation was rated higher than CLT. However, this result does not indicate that students preferred Japanisation to CLT, as students who studied in CLT did not experience Japanisation and students who studied in Japanisation did not experience CLT. Furthermore, results from the university questionnaire showed that not all students in Japanisation were satisfied with the Japanisation. This leads us to the following conclusion: neither teaching method, Japanisation nor CLT, may work well for all students. As Japanisation and CLT contain extreme teaching methods, which are positioned at opposite ends of the educational cultural spectrum, the best solution may be to mix aspects of both methods. If both teaching methods were mixed, the impact of each educational cultural teaching method could be softened and it might appeal to more students.

4.4 Analysis of observation

Observation was used to answer the third sub-question of research question 2: How do students respond to the teaching using Japanisation compared with CLT in teaching Japanese in the university? It is difficult to investigate how students respond to different

teaching methods *via* quantitative data or questionnaires, therefore observation was used.

Collectivist culture and Japanisation provides the main focus of the observation assessment. Other dimensions of culture described by Hofstede are more difficult to identify by observation note/diary in the study. In this section, relevant parts of the observation diary are described under the two headings below (Collectivist culture and Japanisation) to verify whether there is any evidence for each category. There were six teaching observation diary entries/notes taken between Week 3 and Week 8. No observational records were taken before Week 3 or after Week 9 because the required student consent to take part in the research was not received until Week 2. In-class Listening, Oral Test and revision sessions for the Reading and Written Test were assigned after Week 9. The observation notes from the pilot study have also been included.

4.4.1 Collectivist culture

It is claimed that 'seeking help from teacher outside rather than during the formal academic setting of tutorial is Confucian heritage culture students' common practice' (Volet: 1999: 634). In the pilot study, a Hong Kong student asked questions after every class, but not during the class. It is claimed that 'the number of Chinese students seeking one-to-one interaction with their teachers at the end of class is certainly higher than is the case with Western students' (Volet: 1999: 635). It appeared that other students noticed the Hong Kong student and a female British student followed her example and began asking questions after the class in the pilot study.

In the 2009/2010 research, a British student frequently sent e-mails asking questions and another British student often came to ask questions after the class. There might be some correlation between students' behaviours and teaching relating to the impact of educational culture. Asking questions after class could be interpreted as one form of students needing individual attention or one-to-one interaction with the teachers. The students' need for individual teaching and advice led them to take on these collectivist behaviours. However, it does not seem appropriate to generalise and draw the conclusion

that seeking one-to-one interaction with their teachers at the end of class is a phenomenon found only among students from a collectivist educational culture. The behaviour of seeking one-to-one interaction with their teacher at the end of class was observed regardless of students' educational cultural background according to observation carried out during the pilot study and the 2009/2010 study.

Different views seem to exist regarding whether seeking one-to-one interaction with their teachers at the end of class is a trait of a collectivist or individualist educational culture. One Russian student in the pilot study commented: 'I feel I received a good deal of feedback – far and above the call of duty, which I greatly appreciate'. This comment showed that she appreciated the one-to-one interaction (asking questions after class) which was unexpected in an individual educational culture. It is claimed that seeking one-to-one interaction with their teachers at the end of class is considered as inappropriate in the individualist's educational culture since tutorials are designed and students are expected to deal with individual interaction within the assigned tutorials (Volet: 1999: 635). However, seeking one-to-one interaction with their teachers in the collectivist culture is not considered in that way, as 'help-seeking was quite common in the students' home country' (Volet: 1999: 634), and the teacher and students seem to be aware of the limitation of individual attention in a collectivist educational culture.

4.4.2 Japanisation (Han group)

Non-native students of Japanese seemed to accept the concept of Japanisation with great difficulty in the pilot study. Therefore, in the 2009/2010 study, the focus was on how long it took for students to get used to the idea of Han groups. Observational evidence from four weeks of diary entries are detailed below, and the conclusions are described in Week 8:

Week 3 (20/10/2009)

'…the idea of the *Han* Group seems to have hardly been accepted. Students just can't work together. I told them several times to talk to their Han group members, but this might need time.'

Week 5 (3/11/2009)

'The Han group is still not working well in the Japanisation class. They just form a group but they don't take the opportunity to ask questions of each other. The best that they can do is to ask just the person sitting next to him/her, not interactive.'

Week 6 (10/11/2009)

'… The Han group seems to have been accepted by some Chinese students. Two groups out of three are working together sharing their knowledge. One group, which consists of Bulgarian, Malaysian, Chinese and English students, seems to still be working individually, not as a group. They are just sitting together.'

Week 8 (24/11/2009)

'Compared with Group 2, Group 3 is more united by Week 8. However, I conclude that Group 3 students could not understand the concept of Japanisation in this short-term period. This is not a surprising result. Chinese students may accept studying in groups more easily than other nationalities owing to their collectivist cultural background.'

To review the third sub-question in research question 2, that is, how students responded to the teaching using Japanisation. Observation of the non-native Japanese students' response using the Han group enabled to confirm the students' negative response. In addition, the analysis of the university questionnaire displayed two reactions from the students: rejection and acceptance. The university questionnaire' results showed that students who could not accept a different educational culture expressed their frustrations in several forms: bad university quantitative rating; critical comments; and wishing to change the class. Students who accepted the different educational culture took it as a positive experience and tried to adapt to the new circumstances even if they only experienced it in the short-term.

Observation of a collectivist educational cultural influence on these students helped to understand that students altered their behaviours in accordance with their requirements in

relation to a different teaching method and in a different teaching and learning environment.

4.5 Conclusions

Research question 2 was investigated by quantitative and qualitative data. The first sub-question asked was whether students in Japanese language classes taught in a British university using both traditional CLT and Japanisation methods show any differences in attainment in Reading and Written tests and assignments. Tests that provided quantitative data showed that although there were no significant differences between the two groups in scores in the first two Assignments, there was a significant difference between the two groups in the marks achieved in the Reading and Written Test. Statistical analysis also showed the Reading and Written Tests results of Group 3 were better than that of Group 2 in means, minimum, maximum and kurtosis. Therefore, Japanisation was associated with improved Reading and Written test results compared with CLT. Japanese teaching methods may be one of the factors that contributes to a greater clustering around the average and higher scores, especially in reading and writing areas in this group. However, the research was not able to control for other variables, e.g. pre-attainment, individual effort of the students.

The second sub-question asked whether the sample students taught by CLT or by Japanisation methods show any preference with regards to their teaching and learning environment. The data collected suggest that students preferred CLT over Japanisation. Many occasions were noted during the observation and in the questionnaire where students showed difficulty in understanding the notion of the Han group. In this study, if we refer to Hofstede's collectivist-individualist dimensions, the sample population seemed to consist of three types of students. Type 1 consisted of students who came from a collectivist educational cultural background and were now studying in an individualist educational culture. Type 2 covered students from an individualist educational cultural background continuing to study in an individualist educational culture. Type 3 comprised students from an individualist educational cultural background but who were also subject to a degree of collectivist influence (this was often the case where their parents are from a

collectivist educational cultural background) studying in an individualist educational culture. It was anticipated that type 1 students preferred Japanisation to CLT and they might have found it easier to acquire the concept of Japanisation. However, all three types of students preferred CLT to Japanisation, although observation records show that type 1 students did seem to understand the concept of Japanisation more easily than the other types. This seems to suggest that students' preference is likely to be influenced by three factors: students' educational cultural background, where they are currently studying and the place that the study was conducted. This study, which aims to examine the impact of the Japanese teaching method, was conducted in the UK. Where the study was conducted may be an important factor in influencing the result of this study as the non-native students of English had been studying in the British educational culture.

The third sub-question asked how students respond to being taught by Japanisation methods compared with being taught by CLT. There were two possible reactions from the students: rejection and acceptance. The results from the university questionnaire showed that students who could not accept a different educational culture expressed their frustrations in several forms: bad university quantitative rating; critical comments; and wishing to change the class. Students who accepted the different educational culture took it as a positive experience and tried to adapt to the new circumstances even if they only experienced it in the short-term.

4.6 Implications / Discussion of Findings

The purpose of this section is to answer research question 3, namely, what are the implications for professional practice, further research and for developing a theory associated with the application in a British language learning and teaching context? The emerging findings seem to highlight the following two issues: Firstly, 'how universally applicable is CLT?' Secondly, relating to the first point, 'to whom should the level of language teaching be aimed?', namely, only the high- and low-ability students, or the average students?

4.6.1 One teaching style fits all?

CLT is the prevailing teaching method currently used in language teaching, and other methods could possibly be seen as outdated by the language teachers who support CLT.

However, is CLT a universally effective method for language teaching regardless of the educational background of students? Mok *et al*. claim that Japanese and Chinese students generally learn subjects including mathematics and others differently to Western students (Watkins and Biggs: 2001: 177). To quote their explanation '*Different things* were done to do *the same thing*, instead of doing the *same thing* to *different things*' (Watkins and Biggs: 2001: 177). This is their conclusion from studies in mathematics and other subjects, but using the mathematics explanation:

> Chinese and Japanese students learn to do *different things* (finding different solutions, focusing on different aspects) to do *the same thing* (the problem of the day) while American students learn to do *the same thing* (applying the same method of solution) to *different things* (the problems they keep practicing on). (Watkins and Biggs: 2001: 177)

In short, Chinese and Japanese students learn in an opposite way to American students. Dimmock and Walker also point out the differences in cognitive activity between Asian and Western learners and warn that:

> If the appropriate learning environments differ cross-culturally so presumably will the particular leadership strategies used in their cultivation. There are clearly dangers in making cross-cultural generalizations and assumptions in respect of learning, as revealed by recent research findings on cultural-cognitive differences between Asian and Western learners. (Dimmock and Walker: 2005: 109)

Looking at the results of the quantitative and qualitative data, it seems that using either Japanisation only or CLT only might not work well in both Group 2 and 3. A few students from Groups 2 and 3 expressed that they were not satisfied with the teaching

method regardless of their ethnicity and their achievement in the tests. Students made critical comments on the weaknesses of the two extremes of the teaching methods: students in the CLT class insisted that more academic aspects of language teaching such as reading text and grammar should be included; students in the Japanisation class insisted that more speaking and listening activities should be included.

Furthermore, the relationship between teachers and students has changed. It used to be a large power distance, and the opportunity for learning was more valued. In such an educational culture, the students needed to be more flexible in teaching and learning, and they needed to fit into one teaching style. However, the relationship between teachers and students nowadays has changed to become one of a small power distance. Students' choices in teaching and learning have increased, and education is no longer considered to be a privilege of the elite. Therefore, students are not required to be flexible any more. Students do not need to fit into one teaching style, instead teachers and educational establishments are expected to meet the students' expectation. With globalisation, students are able to choose to study in any country in the world, and educational establishments must deal with a range of students' expectations in teaching and learning.

4.6.2 Where should we focus our teaching, on individuals or the majority?

The quantitative data might suggest that one educational culture produces higher average students than others. There was a significant difference between groups in the Reading and Written Test scores, with the Japanisation class achieving better marks than the CLT class in the means, minimum, maximum and kurtosis and the university quantitative ratings. Stevenson and Stigler claim that 'the American educational system as it currently exists is producing an educationally advantaged minority and disadvantaged majority' (Stevenson and Stigler: 1994: 223), meaning that Anglophone countries focus on the advantaged minority (the high- and low-ability students). In contrast, Japanisation focuses on the average-ability students. CLT focuses on teaching individual students, but does not necessarily focus on the majority of average students. Should our focus be for the minority of the high-ability and low-ability individuals or for the majority around the average?

4.7 Summary

CLT might work effectively among the Anglophone students because it originated from Anglophone countries. The CLT approach focuses on individuals and one-to-one teaching methods. These are reflected to Anglophone countries' preferred teaching pedagogy such as pair work and tutoring. However, teaching and learning environments have been changing with an increasing number of multicultural international students. This study investigated the appropriateness, efficacy and universal utility of the long standing belief and assumption that CLT is the optimum teaching strategy for students with various cultural backgrounds. Both CLT and Japanisation teaching methods were examined in the literature and it was suggested that Japanisation is a relevant concept for language teaching to understand Anglophone educational culture in Chapter 2. The empirical study examined if Japanisation enhances students' learning when applied to the context of learning Japanese in a British university. The data suggest that the Japanisation class achieved better marks than the CLT class in the area of reading and writing.

Cultural differences may have been one factor affecting the results of this study. However, it is unlikely to be the only factor and there may be other possible factors that also affect the results of this study. Gayton(2010) discusses other influencing factors as 'micro' and 'macro' issues. 'Micro' influences are defined as within-classroom variables' (Gayton: 2010:17). In relation to this study, 'learning resources, teaching methods employed, the size of a class' (Gayton: 2010:17) might be applicable. The use of the textbook which was published in Japan and consists of simple drill exercises (strong uncertainty avoidance) is one factor which might influence the results of the study. The use of two teaching methods is another obvious factor which may have influenced the results of the study, focusing one group on communicative competence and another group on non-communicative competence. The impact of teaching the specific emphasis on communicative competence was discussed in 3.9.2.2, where those student's scores were higher than other students in other groups. The size of the two groups which were both small and dissimilar is another factor that may have affected the results of the study. This issue was discussed further in relation to validity and reliability of the study in 3.7.

‘Macro’ influences are defined as wider social influences. In relation to this, for example, ‘gender stereotype held by students and teachers, the socio-economic status of individual students’ (Gayton: 2010:17) might have affected the results of this study. However, neither students’ gender nor the socio-economic status of individual students was included as a variable in this study. Gayton also claims ‘the value placed on language-learning by school, parents and society in general’ (Gayton: 2010:17) is a further ‘macro’ factor. This issue might be considered as a cultural factor in this study. In addition, students’ prior experience, preference in teaching and learning and students’ age are likely to affect the results of this study. These three factors are interlinked as the older the language learners are, the more they accumulate experiences in various teaching styles and establish their preferences in teaching and learning, compared to those of younger learners. In this study, students’ age was described as reflecting either school or work culture and the sample of this study consisted of mostly school culture. Even within the same sample in the school culture, students showed their various preferences for teaching and learning. As discussed in 4.5 summarising the three types of students (type 1, type 2 and type 3 students), students’ preference seems to be closely related to their prior teaching and learning experience. Although there are possible factors other than the above examples that might have affected this study, the above examples might offer a greater variety of explanations of difference found between individuals and groups in the data going beyond cultural explanations.

The implications of this study include reviewing the focus of our education on either the minority of high-ability and low-ability individuals, or the majority of average students. This study suggests that CLT could possibly be enhanced by incorporating some teaching practices from non-Anglophone educational cultures so that students’ preferences, abilities and expectations from both individualist and collectivist educational cultures can be captured. However, the empirical data showed that there may be contradictory preferences within any group. In the CLT class, some students preferred some aspect of the Japanisation class, whereas in the Japanisation class, some students preferred some aspect of CLT class. This study showed that meeting students’ requirements by one method of teaching was difficult and presented dilemmas for the researcher. This could

also be a challenge not only for teachers in a multicultural teaching and learning environment but also for teachers who do not share the same educational cultural backgrounds with the student.

Chapter 5

Conclusions, Limitations and Recommendations

5.1 Introduction

In the preceding chapter, the data were analysed and some of the emerging implications from the results were discussed. Overall, this study seems to suggest that in the current context of internationalised higher education, there is a need to re-examine the assumptions about current language teaching methods, which are based on the principles of CLT. This study has shown that embedding non-Anglophone cultural learning practices and principles into teaching could possibly have some modest benefits to students learning languages in Anglophone higher education establishments. In particular, study using Japanisation to teach Japanese appeared to be associated with higher scores in the Reading and Written Test, when compared with CLT. This final chapter will present a summary of the thesis. It will begin with a restatement of the research questions and a synopsis of the findings from this research. This is followed by a summary of the study's limitations and implications for further investigations. The chapter concludes by discussing the recommendations for professional practice and the potential for re-thinking aspects of language teaching in an increasingly international environment.

5.2 Key summary of this research

This research was conceived following problems encountered by the researcher in language teaching, and examines issues relating to educational culture and the current prevailing language teaching method of CLT. CLT is based on Anglophone educational cultural norms which prioritise: individualism; small power distance and weak uncertainty avoidance. However, an increasing number of students whose educational cultures are different from the Anglophone educational culture are studying in Anglophone countries. This study identified the Japanese teaching method as one non-

Anglophone teaching method, conceptualised it as Japanisation, and examined if and what effect it may have on non-Japanese language learners. Since the research questions have been stated throughout the thesis, a brief review of the research questions will enable the key conclusion of the research to be summarised.

Research question 1

What is Japanisation and how does it manifest itself as an educational culture within Japanese language classes?

The first research question was investigated by three further sub-questions. These sub-questions are imperative to the understanding of the empirical study and the thesis. In the study, data were obtained through literature reviews in Chapters 2 and 3. The three sub-questions and the answers to these questions are as follows:

– *What are the main characteristics of Japansation as an educational culture?*
Japanisation embraces the principles of TQM. TQM consists of three key ideas: kaizen(continuous improvements)*;* 'right first time'; and total approach. These three key words have educational cultural meanings. Kaizen relates to Hofstede's long-term dimension as Hirai *et al.* (2007) argue that the strength of kaizen is a coherent long-term improvement programme. 'Right first time' implies an attitude of error control and error elimination, which relates to Hofstede's strong uncertainty avoidance. Total approach means that everybody is involved in every aspect, which relates to Hofstede's collectivism. The concept of total approach used in the empirical study is the Han group.

– *What educational values are associated with Japanese teaching and learning?*
The educational values can be characterised by Hofstede's dimensions of collectivism, strong uncertainty avoidance, large power distance and long-term culture. With regards to the individualism *versus* collectivism dimension, Japanese educational culture adheres to collectivism. Its main characteristics are whole-class instruction and turn-taking. These two characteristics underlie the guiding principle of Japanisation, i.e. the same education for all.

With regards to the strong *versus* weak uncertainty avoidance dimension, Japanese educational culture takes strong uncertainty avoidance. A structured learning style, preference for one correct answer, error elimination and control of errors are the main educational characteristics.

With regards to the large *versus* small power distance dimension, Japanese educational culture is on the large power distance side. The main characteristic here is a teacher-centered approach which has both strengths and weaknesses. The strength of a teacher-centered class fits perfectly with the guiding principle of the same education in a collectivist culture. The weakness of a teacher-centered class is that it requires flexibility from students. However, flexibility matches well with the concept of Japanisation, which expects and requires flexibility from the front-line at work. In the classroom context, flexibility is expected from the students.

Lastly, in the long-term *versus* short-term dimension, Japan takes a long-term educational stance in learning. Its main characteristic is adoption of the effort model (unlimited possibility).

Although Hofstede's categorisation was used as a framework for characterisation, great caution is needed for generalisation based on Hofstede. There are variations in educational cultural preferences within British students brought up in Britain. Furthermore, even among students who were brought up in Britain, their educational cultural preferences vary depending on their heritage and whether or not they were brought up in a mono-cultural environment. Given that the today's society consists of people with different heritages and preferences with globalisation, it is difficult to generalise the cultural preferences of a particular nationality or heritage.

– What are the main characteristics of Japanisation applied to teaching and learning in language classes in Britain?

There are three characteristics to describe the Japanese classes used in the empirical study. Firstly, whole-class and teacher-centred class concepts were used in turn-taking so that every student could participate in the class (total approach). These characteristics attempted to create a collectivist and large power distance educational culture in the British educational context, which usually prefers an individualist and small power distance educational culture. In the Japanisation class, emphasis was placed on one correct answer, in an attempt to create a strong uncertainty avoidance culture in the British educational context, which usually prefers a weak uncertainty avoidance culture. Finally, the students' effort model was stressed, where students were encouraged to keep working hard. The aim was to create a stance similar to that of Hofstede's long-term viewpoint in the British educational context, which usually prefers a short-term stance. Since this study investigates the impact of Japanese educational culture on the British educational culture, the stronger the influence is, the more easily the results of the impact can be detected. In order to maximise the impact of Japanese educational culture in the empirical study, these three characteristics were combined with the use of Han group activity in the empirical study.

Research question 2

Do Japanese teaching methods enhance students' learning when applied in a British language learning context?

The second research question was investigated through three further sub-questions. These sub-questions are important as they specifically seek answers from the empirical study. Quantitative data were obtained and analysed through tests for the first sub-question. Qualitative data were analysed for the second sub-question and were obtained *via* questionnaire. Observational data were used to answer the last sub-question. The three sub-questions and answers to these questions are as follows:

– Do students in the Japanese language classes taught using CLT and Japanisation methods show any differences in the performance of the Reading and Written Tests and assignments?

The quantitative data obtained in the three tests (Assignments 1, 2 and Reading and Written Test) between the two groups suggested that there was no statistically significant difference in the first two Assignments. However, there was a statistically significant difference in the Reading and Written Test, where as discussed in the previous chapter, the Japanisation class obtained higher marks than the CLT class. Furthermore, the distribution of kurtosis of Group 3 was almost twice as that of Group 2, meaning that the marks in Group 3 were more clustered around the average than the marks in Group 2. In addition, the mean score of Group 3 was 6.97 points higher than that of Group 2. Since Japanisation aims teaching around the average students, this may have been one of the factors contributing to the observed distribution of Group 3 where more students in Reading and Written tests were clustered around the average.

– Do students in the Japanese language classes taught by CLT and by Japanisation methods show any preferences for their teaching and learning environment? Do students' preferences relate to their ethnicity and are students' preference influenced by the two teaching methods?

The data obtained suggest that students preferred CLT to Japanisation. There were many occasions in the observation and questionnaire where students showed difficulty understanding the notion of the Han group. This could be related to the fact that this research was conducted in Britain. Since this research was conducted in the UK with a mixture of different nationalities, non-British students usually expected to conform to British educational cultural customs. However, if the same study was conducted in Japan with the same mixture of different nationalities, non-Japanese students would probably conform to Japanese educational cultural customs, where the concept of Japanisation originated, therefore, possibly making it easier for students to understand the concept of Japanisation. It should be noted that students in the CLT group also expressed a preference for teaching focused on grammatical, reading and writing skills, areas that are focused on in the Japanisation class.

– How do students in a British university respond to being taught by Japanisation methods compared with being taught by CLT?

Observing whether students can study Japanese using the Han group confirmed that students who were non-native Japanese speakers showed a negative response in learning in a Japanisation class. There were two reactions from the students: rejection and acceptance. Some students were aware that they were experiencing a different educational culture in teaching even in the short-term. Results from the university questionnaire showed that students who could not accept the different educational culture conveyed their opinion by low university quantitative rating, critical comments, and wishing to change to the CLT class. These are understandable reactions and Byram and Morgan (1994: 43) caution that 'Learners are "committed" to their culture and to deny any part of it is to deny something within their own being' (Hinkel: 1999: 7). This could be particularly true for the mature language learners in second-language teaching. In contrast, students who accepted the different educational culture, mostly younger learners, took it as a positive experience and tried to adapt to the new circumstance even though it was of short-term duration.

Research question 3

What are the implications for professional practice, further research and for developing a theory associated with the application to the context of learning languages in Britain?

The implications of the study for wider teaching practice are as important as the data themselves. The results of research question 1 and 2 have been considered to address research question 3 and address the possibility of this study's wider implications, from which there appears to be two emerging themes. The first implication raises the question of whether CLT is universally effective for all language students regardless of their educational cultural background. Previous studies describe the cultural inappropriateness of CLT as follows: 'a teaching or learning approach that is taken for granted and regarded as universal and common sense by people from one culture may be seen as idiosyncratic

and ineffective in the eyes of people from a different culture' (Gu and Schweisfurth: 2006: 75). Sonaiya also points out that 'while shared human values may make certain methods (or certain aspects of specific methods) universally applicable, this should not always be assumed to be the case' (Sonaiya: 2002: 107). The data collected in this study also suggest that using Japanisation only or CLT only did not work well for every student in both groups, which may be a consequence of cultural-cognitive differences between Asian and Western learners (Dimmock and Walker: 2005: 109).

The second implication of the study relates to whether teaching should be focused on the minority of the high-ability and low-ability students or the majority of students who operate at an average level. CLT is an ideal teaching method for educational culture which prioritises one-to-one interaction and paying attention to the needs of individual students. However, paying attention to individual student's needs may not necessarily meet the needs of all students as a class or the majority students. Stevenson and Stigler (1994) point out that there are an 'educationally advantaged minority and disadvantaged majority' (Stevenson and Stigler: 1994: 223). Japanisation focuses teaching on the average students, which is therefore beneficial for the large majority. However, that does not necessarily meet the needs of the minority individuals at either end of the ability spectrum.

5.3 Reflections and limitations of the current study and opportunities for further study

Although the limitations of the sample/participants, methodology and teaching approaches in the study have been discussed throughout the thesis, it is worth reflecting on them further to consider how future research may be improved.

Limitations of the Sample/Participants

The first main limitation was the number of participants. The total number of participants in this study was 34 (Japanisation: 13, CLT: 21) which is a relatively small sample size especially for quantitative data purposes. It was not feasible to increase the size of the sample in the empirical study, as this was the maximum number of students in the two

classes in the study conducted in 2009/2010. The total number of participants in the study limits the generalisability of the conclusions drawn from the results. Nonetheless, it may be possible to draw some conclusions about the specific sample population. Furthermore, the number of students submitting the two assignments or taking the Reading and Written test fluctuated. For example, in Group 2, the number submitting Assignment 1 was 21, and for Assignment 2 it was 21, but the number taking the Reading and Written Test was 19. Whereas in Group 3, 13 participants submitted Assignments 1 and 2, but the number taking the Reading and Written Test was 12.

The second main limitation of this study relates to the difference between the two groups. The ratio of different ethnicities and work/school cultures in Groups 2 and 3 were not similar. Increasing the number of participants and equalising the ratios within the two groups was not feasible and the researcher is aware of limitations in this respect. Therefore, this will also limit the generalisability of this study's conclusions. Considering these limitations, further studies would benefit from access to a larger sample and to manipulate the individual groups to make them as identical in profile as possible.

Limitations of the methodology

Quantitative data cannot answer the research question on students' perceptions and feelings. Therefore, questionnaires which provide qualitative data and observation compensated in this respect. In developing the questionnaire, the researcher inferred and included the potential answers for participants' choices. However, a full understanding of students' perceptions and feelings may not necessarily be gained from the questionnaire because the options included by the researcher may have limited the responses. Furthermore, there is always a danger that students might not provide their honest opinions in the questionnaire. Observation was used to compensate for this potential limitation. However, the opportunity to observe students might not happen at the right time and the right place during the research within the assigned timescale. Moreover, there is a concern that the interpretation of the observational data might be culturally biased and the use of qualitative methods always embraces possibilities in obtaining a unanimous interpretation.

Limitations of the teaching

The limitations associated with the teaching in this study centre around the consistency of approach with CLT. The researcher may not have always taught using a consistent CLT approach as may have been performed by native Anglophone teachers, who were born and brought up in an Anglophone educational environment. CLT pertains to Hofstede's individualism, weak uncertainty avoidance and small power distance educational culture, whereas Japanese educational culture prefers collectivism, strong uncertainty avoidance and large power distance educational culture. For this reason, the researcher found it difficult to teach in the empirical study using Japanisation only or CLT only. In fact, when analysing students' data, they revealed that she was subconsciously incorporating some aspect of Japanese educational culture while she was supposed to be teaching CLT. This seems to suggest that further studies investigating educational culture by Japanese researchers cannot avoid this problem. Further studies investigating the impact of Anglophone educational culture conducted in Japan by native Anglophone teachers who were born and brought up in Anglophone educational environment might yield different results. However, it is important to note that they might not be able to teach using the Japanisation method consistently similar to native Japanese teachers who were born and brought up in Japan.

Despite the limitations of the teaching mentioned above, it should be noted that there was evidence that two classes in the 2009/2010 study were taught substantially differently from one student who volunteered and experienced both CLT and Japanisation. His e-mail regarding the CLT and Japanisation classes is attached (Appendix 1), and provides independent evidence that the two classes were taught differently. He is a student of the Japanese class and also a research fellow in the School of Engineering. He was interested in the two different teaching methods and he asked the researcher if he could sit in both classes to decide which class suited him better. Comparing the two classes, he chose the Japanisation class. The researcher responded to his e-mail, although her reply is not attached.

It is hoped that the above mentioned limitations of the sample, methodology and teaching might give opportunities for ideas in conducting further similar studies. In spite of these limitations, this research provided the researcher some reflections on the researcher's professional development, which is our next discussion.

Reflections on professional development

This first part of this section describes my journey during this study reflecting on the process from the start to the end, and is followed in the latter half of the section by some reflections on what I have learned from the study.

At the start of this study, I was convinced that Japanese teaching approaches would be helpful for students who are from non-Anglophone educational backgrounds as CLT did not seem to work for them. I believed that Chinese heritage students, regardless of whether they were born and brought up in the UK or China, would prefer Japanese teaching methods because China is one of the Confucian countries. However, this initial assumption was challenged by the results of the collected data. The data shows that some students preferred one approach to another and perceived it to be more effective regardless of their educational background. More specifically, some Chinese students preferred learning with Japanese teaching methods while other Chinese students preferred learning with CLT. Furthermore, some British students who were born and brought up in the UK preferred Japanese teaching methods. I realised the fact that there are a great variety of individual learning preferences in current multi-cultural Japanese language teaching.

At the end of this study, I learned that the investigated issue was much more complex than initially imagined. At the beginning of this study I was pretty certain I would find 'the universally applicable method', which could be either CLT or the Japanese teaching approach. However, throughout the course of this study, I have learned that it is far from easy to find a universally effective teaching method to suit all students, and that combining both approaches would be more appropriate and appealing to various students' teaching and learning preferences. I was able to deepen my understanding of

universal language teaching methods and the diversities of people's preferences in learning.

On reflection following this study, I have developed my Japanese teaching in four skills (listening, speaking, writing and reading). The following three examples mentioned here are in the areas of listening, speaking and reading:

With CLT, speaking skills utilise pair work and a student-centred class approach, whereas grammar exercises are usually done with turn-taking, in a teacher-centred and whole-class approach. In speaking practice, tasks require an individualised approach and students' creativity.

The Han group would be most beneficial in reading skills. However, although the researcher conducted the Han group in the pilot and substantive research, she feels that using the Han group activity in the British educational culture would create enormous challenges for teachers. This is because students who have never experienced learning with a Han group do not appreciate the value of sharing their knowledge or learning together. The researcher feels that simply sitting with their classmates but working on their own does not do justice to the purpose of the Han group. However, if non-native students of Japanese learn Japanese in the Japanese educational culture, the use of a Han group might bring different results because Han groups are more embedded throughout school life in Japan.

The researcher considers that listening skills might be better taught using an Anglophone approach. In listening practice, there may not just be one-correct answer, but listening errors are considered as normal, which enhances students' confidence in the listening activity and suits a weak uncertainty avoidance educational culture.

5.4 Recommendations and Contributions

This thesis expolored Japanisation, Japanese educational culture and British educational culture. The concept of Japanisation has been discussed for the purpose of educational management, but this study attempts to show that Japanisation can be used not only for management but also for practical teaching. It was possible to examine the educational cultural impact using quantitative analysis in this study and this type of research examining educational cultural influences could be extended to compare methods for teaching other languages in a multi-cultural teaching and learning context. This study could enhance professional development, professional practice, and theory building, and how these three areas might benefit will be discussed in this section.

Professional development: Teacher education

Stevens (1998), a British teacher of English as Foreign Language (EFL) has encountered similar educational cultural problems when teaching English to various nationalities of students, similar to the students investigated in this study:

> During my training as an EFL teacher I was given instruction in, for example, lesson planning, English grammar, understanding pronunciation problems, etc. but was totally unprepared for the problems posed by teaching different nationalities. (Stevens: 1998: 44)

This seems to imply that currently teacher education focuses on teaching instruction such as 'lesson planning, grammar, pronunciation' and the main teaching method of the Anglophone-based CLT approach. Taking into consideration that the teaching and learning environment has been changing over recent years, the universal effectiveness and applicability of CLT is now challenged due to the fact that a teacher and students may not share the same educational culture. This type of problem does not usually arise where students and teachers share the same cultural background. However, professional teachers in practice have begun to realise that the teaching method learned at the teacher's college may not work among students coming from different educational backgrounds. The results obtained in this study suggest that in a multicultural teaching

and learning environment where teacher and students do not share the same cultural background, students have different expectations in relation to Hofstede's three dimensions of culture. Therefore, the recommendation to teachers' colleges is to consider this gap between teaching theory and the learning environment, and reassess the Anglophone-based CLT in consideration of the needs of international students. Results of this study also suggest that successful educational aspects of the Japanese teaching methods used in this study have the potential to be integrated with Anglophone teaching methods to enhance students' learning effectiveness.

Professional practice: Language teachers

The current language teaching approach has focused on speaking activities for about the last 40 years. This was due to previous language teaching theories and educational policies, which produced language learners who could understand the language but not speak the language. However, it is time for language teachers to reconsider the outcome of this speaking-emphasised language teaching method (CLT). The findings of this study suggest that the students in the CLT class struggled to read and write in Japanese, which became apparent when they took the Reading and Written Test. There were significant differences in the marks obtained in the Reading and Written Test, and higher marks for Japanisation students were witnessed. Reviewing what CLT has brought to today's students, perhaps the area of reading and writing could be incorporated. As discussed in 2.4.1.2, grammar-based teaching methods are conceptually opposed to CLT, and this method of teaching could benefit some international students, especially those who come from backgrounds that are culturally opposite to Anglophone countries.

Furthermore, this study also attempts to contribute to teachers' awareness of the increasing number of overseas students with various cultural backgrounds, and it is recommended that teachers should be more sensitive and aware of international students' educational cultural expectations and requirements. In the current teaching and learning environment, international students include those coming from educational cultures that are very different to the Anglophone educational culture. It is claimed that these 'students still base other's experience on their cultural background' (Bloom: 2008: 105) in the host

country. For example, we choose to stay culturally acceptable, to behave in a way that is culturally appropriate, and sometimes make decisions and make predictions that are culturally acceptable. However, what is culturally acceptable in one country might not be transferred successfully to a foreign country especially where culture is considered as very different.

Theory building: Japanisation and CLT

Japanisation is a combination of a collectivist educational culture and the Japanese cultural system accumulated in society. Japanisation cannot be generalised as representative of other countries with a collectivist educational culture. However, it is hoped that the presentation of Japanisation in this thesis may contribute to the scholastic community considering building a theory that integrates some aspect of Japanisation. In this study with the specific population of students described above Japanisation appeared to cluster more students around the average level than CLT, especially in reading skills. It is also hoped that Japanisation may contribute to the development of a new theory that reflects the current multicultural educational teaching and learning environment and benefits students from non-Anglophone educational cultures who are learning the Japanese language in Britain. Japanisation might also offer a possible use in making changes in the curriculum. It is suggested, for example, that language teaching in the new international environment could use a combination of pair work in speaking practice and Han groups in reading exercises.

In this study, teaching method based on either Japanisation only or CLT only did not elicit good quantitative ratings and qualitative comments from the two groups. Therefore, the CLT approach might need reviewing. A new theory that integrates other non-Anglophone educational cultural teaching and learning approaches, might be possibly developed, which better reflects the new international teaching and learning environment. The educational cultural meanings of CLT are based on Hofstede's dimensions of individualism, weak uncertainty avoidance and small power distance. Therefore, students that come from an educational culture opposite to CLT have difficulty in adapting this approach. If CLT incorporated teaching approaches from other educational cultures, students' preferences, abilities and expectations for Hofstede's collectivist and

individualist, weak and strong uncertainty avoidance and small and large power distance cultures could be captured.

5.5 Conclusions

The study of educational influence shows that the social values particular to a certain culture are structurally embedded not only in society but also in schools. Schools are not only considered as places for scholastic education but also training places for students to develop and to adopt the socially desirable and appropriate responses and behaviours before they begin to work in that society. Values necessary in society are taught at school as educational culture. Educational culture is not universal all around the world, and different educational cultures can be positioned at either end of a spectrum. For example, one educational culture focuses on individuals and the other on the majority. In spite of the existence of opposing educational cultures, they can be modified by the social environment where the individual belongs. Students' educational values, practices and perceptions could be altered by teachers and teaching methods both in the short-and long-term. Identifying teaching methods that are universally applicable and effective is difficult. Students from different cultures who find themselves studying under Anglophone teaching methods and educational culture could benefit from learning *via* a different teaching method, which is used in an opposing educational culture (Japanisation in this study).

CLT is considered to be the most established popular language teaching method. However, due to the current multicultural learning environment at higher educational establishments, new challenges from non-Anglophone students are being faced. This study suggested that our attention should be focussed on the fact that teachers and students do not share the same educational cultural background.

Returning to Hollin's (1996) two claims regarding sharing the same cultural educational culture between teacher and students discussed in Chapter 1; the most harmonised language teaching environment for language teachers would be one where the teacher and students share the same educational cultural background because the teacher and students

can then avoid clashes in educational culture. In other words, it is easier for teachers to teach students from a similar educational culture to their own, rather than students of an opposing educational culture, with which the teacher is unfamiliar. This is the strength of the teacher and students sharing the same cultural background. However, when it comes to acquiring native-like pronunciation, gestures, behaviours and cognition in language teaching, sharing the same educational culture could be considered a weakness and students may benefit from learning from native speakers of the language.

It is claimed that 'culture and cultural practice inform much of language and how to use language within given communities' (Roswell *et al*.: 2007: 153), and teaching educational culture in the language class could help students who intend to study in that country. If students were instructed on educational culture before they study abroad, they could concentrate on their study without being puzzled by the differences in teaching and learning experiences in a different educational culture. For teachers, effective language teaching might include not only teaching the four skills of language (listening, reading, writing and speaking), but also the educational culture which is associated with teaching and learning the particular language. Just like differences in culture have been acknowledged and better understand in recent years, thus the understanding of educational culture could also be disseminated.

Appendices

Appendix 1: An e-mail from a student

Last Tuesday I had a chance to observe both teaching methods (the CLT and the Japanization (JPNZ)) and decided that it might be useful if I shared my observations. I am also including some general and personal opinions which I have written with intention of sharing and suggestion and absolutely not as criticism. I have been in the academic environment for the past 15 years and have taught several courses of my own, so please accept this e-mail both as a feedback from a happy student as well as recommendations from a fellow teacher. I have not and will not send this to anyone else and it is entirely up to you to accept, reject or may be consider the matters written here. I believe they could be useful to you and to us as well.

According to my observations, the two classes differed by the practical exercise given. The amount of new material was the same for both classes and was done according to the text book. The practical exercises for CLT were targeted toward listening, comprehension and Japanese culture (in this case – a bit of geography). The JPNZ class was more academic and the practical exercises were mainly in reading, writing and translation. JPNZ class was given homework, whilst CLT class was left without one. CLT class was oriented slightly more towards conversational skills and participants will probably be more fluent with listening and Japan related knowledge. JPNZ class would have advantage with reading and writing, syntax and grammar.

Appendix 2:

JAPANESE
Stage 1A (2009–2010)
Assignment 1

Name _____

(Hand in on the 10th November)

1. Write the appropriate greetings for each picture. (1 x 5 = 5 marks)

1)_____

2)_____

3)_____

4)_____

5)_____

2. Translate the following English words into Japanese.
(1 x 10 = 10 marks)

1) Name_____ 6) Book_____

2) Mobile phone_____ 7) Key_____

3) Newspaper_____ 8) Watch_____

4) Umbrella_____ 9) UK _____

5) Japan_____ 10) Student_____

3. Write following telephone number in Japanese (4 marks)

072-435-6918

_____

4. Fill in the blank. (1 x 5 = 5 marks)

1) Kore wa ( ) desu ka?---- Keitai desu.

2) Depāto wa 11-ji ( ) 7-ji made desu.

3) ( ) no hon desu ka?---- Sasaki-san no desu.

4) Takahashi-san no denwa bangō wa ( ) desu ka?

5) ( )----Okaerinasai.

5. Make negative and question sentences for the following sentence.
(3 x 2= 6 marks)

'Grei-san wa bengoshi desu.'

Negative sentence

_____

Interrogative sentence

_____

5. Introduce yourself and your family or friends in the attached grid paper. You can write it in Rōmaji. (120–150 syllables) (70 marks)

*Use the attached paper writing from left to right, top to bottom. Use one space (square) for full stop/period. e.g.

Wa	ta	shi	wa	ka	i	sha	i	n	de
su	◦								

Appendix 3:

Japanese Level 1A (2009–2010)
Assignment 2

Name_____

(Hand in by 4th December)

1. Choose the best answer. [1 x 5 = 5 marks]

1) Watashi wa [a) Nick b) Nick-san] desu.

2) Kazoku wa [a)yon-nin b) yonin c) shi-nin] desu.

3) Watashi wa [a)nijū ichi-sai b) niju issai c) nijū issai] desu.

4) Ima gogo [a)kyū-ji b) kyu-ji c) ku-ji] desu.

5) Watashi no imoto wa [a) nijū nana-sai b) niju hassai c) nijū hachi-sai d) nijū hassai] desu.

2. What do you say the followings in Japanese? [1 x 5 = 5 marks]

1) 8: 39 am

_____

2) (03)- 5734-2698

_____

3) 11: 30 pm

_____

4) ￥57,320

_____

5) One umbrella here and two of those books over there, please.

_____

3. Here is a picture of Lisa's family together with some personal details and drawings of their favourite activities. Choose and describe 3 persons using the information provided. [4 x 3 = 12 marks]

Appendix 4:

Student Number: **Total Mark:**

JAPANESE STAGE 1A (JAPA9001)
WRITTEN & READING SKILLS
Time allocated: 90 minutes – 100 marks

Your class: 5:00 p.m.–7:00 p.m. / 7:00 p.m.–9:00 p.m. / 7:15 p.m.–9: 15 p.m.
(Circle your class time)

- **Use Rōma-ji (You may use Hiragana, however you will not get extra points and marks might be deducted if your spelling is wrong.)**

1. Write what you say in Japanese.
(①～④= 2 marks, ⑤= 3 marks, Total 11 marks)

①	②	③	④	⑤ 五万九千円

①
_____
②
_____
③
_____
④
_____
⑤
_____

2. Complete each sentence by filling in the blank(s) with appropriate word/particle. If a word/particle is not required, write in an X.
(1 x 12 = 12 marks)

1) Kore wa ( ) no techō desu ka?---Tanaka-san no desu.

2) Kono zasshi wa ( ) desu ka?---500-en desu.
Ano zasshi ( ) 500-en desu ka?---Iie, 1,000en desu.

3) Kino watashi wa hitori ( ) depato ( ) ikimashita.

4) ( ) Chugoku ni ikimashita ka?---Sengetsu ikimashita.

5) Yamada-san wa Honda ( ) kaishain desu.

7) Ima ( ) desu ka?---12-ji 10-pun desu.

8) Sumisu-san wa basu( ) uchi ( ) kaerimashita.

9) Kono hagaki ( ) ni-mai ( ) kudasai.

3. Read the paragraph and answer the following questions. (27 marks)

Kimura-san wa senshū no do-yōbi Kimura-san no okāsan **[A]** densha **[B]** Kyoto no depāto ni iki mashita.

Ten'in: **(①)**
Kimura: Kyō wa nan-ji made desu ka.
Ten'in: Gogo hachi-ji made desu.
Kimura: Sō desu ka. Sumimasen, ano tokei wo misete kudasai.
Ten'in: Kore desu ka. Hai,dōzo.
Kimura: Ⓐ**Where is this watch from?**
Ten'in: Suisu no desu.
Kimura: **(②)**.
Ten'in: Ⓑ **It's 4,7499 yen.**
Kimura: Ano akai tokei wa?
Ten'in: Kore wa Nihon no desu.
Kimura: Chiisai desu ne. **(②)**.
Ten'in: 25,000-en desu.
Kimura: Jā, kore o kudasai.
Ten'in: Arigatō gozaimasu. 25,000-en desu.

1) With whom did Mrs. Kimura go to the department store in Kyoto? Circle the correct number. (2 marks)
   1. Kimura-san no sofu
   2. Kimura-san no sobo
   3. Kimura-san no haha
   4. Kimura-san no chichi

2) When did she go there? (Answer in English) (2 marks)

3) How did she go? (Answer in English) (2 marks)

4) Put the appropriate particles in [**A**], [**B**]. (2 x 2 = 4 marks)

A. B.

5) Put the appropriate sentences in the parentheses in Japanese.
(3 x 2 = 6 marks)

①

②

6) Translate into Japanese (Answer in Rōma-ji) (3 x 2 = 6 marks)

Ⓐ

Ⓑ

7) What do you say if you want to know the opening and closing time in Japanese? (2 marks)

8) Describe three features of the watch she bought at the end. (Answer in English) (1 x 3 = 3 marks)

1. 2.

3.

4. **You are meeting Mr. Tanaka for the first time. Introduce yourself and your family to him. Write it in Rōma-ji in 120-125 syllables. (e.g. Your name/job/family, who they are, how old, what they do, your/their hobbies, etc.) (50 marks)**

   *** Use the attached grid paper, use one square for each Japanese syllables (sounds in Roma-ji).**

e.g.

Chū	go	ku	no	ki	tte	o	ka	i	ma	shi	ta	.

Appendix 5:

2009/10

MODERN LANGUAGES UNIT EVALUATION FORM
CENTRE FOR MODERN LANGUAGES
UNIT EVALUATION FORM CENTRE FOR LANGUAGE STUDY (LANGUAGE UNITS)

UNIT CODE: UNIT TITLE DAY AND TIME:

Please answer all relevant questions

1. COURSE CONTENT
- CLASS SESSIONS

Say what you think worked well and indicate areas needing improvement.
(you may wish to refer to specific teaching and learning activities, such as pair work, small group work, listening comprehension, presentations, conversation, grammar exercises, translation, reading texts etc.)

2. TEACHING, LEARNING AND ASSESSMENT

*(a) How much **opportunity** were you given to participate in the classes? How satisfied were you that you made the most of this opportunity?*

(b) How did you find the teaching (e.g. pace, enthusiasm, clarity of expression, class atmosphere etc.?)

(c) How appropriate was the assessment load and the type of assessment?

(d) Do you feel that you received adequate feedback on your progress?

3. STUDENT SUPPORT AND GUIDANCE

(a) Course documentation. How useful was the course outline/initial course handout?

(b) Did you get adequate advice and support? Were staff approachable/contactable?

4. YOUR PROGRESS AND ACHIEVEMENT *(a)*
(a)How regularly did you attend?

(b) Did you gain as much from this unit as you expected? Were there any unexpected gains?

(c) Did you enjoy the unit?

5. COURSE BOOK AND LEARNING MATERIALS *(a) If*
(a) If a course book was used, how useful was it?

(b) How useful were the materials provided or recommended by your tutor?

6. LEARNING RESOURCES

(a) How often did you use the Language Resources Centre?

(b) Were enough learning materials provided - in the Resources Room or elsewhere (e.g. newspapers and magazines, dictionaries and grammars, TV and video viewing facilities and materials, computer-assisted learning facilities)? Have you any suggestions for improvements?

(c) If you used the Language Resouce Centre, how useful did you find the staff?

7. ANY OTHER GENERAL COMMENTS.

8. QUALITY GRADINGS Please circle. Use the full range from 5 (excellent) to 1 (poor).

	Excellent		Average		Poor
• Your rating of the unit overall:	5	4	3	2	1
• How would you rate the tutor?	5	4	3	2	1

Appendix 6: Researcher Questionnaire for Group 2

1. Please give points (out of ten) that you assign to indicate relative importance of factors that affect high academic achievement.

Innate abilities ____ effort _____ luck ____

2. How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary school)

3. Please tick the appropriate box to describe this class

Sensitivity to individual needs	
Enthusiasm	
Explains clearly	
Patience	
Friendliness	
Organises a variety of classroom activities	
Has answer to students' questions	
Deep knowledge	
Good moral example	

4. What do you think of the ratio that your ideal Japanese class consist of?

Whole class: Group/pair work: Individual work =
(e.g. 30: 30: 20)

5. Are you satisfied with your result of test if you are a)average b) 5+ average c) 10+ average d) –5 average e) –10 average?

_____

6. When do you feel that you received your adequate feedback/support/advice/guidance on your progress? Please circle below.

Before class / during the class / after class / e-mail from the tutor / other (please state when you received _____)

7. Which do you think is good teaching, a) use of successful teaching examples that has already proved to be effective or b) your own teaching innovation ?

8 . Please tick as many boxes as you agree.

Structured learning		Non-structured learning		Good discussion*	
Broad assignments		Detailed assignments		Right answers	
Teachers supposed to have all the answers		Teacher may say 'I don't know'		What is different is curious	

If there is, please describe what you remember.

_____

9.

Teachers are experts who transfer impersonal truths		Teachers are gurus who transfer personal wisdom		A teacher's knowledge can be exceeded by that of his students one day, and there is no respect to the teacher when this happens.	
Teachers are expected to take all initiatives in class		Teachers should be treated with respect*		I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's.	
Teachers expect initiatives from students in class		There is an element of dependency from students to teacher		Teacher and student are equal relationship.	

* Please write the reason why. Is it because of ability or older age?

_____

10.

Group formation should be *ad hoc* in each class*1		If the teacher wants students to speak up, she should address a particular student personally.		I prefer asking question after the class *3	
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away.		I prefer taking turn in the class than speaking up and ask questions in the group.		I have given up my opinion in the group activity to maintain harmony.	
Group formation should be the same people in each class *2		This class has a different atmosphere compared to other class.*5		I have hesitated to ask questions during the class. *4	

*1 Please write the reason.

_____

*2 Please write the reason.

_____

*3 Please write the reason.

_____

*4 Please write the reason.

_____

*5 Please write the reason.

11. Please characterize this class by ticking the right boxes

Rote learning		Problem-solving activities	
Relaxed / comfortable atmosphere		Students are passive in learning	
Authoritarian purveyor of information		Students are active participants in the learning process	
Other ( )			

Thank you very much

Appendix 7: Researcher Questionnaire for Group 3

1. Do you prefer pair work or group work? Why?

2. How did you like group work in this class? Have you experienced this before (set group for one semester)?

3. What content did you like in the class? (Reading, Listening, Grammar exercise, Textbook, lecture, culture, etc.)

4. Please give points (out of ten) that you assign to indicate relative importance of factors that affect high academic achievement.

   Innate abilities ____ effort _____ luck ____

5. How early do you think that it is possible to predict child's scores on achievement tests? (E.g. Before the end of elementary school)

6. Please tick the appropriate box to describe this class

Sensitivity to individual needs	
Enthusiasm	
Explains clearly	
Patience	
Friendliness	
Organises a variety of classroom activities	
Has answer to students' questions	
Deep knowledge	
Good moral example	

7. What do you think of the ratio that your ideal Japanese class consist of?

   Whole class: Group/pair work: Individual work =
   (e.g. 30: 30: 20)
8. Are you satisfied with your result of test if you are a) average b) 5+ average c) 10+ average d) –5 average e) –10 average?

   _____
9. When do you feel that you received your adequate feedback/support/advice/guidance on your progress? Please circle below.

Before class / during the class / after class / e-mail from the tutor / other (please state when you received _____)

14. Which do you think is good teaching, a) use of successful teaching examples that has already proved to be effective or b) your own teaching innovation?

15. Please tick as many boxes as you agree.

Structured learning		Non-structured learning		Good discussion*	
Broad assignments		Detailed assignments		Right answers	
Teachers supposed to have all the answers		Teacher may say 'I don't know'		What is different is curious	

If there is, please describe what you remember.

16.

Teachers are experts who transfer impersonal truths		Teachers are gurus who transfer personal wisdom		A teacher's knowledge can be exceeded by that of his students one day, and there is no respect to the teacher when this happens.	
Teachers are expected to take all initiatives in class		Teachers should be treated with respect*		I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's.	
Teachers expect initiatives from students in class		There is an element of dependency from students to teacher		Teacher and student are equal relationship.	

* Please write the reason why. Is it because of ability or older age?

17.

Group formation should be *ad hoc* in each class*1		If the teacher wants students to speak up, she should address a particular student personally.		I prefer asking question after the class *3	
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away.		I prefer taking turn in the class than speaking up and ask questions in the group.		I have given up my opinion in the group activity to maintain harmony.	
Group formation should be the same people in each class *2		This class has a different atmosphere compared to other class.*5		I have hesitated to ask questions during the class. *4	

*1 Please write the reason.

_____

*2 Please write the reason.

_____

*3 Please write the reason.

_____

*4 Please write the reason.

_____

*5 Please write the reason.

_____

18. Please characterize this class by ticking the right boxes

Rote learning		Problem-solving activities	
Relaxed /comfortable atmosphere		Students are passive in learning	
Authoritarian purveyor of information		Students are active participants in the learning process	
Other ( )			

Thank you very much

Appendix 8: Letter to students

October 20, 2009

Dear Students,

As you may be aware, I am a full time doctoral student within the School of Education. I would like to conduct my research using two of my Japanese classes for this semester only.

The title of my project is 'An investigation into the cultural impact of Japanization for Japanese language learning in an international context'. The purpose of my research is to apply and compare effectiveness of two different teaching methods to the students who learn Japanese in my class. The procedure of my research is using two of the same level 1 Japanese classes, I teach each class with different teaching method: one with CLT and one with using the concept of Japanization. Duration is one semester and to compare the result by the university's evaluation quantitative rating, students' comments on the university questionnaire, assignments and reading and writing test. I conducted a pilot study last year by using one class changing the teaching method from semester 1 to semester 2 (duration of a year). I taught with CLT for the first semester and with Japanization for the second semester. Although it made a clear result, I believed that this methodology had limitations regarding an impact on students' perception. When I consider what other alternative methods I can use for this type of investigation, the best methodology in my view would be the procedure that I mentioned above.

I will make sure that my research will not be detrimental to the class time for the students to learn Japanese. I will also make sure of voluntary participation, confidentiality of students records, a right to withdraw at any point without penalty and with no financial inducement. There are three Japanese classes offered in level 1 this semester, so if any students wish to withdraw from my class, there is an alternative class you can join.

By teaching Japanese in two different methods (CLT and Japanization) and comparing the results, this research could contribute to the study of effective teaching not only Japanese language but also other languages. It also benefits the students and learners who might be able to feel the sense of value for money in language learning by the teachers' effective teaching. I will be happy to offer the summary of findings to you upon request.

I would be appreciated if you would kindly sign the form and return it to me.

Thank you very much for your cooperation.

Best wishes,

Junko Winch

Appendix 9: Item 1

When do you feel that you received your adequate feedback/support/advice/guidance on your progress? Please circle below.

Before class / during the class / after class / e-mail from the tutor / other (please state when you received

Appendix 10: Item 2

Please give points (out of ten) that you assign to indicate relative importance of factors that affect high academic achievement.

Innate abilities ____ effort _____ luck ____

How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)

Appendix 11: Item 3

Structured learning		Non-structured learning		Good discussion	
Broad assignments		Detailed assignments		Right answers	
Teachers supposed to have all the answers		Teacher may say 'I don't know'		What is different is curious	

Uncertainty avoidance (Appendix item 3)

Which do you think is good teaching, a) use of successful teaching examples that has already proved to be effective or b) use of the teacher's own teaching innovations? *(Appendix item 3)*

Appendix 12: Item 4

Teachers are experts who transfer impersonal truths		Teachers are gurus who transfer personal wisdom		A teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens	
Teachers are expected to take all initiatives in class		Teachers are treated with respect		I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's	
Teachers expect initiatives from students in class		There is an element of dependency from students to teacher		This class has a different atmosphere compared to other class	

Power distance (Appendix item 4)

Appendix 13: Item 5

Group formation should be *ad hoc* in each class		If the teacher wants students to speak up, she should address a particular student personally		I prefer asking question after the class	
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away		I prefer taking turn in the class than speaking up and ask questions in the group		I have given up my opinion in the group activity to maintain harmony	
Group formation should be the same people in each class		Being alone is independent		I have hesitated to ask questions during the class	

Collectivism versus *Individualism (Appendix item 5)*

Appendix 14: Item 6

'What do you think of the ratio that your ideal Japanese class consist of?'

Whole class: Group/pair work: individual work =

Appendix 15: Item 7

10. Do you prefer pair work or group work? Why?
11. How did you like group work in this class? Have you experienced this before?
12. What content did you like in the class? (Reading, Listening, Grammar exercise, Textbook, Lecture, Culture, etc.)

Appendix 16:

Consent form

Project title:

An investigation into the educational cultural impact of Japanisation for Japanese language learning in an international context.

Study reference:

Ethic reference:

Please initial the boxes if you agree with the statement(s).

I have read and understood the information sheet and have had the opportunity to ask questions about the study ☐

I agree to take part in this research project and agree for my data to be used for the purpose of this study ☐

I understand my participation is voluntary and that I may withdraw at any time without my legal rights being affected. Further, I understand that if I do not wish to answer any specific question, I am at liberty to leave it blank. ☐

Name of participant (print name)……

Signature…….

Date:……

Appendix 17:

Participant Information Sheet

Study Title:

An investigation into the educational cultural impact of Japanisation for Japanese language learning in an international context.

Researcher: Junko Winch
Ethics number: Ref. 6829

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.

What is the research about?
This research is a project for my degree of Doctorate in Education, and it is to apply two different teaching methods of teaching Japanese, compare the results, and consider its implications.

My questions are:

1. *What are the main characteristics of Japanese educational culture and teaching (Japanization) within Japanese language classes?*
2. *How does the Japanization work among the students who were brought up in a different educational culture within the Japanese language classroom?*
3. *In cultural terms, how does/can the teacher influence the class and how are the students likely to react?*
4. *What are the implications of the above?*

Why have I been chosen?

Participants have been randomly selected, as they are studying Japanese level 1 this semester. In fact, all students in two of my Japanese level 1 class this semester are subjects of my research.

What will happen to me if I take part?

The duration of my research is for one semester. The procedure of my research is that

I teach two of my level 1 Japanese classes in different teaching methods and compare

the results of two classes. What is involved for the results will be two assignments, reading and writing test, university's evaluation quantitative rating and students' comments on the university questionnaire in this order.

Are there any benefits in my taking part?

This research could contribute to the study of effective teaching not only for Japanese language but also for other languages. It could also be beneficial for the students (participants) who might feel the sense of value for money in language learning by the teachers' effective teaching.

Are there any risks involved?
There is no invasive technique involved and no major risks involved in this research.

Will my participation be confidential?

I will make sure that my research will not be detrimental to the class time for the students to learn Japanese. I will also make sure of voluntary participation, confidentiality of students records, a right to withdraw at any point without penalty and with no financial inducement.

What happens if I change my mind?

There are three Japanese classes offered in level 1 this semester, so if any students wish to withdraw from the research class, there is an alternative class you can join.

What happens if something goes wrong?

Research Governance Office
Corporate Services
37/4055
University of Southampton, Highfield Campus
Southampton, SO17 1BJ

tel: 023 8059 4456 (int 24456)
fax: 023 8059 5781 (int 25781)

Where can I get more information?

Please contact me. My e-mail address is jw6v07@soton.ac.uk

Tips for Designing a Participant Information Sheet

A good participant information sheet will be written in appropriate language and give relevant information from the perspective of the potential participant (i.e. information that would help a potential participant decide whether or not to take part in the study).

A useful format is a question-and-answer style sheet where the questions are relevant to the study. The example given here gives a useful, but not exhaustive, list of questions to cover.

The important components of an information sheet are clear explanations of the consequences of taking part. It is important to give full details of what will be expected of, and experienced by, the participant. Also the risks and any other implications such as confidentiality issues should be addressed. The complaints mechanism should be clearly defined.

It is important that the Participant Information Sheet is version numbered and dated so it is possible to track changes if and when they occur.

For studies involving the N|HS
For NHS research, extensive guidance notes and exemplars are available on the National Research Ethics Support website:

http://www.nres.npsa.nhs.uk

For studies involving children
For studies involving minors, an information sheet should be written for the parent/guardian and a simplified information sheet written for the children in age-appropriate language.

Appendix 18: Insurance and Governance Application Form

Insurance and Research Governance Application for Projects Requiring Approval by Ethics Committee and Involving Research on Human Subjects, their tissues, organs or data, by Staff and/or Students of the University of Southampton

The project must not commence until insurance, ethics approval and sponsorship are obtained

PART A - PLEASE COMPLETE ALL QUESTIONS

Ethics Submission Number:

1. Title of Study: An investigation into the cultural influence of Japanization for Japanese langauge learning in an international context

Start date: 06/10/2009 End date: 12/1/2010

2. Researcher's Details

Title: Mrs	Name: Junko Winch
University School:	School of Education
University Department/Division:	University of Southampton
Address:	Highfield
	Southampton
	SO17 1BJ
Tel: N/A	Email jw6v07@soton.ac.uk

3. Are student researchers involved with this project? Yes ☑ No ☐

4. Is the study based solely on questionnaires, or other research **not** involving invasive techniques or medicinal products? Yes ☑ No ☐

5. Please estimate numbers of volunteers participating in the study:

	Adults	Minors *
Patients		
Healthy human volunteers	38	

* Minors under 18 years of age

Is this a Multi Centre Trial? Yes ☐ No ☑

If yes and the trial is sponsored by UoS or SUHT, or managed by UoS, please estimate numbers of volunteers participating in the study overall:

	Adults	Minors
Patients		
Healthy human volunteers		

6. Does the study involve invasive techniques? Yes ☐ No ☑

7. Does the study involve the use of a medicinal product or the testing of a medical device? Yes ☐ No ☑

IF AN INVESTIGATIVE MEDICINAL PRODUCT IS INVOLVED
Please indicate which phase category the study falls into Phase 1, 2, 3, 4

8. Who is the Research Sponsor? N/A

9. Who is the Funder? N/A

10. **For Commercial trials only**, is an ABPI Indemnity being given? Yes ☐ No ☐

IF YES: the ABPI Indemnity form, preferably in triplicate, should be forwarded with this form for signature by an Authorised Signatory on behalf of the University.

Will any part of this study take place outside the UK? Yes ☐ No ☑

If Yes, in which country(ies)?

PART B – PLEASE COMPLETE QUESTIONS AS APPLICABLE

11.

For Student projects Student status: UG/PG/IVth medical student

Supervisor's Details

Title: Mr/Mrs/Miss/Ms/Professor/Dr Name:

University School

University Department or Division

Address:

Tel: Email

12. **For multi site studies**

How many sites are involved?

Is Southampton the lead site?

Are any sites outside the UK?

Are contracts/site agreements in place?

13. **For studies involving the NHS Patients, staff or resources**

Is the study approved by the NHS Trust R+D office? Yes ☐ No ☐ Pending ☐

Is the study approved by NHS ethics committee? Yes ☐ No ☐ Pending ☐

14. **For Clinical Trials involving drugs, devices or clinical interventions** **Reference Number**

Is the study registered with the MHRA? Yes ☐ No ☐

Is the study registered on the European Clinical Trials (EudraCT) database? Yes ☐ No ☐

Is the study registered on the National Research Register (Clinical trials database)? Yes ☐ No ☐

15. **For studies using tissue samples**

Are the tissue samples accessed via a licensed tissue bank? Yes ☐ No ☐

Are you seeking ethical approval for your study? Yes ☐ No ☐

16. **For all studies, will the Applicant be responsible for:**

Reporting amendments to the protocol Yes ☐ No ☐

Reporting adverse events and significant developments Yes ☐ No ☐

If No, who will be responsible?

For Research Governance information, please contact:

Research Governance Office, Email: rgoinfo@soton.ac.uk Tel: 02380 598849

Website: http://www.soton.ac.uk/corporateservices/rgo/index.html

For Insurance information, please contact:

Finance Department, Insurance Services, Email: insure@soton.ac.uk Tel: 02380 592417

Website: http://www.soton.ac.uk/finance/insurance/index.html

Please send this form with all other supporting documents to:
Research Governance Office, University of Southampton, B37/4055, Highfield, Southampton SO17 1BJ
or email to rgoinfo@soton.ac.uk.

Appendix 19:

University of Southampton | **School of Education** | **RISK ASSESSMENT FORM**

To be completed in accordance with the attached guidelines

Activity:
An investigation into the educational cultural impact of Japanization for Japanese language learning
In an international context

Locations:
Avenue Campus, University of Southampton

Significant Hazards:
Non

Who might be exposed/affected?
Learners in the Japanese classes

Existing control measures:

Risk evaluation: **Low**

Can the risk be further reduced?

Further controls required:

Date by which further controls will be implemented:

Are the controls satisfactory:

Date for reassessment:

Completed by:	**Junko Winch**		**2/11/2009**
	name	signature	date
Supervisor/manager: If applicable			
	name	signature	date

Reviewed by:

name	signature	Date

Appendix 20:

Protocol

Study Title:
An investigation into the educational cultural impact of Japanization for Japanese language learning in an international context

Researcher(s): Junko Winch

Funder: N/A
Sponsor (if known): N/A

Background
My project results from the following combinations. Firstly, I have always believed how influential educational culture comes from my own experience. The primary activity of a teacher is to teach. However, I believe that three other actions of teaching are included: directing the students; transmitting values and culturally expected roles. How to direct students, how the teacher transmits values, and the perception of culturally expected roles are all derived from culture.

Secondly, the diversity of students' nationality in my Japanese class made me aware of cultural differences when I teach. There were 19 students in the first semester and less than half of my class were British students. The rest of them were of other nationalities such as Chinese, Egyptian, Latvian, Greek, French, Malaysian, Polish and Russian. There were a total of ten cultures including my own Japanese culture. This situation made me question whether my quasi-Japanese influenced communicative language teaching (CLT) works equally for students who were brought up in different educational backgrounds.

In my MA at Applied Linguistics, I learned the CLT method and I started teaching Japanese with this method last year for the first semester. At the same time, I was studying about culture and encountered the idea of Japanization in my EdD program. Japanization is a notion originated from the Japanese car manufacturing industries and it spread over the world around 1980s (Hu: 2002: 94). Recently, the notion of Japanization has been noted for the possibility of being utilized in an Anglophone educational context (Morley and Rasool: 2000: 178) and that is why I decided to use Japanization for my project. Utilizing Japanization in education means applying different teaching method to the students compared to CLT, which has been the dominant trend in language teaching since 1970s.

Research questions might be changed in the future, but currently I am considering the following four:

1. What are the main characteristics of Japanese educational culture and teaching (Japanization) within Japanese language classes?
4. How does the Japanization work among the students who were brought up in a different educational culture within the Japanese language classroom?

5. In cultural terms, how does/can the teacher influence the class and how are the students likely to react?
6. What are the implications of the above?

My hypothesis would be a class taught in Japanization might have better results than the class taught in CLT according to my pilot study last year. However, last year's methodology was different from this year, and I have to wait and see.

Method
It is quasi-experimental research and it is a combination of quantitative and qualitative methods. I use two of the same level 1 Japanese classes, and teach each class with different teaching method: one with CLT and one with using the concept of Japanization.

Materials
I will use the university's evaluation quantitative rating (appendix 1), students' comments on the university questionnaire (appendix 1), assignments (appendix 2 and 3) and reading and writing test (appendix 4).

Participants
Participants will be about 38 students in my two level 1 classes for this semester. Most of the students are between 18–25 years old, studying medicine, engineering, mathematics, fashion, ship science and economics. I found out that there are mixtures of different countries including Australia, Bulgaria, China, Egypt, Greece, Korea, Indonesia, Malaysia and Poland. I consider that this diversity of nationalities and different majors would constitute a suitable sample for my study to be called 'international context' in my project title.

Procedure
The procedure of my research is straightforward, and using two of the same level 1 Japanese classes, I teach each class with different teaching method: one with CLT and one with using the concept of Japanization. Duration is one semester and to compare the result by the university's evaluation quantitative rating, students' comments on the university questionnaire, two assignments and reading and writing test.

I conducted a pilot study last year, changing the teaching method from semester 1 to semester 2 for the duration of one year. I taught with CLT for the first semester and with Japanization for the second semester. Although it made a clear result, I believed that this methodology had limitations regarding an impact on students' perception. What other alternative methods are there? The best methodology in my view would be to teach two same level classes with different teaching method each, namely, one class applying CLT and the other applying Japanization, and conduct research in one semester instead of a year.

I composed a letter to the students explaining my research project intention (appendix 6) and obtained the students' signature of agreement prior to implementation. Then, I forwarded this letter for the Deputy director of the Centre for Language Studies for comment and approval.

Statistical analysis
As for the quantitative analysis, I intend to use average of the class and highest and lowest student's score of the university's evaluation quantitative rating, two assignments and reading and writing test.

Ethical issues
I will make sure that my research is not detrimental to the class time for the students to learn Japanese. I will also make sure of voluntary participation, confidentiality of students record, a right to withdraw at any point without penalty and with no financial inducement. There are three Japanese classes offered in level 1 this semester, so if any student wishes to withdraw from my class, there is an alternative class they can join.

Following Neuman's 8 informed consent statements (2006: 136), my letter should include:

1. A brief description of the purpose and procedure of the research, including the expected duration of the study
2. A statement of any risks or discomfort associated with participation
3. A guarantee of anonymity and the confidentiality of records
4. The identification of the researcher and of where to receive information about subjects' rights or questions about the study
5. A statement that participation is completely voluntary and can be terminated at any time without penalty
6. A statement of alternative procedures that may be used
7. A statement of any benefits or compensation provided to subjects and the number of subjects involved
8. An offer to provide a summary of findings (Neuman: 2006: 136).

Data protection and anonymity
As I mentioned in the Ethical issues, I will respect the privacy of participants and make sure of students' anonymity and data protection.

Tips on Writing a Protocol

A protocol is a full description of the research, and may also be called a project outline or project summary. Once approved it determines the conduct of the research and the researcher should not do anything other than what is explicitly stated in the protocol.

A protocol should be succinct but must cover all the activities undertaken as part of the research. It describes what will happen (i.e. is prospective).

A good protocol should demonstrate that the researcher knows exactly what they want to do and how they will do it. A good protocol will be:

- sequential, so the order of events is logical
- clear, so it is obvious who is doing each activity
- inclusive, so everything that you intend to do is written down
- considered, so ethical issues and other difficulties are anticipated and managed

A submission to an ethics committee that includes all the relevant information will be accepted by the Research Governance Office in lieu of a protocol.

It is important that the protocol is version numbered and dated so it is possible to track changes if and when they occur.

Changes to the protocol before the commencement of the study
The protocol may change as a result of ethical review. In this case the revised documents are the only ones that should be submitted for approval by the Research Governance Office. If approvals have already been obtained, the revised documents should be sent to the Research Governance Office so the changes can be noted.

Changes to the protocol during the course of research
The protocol details may change as a result of research activity. In this case no changes should be made before the proposed changes have been reviewed and approved by the ethics committee who originally approved the study. Additionally the amended documents should be sent to the Research Governance Office to determine whether the change impacts upon insurance and/or sponsorship.

For studies involving the NHS
For NHS research, extensive guidance notes and exemplars are available on the National Research Ethics Support website:

http://www.nres.npsa.nhs.uk

Appendix 21: The letter from the RGO

UNIVERSITY OF Southampton

Mrs Junko Winch
School of Humanities
Avenue Campus
Highfield
Southampton
SO17 1BF

RGO Ref: 6829

17 November 2009

Dear Mrs Winch

Project Title An investigation into the cultural influence of Japanization for Japanese language learning in an international context.

This is to confirm the University of Southampton is prepared to act as Research Sponsor for this study, and the work detailed in the protocol/study outline will be covered by the University of Southampton insurance programme.

As the sponsor's representative for the University this office is tasked with:

1. Ensuring the researcher has obtained the necessary approvals for the study
2. Monitoring the conduct of the study
3. Registering and resolving any complaints arising from the study

As the researcher you are responsible for the conduct of the study and you are expected to:

1. Ensure the study is conducted as described in the protocol/study outline approved by this office
2. Advise this office of any change to the protocol, methodology, study documents, research team, participant numbers or start/end date of the study
3. Report to this office as soon as possible any concern, complaint or adverse event arising from the study

Failure to do any of the above may invalidate the insurance agreement and/or affect sponsorship of your study i.e. suspension or even withdrawal.

On receipt of this letter you may commence your research but please be aware other approvals may be required by the host organisation if your research takes place outside the University. It is your responsibility to check with the host organisation and obtain the appropriate approvals before recruitment is underway in that location.

May I take this opportunity to wish you every success for your research.

Yours sincerely

Dr Lindy Dalen
Research Governance Manager

Tel: 023 8059 5058
email: rgoinfo@soton.ac.uk

Appendix 22:

Hofstede's *long-term* versus *short-term results*

Q1. Please give points (out of ten) that you assign to indicate relative importance of factors that affect high academic achievement.

Innate abilities ____ effort _____ luck ____

Table 4.4 Group 3 result of long-term* versus *short-term (innate* versus *effort model)

Group 3 Result of Question 1

	Innate abilities	effort	luck
Mainland-Chinese	8 8	10 8 8	9 8 1
British-Chinese	7	10	8
British	6 7	9 9	1 0
New Zealand Chinese	5	5	5
Malaysian-Chinese	8 5	10 3	6 2
Bulgarian	4	9	0

Table 4.5 Group 2 result of long-term* versus *short-term (innate* versus *effort model)

Group 2 Result of Question 1

	Innate abilities	effort	luck
Mainland-Chinese	2 4 4	6 5 4	2 1 2
British-Chinese	8	10	2
Korean	6	8	6
British	7 6 7 7 1 7 9	10 10 10 10 9 8 7	2 8 1 0 0 10 5
Egyptian	5	10	0
Greek	10	10	10
Australian	10	10	5

Q2. How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)

Table 5.6 Group 3 long-term versus short-term (innate model)

Group 3 Result of Question 2

	How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)
Mainland-Chinese	Before the end of high school
British-Chinese	6–7
British	7–8 End of elementary school
New Zealand - Chinese	
Malaysian-Chinese	Before the end of high school
Bulgarian	

Table 5.7 Group 2 long-term versus short-term (innate model)

Group 2

	How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary)
Mainland-Chinese	From elementary school
British-Chinese	GCSEs
British	– Age 9–10 (2 respondents) – Middle school – The end of primary school (2 respondents) – Year 8 in high school
Korean	Before the end of elementary school
Egyptian	A-level
Greek	
Australian	

Appendix 23:

Hofstede's *Uncertainty avoidance* results

Group 3

Group 3 (10 respondents)

Structured learning	**10**	**Non-structured learning**	**2**	**Good discussion**	**5**
Broad assignments	**4**	**Detailed assignments**	**7**	**Right answers**	**4**
Teachers supposed to have all the answers	**4**	**Teacher may say 'I don't know'**	**3**	**What is different is curious**	**7**

Table 5.8 Group 3 Result of Uncertainty avoidance

Mainland-Chinese (3 respondents)

Structured learning	**3**	**Non-structured learning**	**1**	**Good discussion**	**1**
Broad assignments	**1**	**Detailed assignments**	**2**	**Right answers**	**1**
Teachers can't say 'I don't know'	**1**	**Teacher may say 'I don't know'**	**1**	**What is different is curious**	**1**

Table 5.9 Mainland-Chinese (in Group 3) Uncertainty avoidance

British-Chinese

Structured learning	**1**	**Non-structured learning**		**Good discussion**	**1**
Broad assignments		**Detailed assignments**	**1**	**Right answers**	
Teachers can't say 'I don't know'		**Teacher may say 'I don't know'**	**1**	**What is different is curious**	**1**

Table 5.10 British-Chinese (in Group 3) Uncertainty avoidance

British (2 respondents)

Structured learning	2	Non-structured learning		Good discussion	2
Broad assignments	2	Detailed assignments	1	Right answers	1
Teachers can't say 'I don't know'	1	Teacher may say 'I don't know'	1	What is different is curious	2

Table 5.11 British (in Group 3) Uncertainty avoidance

New Zealand-Chinese

Structured learning	1	Non-structured learning		Good discussion	
Broad assignments		Detailed assignments		Right answers	
Teachers can't say 'I don't know'		Teacher may say 'I don't know'		What is different is curious	

Table 5.12 New Zealand-Chinese (in Group 3) Uncertainty avoidance

Malaysian-Chinese (2 respondents)

Structured learning	2	Non-structured learning		Good discussion	1
Broad assignments	1	Detailed assignments	2	Right answers	2
Teachers can't say 'I don't know'	1	Teacher may say 'I don't know'		What is different is curious	2

Table 5.13 Malaysian-Chinese (in Group 3) Uncertainty avoidance

Bulgarian

Structured learning	1	Non-structured learning	1	Good discussion	
Broad assignments		Detailed assignments	1	Right answers	
Teachers can't say 'I don't know'	1	Teacher may say 'I don't know'		What is different is curious	1

Table 5.14 Bulgarian (in Group 3) Uncertainty avoidance

Group 2

Group 2 (13 respondents)

Structured learning	11	Non-structured learning	0	Good discussion	7
Broad assignments	7	Detailed assignments	8	Right answers	7
Teachers supposed to have all the answers	3	Teacher may say 'I don't know'	6	What is different is curious	4

Table 5.15 Group 2 Result of Uncertainty avoidance

Mainland-Chinese (3 respondents)

Structured learning	3	Non-structured learning		Good discussion	1
Broad assignments	3	Detailed assignments	3	Right answers	1
Teachers can't say 'I don't know'		Teacher may say 'I don't know'	1	What is different is curious	1

Table 5.16 Mainland-Chinese (in Group 2) Uncertainty avoidance

British-Chinese

Structured learning	**1**	**Non-structured learning**		**Good discussion**	1
Broad assignments	**1**	**Detailed assignments**		**Right answers**	1
Teachers can't say 'I don't know'		**Teacher may say 'I don't know'**	**1**	**What is different is curious**	

Table 5.17 British-Chinese (in Group 2) Uncertainty avoidance

British (9 respondents)

Structured learning	**4**	**Non-structured learning**		**Good discussion**	2
Broad assignments	**1**	**Detailed assignments**	**4**	**Right answers**	2
Teachers can't say 'I don't know'	**1**	**Teacher may say 'I don't know'**	**2**	**What is different is curious**	3

Table 5.18 British (in Group 2) Uncertainty avoidance

Korean

Structured learning		**Non-structured learning**		**Good discussion**	
Broad assignments		**Detailed assignments**	**1**	**Right answers**	
Teachers can't say 'I don't know'	**1**	**Teacher may say 'I don't know'**		**What is different is curious**	

Table 5.19 Korean (in Group 2) Uncertainty avoidance

Egyptian

Structured learning	**1**	**Non-structured learning**		**Good discussion**	1
Broad assignments	**1**	**Detailed assignments**		**Right answers**	1
Teachers can't say 'I don't know'	**1**	**Teacher may say 'I don't know'**		**What is different is curious**	

Table 5.20 Egyptian (in Group 2) Uncertainty avoidance

Greek

Structured learning	1	Non-structured learning		Good discussion	1
Broad assignments	1	Detailed assignments		Right answers	1
Teachers can't say 'I don't know'		Teacher may say 'I don't know'	1	What is different is curious	

Table 5.21 Greek (in Group 2) Uncertainty avoidance

Australian

Structured learning	1	Non-structured learning		Good discussion	1
Broad assignments		Detailed assignments		Right answers	1
Teachers can't say 'I don't know'		Teacher may say 'I don't know'	1	What is different is curious	

Table 5.22 Australian (in Group 2) Uncertainty avoidance

Appendix 24:

Hofstede's *Power distance* results

Group 3

Group 3 (10 respondents)

Teachers are experts who transfer impersonal truths	**5**	**Teachers are gurus who transfer personal wisdom**	**3**	**A teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens**	**0**
Teachers are expected to take all initiatives in class	**1**	**Teachers are treated with respect**	**7**	**I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's**	**5**
Teachers expect initiatives from students in class	**3**	**There is an element of dependency from students to teacher**	**2**	**Teacher and student are equal relationship**	**6**

Table 5.23 Group 3 Result of Power distance

Mainland-Chinese (3 respondents)

Teachers transfer truths	**2**	**Teachers transfer wisdom**		**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	**1**
Students should take initiatives in class		**Students depend on teacher**		**Teacher and student are same**	**1**

Table 5.24 Mainland-Chinese (in Group 3) Power distance

British-Chinese

Teachers transfer truths		**Teachers transfer wisdom**	**1**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	
Students should take initiatives in class		**Students depend on teacher**	**1**	**Teacher and student are same**	**1**

Table 5.25 British-Chinese (in Group 3) Power distance

British (2 respondents)

Teachers transfer truths	**1**	**Teachers transfer wisdom**	**1**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**2**	**Admiration for past teachers although knowledge is superseded**	**1**
Students should take initiatives in class	**2**	**Students depend on teacher**	**1**	**Teacher and student are same**	**2**

Table 5.26 British (in Group 3) Power distance

New Zealand -Chinese

Teachers transfer truths		**Teachers transfer wisdom**		**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	1
Students should take initiatives in class		**Students depend on teacher**		**Teacher and student are same**	

Table 5.27 New Zealand -Chinese (in Group 3) Power distance

Malaysian-Chinese (2 respondents)

Teachers transfer truths	**2**	**Teachers transfer wisdom**	**1**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class	**1**	**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	**1**
Students should take initiatives in class		**Students depend on teacher**		**Teacher and student are same**	**2**

Table 5.28 Malaysian-Chinese (in Group 3) Power distance

Bulgarian

Teachers transfer truths		**Teachers transfer wisdom**		**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	**1**
Students should take initiatives in class	**1**	**Students depend on teacher**		**Teacher and student are same**	

Table 5.29 Bulgarian (in Group 3) Power distance

Group 2

Group 2 (13 respondents)

Teachers are experts who transfer impersonal truths	10	Teachers are gurus who transfer personal wisdom	5	A teacher's knowledge can be exceeded by that of a student one day, and there is no respect to the teacher when this happens	1
Teachers are expected to take all initiatives in class	1	Teachers are treated with respect	8	I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's	5
Teachers expect initiatives from students in class	5	There is an element of dependency from students to teacher	6	Teacher and student are equal relationship	4

Table 5.30 Group 2 Result of Power distance

Mainland-Chinese (3 respondents)

Teachers transfer truths	**2**	**Teachers transfer wisdom**		**Once the student became more knowledgeable than the teacher, no respect**	**1**
Teachers should take initiatives in class		**Teachers should be respected**		**Admiration for past teachers although knowledge is superseded**	
Students should take initiatives in class		**Students depend on teacher**		**Teacher and student are same**	**1**

Table 5.31 Mainland-Chinese (in Group 2) Power distance

British-Chinese

Teachers transfer truths	**1**	**Teachers transfer wisdom**	**1**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	1
Students should take initiatives in class	**1**	**Students depend on teacher**	**1**	**Teacher and student are same**	

Table 5.32 British-Chinese (in Group 2) Power distance

British (7 respondents)

Teachers transfer truths	**6**	**Teachers transfer wisdom**	**3**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**6**	**Admiration for past teachers although knowledge is superseded**	**3**
Students should take initiatives in class	**2**	**Students depend on teacher**	**5**	**Teacher and student are same**	**2**

Table 5.33 British (in Group 2) Power distance

Korean

Teachers transfer truths		**Teachers transfer wisdom**		**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**		**Admiration for past teachers although knowledge is superseded**	
Students should take initiatives in class	**1**	**Students depend on teacher**		**Teacher and student are same**	

Table 5.34 Korean (in Group 2) Power distance

Egyptian

Teachers transfer truths		**Teachers transfer wisdom**	**1**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	1
Students should take initiatives in class	**1**	**Students depend on teacher**		**Teacher and student are same**	

Table 5.35 Egyptian (in Group 2) Power distance

Greek

Teachers transfer truths	**1**	**Teachers transfer wisdom**		**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class	**1**	**Teachers should be respected**		**Admiration for past teachers although knowledge is superseded**	
Students should take initiatives in class		**Students depend on teacher**		**Teacher and student are same**	**1**

Table 5.36 Greek (in Group 2) Power distance

Australian

Teachers transfer truths		**Teachers transfer wisdom**	**1**	**Once the student became more knowledgeable than the teacher, no respect**	
Teachers should take initiatives in class		**Teachers should be respected**	**1**	**Admiration for past teachers although knowledge is superseded**	
Students should take initiatives in class		**Students depend on teacher**		**Teacher and student are same**	

Table 5.37 Australian (in Group 2) Power distance

Appendix 25:

Hofstede's *Collectivism* versus *Individualism* results

Group 3

Group 3 (10 respondents)

Group formation should be *ad hoc* in each class	**4**	**If the teacher wants students to speak up, she should address a particular student personally**	**5**	**I prefer asking question after the class**	**3**
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away	**4**	**I prefer taking turn in the class than speaking up and ask questions in the group**	**4**	**I have given up my opinion in the group activity to maintain harmony**	**0**
Group formation should be the same people in each class	**2**	**This class has a different atmosphere compared to other class**	**2**	**I have hesitated to ask questions during the class**	**3**

Table 5.38 Group 3 Result of Collectivism versus *Individualism*

Mainland-Chinese (3 respondents)

Group formation = *ad hoc*		Teacher should address a particular student in class	2	Asking question after class	2
Questions should be asked during class		Preference for turn-taking		Given up opinions to maintain harmony	
Group formation = same people	1	This class has different atmosphere		Hesitated to ask questions during class	1

Table 5.39 Mainland-Chinese (in Group 3) Collectivism versus *Individualism*

British-Chinese

Group formation = *ad hoc*	1	Teacher should address a particular student in class	1	Asking question after class	
Questions should be asked during class		Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere	1	Hesitated to ask questions during class	

Table 5.40 British-Chinese (in Group 3) Collectivism versus *Individualism*

British (2 respondents)

Group formation = *ad hoc*	2	Teacher should address a particular student in class	1	Asking question after class	
Questions should be asked during class	2	Preference for turn-taking		Given up opinions to maintain harmony	
Group formation = same people	1	This class has different atmosphere		Hesitated to ask questions during class	2

Table 5.41 British (in Group 3) Collectivism versus *Individualism*

New Zealand -Chinese

Group formation = *ad hoc*		Teacher should address a particular student in class		Asking question after class	
Questions should be asked during class		Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere	1	Hesitated to ask questions during class	

Table 5.42 New Zealand -Chinese (in Group 3) Collectivism versus *Individualism*

Malaysian-Chinese (2 respondents)

Group formation = *ad hoc*	1	Teacher should address a particular student in class		Asking question after class	1
Questions should be asked during class	1	Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere		Hesitated to ask questions during class	

Table 5.43 Malaysian-Chinese (in Group 3) Collectivism versus *Individualism*

Bulgaria

Group formation = *ad hoc*		Teacher should address a particular student in class	1	Asking question after class	
Questions should be asked during class	1	Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people	1	This class has different atmosphere		Hesitated to ask questions during class	

Table 5.44 Bulgarian (in Group 3) Collectivism versus *Individualism*

Group 2

Group 2 (13 respondents)

Group formation should be *ad hoc* in each class	4	If the teacher wants students to speak up, she should address a particular student personally	7	I prefer asking question after the class	2
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight away	6	I prefer taking turn in the class than speaking up and ask questions in the group	6	I have given up my opinion in the group activity to maintain harmony	1
Group formation should be the same people in each class	2	This class has a different atmosphere compared to other class	3	I have hesitated to ask questions during the class	3

Table 5.45 Group 2 Result of Collectivism versus *Individualism*

Mainland-Chinese (3 respondents)

Group formation = *ad hoc*		Teacher should address a particular student in class	1	Asking question after class	
Questions should be asked during class	1	Preference for turn-taking	2	Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere		Hesitated to ask questions during class	

Table 5.46 Mainland-Chinese (in Group 3) Collectivism versus *Individualism*

British-Chinese

Group formation = *ad hoc*		Teacher should address a particular student in class		Asking question after class	1
Questions should be asked during class		Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere		Hesitated to ask questions during class	

Table 5.47 British-Chinese (in Group 3) Collectivism versus *Individualism*

British (7 respondents)

Group formation = *ad hoc*	2	Teacher should address a particular student in class	3	Asking question after class	
Questions should be asked during class	5	Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people	1	This class has different atmosphere	1	Hesitated to ask questions during class	3

Table 5.48 British (in Group 3) Collectivism versus *Individualism*

Korean

Group formation = *ad hoc*	1	Teacher should address a particular student in class	1	Asking question after class	
Questions should be asked during class		Preference for turn-taking		Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere		Hesitated to ask questions during class	

Table 5.49 Korean (in Group 3) Collectivism versus *Individualism*

Egyptian

Group formation = *ad hoc*		Teacher should address a particular student in class	1	Asking question after class	1
Questions should be asked during class		Preference for turn-taking	1	Given up opinions to maintain harmony	1
Group formation = same people	1	This class has different atmosphere		Hesitated to ask questions during class	

Table 5.50 Egyptian (in Group 3) Collectivism versus *Individualism*

Greek

Group formation = *ad hoc*		Teacher should address a particular student in class	1	Asking question after class	
Questions should be asked during class		Preference for turn-taking	1	Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere	1	Hesitated to ask questions during class	

Table 5.51 Greek (in Group 3) Collectivism versus *Individualism*

Australian

Group formation = *ad hoc*	1	Teacher should address a particular student in class		Asking question after class	
Questions should be asked during class		Preference for turn-taking		Given up opinions to maintain harmony	
Group formation = same people		This class has different atmosphere	1	Hesitated to ask questions during class	

Table 5.52 Greek (in Group 3) Collectivism versus *Individualism*

Appendix 26:
Results of Questions on Japanization

Group 3	
Question 1	Do you prefer pair work or group work? Why?
Mainland-Chinese	Pair work (2 respondents) – more effective Group work – more people involved
British-Chinese	Pair work
British	Pair work – you can work faster Pair work – work much better
Malaysian-Chinese	Group work – everybody can express different opinions Pair work
Bulgarian	Pair work – more participation

Table 5.53 Japanization Q1.

Group 3	
Question 2	How did you like group work in this class? Have you experienced this before?
Mainland-Chinese	– Not that useful as pair work – Yes. Yes. – I think its fine.
British-Chinese	I thought it was good as it provided a different activity and was good to work with others.
British	– It was Okay, too big. No. – Enjoyed and helpful.
New Zealand-Chinese	Yes.
Malaysian-Chinese	– Yes, I liked it. I experienced before while doing group project – Sometimes group members are quiet. Yes, in my group project.
Bulgarian	Not very useful, but OK

Table 5.54 Japanization Q2.

Group 3	
Question 3	What content did you like in the class? (Reading, Listening, Grammar exercise, Textbook, Lecture, Culture, etc.)
Mainland-Chinese	– Reading, listening, ...all. – Japanese culture and reading – Lecture and culture
British-Chinese	Culture and reading, but I liked all of it really.
British	All (2 respondents)
New Zealand-Chinese	All except lecture
Malaysian-Chinese	– Reviewing back to what we learnt last week. – Grammar exercise
Bulgarian	All of it.

Table 5.55 Japanization Q3.

Appendix 27:
University Questionnaire' Comments

Group 3 (Japanization)	Question 1 (Course content) – no problems, less individual put on the spot – The reading/grammar exercise every week worked well, where we got into groups and then worked through it as a class. – Oral need to improve – More listening and comprehension would be good Question 2 (Teaching) – not very good with this class. Teacher can't seem to motivate the students to speak – Everybody has equal opportunity as everybody take turns in answering questions
Group 2 (CLT)	Question 1 (Course content) – doing EXACTLY the same as in the example provided is not very productive I think – read texts need more practices, other worked well. – Turn based question answering is faster than someone offering the answer – Turn-based answering is very useful Question 2 (Teaching) – I felt the assessments required us to use language more advanced than we had learnt.

Table 5.58 Summary of University questionnaire' comments (Groups 2 and 3)

Appendix 28:
Pilot Study Questionnaire

1. Do you feel uneasiness with Han group work than pair work? Why?

2. Did you like the Japanese short writing homework? What do you think you learned from it?

3. Do you think that the frequency of Japanese short writing homework was much often for you? If so please write an alternative suggestion.

4. Reflecting Japanese 1A and 1B, do you feel that my teaching method has changed?

5. If yes to the above question, please state in what aspect has changed.

6. Did you find it difficult to concentrate if one task continues long (e.g. Grammar review of particle exercise/reading short writing task)

7. Please give points (out of ten) that you assign to indicate relative importance of factors that affect high academic achievement.

   Innate abilities ____ effort _____ luck ____

8. How early do you think that it is possible to predict child's scores on achievement tests? (e.g. Before the end of elementary school)

9. Are you interested in experiencing how the typical Japanese class is delivered by the teacher?

10. If yes to the above question, is it because you are considering teaching English in Japan or working in Japan, general interest or something else? Please state the reason.

11. Please tick the appropriate box to describe this class

Sensitivity to individual needs	
Enthusiasm	
Explains clearly	
Patience	
Friendliness	
Organises a variety of classroom activities	
Has answer to students' questions	
Deep knowledge	
Good moral example	

12. What do you think of the ratio that your ideal Japanese class consist of?

    Whole class: Group/pair work: Individual work =
    (e.g. 30: 30: 20)

13. Are you satisfied with your result of test if you are a) average b) 5+ average c) 10+ average d) –5 average e) –10 average?

_____

14. When do you feel that you received your adequate feedback/support/advice/guidance on your progress? Please circle below.

    Before class / during the class / after class / e-mail from the tutor / other (please state when you received _____)

15. Which do you think is good teaching, a) use of successful teaching examples that has already proved to be effective, or b) your own teaching innovation?

16. Please tick as many boxes as you agree.

Structured learning		Non-structured learning		Good discussion*	
Broad assignments		Detailed assignments		Right answers	
Teachers supposed to have all the answers		Teacher may say 'I don't know'		What is different is curious	

If there is, please describe what you remember.

16.

Teachers are experts who transfer impersonal truths		Teachers are gurus who transfer personal wisdom		A teacher's knowledge can be exceeded by that of his students one day, and there is no respect to the teacher when this happens.	
Teachers are expected to take all initiatives in class		Teachers should be treated with respect*		I will respect some teachers all my life even when I get old and my knowledge exceeds my teacher's.	
Teachers expect initiatives from students in class		There is an element of dependency from students to teacher		Teacher and student are equal relationship.	

* Please write the reason why. Is it because of ability or older age?

17.

Group formation should be *ad hoc* in each class*1		If the teacher wants students to speak up, she should address a particular student personally.		I prefer asking question after the class *3	
I have no questions at the end of the each class, as I ask whatever questions comes up my mind straight		I prefer taking turn in the class than speaking up and ask questions in the group.		I have given up my opinion in the group activity to maintain harmony.	

away.					
Group formation should be the same people in each class *2		This class has a different atmosphere compared to other class.*5		I have hesitated to ask questions during the class. *4	

*1 Please write the reason.

_____

*2 Please write the reason.

_____

*3 Please write the reason.

_____

*4 Please write the reason.

_____

*5 Please write the reason.

_____

18. Please characterize this class by ticking the right boxes

Rote learning		Problem-solving activities	
Relaxed / comfortable atmosphere		Students are passive in learning	
Authoritarian purveyor of information		Students are active participants in the learning process	
Other ( )			

Appendix 29: Supporting Figures (pie charts)

Figure 5.1 Ethnicity distribution in Group 2

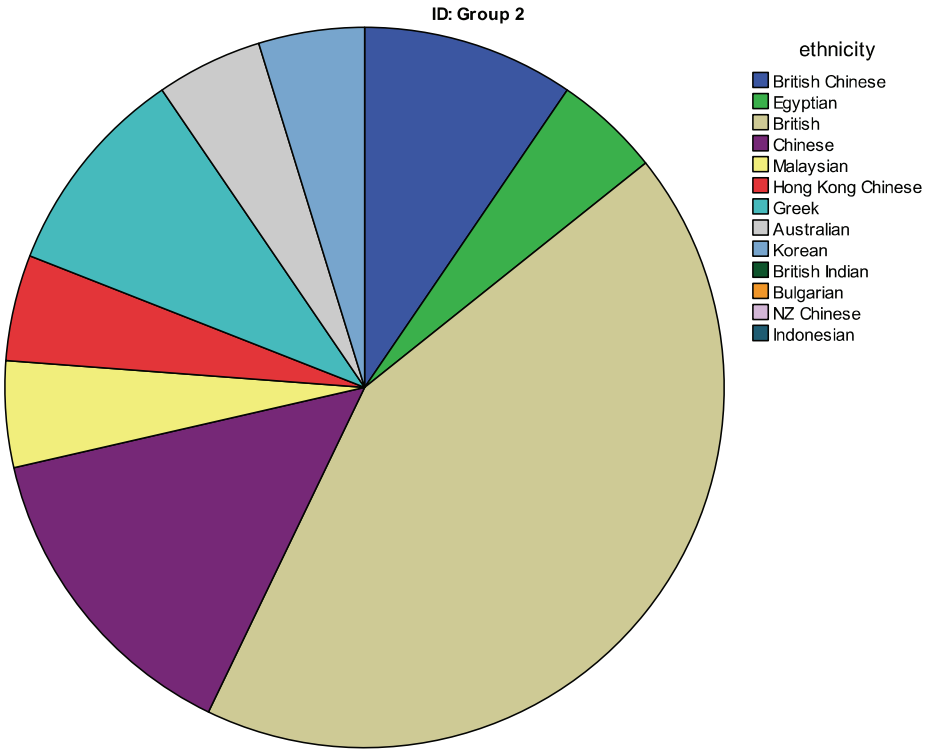


Figure 5.2 Ethnicity distribution in Group 3

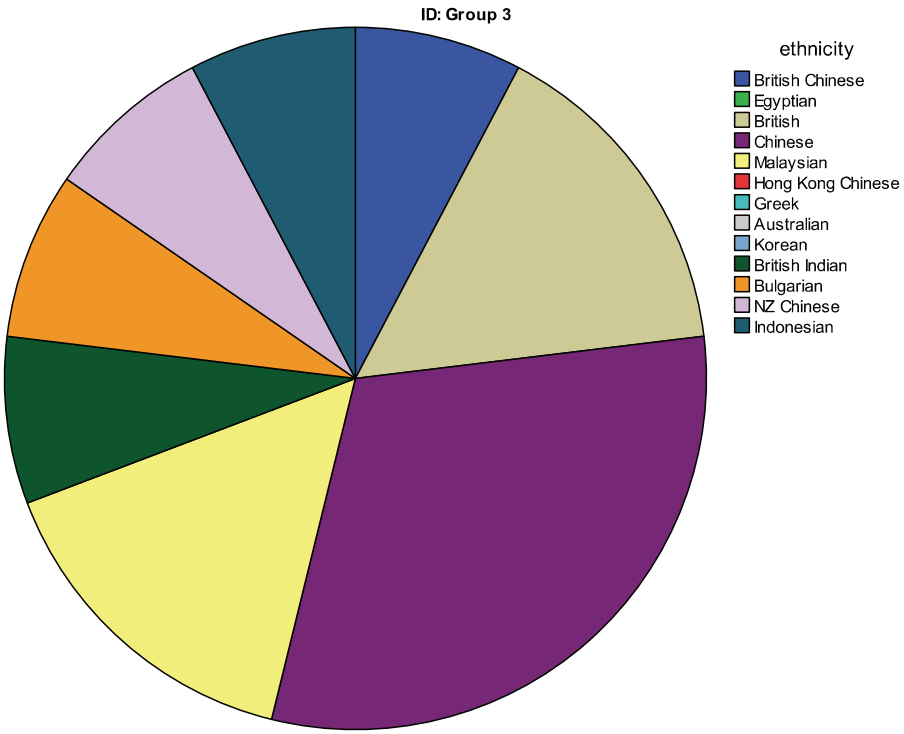


Figure 5.3 Breakdown of work/school culture in Group 2

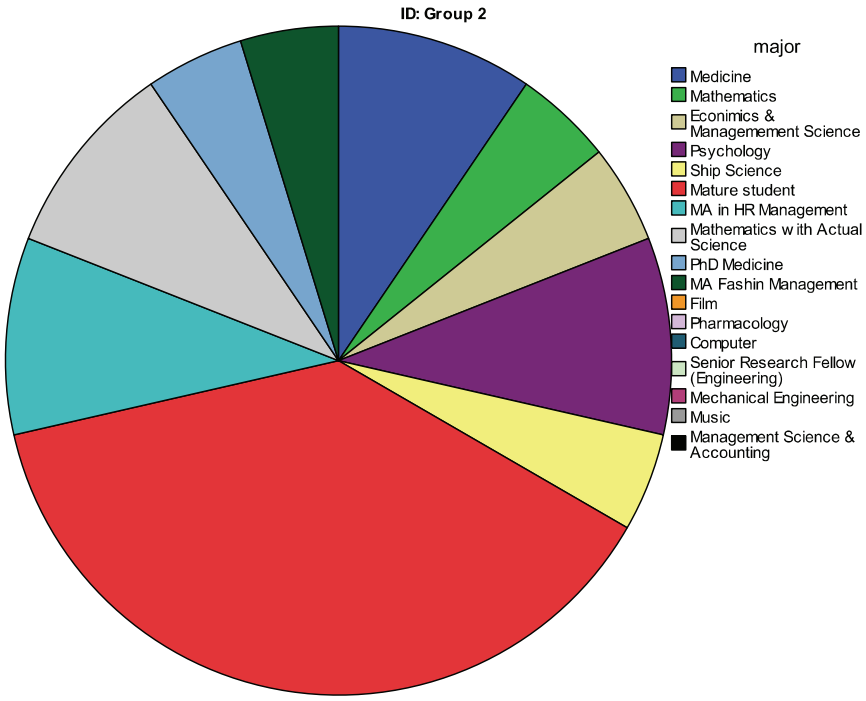
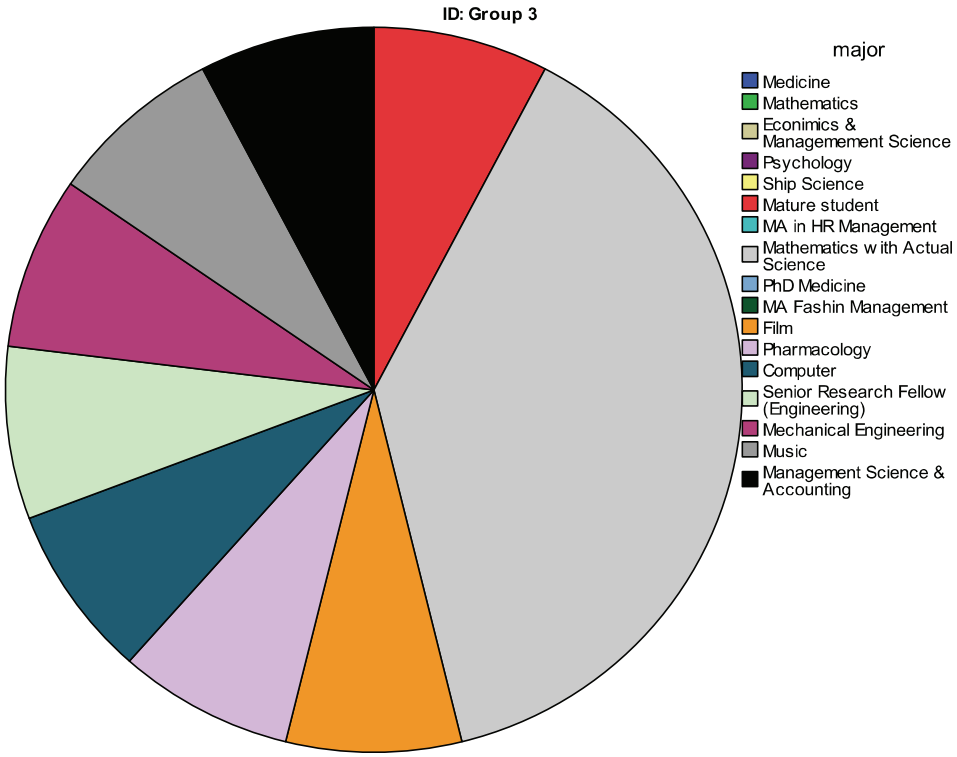


Figure 5.4 Breakdown of work/school culture in Group 3



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