Becoming an intercultural teacher of Japanese in Australia

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A thesis submitted in partial fulfilment of requirements for the degree of Doctor of Teaching, Faculty of Education, Health and Science, Charles Darwin University, 2010
Declaration

I hereby declare that the work herein, now submitted as a thesis for the degree of Doctor of Teaching of the Charles Darwin University, is the result of my own investigations, and all references to ideas and work of other researchers have been specifically acknowledged. I hereby certify that the work embodied in this thesis has not already been accepted in substance for any degree, and is not being currently submitted in candidature for any other degree.

...........................................

Masumi Nakahara, 2 March, 2010
Abstract

This project explores what it means to be a native teacher of Japanese in an Australian classroom and how best to balance the need to adjust to Australian student expectations with the goal of helping these students become familiar with Japanese culture. Apart from improving my own performance as a teacher, this project sheds light on the cultural adjustments that overseas educated teachers experience in Australia, as well as on the related problem of familiarising Australian students with other cultures. To do this I undertook an analysis of my own personal background, recorded some of my classes and to enable me to reflect on my teaching practices and to study my students’ views on culture, interviewed students, and also interviewed other Japanese language teachers in order to compare their views with mine.
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I am also grateful to my family and colleagues and friends. Without their support and friendship and warm encouragement, I would never have reached this far. In particular, I can never express enough gratitude towards my parents for the support they gave me no matter what.

Most of all, this project would not have been achievable without the valuable contribution of the Japanese language teachers and my students who have willingly shared their experience and honest thoughts with me over the last couple of years. I owe this great learning opportunity to them entirely.

This work is dedicated to all those who have contributed to my attempt of learning more about myself as a cultural being and also finding a pathway of becoming an intercultural teacher in Australia.

‘The man [sic] who graduated yesterday and stops learning today is uneducated tomorrow.’ — Newton D. Baker (e.g. Answers.com 2010)
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Chapter 1. Introduction
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This thesis explores what it means to be a native teacher of Japanese in an Australian classroom and how best to balance the need to adjust to Australian student expectations and the goal of helping these students become familiar with Japanese culture. Apart from improving my own performance as a teacher, this project will shed light on the cultural adjustments that overseas educated teachers experience in Australia, as well as on the related problem of familiarising Australian students with other cultures.

This project will address various issues. In coming to teach in Australia, what sorts of cultural positions do native Japanese teachers need to negotiate in order to successfully interrelate with Australian students? How can they make needed compromises and still continue to serve as appropriate models of Japanese culture, as well as language? What are student constructions of a ‘native Japanese speaker’, and how important is the persona of the teacher, including cultural identity, to student learning? (Is the history and personality of the teacher any less important to the learning environment than those of the students?) What roles and methods are needed to successfully cross cultural borders and attempt to define a space of dynamic communication where difference is celebrated within the creation of a ‘third space’? What cultural factors enhance or interfere with performance as a teacher of Japanese? To become an intercultural teacher of Japanese in Australia, what is the best balance of the cultures of the two countries, and to what extent is it better attained by the teacher alone or by interactive negotiation between the teacher and students?

Naturally this research cannot provide definitive answers to such questions, but it certainly should help shed some light on these issues.

1.1. Motivation for the study

A shortage of skilled migrant workers in Australia has been a controversial issue, and across Australia there is a growing teacher shortage in particular remote areas. Thus more and more skilled workers from overseas with different languages or/and cultures are coming to Australia to become a teacher. An area of LOTE (Language Other Than English) is ‘one area where such “overseas-educated” teachers are
Chapter 1. Introduction

common. Many such teachers are native speakers of the target language’ (Kato 2001b: 30).

For instance, I was one of those people who came to Australia with the hope of doing something ‘different’ for me and to establish a teaching career in this new country in my second language. After many trials and errors as well as rewarding experiences of language and cultural learning, I have realised that there are some challenges that overseas educated teachers tend to experience in Australian classrooms and they are closely related to cultures that people bring into classrooms. I have also realised that my persona has been changing gradually from living some time in Australia and learning a second language as well as the culture. The nature of this learning experience is not clearly explained or taught in teacher education courses yet, but I believe that it is the most important element of survival for those people.

Since I have been through this unique experience of the language and cultural learning myself, I was determined to find out what actually happened to me to become a teacher in Australia, in particular, in Australian language classrooms, and how I managed to survive. According to Crichton (2008: 31), ‘…classroom investigation can be an integral part of the teaching process, an ongoing “stance” that enables us to gather valuable information about teaching and learning that may otherwise go unnoticed’. To me, the language classroom in Australia is not just a place where I teach a language, Japanese, but it is a place where my real learning happens, a ‘dynamic and complex sociolinguistic space in which meanings are variously interpreted by teacher and students at every point in the lesson’ (Crichton 2008: 32).

Effective teaching is informed by personal knowledge, trial and error, reflection on practice and conversations with colleagues. To be a teacher means to observe students and study classroom interactions, to explore a variety of effective ways of teaching, and to build conceptual frameworks that can guide one’s work. (Fischer, 2001: 29)

1.2. Overview of the thesis
This thesis will proceed as follows. Chapter Two looks at relevant literature, including some definitions of culture in educational contexts as well as approaches to
intercultural teaching in Australian language classes. I then develop approaches to looking into these issues (Chapter 3). These include an analysis of my own personal background, namely critical incidents in my life (Chapter 4), interviewing other Japanese language teachers in order to compare their views with mine (Chapter 5), and also interviewing my students (Chapter 6). Moreover, I recorded some of my classes to enable me to reflect on my teaching practices and my students’ views on culture (Chapter 7). Chapter 8 brings my findings together with what can be learnt from the earlier literature on the issues.
Chapter 2. Relevant literature
Chapter 2 Relevant literature

In this chapter, firstly I will look into certain roles of culture in educational contexts (2.1), in particular, the importance of teaching culture in language education and approaches to culture in language teaching. Then I will consider various definitions of culture (Section 2.2), including whether there is a culture of the classroom and how that type of culture might be created. Then I will look at approaches to intercultural teaching (2.3), including whether there is an ‘intercultural teacher’ as such and what kind of qualities would help make up such a teacher. I also discuss two examples of recent projects in this area. In Section 2.4, I consider the special situation of overseas teachers of languages in Australia — in particular Japanese teachers — current Australian teacher education for those teachers, visa issues, and other matters, including the complexity of the formation of a ‘professional identity’.

2.1 Culture in languages education

In this section, I will discuss the importance of teaching culture in language education (2.1.1) and also approaches to teaching culture (2.1.2).

2.1.1. The importance of teaching culture in language education

Over the past twenty years the importance of incorporating culture in language teaching has become emphasised by a number of authors. As Kramsch (1993) has pointed out, every attempt to communicate with the speaker of another language is a cultural act. Dobson (2001) states that learning another language cannot be complete without the understanding of another cultural life: a foreign language teaching institution is a dynamic location where two nations are defined culturally and linguistically and new forms of understanding are created. Moreover, Bryam and Fleming (1998: 31) stressed that ‘the responsibility of the language teacher is to teach culture as it is mediated through language, not as it is studied by social scientists and anthropologists’.

Other literature agrees that it is important to teach culture as part of language. Agar (1994: 28) claimed that culture is in language, and language is loaded with culture, and introduced the term ‘languaculture’ to show this strong connection between culture and language:
The langua in languaculture is about discourse, not just about words and sentences. And the culture in languaculture is about meanings that include, but go well beyond, what the dictionary and the grammar offer. (Agar 1994: 96)

Flewelling (1994: 134) also considered language and culture inseparable. In particular, when we are learning a second language, cultural acquisition is something that happens simultaneously with linguistic acquisition. He pointed out that culture should be taught in the second language class as it can broaden students’ horizons and help students to understand and appreciate the target culture. He also stressed helping them to gain a better understanding of their own culture and reduce ethnocentric attitudes that they may have towards their own culture, matters that will be considered again in Section 2.3.

Liddicoat (2002: 5) also pointed out the importance of teaching a language and culture together:

> culture shapes what we say, when we say it, and how we say it from the simplest language we use to the most complex. It is fundamental to the way we speak, write, listen and read.

Language has a central role in the transmission of cultural codes; language forms and the messages conveyed by them provide cultural knowledge. That is why it is impossible to separate language and culture.

### 2.1.2 Approaches to teaching culture

Crozet, Liddicoat & Lo Bianco (1999) categorise four broad approaches to culture in language teaching, namely the traditional (high culture) approach, the culture studies or area studies approach, culture as practices or social norms, and lastly, intercultural language learning (ILL).

Traditional approaches treat culture as being able to discuss the ‘high culture’ of the target country. This type of culture was often referred to as ‘Capital C’ culture (Flewelling 1994: 132). This is often embodied in the arts, music and literature of particular groups within the target country. Links between language and this notion of culture are vague, with texts being the object of study, rather than the expression of cultural positions being explored through the text’s language choices.
Chapter 2. Relevant literature

Culture studies approaches treat cultural competence as knowledge about a target country, such as history, geography, institutions. It is possible to acquire this knowledge without engaging in the language.

Culture as social norms identifies cultural competence as knowing about what members of a particular cultural group are likely to do based on known ways of acting or belief, making a transfer from ‘Capital C’ culture to what is referred to as ‘small c’ culture (Flewelling 1994: 132). This shares a limitation with the other two approaches, in culture being presented as static and homogenous.

Intercultural language learning is similar to the last of the above approaches in identifying culture as the lived experience of individuals. More specifically:

A knowledge of and engagement with the systems of culture are fundamental to being able to communicate successfully, and provide a basis for the ways in which speakers of a language establish shared meanings and communicate shared concepts and ways of seeing the world. (Liddicoat, Scarino, Papademetre, & Kohler, 2003: 45)

However, intercultural language learning is something more than just learning culture. I will return to this in Section 2.3. Meanwhile I will consider approaches to teaching culture as social norms.

The ways in which culture could be taught by the teacher during class time were analysed by Libben and Lidner (1996) and Stern (1992), and they pointed out some of the factors that can affect the lack of cultural input in the classroom.

One reason for the low levels of culture teaching in some foreign language classrooms is the uncertainty and inconsistency between what different teachers believe is culturally relevant to the students’ needs, making it hard to develop a curriculum for the cultural component of the class (Simpson 1997; Stern 1992). However, another cause of this problem in many cases is the lack of cultural resources available for use in the classroom (Stern 1992). Carr (1999) argued that language teachers have no ‘real tools for teaching culture’ and this is because of the lack of a workable model to understand the nature of culture and its relation to language. Carr (2005: 36) emphasises the importance of authentic materials and experiences and challenges for learners at different levels as well as of different interests.
Some languages curriculum and pedagogies define culture as unvarying and composed of discrete, concrete facts that can be taught and learnt. Such a static view of culture treats cultural knowledge as fixed facts or artefacts (Liddicoat 2002). For example, students may be expected to learn or remember information about a target country or people, the way people live, their history, institutions, or customs, including the unique costumes or other cultural icons these people have produced, such as their literature, art, architecture, or music. A result of this orientation is that the cultural component becomes self-contained and is often very remote from the language itself. Moreover, the cultural component may be further separated from language by being taught and presented in the students’ first language rather than in the target language, and should thus be treated more like an area of social studies.

Although there may be some place for cultural facts in a languages curriculum, it is more important to study culture as a process in which the learner will eventually engage rather than as a closed set of information that he/she will be required to recall (Liddicoat 2002). This dynamic view of culture treats it very differently. Culture is seen as practices, beliefs, attitudes which may change slightly over time with people in the target culture as this is the nature of living. Culture learning is an engagement with these practices, beliefs and attitudes which will lead learners to build their cultural competence in intercultural competence. Knowledge of the other culture is connected to language competence through the ability to use language appropriately in context and having an awareness of the specific meanings, values and connotations of language.

One might also consider to what extent culture might be taught apart from language. This is in fact what has often been done under the name of intercultural training (ICT), which was often delivered entirely in English in short intensive courses (e.g. over three days); see for example Brislin & Yoshida (1994a, 1994b). While some may consider such courses to promote multiculturalism, however, Crozet, Liddicoat and Lo Bianco (1999) believe that multiculturalism without multilingualism represents a passive form of multiculturalism that stereotypes cultures in terms of just those traits that can easily be observed by an outsider, such as its food, dance, music and arts. ‘Multiculturalism becomes a kind of voyeurism rather than direct experience, an aesthetic rather than a way of life’ (Crozet, Liddicoat and Lo Bianco,
Chapter 2. Relevant literature

1999: 2). They suggest that a monolingual approach to educating people for interaction across cultures simply:

maintains the sense of the other and allows for interpretations of the cultural difference as recognisable deviations from one’s own approach. One’s own approach, however, remains both unanalysed and normative within such a framework. The participant in a multicultural interaction remains an external observer of difference. (Crozet, Liddicoat and Lo Bianco, 1999: 4)

At the same time, there is wide agreement that common approaches to the study of languages other than English cannot in themselves be expected to ensure effective intercultural education (e.g. McMeniman and Evans, 1997; Lambert, 1999). Ingram and others (2004: 11-2) found from their research that the situation is complicated, as they could not find correlation between either language learning or cultural knowledge and positive attitudes towards other cultures. What is more, they found that cultural knowledge alone can even promote negative attitudes. At the same time they found key factors in attitude formation, namely interaction with speakers of another language, and ‘celebration’, i.e. ‘giving learners the opportunity to externalise their own intuitive responses and attitudes for examination and rational modification’ (p. 12), to be crucial factors for the development of positive attitudes.

The research summary by Ingram and others (2004: 12) also pointed out that culture shock can play an important role in the process because it arouses awareness and can stimulate discussion. In his book on Language Shock Agar (1994) refined this notion by using the expression ‘rich points’ to refer specifically to notable incidents of communication breakdown that not only alert us to cultural differences, but whose analysis may also provide bases for understanding their specifics. I will return to this matter in the following section.

2.2. What is culture, exactly?

It is now time to consider in more detail exactly what the term ‘culture’ might mean (2.2.1), after which I will also consider whether I might think of classrooms as having their own particular cultures (2.2.2).

2.2.1 Definitions of culture

In a text on linguistic anthropology, Duranti (1997: 23-50) discusses six approaches to culture in which language plays a particularly important role. These are culture (1)
as distinct from nature, (2) as knowledge, (3) as communication, (4) as a system of mediation, (5) as a system of practices, and (6) as a system of participation. These six theories can generally be seen to focus on different but nonetheless valid aspects of culture.

With regard to culture as knowledge (2), Goodenough (1957) took culture to be what people must know and thus learn in order to behave appropriately in the groups of which they are members:

As I see it, 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…Culture, being what people have to learn as distinct from their biological heritage, must consist of the end-product of learning: Knowledge, in a most general… sense of the term (Goodenough, 1957: 167)

Goodenough’s definition implies that culture is only that part of an individual’s repertoire of socially learned traits that is acceptable to other members of the society. Some people may not always behave in acceptable ways, but culture is a guide to acceptability. In view of this, Hatton (1998: 4) defined culture as what people ‘create and have created for the ways of thinking and acting which embody ideas, beliefs, values, notions of right and wrong’. By referring to ‘ways of thinking and acting’ this moves in the direction of Duranti’s (1997) fifth approach, namely culture as a system of practices.

One problem with the above definitions is that the wording may be misleading. Goodenough’s use of the term ‘knowledge’ may suggest that we have conscious knowledge of our cultures, although actually people probably tend to take their cultural behaviours and beliefs for granted. Similarly Hatton’s use of the term ‘create’ may suggest that our ways of thinking are based on deliberate decisions, when we may not actually be aware of just how they evolved. Still, a more careful choice of wording can lead to similar definitions that avoid this problem. In the following, for example, the word ‘create’ is used only for certain things that might well be regarded as conscious:

Culture is a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create. (Commonwealth of Australia 2003: 45)
Chapter 2. Relevant literature

However, this definition can still be criticised in that it may suggest that culture is a single system (however complex), with no suggestion of change. On that basis it could be criticised as an ‘essentialist’ view of culture. That is the view that the behavioural traits belonging to ‘that’ culture must be all packed in the same stereotypical personality (Holiday, Hyde and Kullman 2004: 9). The non-essentialist view would be that culture is a shifting reality and people make of it what they need to as they live their identities in different circumstances (Holiday, Hyde and Kullman 2004: 14).

More appealing is another position that Duranti (1997) discusses under his fifth approach to culture, as a system of practices. This is Bourdieu’s notion of ‘habitus’, ‘a system of dispositions with historical dimensions through which novices acquire competence by entering activities through which they develop a series of expectations about the world and about ways of being in it’ (Duranti 1997: 44).

Bourdieu (1990: 56, cited in Duranti 1997: 45) says further that

\[ \text{The habitus — embodied history, internalized as a second nature and so forgotten as history — is the active presence of the whole past of which it is the product. As such, it is what gives practices their relative autonomy with respect to external determinations of the immediate present.} \]

Duranti (1997: 45) expands on this and relates it to language by noting that:

\[ \text{What is often forgotten by those linguists and philosophers who stress the power of words to do things... is that a certain linguistic expression can perform an action (e.g. a request, offer, apology) only to the extent to which there is a system of dispositions, a habitus, already shared in the community. Such systems are, in turn, reproduced by daily speech acts, organized and given meaning by institutions such as the school, the family, the work place...} \]

Bourdieu’s notion of habitus as ‘internalised... second nature’ is important for making clear that culture is not necessarily a conscious matter, contrary to what may be suggested by Goodenough’s (1957) definition of culture as knowledge. While Erickson (1997: 36) took culture to ‘refers to the patterns for sense-making that are part of the organisation of the conduct of everyday life’, when it comes to our own culture, it is not something that we tend to notice in our everyday life. It has instead become ‘second nature’, as Bourdieu’s notion of habitus essentially points out.

While we tend to take culture for granted and thus it tends to be unconscious, we do tend to notice our own cultural practices when we encounter differences in culture. In
his book on language shock, Agar (1994) refined this notion by using the expression ‘rich points’ to refer specifically to notable incidents of communication breakdown that not only alert us to cultural differences, but whose analysis may also provide bases for understanding their specifics. Agar (1994: 2006) described rich points as being where there is ‘complete and total incomprehension due to a massive difference between source and target’ (Agar 2006: 6). ‘What happens is, people do something in a situation that we don’t understand’ and ‘the ordinary is made extraordinary since the actor(s) can no longer proceed as usual’ (Agar 2006: 4).

Such ‘rich points’ not only bring cultural differences to consciousness but in doing so helps us learn about the other culture and perhaps about our own. This is related to the importance of ‘noticing’ in some approaches to interculturalism, which will be discussed later in Section 2.3.

Bourdieu’s notion of habitus can also help to avoid treating culture as if it were a single, homogeneous thing, because it can relate to any sort of practice, not simply ethnic culture, and we can view culture as involving various sets of such practices that go beyond ethnic cultural matters.

Along similar lines, Scollon and Scollon (1995) have treated culture as just one of a number of differences among people, along with other differences such as age, gender, and profession within the same cultural group. Clark (1996: 103-108) went further to discuss the identities of individuals in terms of overlapping sets of hierarchical ‘cultural communities’, relating to such things as where people have lived, as well as such things as their ethnicity, schooling, professions, hobbies, and religions. Each such community represents ‘a set of people with shared expertise that other communities lack’ (p. 102), allowing that ‘we all belong to many communities at once’ (p. 104).

Holiday, Hyde and Kullman (2004: 17) similarly claimed that all individuals have a multiplicity of identities as members of a vast number of different ‘cultural groups’, meaning not only ethnic cultures but also other groups that share particular discourses and common knowledge. For example, my own personal multiplicity of identities would consist of someone who is an Asian female and an educator (Japanese teacher) and nutritionist and home economics teacher and overseas
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Educated teacher who is teaching in Australia and so on. Having a multiplicity of cultural identities in all individuals involves learning particular discourses and having common experience within those cultural groups:

Belongingness among the members of any group partly involves the learning and use of particular discourses. It is a person’s familiarity and ease of use of these discourses that demonstrates their membership of a particular group – that is, the cultural territory to which they stake a claim...

… we are linked through a common experience, we have our icons, our ideologies and our communal history to draw on, and we encapsulate all of this in our discourses. Because all of us inhabit different cultural groups, we are in fact all unique in our cultural identities (Holiday, Hyde & Kullman 2004: 17).

While Clark’s (1996) reference to ‘shared understandings’ may seem to focus on knowledge, conscious or otherwise, Holiday, Hyde and Kullman’s (2004) reference to ‘common experience’ does not imply conscious knowledge, and it is not difficult to see how the various cultural groups we are involved in might be viewed in terms of Bourdieu’s habitus. While breaking up ‘culture’ into many aspects in this way focuses on the lack of uniformity of an ethnic culture, and may thus make one wonder what aspects of ‘culture’ the language teacher might actually teach, this question largely disappears under the intercultural approach discussed in Section 2.3.

2.2.2 Is there a culture of the classroom?

Bourdieu’s concept of habitus can also relate to practices within specific contexts, the one relevant here being an educational, school context where there may be not only a ‘school culture’ but also a ‘culture of the classroom’ made by a teacher and students. Erickson (1997: 33-34) takes teaching and learning to be an area where ‘culture as a habitual conduct’ plays a crucial role.

Levy et al. (1997: 29) claimed that:

a class climate contributing to learning can be influenced by the cultural origin of the teacher and students, since the way people communicate and the way they perceive communication is culturally influenced and classroom communication is no exception to this.

In this regard it is important to note that pedagogy is shaped by specific cultural values and ideologies suitable to the society where it originates (Prabhu 1996). For example, Li (2003) described interactive teaching methods adopted by New Zealand teachers as culturally incompatible with Asian students’ learning conceptualisations:
some of those teachers’ adoption of the communicative or interactive teaching approach led to Asian students’ negative learning experience.

In his widely used textbook on English language teaching, Harmer (2001: 93-95) also comments on issues of working through cultural differences in the classroom. After giving an example illustrating a clash between the educational cultures of the teacher and the learner, he pointed out that:

Our attitudes to the language, and to the way it is taught, reflect cultural biases and beliefs about how we should communicate and how we should educate each other. And where, as in the example above, there are differing beliefs or expectations, the teaching-learning exchange can become problematic....

The fact is that many of the approaches and teaching methods we have discussed in this chapter are based on a very western idea of what constitutes ‘good’ learning.... Yet all of these tenets fly in the face of the educational traditions of some different cultures. (Harmer 2001: 94)

Teaching and learning is a contract between two parties for which they both need to agree the terms. It is not a one-sided affair.... ...some accommodation has to be reached between what the two parties want and expect. (Harmer 2001: 95)

In English classes in Australia the teacher typically represents the majority culture while the students may come from a variety of other cultures. The situation is different when a teacher from Japan faces a class of Australian students in their own country. In a study of such teachers Kato (1998) focused on culture and classroom communication, specifically teacher-student communication and its cross cultural elements in particular, between a Japanese native speaker teacher and Australian students in classroom. Kato considered the ‘culture of the classroom’ as follows:

the ‘culture’ in a classroom is formed not only by the daily interactions between the participants (i.e. teacher and students) but also by their expectations, assumptions and interpretations that underlie their conduct, including their world view, how they see classroom and its members, goals of learning, and the ways they are expected to behave and communicate with each other. (Kato 2001a: 53)

Between teacher and students who belong to different cultures, differences in ways of behaviour may lead to ‘systematic and recurrent miscommunication in the classroom’ (Erickson, 1987: 337). With regard to teachers from overseas, Kato (2001a: 54) commented as follows:
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Since teachers who are from overseas have little or no experience of being a student within the host culture, the culture they bring into the classroom is likely to be based on their own classroom experience, which may differ from that of the students they are going to teach.

Cortazzi and Jin (1996) also discussed the type of culture that exists in teaching and learning as a ‘culture of learning’. This is the culture that overseas educated teachers need to learn to teach effectively in Australia, but it is also hard to learn.

Much behaviour in language classrooms is set within a taken-for-granted framework of expectations, attitudes, values and beliefs about what constitutes good learning, about how to teach or learn, whether to and how to ask questions, what textbooks are for and how language teaching relates to broader issues of the nature and purpose of education. (Cortazzi and Jin 1996: 169)

The ‘culture of learning’ of a particular classroom is formed not only by the daily interactions between the participants, namely teacher and students, but also by the ‘culture’ they bring into the classroom, which includes the expectations, assumptions and interpretations and stereotypes that underlie their daily life. That type of culture is highly invisible and also implicitly learned (Erickson 1997), and thus ‘so much a part of the culture that [it is] not even consciously held’ (Watson, 1974: 29).

Such studies raise a question. Woods (1990a, b) pointed out that even within a particular culture, the views between teachers and students regarding the culture of learning are not necessarily the same. When a class involves two very different cultural groups, such as Japanese and Australian cultures, is there indeed just a single ‘culture of the classroom’ or is the result a potential conflict between two different cultures in the classroom? Either way, the problems of who ‘owns’ the culture of the classroom arises, that is, whose cultural norms will be followed? For example, as an overseas educated teacher from Japan who teaches the Japanese language and culture to Australian students in Australia, do I follow my own cultural conventions so that they can learn them from me or do I try to follow theirs so that they are better able to learn? Or do we create some sort of compromise together as we go, perhaps a unique new culture? Is this culture of the classroom always the same, as long as those two cultural groups are the same, or would every class have a distinct culture of the classroom as it is depends on different students who will bring in their own cultures?
2.3 Intercultural language teaching (ILT)

Section 2.3 will discuss the intercultural approach in language education (2.3.1) and also whether there is an ‘intercultural teacher’ as such and what kind of qualities would make up such a teacher (2.3.2). Then I give examples of recent projects on intercultural language learning (2.3.3).

2.3.1 The intercultural approach in language education

The ultimate goal of intercultural language teaching is not to assimilate learners into the target culture, but to help learners develop for themselves an intercultural position that moves beyond their own culture, whether or not always like the target culture (Liddicoat 2002). More generally, Intercultural language learning (ILL) ‘examines culture as a highly variable and constantly changing phenomenon, and emphasises a dynamic approach to culture’ (Liddicoat 2002).

Culture is seen as sets of variable practices in which people engage in order to live their lives and which are continually created and re-created by participants in interaction. These cultural practices represent a contextual framework that people use to structure and understand their social world and communicate with other people (ALPLP 2005: 16).

Just as the words we use have lives of their own, so does any culture. That is why ‘Cultural knowledge is not therefore a case of knowing information about the culture; it is about knowing how to engage with the culture’ (ALPLP 2005: 16).

The aim of intercultural language teaching is the development of intercultural competence through the acquisition of another language. Intercultural language learning moves well beyond a static approach to learning isolated facts about an individual culture, and involves learners in analysing and understanding ‘the self” (as well as the ‘other’), communicating and understanding communication, and developing skills for ongoing learning (ALPLP 2005: 13). There is discussion of developing ‘cultural literacy’ by intercultural language learning. This has a positive role to play in order to live in this global world successfully and communicate better with people from other cultures.

Australia is a multicultural nation but, as English is the official language which is a widely spoken language for first or second language speakers in the world, there are some people who have what Clyne (2005: xi) calls a ‘monolingual mindset’, which
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means that they believe that as long as one speaks English as a first language, there is not a great need for learning a second language. Against such attitudes Carr (2000: 6) argues that:

This experience of a second language will not only contribute positively to Australia’s language resources but will also help develop the intercultural skills needed by native speakers of English if they are to interact effectively with speakers for whom English is a second or international language. This is because learning to communicate in a second language plays an important role in developing ‘cultural literacy’, that is, the ability to negotiate difference, ‘to step out of the known and fixed and to explore new spaces, new ways of thinking, new ways of being.’ (Carr 2006: 6)

In many language classrooms, the focus of learning a second language varies. Traditionally, there has been a tendency to seek to achieve high levels of proficiency in the second language and communicative competence similar to that of a ‘native speaker’, but at the same time the native speaker as a target norm is inappropriate in second-language acquisition (ALPLP 2005: 12). On the other hand, there are significant variations in linguistic norms and linguistic competence even among ‘native speakers’ of the same language. More importantly, second-language learners have different communicative needs from native speakers, and, as a result, the communicative competence they need to develop may be different from that required of a first-language speaker.

Kramsch (1993) thus advocated the idea of replacing a ‘native speaker’ norm by that of the ‘intercultural speaker’ and also the necessity of developing ‘cultural awareness’ in order to develop and promote cultural sensitivity towards intercultural education. The term ‘intercultural speaker’ can be paraphrased as an ‘intercultural mediator’. It is someone who has an understanding of the relationship between their own language and language varieties and their own culture and cultures of different social groups in their society on the one hand, and on the other, the language (varieties) and culture(s) of others, between which they find themselves acting as mediators (Byram 1997: 61).

Intercultural Language Learning (ILL) is more than simply learning about a culture and comparing it to one’s own. It is an ongoing practice for learners in which they must make choices about what to hold on to, what to adopt and what to let pass when engaging in meaningful communication in another language. This position is often
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called the ‘third place’ (Kramsch 1993, Lo Bianco et al. 1999: 1); it is a position between the two cultures from which one can interact comfortably with people from the other culture while maintaining one’s own identity (Liddicoat 2002). This need not be a constant position, and indeed if often changes as learners reconceptualise their original culture and the second culture and negotiate positions (the third place) in which their developing intercultural competence impacts on their language choices in communication.

This notion of a ‘third place’ was first developed by Kramsch (1993). It is an intermediate position that is distinct from both one’s own culture and anyone else’s. This is extremely important, since what people need when dealing with other cultures is not only familiarity with the other culture but also an ability to adopt an outsider’s perspective on their own culture, so that when they encounter difficulties, they are better prepared and appreciate the differences. As Crozet, Liddicoat and Lo Bianco (1999: 5) stated in reference to language as well as culture:

> In order to adopt an intercultural position it is not necessary to learn all of the languages of one’s potential interactants. The important learning which comes through the experience of difference through language comes through the analysis of one’s own culture and the ways in which language mediates this culture. As Boon ... pointed out: ‘Culture materialises (through language) only in counterdistinction to another (language)/culture’.

An intercultural encounter is about ‘the way each culture views the other in the mirror of itself’ and about negotiating one’s own cultural, social and political identifications and representations with the other’s (Guilherme 2002: 125).

As Crozet, Liddicoat and Lo Bianco (1999: 4) describe it, it:

> is neither a question of maintaining one’s own cultural frame nor of assimilating to one’s interactant’s cultural frame. It is rather a question of finding an intermediary place between these two positions — of adopting a third place. The ability to find this third place is at the core of intercultural competence.

Liddicoat (2005: no page number) also notes that, ‘Some aspects of using a new language and culture are difficult or uncomfortable, others can be liberating’.

Liddicoat (2005) highlights that ‘negative feelings are particularly important as they have strong implications for future interaction in the language’. At the same time, the
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goal of occupying a third place between cultures should not be as threatening as one of assimilating completely to some second culture.

This ability to distance oneself from one’s own culture is thus actually more valuable than specific knowledge of another culture, whether or not it can develop very well without the latter. In fact, it seems that trying to interact within some other culture is the most promising way of distancing oneself from one’s own culture, since this is the only way to be sure that one has moved beyond the latter. It is more than simply learning about a culture and comparing it to one’s own. It is the ongoing development of skills to effectively negotiate the differences and enhance mutual understanding between the first and the target languages and cultures and a reflective capacity to deal with cultural difference and to modify behaviour when needed (ALPLP 2005: 17). Since major cultural differences tend to be accompanied by language differences, and mastering another language requires coping with such cultural differences, this is why language study seems the most promising approach to promote intercultural education.

Liddicoat (2002) highlights the fact that interactions between people are context-sensitive, negotiated, mediated and variable. A key difference in terms of intercultural language learning is that students engage in developing intercultural competence from the beginning of their (second) language learning. The pathway of acquiring intercultural competence is illustrated in Figure 2.1, which shows how Liddicoat (2002) displayed a pathway for developing intercultural competence. Language learners develop an intercultural perspective where the culture and language contexts in which the students live (the first place) are made visible alongside the target culture and language contexts (the second place).

This is a cyclical process rather than linear (Liddicoat et al 2003):
Schmidt (1993) claimed that for any acquisition to occur, particular elements of the input have to be noticed, as in all language acquisition, acquiring culture through language begins with input. As stated above, our cultural practices are often invisible to us and noticing a cultural difference can be made more difficult because of this reason. ‘The promotion of noticing is one of the key tasks of the intercultural language teacher. Once it has been noticed, the input is available for reflection and experimentation’ (Liddicoat n.d.). It is crucial for the student who has noticed a difference in the input to digest this well in order to reflect on the nature of the difference and to decide how to deal with it. That is to say, how much will the learner accept the difference to modify his or her practices to accommodate the new input, the new way of doing things? Then the decision is ‘introduced into the learner’s communicative system and leads to output in the language using a modified set of norms’ (Liddicoat et al. 2003: 21).

This initial modification is not, however, the final stage as the output itself provides opportunities for new noticing (Swain 1985). This noticing may be a positive or negative evaluation of the new modified practices by the learner: the new practices may feel comfortable or uncomfortable, or it may be a noticing of a native speaker’s response to the modified practices of the learner, which indicate that the modification has been either successful or unsuccessful. These noticings become the target of further reflection, which again becomes realised in the output of the student, and so in a (potentially) continuous cycle of acquisition. (Liddicoat et al. 2003: 21).

The fact that the cycle can continue by noticing either one’s own output or the listener’s response to it (new input) is not really clear from Figure 2.1. I would thus diagram the cyclical process as in figure 2.2 below:
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2.3.2 The Intercultural teacher

I have been dealing with issues of intercultural language teaching and learning. Occasional sources have used the expression of an ‘intercultural teacher’. One would assume that those who are trying to promote intercultural language teaching and learning had better be intercultural speakers themselves. In this section, I will focus on qualities of the intercultural teacher.

Bolt (2003) mentioned that to develop intercultural competence, intercultural learners need ‘an intercultural teacher to help them develop the four main cultural awarenesses and skills, get plenty of practice through activities and projects, and using original sources where possible’, but he did not elaborate. He did quote Byram (1997: 128) in taking an intercultural speaker — and thus presumably an intercultural teacher, and successful student as well? — to be someone who has ‘good linguistic competence, which converges sufficiently to a standardised variety to ensure comprehensibility’, who has an ‘awareness of the social identities present in any interlingual interaction’, and who also has ‘an ability to mediate and establish relationships between their own and other cultures’. That is, essentially, someone who has intercultural communicative competence.

Another source, Lestinen (2001), also mentioned intercultural teachers in suggesting that a teacher should be aware of all the other perspectives as well as her or his
teaching perspective in order to creatively combine elements of various pedagogies and their working methods according to the changing contexts of the courses.

Lestinen (2001) focussed not only on teachers but also included students in this, and in particular, foreign students, also may have been used to differing working habits because of different pedagogical and instructional cultures in universities or other educational institutions in other countries. Thus, a successful intercultural teacher would be flexible enough to include students’ experiences and expectations in her or his practice, when possible, and to negotiate with the students on pedagogical choices.

The last point reminds us of Harmer’s position (discussed earlier in Section 2.2.2.) about the issue of working through cultural differences in the classroom.

In discussing the concept of an intercultural teacher in a Portuguese setting, Nunes Peres (n.d.: p. 179) proposed that the ideal intercultural teachers should have the following competences or skills in addition to what Bolt (2003) and Lestinen (2001) suggested earlier:

be a researcher, have practical-reflective and critical attitudes; be an educator under the banner of human rights, a supervisor, a builder and a companion; question structures and their professionality, taking knowledge/techniques and rules/values into account; promote dialogue and collaboration (interactive pedagogy) among the minority and majority groups, defending a social, interpersonal project and a self-project — the affective dimension and the relational culture are the foundations of professionalism; stimulate non-formal and informal education, establishing bridges between pre-school experiences and curricular projects of school; conciliate tradition with innovation, revisiting more and more the most significant moments of the communal culture; defend the ‘decentering’ of the school — the school as part of the community; the creation of links between school and family.

2.3.3 Some recent projects on ILL

While there have been several national projects conducted to investigate International Language Learning (ILL), I will describe two as examples, namely the Asian Languages Professional Learning Project (ALPLP) in Section 2.3.3.1 and the Intercultural Language Teaching and Learning in Practice Project (ILTLP) in Section 2.3.3.2. I chose these because I was a minor participant in both, and so they are also relevant here as part of my background for this study, as well as being of value for giving some idea of how intercultural teaching is actually being promoted for
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Australian language classrooms. I will thus be especially concerned with what important elements emerged from the feedback of the second project regarding implementing intercultural language teaching and learning in those classrooms.

2.3.3.1 the Asian Languages Professional Learning Project (ALPLP)

The Asian Languages Professional Learning Project (ALPLP) was conducted from 2003 to 2005 as an initiative of the Australian Government Department of Education, Science and Training (DEST) in order to teach culture in language teaching. The Project’s funding of $1.2m was provided through the Australian Government’s Quality Teacher Programme. Project management was undertaken by the Asia Education Foundation (AEF), in partnership with the Australian Federation of Modern Languages Teachers’ Associations (AFMLTA) (ALPLP 2005: 3).

The ALPLP linked the study of Asian languages and cultures to intercultural knowledge, skills and capabilities, both within the study of the target language and across the curriculum. Its participants included language teachers, school administrators and other learning area and class teachers (ALPLP 2005: 3). The aims and objectives of the ALPLP were as follows:

The project aimed to provide teachers with opportunities to improve their skills and understanding in Languages methodology, particularly intercultural language learning and increase their knowledge of current research and resources in the field. And also use new knowledge and skills with confidence in the classroom and strengthen links between Languages programmes and other areas of the curriculum through whole school approaches (ALPLP 2005: 3).

The ALPLP (2005: 3) outcomes were to deliver high quality practical professional development for languages teachers all over Australia. Those teachers and team members displayed progress in knowledge and understanding of languages teaching and learning methodology, in particular intercultural language learning. The project made clearer links between Asian language learning, teaching and the curriculum, in particular literacy, vocational study and information and communication technologies (ICTs). Moreover, the project tried to develop and deliver support materials to teachers and schools that would also be useful after the completion of the project and build stronger networks not only among languages teachers and educators but also among linguistic experts to provide the ongoing improvement of languages education.
The ALPLP describes the strong relationship between a language and culture and importance of explicit teaching (and ‘noticing’) as follows:

The ultimate goal of Languages teaching and learning is to be able to communicate in another language. Cultures shape the way language is structured and the ways in which language is used. Cultural knowledge is not something that learners can just pick up. In fact, cultural differences may often go unnoticed by learners until they actually create a problem. If learners are going to develop their cultural knowledge about the target language group, they need to be helped, through explicit teaching, to notice when their culture is similar to or differs from that of others (ALPLP 2005: 6).

The ALPLP also highlighted the importance of teaching culture with the target language in order to integrate culture into other language skills and not as a separate skill:

Often culture has been considered to be some sort of fifth macro-skill, which is introduced once the skills of speaking, listening, reading and writing have been established. Quite often in language textbooks we see a separate section reserved for culture. However, these notes, while interesting, are not usually the elements of culture that learners typically experience difficulty with.

When we use a language, we are involved in culture, whether we are speaking, listening, reading or writing (ALPLP 2005: 7).

The ALPLP represented a first attempt to implement intercultural language learning more systematically in Australian classrooms and schools. However, mastering intercultural language learning requires deep understandings, which identify culture as the lived experience of individuals rather than as something more ‘static’ (Liddicoat 2002). Approaching this issue systematically with teachers from variety of cultural backgrounds and schools was thus a great challenge.

On the whole, the evaluation data found remarkably successful outcomes, including nearly all participants feeling that they had attained high levels of intercultural language learning knowledge which contributed to their pedagogical change (ALPLP 2005: 5). They also felt that the training and resources were very useful. A lot of the school-based investigations demonstrated new and effective pedagogies and almost all teachers and schools reported increased levels of student engagement. Nearly all teachers and schools involved indicated they would be using and extending intercultural language learning in the future.
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However, there were also some issues relating to the project, including its timing and the time available for teacher professional development and for school-based projects. There was also variability in levels of understanding of intercultural language learning, and a practical approach to assessing student learning outcomes within an intercultural language learning approach was still unclear for some participants.

The delivery of the ALPLP involved institutions all over Australia, public and private schools and local AFMLTA representatives. This type of delivery of a national level enabled the ALPLP to reach local needs and reflect local particularities to be part of understanding intercultural language learning and teaching.

2.3.3.2 Intercultural Language Teaching and Learning in Practice Project (ILTLP)

The Intercultural Language Teaching and Learning in Practice project (ILTLP) was a major national professional learning project to support languages education by developing and promoting intercultural language teaching and learning. It was also funded by the Australian Government Department of Education, Science and Training through its Australian Government Quality Teacher Programme. The project built on the outcomes of the Asian Languages Professional Learning Project (ALPLP) and was conducted in four phases from July 2006 to December 2007.

ILTLP drew on a National Statement and Plan for Languages Education in Australian Schools 2005 to 2008 developed by MCEETYA (2005) as a new and practical vision of what could be accomplished in the field. Current second language teaching policy and curriculum could differ across states, but this document was approved by every education minister in Australia. The adaptation of the ILTLP project across the whole nation also constituted an important shift in the industry of language teaching and learning beyond the communicative approach which had been supported by academics in sociolinguistics for the last two decades (Orton 2008: 2).

…the goal of learning languages within an intercultural orientation is to enable students to come to understand how meaning is interpreted and created in and through language and culture in the act of communication (Scarino 2008: 9).
The implementation of intercultural language teaching and learning in practice required some challenging new mindsets for teachers and students (Orton 2008: 2). Teaching and learning programs for intercultural language learning need to be reconceptualised. The shift is from concepts such as content and its coverage to developing programs focused on meaning making in interaction and on learners as meaning makers (Scarino 2008: 8).

The ultimate goal of the program was to invite teachers to develop an investigative stance (See Cochran-Smith & Lytle, 1999 for a discussion of the notion of ‘stance’) through talking, interacting, thinking, and questioning in this professional learning program and through noticing, documenting, and enacting change within their own classrooms (Scarino and Crichton 2008: 4).

With regard to the notion of ‘stance’, Cochran-Smith and Lytle (1999: 288–289) took the metaphor of stance to suggest:

both orientational and positional ideas, to carry allusions to the physical placing of the body as well as the intellectual activities and perspectives over time. In this sense, the metaphor is intended to capture the ways we stand, the ways we see, and the lenses we see through. Teaching is a complex activity that occurs within webs of social, historical, cultural and political significance … Stance provides a kind of grounding within the changing cultures of school reform and competing political agendas.

In any case, the shift to a focus on meaning requires:

More than students’ needs and interests, it is their ever-developing interpretive capability (the distinct, interpretive resources that each student brings to the act of learning and the act of communication) that is of interest to the teacher, because it is this ‘culture within the person’ that informs the way individual students see the world (Scarino and Crichton 2008: 9).

Scarino and Crichton (2008: 5) also claim that ‘developing an intercultural capability requires an orientation to language teaching and learning that focuses on the lived reality of interaction among people in the context of multiple languages and cultures’. This orientation builds on work in a number of disciplines.

According to Morgan (2008a:10), the feedback from the ILTLP program process revealed a variety of understandings about the nature of intercultural language learning among both participating teachers as well as team members. Moreover, the feedback also expressed the view that intercultural language learning is still in its
early stages of exploration and development, and that no definition of it has yet been ‘agreed upon’, thus requiring further exploration through research and discussion.

The feedback provided by the project team pointed out current issues of intercultural language teaching in second languages classes. Firstly, there is ‘the need for programming to include teachers’ thinking in terms of how their students would experience the target language and what they wanted their students to gain from their units’ (Morgan 2008a:11). Secondly was a suggestion to identify more clearly the learning objectives for students in terms of core concepts and how language learning could provide intercultural language learning which was different from other key learning areas, such as studies of society and environment (SOSE). Unfortunately, current generalised outcomes, such as generic statements in curriculum frameworks, are not enough to identify specific intercultural understanding across and between cultures and languages. Thirdly was the importance of bringing out the students’ thinking not just as observers, but as participants as well, so that they could more directly experience the intercultural dimension (Morgan 2008a:12).

Morgan (2008b: 17) concluded that:

in using an intercultural orientation to teaching and learning languages, we have the opportunity, through the exploration of language and culture and their inextricable links, to understand ourselves and our worlds better and acquire meaning and insight that cannot be gained in other ways.

Intercultural language learning requires cultural self-reflection as well as learning a second culture. Questions and questioning play an important role in intercultural language learning and can be used effectively by teachers in order to develop a program and classroom interactions, extending the teacher’s thinking from program to classroom practice.

2.4 Overseas educated teachers in languages education

This section discusses the issue of overseas teachers in Australian languages classrooms. This is especially significant because one might suppose they should do better as teachers of their native cultures, as well as languages, and yet they encounter cultural challenges in preparing for and undertaking this teaching (2.4.1). In particular, a difference between Japan and Australia in this context will be introduced, and then the complexity of teachers’ individual identity and ‘professional
2.4.1 Overseas teachers in the Australian classroom

One reason for teaching languages in Australian schools has been to promote cultural enrichment and intercultural understanding, however well it has actually succeeded in doing this (see, for example, McMeniman and Evans 1997). For that purpose we might hope that those who grew up speaking these languages in the associated cultures overseas might be able to provide students with especially rich experiences of this sort. However, such people often seem to experience special difficulties with becoming qualified teachers in Australia, precisely because of their differences from mainstream Australians (Nakahara and Black, 2007). Kato (1998) clearly highlighted that for overseas educated teachers from non-English speaking backgrounds who received their education overseas, adapting to local school culture is a major task, and their quest for constructing their ‘identity as a teacher’ involves cross-cultural issues and challenges.

Kato (2001) argues that native Japanese teachers might have greater confidence in the target language but they might also have weaknesses in such areas as controlling their students effectively. In addition, cultural factors might influence the classroom performance of such teachers more generally. Teachers who are new to the country thus often find themselves in a situation where they are ‘the stranger’ in their own classroom (Kato 2001). Kato (1999: 350) insists that cultural compatibility depends on teachers’ ‘awareness’ (i.e. recognition of their own and their students’ cultures) rather than their language ‘knowledge’ (i.e. what to say when).

The issue of cultural compatibility in educational contexts need not imply that teachers should have the same cultural background as their students (Osborne, 1991), although naturally it is easier to develop effective strategies if teachers are already familiar with the students’ culture. In any case, it is the professional responsibility of teachers to become aware of the nature of their own culture and that of their students in order to better facilitate students’ learning which includes the development of a ‘communicative competence’ particular to the given context.
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There are differences between Australian and overseas educated teachers from non-English speaking backgrounds, in particular Japanese in the context of this thesis. I will point out how such teachers obtain teaching qualification for languages other than English (LOTE) in Australia (2.4.1.1) and differences between being a qualified teacher in Japan and Australia (2.4.1.2), and then I will discuss visa issues for overseas educated teachers (2.4.1.3). Then cultural differences between Australians and Japanese in schools from the students’ perspective will be discussed (2.4.1.4).

2.4.1.1 LOTE teaching qualifications in Australia

In Australia, the standard form of pre-service teacher training has been a four-year Bachelor of Education (BEd) degree or an initial degree plus a one-year postgraduate Diploma of Education (DipEd) (Kato 1998: 164). As Kato notes, Japanese native speakers most commonly do the DipEd rather than a BEd, having already completed an initial degree in Japan. Kato (1998) also claims that in specialised subjects such as languages and music, teachers with a secondary qualification may teach at primary schools in some cases, which I personally experienced myself (Section 4.3.3.3). However, normally a teacher with a primary LOTE qualification does not have an opportunity to teach at senior secondary schools, which I found interesting.

Although the issue of target language (Japanese) competency does not pose problems to Japanese native speaker teachers, the question of having sufficient English proficiency does arise for such teachers. It is also argued that ‘non-native speaker teachers (English native-speaker teacher: ENS teachers) and Japanese native speaker teachers have complementary roles, and that ENS teachers’ needs highlight the contrasting needs of Japanese native speaker teachers’ (Kato 1998: 164).

The way a practicum set up in Australia and Japan is also different: secondary education teachers are expected to have two teaching areas in Australia. Australian student teachers are expected to teach a major subject area as well as a minor area during the practicum. For example, my major subject was Japanese and my minor was Home Economics, and thus I taught Japanese and Home Economics during my school practicum in Queensland (see Chapter 4). In Japan, however, secondary school teachers are expected to teach only one subject and they are not allowed to teach other subjects during the practicum. They are therefore unprepared for the Australian context.
2.4.1.2 Native teachers of Japanese in Australia.

In my thesis, the term ‘Japanese native-speakers teacher’ is used for Japanese native-speakers from Japan who are qualified to teach Japanese as a subject in primary and/or secondary schools in Australia. Kato (1998: 2) describes these teachers as ‘a case of people who are endeavouring to become socially and professionally proficient in a new cultural context – Japanese native speaker teachers learning to become professionals in Australian classrooms’. Such people will fall into mainly three different groups according to their educational background and qualifications. The first group is the greatest in numbers, namely those who came to Australia with a Japanese bachelor degree and completed a graduate diploma in education (secondary and/or primary) to obtain a teaching qualification in Australia. The second group are those who completed a senior high school education or/and a bachelor degree in Australia or those who obtained the graduate diploma in education with an Australian bachelor degree. Lastly, there were some Japanese native-speaker teachers recruited directly from Japan in 1995 to address a shortage of Japanese teachers at that time in Australia.

What Kato (1998) called the ‘ambiguous problems’ Japanese native speaker teachers experience are related to differences in the ‘cultures of learning’ between the teachers and their students, such as differences in the nature of the interactions that take place in the classroom, what is considered appropriate classroom behaviour, preferred teaching styles, and the qualities sought after in teachers.

…teachers were often unaware that their classroom conduct was directed by their ‘culture of learning’, and moreover, that some aspects of their ‘culture’ had their origin in their own educational experience (Kato 1998: 331).

Kato continued to claim that incompatibility of cultures of learning was likely to influence not only the students’ learning but also the teachers’ performance, and the classroom climate tended to be shaped by the relationship between the teacher and students, which in turn was influenced by the teacher’s interpersonal actions, including language use.

With regard to the three different groups of native teachers of Japanese in Australia discussed earlier, the third one did not involve any Australian teacher education or orientation. Kato (1998) noted that Queensland brought fifteen Japanese teachers
from Japan in 1995 to teach Japanese for two years in mostly nonmetropolitan schools. The program was discontinued and evaluated as unsuccessful because these teachers were said to be ‘not assertive enough in their classroom management’ and ‘their teaching approach [did] not suit Australian classrooms’ (Kato 1998: 2). Kato suggested that the expectations placed on these teachers may have been unreasonable, and that they were given only limited support. This was in spite of the selection criteria used for the selection of these overseas-recruited teachers (Kato, 1998, originally from LACU, 1995a):

Professional:

Teachers must have successfully completed a formal tertiary teaching course qualifying them to teach in primary and/or secondary schools.
Preference may be given to teachers with approximately three years teaching experience.
Teachers must have good English skills and should be able to communicate effectively in English in both the spoken and written form in social and professional settings.
Preference may be given to teachers with a specialisation in teaching English or in teaching the LOTE as a foreign language.
Teachers must have a current drivers’ licence.

Personal:

Teachers should be flexible in their approach to their profession and be able to demonstrate that they willing and able to adapt to Australian living and teaching conditions.
Teachers should demonstrate an awareness of Australian culture, including the multicultural nature of Queensland’s population.
Teachers should demonstrate a willingness to enter into the day-to-day life of the school/s to which they are appointed and to abide by the school’s regulations.
Teachers should demonstrate an ability to be self-reliant, self-disciplined and highly motivated.

A big difference from the other groups was that these overseas-recruited teachers did not have a chance to learn to adjust themselves to Australian culture prior to
employment. They were required to have at least three years teaching experience in Japan and also good English proficiency, but this was not enough for them to survive in Australia to teach Japanese to Australian students in an English-medium context.

2.4.1.3 Differences between being a qualified teacher in Japan and Australia

I will now discuss differences involved in becoming a qualified teacher in Australia and Japan and then LOTE (Languages Other Than English) teaching qualifications in Australia. I will identify major differences between Japan and Australia as regards teacher education, in particular teacher training courses and teaching in schools and describe the profile of LOTE teachers as a professional group in Australia, including what is necessary for Japanese native teachers Japanese native-speakers recruited from Japan to commence a teacher education course to be qualified as a teacher in Australia.

There are five major differences between Japan and Australia as regards education:

1. There is no Graduate Diploma in Education course in Japan.

2. In order to become a teacher at a public school in Japan, the individual who has earned a teaching qualification must then pass a selection examination offered by the prefectural board of education or designated municipal board of education. In Australia, on the other hand, completion of a teaching course is the main requirement for employment as a teacher.

3. Students completing a Graduate Diploma in Education in Australia can qualify with up to three teaching areas due to flexible offering of options, whereas in Japan, secondary teachers are normally prepared to teach one subject per teacher.

4. The senior secondary certificate of education plays an important role in university enrolment for students in Australia. This relates to different titles according to the State and Territory issuing authority, such as the ‘Tertiary Entrance Rank’ (TER) used in South Australia and Northern Territory to select students for degrees, and the ‘OP’ (Overall Performance) giving a student’s state-wide rank based on overall achievement in Queensland. In Japan, on the other hand, as a general rule the board of education for each
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prefecture, metropolitan district, and Hokkaido are centrally controlled by MEXT (Ministry of Education, Culture, Sports, Science and Technology) everywhere in Japan. There is therefore a more unified system of accreditation.

5. The duration of each teaching practicum in Japan is around 3 to 4 weeks, and the total length of the practicum varies from 3 to 8 weeks. Students normally do the practicum at the high school from which they graduated, where they teach one subject only. This reduces students’ pressure, as they already know the school teachers and system, who tend to look after their own graduates very well. Students undertaking a graduate diploma of secondary education in Australia, on the other hand, are required to complete around 75 days of supervised practicum, during which time they would normally teach at least two subjects in a school which is new to them.

2.4.1.4 Visa issues for international students

One of the hardest challenges for overseas students in Australia is to acquire a working visa and, even more, permanent residency (PR) in Australia. As Kato (2001b: 35) notes, ‘The future uncertainty associated with visa status caused concern for those teachers without permanent residency visa’.

There are a couple of options for acquiring PR, but they need to rely heavily on a third party, which makes it harder. For example, getting married to an Australian citizen or person who has permanent residency, if not a defacto relationship, is considered to be a definite and easy way of applying for PR.

Another option is finding a job to obtain a contract and a working visa for 2 to 3 years, and then apply for permanent residency as a skilled migrant (see Chapter 4.3.3). Another is to ask an employer to sponsor you, which means the employer has the absolute power over you regarding the application. The applicant is not allowed to resign for at least three years.

I myself experienced the fact that graduation from a course did not automatically guarantee an international graduate a work permit and employment (see Section 4.3.2). Kato (2001b: 35) confirmed that ‘although it is understandable that residency and citizenship holders are given priority for employment and that native-speaker
teachers cannot be employed just for their language skills, it should be understood that such uncertainty about the future creates extra strain for such teachers and trainees’.

### 2.4.1.5 Cultural differences between Australia and Japan in schools

I have been discussing differences from Australian and Japanese native speaker teachers point of view. However, in this section I will introduce literature from Australian and Japanese students’ perspectives in schools.

Kato (2001a) conducted a case study on cultural differences between Australia and Japan based on comments provided by students which revealed interesting characteristics about teaching in two different cultures. The students involved in this study were 37 Japanese and 22 Australian high school students and graduates who participated in 10-month study programs in the opposite countries. The average age was 17 for the Japanese group and 17.31 for the Australian group. The majority of the Japanese students were in their second year of senior high school and seven of the Australian students had already graduated from high school. In both groups, the number of female students were greater than male students (31 in the Japanese vs. 19 in the Australian group).

There are three points of consideration for teachers new to each culture. Firstly, ‘Australian classes were seen to be more interactive and learner-centred than Japanese classes, which tended to employ more teacher centred lecture styles with little teacher-student interaction’. Secondly, ‘expressing opinions, wishes and preferences, and making independent decisions were valued more by the Australian students and were regarded as a sign of maturity’. Lastly, ‘the characteristics of Australian classrooms were generally agreed upon by the Japanese group, who found the Australian teaching approach more interesting and enjoyable’.

However, the Japanese group also described the Australian teaching approach as somehow ‘unstructured and ambiguous’ and they had ‘some doubts about its effectiveness and the overall academic standard’. They believed that Japanese teachers had better academic knowledge and guidance skills for their university entrance exam. Perhaps this difference can be seen partly as a comment on a difference in educational focus, as the main future goal for the Japanese students was
Kato (2001a: 65) concluded that ‘the skills and strategies required to teach effectively in classrooms of one culture may differ from those required in another, and that teachers who deal with students who have a different cultural origin will need to understand how such differences influence teaching and learning ’. Moreover, it is also the case that difficulties caused by cultural incompatibility should not be attributed to ‘a lack of assertiveness’ inherent in the teachers, to ‘personal incompetence’, or to an irreconcilable ‘cultural difference’, but to a lack of relevant experience and support, which implies a clear need for specific training (Kato 1999: 350).

Kato (2001b) also conducted a study which examined the early classroom experiences of beginning Japanese native speaker (JNS) language teachers (three first year teachers and ten trainees) through face-to-face interviews intended to reveal ‘perceived cultural gaps between their culture of learning and that of the local students’ (Kato 2001b: 30). Her findings show that the cultural differences of such people have influenced their classroom performance in a variety of areas. A lot of these challenges also related to their use of English in classroom. Kato highlighted findings in such areas as the teacher-learner relationship, interactivity within the classroom, classroom activities, advantages and disadvantages of being a native speaker, relationship with other teaching staff, importance of language learning, isolation and visa status.

2.4.2 The complexity of overseas teachers’ cultural identity

Guilherme (2002: 124) notes that the concept of a foreign language learner as an ‘intercultural speaker’ has ‘profound consequences not only for the approach taken in foreign language / culture classes but first and foremost for teacher development due to the effect of such a notion on teachers’ “professional identity”’. According to Harmer (2001: 94), our attitudes to the language, and to the way it is taught, reflect cultural biases and beliefs about how we should communicate and how we should educate each other. Where there are differing beliefs or expectations, the teaching-learning exchange can become problematic. ‘Teaching and learning is a contract between two parties for which they both need to agree on the terms. It is not a one-
The complexity of formation of an individual identity of teachers in Australian language classrooms was pointed out by Bartlett, Erben and Garbutcheon-Singh (1996). They discussed the formation of the identity of student-teachers of Japanese, ‘defined in broad sense as their sense of self’, and the processes of change in the first three semesters of a six semester Languages and Cultures Initial Teacher Education Program (LACITEP) taught up to 80% in Japanese (p. 173). While recognising that identity is viewed in various ways, they themselves used the term:

to signify the ways in which any individual’s concept of self informs, and is informed by, that individual’s social and cultural experience. That is, we use the term ‘identity’ to refer to how individuals conceptualise their place and status within a particular community. Identity, in this sense, refers to how people understand both their cultural context and their own status or value within that context. This concept of identity is premised on a recognition that social identity is influenced by factors such as nation, race, gender, ethnicity and class, and that evidence of ‘belonging’ to, or within, any particular racial, social or cultural category can have real consequences.’ (Bartlett, Erben & Garbutcheon-Singh 1996: 177-178)

Taking cultural understanding as a primary basis for identity formation (p. 178), they went on to say that:

Cultural understanding is not a passive concept involving simply a taking in of knowledge. The immersion context for this study was one in which a group of students with Australian backgrounds ‘met’ the culture of the Japanese people through their language. Hence, an Australian teacher (predominantly of Anglo-Celtic origin) of Japanese language in Australia/Japan may/will present a different cultural ‘face’ from a native Japanese teacher, teaching in Australia/Japan. (p. 179)

Being an Australian teacher of the Japanese language was seen as being different from being a Japanese teacher of the Japanese language in an Australian context: and different from being an Australian teacher of the Japanese language in a Japanese context.... With respect to pedagogy, many students who were less than halfway through the course at the time of the study were grappling with the complex relationships between being a teacher in an Australian cultural context and being a teacher of Japanese language; grappling with the idea of being between or in two cultures; and grappling with what this meant in terms of their formation as teachers. (p. 186)

Liddicoat (2005) highlights a strong relationship between language and culture and identity formation as follows:
Language is a maker of identity and to use a language is an act of social identity in that it encodes how the speaker is presenting him/herself in a particular interaction. Language use involves the expression of self not just the expression of ideas and intentions.

### 2.4.3 Australian teacher education for overseas teachers

Some of the literature (e.g. Kato 1998; Peeler 2002; Santoro et al. 2001: 74) has suggested that more should be done in teacher education programs to prepare overseas students from non-English speaking background for coping with Australian schools and classrooms. However, it is unclear how further academic study could help those teachers with one particular area of the program, namely the teaching practicum. Kato (1998: 15) claims that ‘teachers naturally develop the approach appropriate to their classroom’. Thus these overseas educated teachers from non-English speaking background would:

- certainly develop their English and methodology to better control their students over the years. However, support is needed in the very early years of teaching and suggestions for language and methodology would be valuable. (Kato 1998: 15)

Kato (1998: 15) concluded that these teachers ‘require more support than locally educated teachers.’ For instance, it would be beneficial for such teachers if ‘more guidelines may be provided for classroom observation for practicum, case scenario and samples of typical teacher talk, and effective communication in English in general’.

More precisely, Inglis and Philps (1995: 43) pointed out that ‘the qualities sought after for “good teacher” are likely to be culturally-specific and also to change as the educational philosophy and policy evolve.’ If that is the case, what is considered to be a ‘good teacher’ or ‘good teacher role’ in Australia may be judged differently from the experience of those overseas educated teachers from non-English speaking backgrounds, such as Japanese native speaking teachers. That is to say, the required change may not occur naturally for such people, and the specific study of learning what a ‘good teacher role’ in Australia might be is strongly needed in the teaching practicum.

It is difficult for those overseas educated teachers from a non-English speaking background with a very different culture to approach the issue alone. Thus,
Australian educational organisations should include this type of training in their programs.

There are also a series of recommendations that Cruickshank (2004: 133) developed on the basis of teacher and lecturer interviews, including that:

- Teachers with less experience of the Australian school system be given work placements in primary schools prior to commencing the program;

- All teachers have structured school observations from the beginning of the program.

Cruickshank (2004: 135) claimed that the quality of school experience is far more important than the quantity. It does not really help to simply increase the length of the practicum, as was being done in Queensland when I was completing my teacher education there, since this only increases the time of being treated as student teachers rather than real ones, and thus not being taken very seriously by either supervisors or students. Overseas educated teachers need support not only during the teacher education courses but also in the very early years of teaching, and suggestions for language and methodology would be valuable (Kato 1998: 15) as they face a real challenge of teaching when they become a beginning teacher.

2.5 Summary
In this Chapter, firstly I looked into the widely acknowledged importance of teaching culture in language education (2.1.1) and approaches to teaching culture (2.1.2). Section 2.2 then considered various definitions of culture, Bourdieu’s notion of habitus seemed to have special merit, especially since it is compatible with how ‘culture’ is just one of many differences among people, which can be broken down into other differences such as, ages, gender, and professional culture within the same cultural group (e.g. Scollon & Scollon 1995). Also noted was how Agar’s (1994) notion of ‘rich point’ relates to ‘noticing’ in intercultural education. Section 2.2.2 then went on to consider the culture of the classroom.

Section 2.3 looked more deeply at the notion of interculturalism, of coming to occupy a ‘third place’ in relation to the first and second cultures. I also discussed two examples of recent projects for Intercultural language learning, namely the Asian
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Languages Professional Learning Project (ALPLP) and the Intercultural language Teaching and Learning in Practice Project (ILTLP). In the last project a lot of participants discovered the need to reconceptualise current learning programs towards intercultural language teaching approach, but they also realised that the implementation of the program is a great challenge due to the complexity of the issue.

The special situation of overseas teachers in languages education was discussed in Section 2.4. This included the cultural challenges in preparing for and undertaking this teaching in Australia for Japanese native speaker teachers, and also the complexity of their forming a cultural identity and professional identity as a teacher. Kato (1998: 15) suggested a need for providing those teachers more support than locally educated teachers during teacher education programs by giving more guidelines for ‘classroom observation for practicum, case scenario and samples of typical teacher talks, and effective communication in English in general’. Moreover, the specific study of learning a ‘good teacher role’ in Australia is strongly needed in the teaching practicum as well as in the early stage of their teaching career. According to Kato (2001), overseas educated teachers from non English background may need to adopt a very different approach from their own school experience.

There are three points to highlight for teachers new to Australian school culture. Firstly, Australian classes are more interactive and learner-centred than Japanese classes. Secondly, Australian students are more outspoken and used to making independent decisions which are considered to show their maturity. Lastly, a Japanese group found ‘Australian teaching approach more interesting and enjoyable’, but they also thought that the Australian teaching approach as somehow ‘unstructured and ambiguous’ and they had ‘some doubts about its effectiveness and the overall academic standard’. The Japanese students who lived in Australia as exchange students also thought that Japanese teachers had better academic knowledge and guidance skills for their university entrance exam, whereas the Australian group focused less on this issue.
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This research explored my own teaching practice and behaviour as a native Japanese language teacher in Australia. After describing my general approach (in Section 3.1) I describe how I undertook an analysis of my own personal background (3.2), recorded some of my classes to enable me to reflect on my teaching practices and to study my students’ views on culture (3.3), and interviewed other Japanese language teachers (3.4) and my students (3.5). Section 3.6 discusses ethical considerations, while Section 3.7 discusses the limitations of the research.

3.1. General approach

To research how one can become or is becoming intercultural, one can study and try to interpret the experiences of others and/or of oneself. In either case, self reports of these experiences are an important source of data. As CRLRA (2000: 25) cites Gillett as claiming, ‘once one sees the tasks of understanding human behaviour as involving interpretation and empathy rather than prediction or control the self reports of the subject become very important’.

To some extent I draw on the experiences of others in this thesis, but as I have been through this experience of language and cultural learning myself, and my main purpose was to explore what actually happened to me to become a teacher in Australia (as noted Section 1.1), this thesis does draw heavily on my own personal experiences and thoughts.

To some this may seem to be a questionable approach, speaking of one’s own experiences and views without filtering them through the eyes of some more detached researcher. It may be hard to imagine what kind of theory can be found in one’s own personal stories. How can one be sure that one is not deluding oneself?

In recent decades a number of new and interesting forms of research have appeared that relate in some way to the researcher’s personal or professional life, such as teacher research (Cochran-Smith & Lytle 1993), action research (e.g. Winter 1987, Carr 1989), reflective practice (Schön 1983, 1987) and diary studies (e.g. Bailey & Ochsner 1983). An approach used in this thesis is the use of critical incidents (e.g. Tripp 1993) drawn from my own experiences, rather than ones gathered from others, as discussed in Section 3.2. In addition I have also brought my own views to bear on
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data I have collected from others. Accordingly my research falls in a broach area known as autoethnography, which Anderson (2006: 373) rightly or wrongly characterises as a popular type of qualitative research method.

Reed-Danahay (1997) describes autoethnography as a postmodernist qualitative method that combines autobiography with ethnography. Ellis and Bochner (2000) describe it as showing ‘multiple layers of consciousness’ as it mixes the personal with the cultural, with emotion, dialogue and self-consciousness incorporated though first-person accounts. This makes it heavily personalised writing, where ‘authors draw on their own experiences to extend understanding of a particular discipline or culture’ (Holt, 2003). Wikipedia (2010) describes it as becoming widely used in areas such as performance studies, the sociology of new media, novels, journalism, and communication, and such applied fields such as management studies.

The approach used in this thesis is of a sort that Anderson (2006: 373) calls ‘analytic autoethnography’ to contrast it with more postmodern approaches. He uses this to refer to research in which the researcher is (1) ‘a full member in the research group or setting’, (2) ‘visible as such a member in published Texts’ (such as in the present thesis), and (3) is ‘committed to developing theoretical understandings of broader social phenomena’. The last of these follows Krizek’s (2003) suggestion that autoethnography should not end up mere narcissism, but should always connect to some broader area of life, which in the present thesis is the phenomenon of interculturalism.

Autoethnography has both advantages and disadvantages. A great advantage of researchers being in the research themselves is:

the access that it provides to ‘insider meanings’. However, given the previously discussed variable nature of member values and beliefs, autoethnographers must assiduously pursue other insiders’ interpretations, attitudes, and feelings as well as their own. Perhaps a greater methodological advantage of being personally identified and involved in the social world under study is that it gives the researcher an added vantage point for accessing certain kinds of data (Anderson 2006: 389).

The disadvantages include limitations to self-knowledge (Wilson & Dun, 2004) and self-report narratives (Polinghorne, 2005). In addition, the extent to which generalisations can be based an autoethnographic analysis is questionable, although
even so it may play a role as ‘a stimulus for profound understanding of a single case and... a stimulus to open new intellectual vistas for the reader through a uniquely personal meaning and empathy’ (McIlveen 2008: 5).

Aside from that, autoethnography can be judged in terms of the same criteria as other qualitative research. In this regard, for the purpose of qualitative research Riege (2003) defined validity as ‘the extent to which the data is plausible, credible and trustworthy; and thus can be defended when challenged.’ An earlier and often cited paper by Lincoln and Guba (1985: 290) actually suggested replacing the notion of validity with a question of trustworthiness to support the argument that the findings are ‘worth paying attention to’, and they suggested that there are four areas of trustworthiness that require attention, namely credibility, transferability, dependability and confirmability. For how my own research measures up in terms of these I will actually follow an Australian study (CRLRA 2000: 26) that suggests strategies for dealing with trustworthiness as something additional to these four criteria.

- **Transferability** is enhanced by ‘thick description’ and the extensiveness of the data collection, since these helps readers to make decisions about the transferability to other settings (Lincoln and Guba 1985). In the present thesis this would apply best to my critical incidents, as reported in Appendix C; see Section 3.2.

- **Dependability** involves making sure the data collected is solid and reliable over time, and it is enhanced by the ‘thoroughness of data documentation’ (CRLRA 2000:26). In this regard, appendices to this thesis report all of my data aside from the classroom observations that I will describe in Chapter 7, for which I only present a sample. Thus readers can often refer to the actual data to see if they would draw conclusions any different from my own.

- **Confirmability** relates to the consistency between the researcher’s interpretation and what the study’s participants meant; it is similar to the notion of reliability (Lee, Mitchell & Sablynski 1999). CRLRA (2000: 26) relates this to ‘data methods [being] documented in detail’, so the reader can assess the data whether the data could be reproducible in further research.
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However, to the extent I am interpreting data I gathered from myself, I can hope my interpretation can be taken to represent what I actually mean.

- **For trustworthiness**, the strategies suggested by CRLRA (2000: 26) include triangulation, thoroughness and accuracy in data collection, and having numerous informants. In my research I did in fact employ multiple methods in recording my critical incidents (Section 3.2), my teaching and my students (3.3), and the views of other teachers and my students (3.4 and 3.5), although the number of informants was not great.

- **Credibility** is enhanced by long and constant involvement in the field (Yin 1994), which I believe I demonstrate as a member of the participant group in this thesis. Miles & Huberman (1984) point out that credibility also depends on the analysis of negative instances, and in this regard, I interviewed not only native Japanese language teachers but also non-native Japanese teachers and students.

Accordingly I can hope that readers will find this thesis reasonably plausible, credible and trustworthy, in Riege’s (2003) terms.

3.2. An introspective personal history

My cultural values and behaviour and understanding about teaching and learning were first established in Japan, which is rather different to Australia. I therefore tried to investigate my own process of becoming an intercultural person through examining my cultural and life experiences and history.

3.2.1. Theoretical basis for the introspective history

The approach that I adopted was essentially a critical incidents approach (e.g. Tripp 1993). A critical incident may be a commonplace, everyday event or interaction, but it is ‘critical’ in that it stands out for an individual as something one can learn from. Perhaps it was problematic, confusing, a great success, a terrible failure, or captured the essence of what one was trying to achieve in life. As Tripp (1993: 8) puts it, ‘A critical incident is an interpretation of the significance of an event’. The notion is similar to what Agar (1994) called ‘rich points’ to refer specifically to notable incidents of communication breakdown that not only alert us to cultural differences, but whose analysis may also provide bases for understanding their specifics (as noted
in 2.2.1). I decided to make a collection of ‘critical incidents’ of my life to investigate the process of my becoming an intercultural person.

3.2.2. How the introspective history was developed
To recall critical incidents from my life I adapted techniques proposed by Mitchell and Weber (1999), including writing memoirs, in which the focus is both on what is remembered and how it is remembered, and reviewing pictures from my childhood through to university to help refresh my memory.

As I recalled critical incidents, I then wrote a description of them that included the time the incident happened, the location, and the social context. I included as much detail of what happened as I could remember, such as who said what or who did what. Moreover, I wrote what I was thinking at the point of time and feeling at the time and just after the incident.

After writing down details of the critical incident, I asked myself why this incident stood out for me, what might have been going on at different levels and from different points of view at the time of the incident, and what I learned (or could learn) from the experience that helped (or would help) me to develop as a teacher as well as a person.

It is often helpful to reflect on critical incidents with a supportive colleague (Tripp 1993: 150). My supervisor played an important role not only as a supportive colleague but also as a counsellor and sounding board as some of those incidents were not as concrete as others at the beginning of the process. Thus, as I talked about incidents with him I thought of others and added them as further critical incidents. This process took place over many months. The critical incidents are written out in full in Appendix C, and this is my basis for the history described in Chapter 4.

3.3. Classroom observation
Another one of the techniques of introspection discussed by Mitchell and Weber (1999) is videotaping one’s classroom. I videotaped and audiotaped some of my regular classroom lessons as well as other special events. I did this not only for purposes of introspection, however, but also to be able to learn more about my students’ views on cultural differences in the classroom. At the same time, of course, I was also able to use the videorecording of my classes to gain insights on my
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strengths and weaknesses as an intercultural teacher. Do I perform more like a stereotypical Japanese or Australian teacher or somewhere in between in the class?

In addition to observing my normal classroom activities, I also videotaped some other language teaching events which I was involved in. For instance, there was a visit from a sister school in Japan in 2005. I also organised a trip in 2006 for some of my students who were visiting the sister school in Japan for ten days. They experienced not only a Japanese school life but also living with a host family during the period. Some of the activities that they engaged in with Japanese students were videotaped and became data for my thesis.

I also videotaped the first Japanese Language Survivor Program, which I developed and delivered in December 2006. The program provided a great opportunity for students from upper primary to junior secondary levels in the local community to immerse themselves in Japanese language and culture all day by undertaking various activities. The instructions were delivered only in the target language, Japanese, if with a lot of hints from other teachers throughout the program.

Classroom observation was carried out as follows. For videotaping my normal classes I usually just set up a stationary camera, but I was able to obtain better quality video when a friend of mine and former teaching assistant spent a whole day taping me with a mobile camera. The events of the 2006 Japan trip were captured by me using a digital camera in order to record not only snapshots of how my Australian students interacted with Japanese students but also short video clips of the highlights of the in-class activities with Japanese students. In addition I was given a video of some of the events recorded by a local television station. The Survivor program was videotaped with two cameras, a stationary one and a mobile one operated by my supervisor in order to capture the class as a whole as well as me as a teacher in class.

Observations based on these videos will be presented in Chapter 7. In addition to providing data relevant to my research, extracts from these tapes are given as Appendix F on the accompanying DVD as the ‘practical thesis’ required for a Doctor of Teaching; typically this would be a video record of aspects of the candidate’s teaching relating to the topic of the research.
3.4. Interviews with other teachers

In order for me to learn more about Japanese language teachers in Australia (both native and non-native Japanese), I interviewed as many Japanese language teachers as I could from 2004 to 2007. These included some of my friends who had completed the Graduate Diploma in Education with me in Queensland. The total number of subjects was ten, including three Australian teachers of Japanese and seven Japanese native speaker language teachers.

In addition to the interview questions I developed myself, I used questionnaires for teachers originally used in a study by Kato (1999), so that I would have a basis for comparing my results with hers. The interview questionnaire is given in Appendix B.1; the parts based on Kato’s work include the sections on ‘teacher-student communication’ and ‘teachers’ characteristics in class’. The interviews were carried out in two languages, English for Australian teachers and Japanese for Japanese native speaker teachers, in order to allow interviewees to express their thoughts freely. I visited most of interviewee’s schools in order for us to discuss the issues in a quiet available classroom or conference room at the time. However, those who lived in other locations, namely somewhere in Queensland or Japan, responded to the questions by emails or fax or telephone.

The resulting interview data is given in Appendix D and discussed in Chapter 6, where extracts from the Japanese interviews have been translated into English. Since I am also a native teacher of Japanese, to show my own perspective I added my own comments in that chapter as well.

3.5. Student questionnaires and interviews

In order to explore the relationship of the students’ background to intercultural learning, I gathered data from 21 students of Japanese. Participating students were asked to provide information via anonymous written questionnaires. They were from three classes, which I call A, B and C, taught between 2004 and 2007. The students responded to the questionnaires after they had completed the course. The questionnaire is given in Appendix B.2 and the resulting data are given in Appendix E.1. Willing older students from the group A were also asked similar questions in recorded group interviews, allowing them to expand on their answers and provide fuller clarification; a transcript of this is given in Appendix E.2.
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The questionnaires and interview included a question on how I am similar to or different from Australian teachers in teaching style. As Edgerton (in Guilherme 2002: 155) claimed, meeting the other and her/his view of ourselves generates a process of (self) reflection, since ‘one cannot “see” or hear the familiar until it is made strange’. Getting information from my own students about myself as a teacher, as well as interviewing other teachers, gave me some useful perceptions of myself.

The questionnaires were not administered anonymously; because of the small numbers of students in each group, it would not have been difficult to identify who wrote what even if names were not given. At the same time this raises the question of how honest the students were about their interest in Japanese and their views of Japanese teachers, particularly myself; see Section 6.3 for further discussion of the latter. While the students may thus have been inhibited from making same types of negative comments, what they did write and say tends to be in accord with what I had been able to observe of these students. Often it is also detailed enough to suggest that the responses were carefully considered rather than perfunctory.

3.6. Ethical considerations

Ethical clearance for this research was obtained from the Human Research Ethics Committee at Charles Darwin University and from the local Department of Education. The relevant plain language statements and consent forms are given in Appendix A.

Any videotaping and/or audiotaping of participants was carried out with written consent of the participants. In the event participants were under the age of 18, written consent from principals was also obtained. Participants (and parents) were informed of the full extent of the research and exactly what the data would be used for. Confidentiality was observed: no names or anything that would identify particular participants was written in any report about the project, although people who know certain participants would be able to recognise them in the video segments that accompany this thesis. All original data will be stored in secure facilities at CDU for a minimum of five years from completion of the project, and then destroyed.
3.7. Limitations of the research

There are mainly three limitations to the research. Firstly and the most importantly, the research is basically about me and thus highly individual and specific, and thus it provides little basis for generalising it to others. For both the students’ questionnaires and interview, there was also a risk of possible bias arising from my personal involvement. For the interview I accordingly asked a Japanese exchange student at the time to interview the students at a cafe without my presence, but of course the students were aware that I would ultimately hear the interview.

Secondly, to the extent the research attempts to contrast Japanese and Australian practices and people, there is of course a danger of stereotyping. One must keep in mind that there is a great deal of variation within cultures, as well as between them. Undoubtedly the number of language teachers that subjects knew at the particular point of time influenced the results, as everyone has a different teaching style and it thus may not specifically reflect differences between Australian and Japanese native teachers. For example, ten out of 21 students had only one Japanese language teacher, namely me, which means they never had a non-native (Australian) language teacher previously. Thus their image of native Japanese language teacher came from me as their language teacher. This will be discussed further in Section 6.3.

Lastly, a related limitation is the relatively small number of subjects, especially the small number of Australian teachers (three out of the ten). This is another reason why the study goes not provide a good basis for generalisations.
Chapter 4. Critical incidents
Chapter 4. Critical incidents

Revisiting my critical incidents was a process of recalling my own intercultural learning and teaching journey from the beginning and until recently. As outlined in Section 3.2.2, I developed my critical incidents by first going through my collection of pictures from my childhood until now, by continuing to add incidents after further thought and after feedback from my supervisor. A description of my critical incident includes the context, such as the time the incident happened, the location, and the social context. It gives as much detail of what happened as I can remember, for instance who said what or who did what. It also tells what I was thinking and feeling at the time and just after the incident. The full record of my critical incidents is presented in Appendix C.

I categorised my critical incidents into three main stages with regard to my transformation as becoming an intercultural person. Section 4.1 is the first stage, which is from my early childhood (Appendix C.1) until my graduation from a high school in Japan (C.3.6). The second stage (Section 4.2) is from my university years (C.4) until my state examination for a license to practice nutrition in Japan (C.6.4). The last stage was large and intense (Section 4.3), starting from learning English at ELICOS (English Language Intensive Course for Overseas Students) in Adelaide and Brisbane and then teacher training and becoming a teacher, though the time when my permanent residency was granted and I started to build up my confidence as a teacher (C.7.1).

4.1 The first stage: Establishing my first culture

The first stage was an important period for developing my ethnic identity as a Japanese person. I experienced and learnt various things as a Japanese child, namely the Japanese language, culture, and customs and beliefs and so on to live in a society with people of the same ethnic identity. In particular, Japanese educational culture, and thus school culture, had a strong influence on establishing me as a Japanese child.

There are many festivals and cultural events in Japan which play a very important role in life and thus they are taught in schools, which include not only compulsory education but also pre-schools and kindergartens and nursery schools. In Japan, most
festivals are celebrated and learnt together in class as a whole, which may be thought of as one type of evidence that Japan still mostly sees itself as a monolingual and monocultural society. Apart from New Year, during which most Japanese have a long break from work and spend time with their family, there are some other events which are of great cultural significance. For example, one of my favourite festivals is the dolls festival. Even though I am now in Australia, when it comes closer to the third of March, I will bring out my mini *hina* dolls and bring them into my Japanese class to share my experience as the privilege of a Japanese female child, apart from historical and cultural aspects of the event. I still have a bright image (in Appendix C.1.1) of my *hina* dolls and decoration and foods and the kimono that I wore when I was three and in nursery school. At the same time, I did not really have a strong notion of ethnic identity as Japanese as such since I had only one culture in my mind at the time, until I started encountering other cultures (see 4.3.2 below).

4.1.1 The place of education in Japanese culture

As I recall early stages of my life, I realised that most of what I remembered related to schooling. There is an old saying 教育は人なり, which could be translated as ‘education makes the person’, which highlights the importance of education for Japanese people. Thus Japanese parents invest a great amount of money and time and effort toward their children’s education. Education systems vary between countries, including the East (Japan) and the Western world (e.g. Australia), which highlights interesting aspects of language and culture. I would like to focus on the Japanese education system, which played an important role of establishing my first culture, and point out some differences to Australia in this regard.

I was educated first in Japan in Japanese as a Japanese child. The Japanese education system includes nine years of compulsory education in elementary school and junior high school followed by three years of a senior high school and tertiary education. Some 77.7% of Japanese junior high school graduates go on to senior high school and 76.2% of senior high school graduates in Japan go on to university or junior college in order to obtain a better employment opportunity (MEXT 2007: 10). In Japan, unfortunately there are not many mature students in higher education, as there are in Australia, as there is little financial support from the government.
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An investigation of educational cost per child in Japan was conducted in 2007 by Kokumin Seikatsu Kinyu Koko (国民生活金融公庫の「教育費負担の実態調査」; see Yokoyama 2008) and the data show that the average cost of education from year 10 to university graduation (7 years in total) per child is 10,446,000 yen, which is more than 135 thousand Australian dollars (A$ 1 = 77 yen at June 2009). This accounts for 34 percent of the total average Japanese household income per annum, which produces financial pressure on parents. University students who commute from home are around 40.3 percent in total. However, those who live separately from the family need additional financial support from their family. The family gives approximately 1,040,000 yen (over A$ 13,450) per year for living expense per child on top of university fees (Yokoyama 2008). That is why a lot of parents in Japan start putting money aside for their children when they are born, to prepare for their large university expense in eighteen years. In comparison to Japan, Australia provides much better support for students’ tertiary education, such as the former HECS (Higher Education Contribution Scheme), Austudy and so on.

4.1.2 Japanese school culture

There were things that I accepted as normal at the time I was a child in school that were closely related to Japanese culture. The roles of teachers and schools in Japan were based on Japanese cultural norms and expectations. When I was a primary student, the average class size was between 35 to 45 students and there were three or four classes for each grade. Yet this was not a major issue in my primary school in Japan, as students’ learning style and expectations differed from those in Australia. In Japan, students are generally more collective and disciplined. For example, in elementary schools students are expected to sit still and listen attentively to a teacher from grade one and they do not normally sit on the floor and study. All students’ desks are set up in strict rows and face the teacher in front of the class. It is normally the teacher who teaches and gives instructions to students. The students are supposed to listen carefully and respond when they are asked to do so. In Japan, students are learning to study and live as good group members and work corporately with their classmates to keep harmony, which is a necessity for having a successful large class.

For instance, an unforgettable primary school homeroom teacher Mr. H taught me collective responsibility by introducing a buddy system in class (see Appendix
C.2.1). He matched up a good student and a naughty (or slow) student as a team for a week and let them work together. Students did not have a choice in deciding a buddy. He used to tell us that when we become adults, we might need to work with someone we did not like and still we would have to do it well, so it was very important for us to learn to be a good team member and able to deal with people. ‘In Japanese society, people are primarily group-oriented and give more priority to group harmony than to individuals’ (Davis and Ikeno 2002: 195).

Thus, I accepted the fact my teacher had absolute power most of the time. This kind of practice is not acceptable nowadays either in Japan or Australia. However, surprisingly none of their parents complained about Mr. H’s strategy to teach children about life at the time. I believe his ‘carrot and stick policy’ worked well as he was an honest and warm hearted man as well as a strict teacher. For example, Mr. H was considerate in that he used to take a group of students for a day trip for mountain climbing or bush walking on a weekend or school holidays, a blessing for busy parents who did not have much time to take their own child. He strongly believed that children should not stay at home all the time and play computer games, but instead they should be involved in outdoor activities and sports.

Another memorable incident relating to the collective nature of Japanese educational culture came during the school trip of my final year of primary school. The picture in Appendix C.2.4 shows us bathing in a hot springs, which was an important part of the school trip because it helped us to get to know each other and build up good friendships. In Japanese society, learning a spirit of cooperation to maintain harmony is very important. It is very cultural that everyone is in the same spa naked and washes each other’s back. The bath looks a little small for all year-six girls but it was nice and memorable for me. It might not be the same for Australian students.

4.2 the second stage: Encountering other cultures
The second stage of my life played a very important part of my growth as it gave me a chance of encountering other cultures as well as languages in order to reflect on my own. When I was 14, I encountered a new, western culture in Hawaii with my family (C.3.6.). Hawaii is a very popular holiday destination for Japanese and I was lucky to be able to visit there when I was fourteen. My father had worked in Hawaii when he was young and he took us to where he used to work and introduced us to his friends.
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Of course, I knew (had heard and learnt) about other cultures and people from various resources, but visiting a foreign country and communicating with people in the other world was a much more powerful experience for me, forcing me to step out from my comfort zone.

Hawaii was not only a memorable place for our family, but this was also the first time when I really felt that there were so many other people who have different cultural practices and languages from mine. If I had stayed only in Japan, I would not have realised a very simple but important aspect of this matter, my own ethnic identity. I recognised myself as an Asian, female Japanese tourist in Hawaii who was trying to understand a second language and culture at the time.

This trip certainly gave me a wake up call for acknowledging other cultures and people, but it did not have as strong an impact as when I actually lived in Australia to study later on. I did not feel the strong connection with American culture like the way I do with Australian culture.

A few years later, during my university holidays in Japan, I became addicted to backpacking. I loved backpacking to Asian countries so much that I did not mind having three or four part-time jobs to keep me going and having to sleep less to catch up with my busy university life (C.4.5 and C.5). I met some wonderful people during those trips and they inspired me and gave me positive energy. Those trips gave me many surprises and enjoyment and raised the question of what it means to be an international person. As I travelled, I realised the importance of learning another language, English, in the global world. That does not mean I had good English back then, but my poor English was more effective than my very poor Thai or Malay. It gave me a new purpose for learning English as an effective communicational tool. I was very motivated to learn English to express myself better and make more friends around the world.

During this time I also learned more about my own culture from experiencing various part-time jobs as well as two teaching practicums in Japan (C.6.1 and C.6.2). I learnt that Japanese people have different cultures among themselves, namely in terms of profession, gender, age, and so on. For example, my two practicums were very different, one as a nutritionist at a primary school and one as a home economics
teacher at a private girls’ senior high school in Tokyo. During them I had to learn to speak and behave like a teacher towards students at a school, but at the same time I had to present myself as a modest and hard working student in front of other teachers at the schools (C.6.3). Being a practicum student means that I was being a teacher and a student at the same time in an educational world that gave me a chance to think and reflect on my own educational experience as well as beliefs.

In Japanese the use of honorifics (respectful language called *keigo*) plays an important role for addressing people correctly according to their status, gender, age and so on. I was lucky to exercise *keigo* through lots of part-time jobs that I had from when I was 19 to 23 years old, during university life in Japan. I wanted to experience as many jobs as I could to see what they were like, and I enjoyed the jobs as well as experiencing them. I knew that those jobs did not actually represent my future career, so I was curious to try them out. I did see different people working in different industries and learned a lot about human relationship as well as the use of *keigo*.

It is so hard to understand people sometimes because some people are from the same ethnic group and speak the same language and share the same culture and live in the same society and eat similar foods, but they may belong to different cultural groups in the sense of profession, gender, age and so on, as I discussed in Section 2.2.1. It did not matter whether I was at a practicum school or doing a part-time job, sometimes I felt like some of those people were from a different planet, as I could not really understand them and had to try hard to communicate with them. In the end, I learned that whatever you do, dealing with people around you and doing a good job is not easy, but work is work and you have to live with it. I have learned to work with anyone and focus on the job. I can not please everyone, but I can put up with people at work who I would not like to associate with in my private life. That is an important skill for surviving in Japan.

Lots of part-time jobs also gave me a great opportunity for me to find out what I was capable of and what sort of person I am (C.4.5). Moreover, it gave me a chance to see the cultural variability within my own culture, as well as to use honorifics, *keigo*. Two demanding jobs which gave me a challenge of learning *keigo* were as a receptionist at a sport gym and as a companion at a funeral service company. They
both had a strong cooperative corporate culture and something in common. The motto of the service industry was お客様 は 神様 です, which literally means that ‘the customer is a god’ and thus they are always right. My job was to represent the company and please everyone, dealing with people from different cultural backgrounds, namely in age and status and gender and religion so on. There was hierarchy inside the company as well as the outside world, and thus I needed to learn how to speak to people politely and correctly. It was a job where I had to please everyone with a big smile. I could understand why lots of my female colleagues were heavy smokers, which was a way of releasing their stress at work. Of course they were not allowed to smoke in public to protect their clean and innocent image, so they used to smoke quietly in a staff room.

4.3. The final stage: Moving to Australia
The last stage of my critical incidents was rather different to first two stages since it was more a matter of survival for me rather than just isolated incidents. I have divided the final stage into three main substages, namely my first period in Australia as a student (4.3.1), teacher education and becoming a teacher (4.3.2), and finally, building my experience as well as confidence as a teacher after my permanent residency was granted as a skilled migrant in Australia (4.3.3).

4.3.1 First period in Australia as a student
I had visited Australia many times as a tourist and to visit my sister, and I had good impression of its friendly people and culture. My sister, who was married to an Australian and who had begin to learn not only the language but also the culture, had a strong influence on my decision to move to Australia (C.7.2). She suggested that it would be easier just to visit Australia for a year and then finish my Japanese degree and find a job in Japan, but if I wanted the harder option of starting a new life in Australia, which was not going to be much fun as I had to learn English properly, then I should finish my studies in Japan first.

I chose the harder option and, after finishing my degree at Kagawa Nutrition University in Nutritional Science and passing the examination to be a registered nutritionist in Japan, I came to Adelaide to live with my sister and study English. I was very satisfied with what I had achieved in Japan, but I came to realize that I
could not really express my knowledge and even feelings in English, and so I felt like I was a new born baby again. The English Intensive Course for Overseas Students (ELICOS) was a nice place for me to learn English, as the teachers were all kind and patient of us students’ fragmentary English and gave us great encouragement.

I used to think that if I lived in Australia for a year, my English would be fine, but this proved to be wrong. It took me a good three months to open my ears to English and six months before I started comprehending in English, and I took one year to handle general conversation (C.7.1). It was painful process thinking in academic Japanese but to be able to produce only poor English no matter how hard I tried. What I did not realise at the time was I was not only learning a new language, but I was also learning Australian culture in English. In the field of language study, Evans (1988: 79) has argued that ‘to learn a new language is to create a new identity irrespective of the foreign culture or foreign experience’. I learnt from my own experience that, as I was desperate to learn not only English but also Australian culture, my chance of successfully establishing a new identity in the new country successfully was higher because my motivation was high and I was very dedicated to achieve my goal.

It is really true that a baby has to crawl before walk. I was totally out of my comfort zone, Japan, and learning to live in a new country Australia. I was no longer a tourist; I started from a square one again to live in a new country as a student trying to learn English and to become a teacher.

4.3.2 Teacher training and becoming a teacher

While I was learning English at ELICOS, I was thinking about my professional opportunities in Australia. I did not mind being a nutritionist, but I started to realise that there is a big gap between Australian and Japanese dieticians’ role in the workforce. Since food is closely related to people and culture in every country, becoming a nutritionist means to have good command in English and to understand Australian foods and culture and people. It was a big challenge for me coming from the Asian country of Japan with minimal English.
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My sister warned me that no matter how good I was in Japan, there would be no point in coming to Australia if I could not express myself in English. She recommended that I try to become a teacher of Japanese first, since my being a native speaker would give me a better chance of being successful in Australia. Then, when I thought the job was not challenging enough for me any more, I could move up to something better (C.7.3).

It involved a great shift of mindset for me to move from being an overseas student to a teacher in Australia. It also required an enormous amount of learning in order to achieve the goal. Something which would come out naturally to Australian students in the course was the hardest task for me coming from Japan, namely getting to know the Australian education system as well as a school culture and students in general (see 2.4.1). Some of my critical incidents of teaching practicums in Japan were dramatic and memorable enough at the time. However, what I experienced in Australia at this stage was a different level of difficulty and a lot harder than what I expected.

Education systems vary from country to country, in particular between Australia and Japan (as discussed in Section 4.1.1), which makes it harder for overseas students to survive teaching practicum in Australia (see Section 2.4). For example, when I did my teaching practicum in Japan, I was very familiar with the education system from my own experience as a student, and I already had good cultural ‘awareness’ and ‘knowledge’ of the subject areas as a teacher. Therefore, I was confident that I was going to pass and I was not worried about it, even though I was sent to a school that I had not graduated from (which is unusual in Japan) and I was not welcome by my supervisor. However, in Australia I was not sure whether I had enough of either cultural ‘awareness’ or ‘knowledge’ of the subjects, and whether students would accept me as a teacher expressing myself in English, which made me feel insecure.

The way a teaching practicum is set out in Japan and Australia is quite different. In Japan I had two separate and different practicums (see 4.2 above). One was for teaching home economics at a senior high school and the other was for practicing a school dietician’s duties. However, when I was doing a practicum for the Graduate Diploma in Secondary Education in Australia, I was assigned to teach both home economics and Japanese at a senior secondary school, which was a big difference for
me coming from Japan. I understood that there are differences in systems between countries, in particular between the East and the West, but teachers’ own leaning experience can be a much stronger influence than their training (Kato 2001b: 30), and I felt it was harder than I expected to adjust to a new and different way of doing things.

My first teaching practicum in Australia was the best learning experience of my life but also the hardest ever. I was sent to a school in Queensland to teach Japanese and home economics for Year 11 and 12 students. Here I found that Australian students reacted differently in my Japanese classes and home economics classes. It was very obvious. Students in my Japanese classes appreciated me as a native Japanese teacher and treated me with respect. However, students in my home economics classes saw me as a poor overseas student teacher from Japan trying to understand Australian culture and students and struggling to teach students through her second language (Appendix C.8.2).

I thus experienced that my ethnic cultural identity, Japanese, impacted my Australian students’ perceptions of me as a teacher and also influenced their learning positively and negatively. It depended on the subject that I taught. The Australian students’ constructions of a ‘native Japanese speaker’ worked positively when I taught Japanese but not at all for home economics. For example, I still remember a very fast question from one of my male year-twelve students:

Miss! How long have you been in Australia? How much do you know about Australian culture coming from Asia? Isn’t it strange that people who don’t know about Australian culture are going to teach Home economics, which is closely related to the culture?’ (Appendix C.8.3)

I did not know what to say at first, because I thought it was really true in a way, if you considered that Australian culture is a white western culture. I looked at my class very closely again. The majority of students in the class were Caucasians. There were no Asian students, but one indigenous student and one of Indian background. I answered the students by saying, ‘Who are the Australians? What is the definition of Australian to you? Is Australia a multicultural country? I thought that Australians could be people from different ethnic groups with different cultures and languages.’ The student did not look too happy but he stopped arguing with me. For him I
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apparently was a female Asian teacher from the non-English speaking country of Japan who was new to Australia.

My home economics co-operating teacher was in the room to observe me and she witnessed the incident. She suggested that I get used to Australian culture as well as school culture and the students. She knew that I had enough knowledge about the teaching area but that I needed to understand and develop a strategy to teach in Australia, not in Japan.

As I recall my learning experiences in becoming a teacher in Australia, this was at the very beginning of my teaching practicum and I certainly did not understand Australian students and school culture well enough to clearly see what was going on. I received two practicum reports; the one was from my Japanese co-operating teacher was excellent, but the other from my home economics teacher was not so great. The report described my own development as a teacher in Australia at the time. Here is a quote from the end of my first practicum report:

Masumi has worked well to overcome language difficulties during this preservice teaching session. It will be in her best interest to become more familiar with the Australian culture and language before her next preservice teaching session in August 1998. Masumi needs to dramatically improve her overall presence in the classroom to ensure students accept her within her role as class teacher. She will need to continually develop a repertoire of teaching strategies and skills which she can immediately develop and adjust to suit any classroom situation. Masumi is a joy to work with and the student population appreciated and welcomed her.

This shows that I was not only working on overcoming language difficulties but also trying to understand Australian culture and students. I needed my students to ‘accept me as a class teacher’, but I did not yet have good teaching strategies and skills to suit the Australian classroom situation and I needed to improve myself dramatically.

At the end of my practice teaching, I had an observation day which I can never forget (C.8.4). For home economics I was supposed to have three visitors. There was the home economics teacher of the class, my practicum supervisor (who also happened to be the acting principal) and a university lecturer from the home economics
program. I knew that this was a very important day of my life because if I did badly, I could fail the practicum.

I was well prepared for the class and tried not to stress myself too much, but I had an unexpected visitor: an author of the home economics textbook we were using at school had volunteered to be one of my examiners in place of the home economics lecturer from the university. Just five minutes before my class she introduced herself and told me, ‘I will be observing your class today. I have spoken to your lecturer and I thought... you need to know that teaching home economics in Australia is not easy for you. Why did you come to Australia to teach home economics? I have heard that you are a nutritionist in Japan. Why did you give up such a wonderful career in Japan and come all the way here?’

This was very intimidating and put me under great pressure and affected my self-confidence, but I tried my best anyway. I certainly felt that I was not welcome, but trying my best was the only thing I could do. I did all right and survived. In this I received support from my practicum supervisor, who told the visitor that I might not be a good teacher yet, but that no one is perfect from the start. The important part of the practicum is to experience being a teacher and to learn from it. She said, ‘Why don’t we give her some time to improve herself? Please think about when you were a student teacher once. As educators our role is to help students’ learning and not to destroy their dreams.’ I tried my best but I did not think I did very well at the time. I just did OK, but still my supervisor did not give up on me.

After I finished the difficult studies and practicum, I and other overseas-educated teachers were excited to look for jobs in Australia. However, we found out we were only a ‘third priority’ labour force for the country (C.9). The first priority was given to citizens, the second to permanent residents, and the last to students from overseas like me. We overseas students were assuming that students with high grades should be getting jobs first, but we were wrong. Even Australian students who had failed a unit received job offers before overseas students with high performance. It seemed very unfair, although we found out that it because of a government policy to protect the Australian workforce. As I was told in an office of the Department of Education, foreigners should not take job opportunities away from Australians, so they had better be happy with whatever was left over.
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It was the end of January 1999 and my student visa was running out, and since I had completed the course, the Graduate Diploma in Education, I was hoping that I could get a job and stay in Australia. If not, I was planning to move on to a masters degree. I applied for jobs as soon as I finished my course, but it was very hard for me to get a job without having permanent residency (C.9.1).

One afternoon I received a call from Education Queensland regarding a job opportunity for me in a small town in northern Queensland. I was surprised, since I did not expect to move to a small town that I had never heard of. A Japanese who knew something about the area said it would be a horrible job and suggested I not take it. He did not think a young and single Tokyo girl like me could survive living in a small rural town. After this conversation I did not know what to do anymore, but my sister and brother-in-law suggested I be positive and give it a try, since it was the only offer I had at the time and it offered me a two year working visa to start with. I was a secondary trained teacher and had no idea what an Australian primary classroom looked like, but in the end I decided to take the opportunity to start my life as a Japanese teacher in Australia.

When I got the job, another person crucial to my survival was the young and supportive primary school principal in the small Queensland town. He gave me a lot of help to adapt to the school and my job and its culture and the community as a whole. When I told him over the telephone that I was secondary trained and had never been to an Australian primary school, he suggested I spend a couple of days in a nearby city visiting primary schools to observe classes of other Japanese teachers and seek their advice (C.9.2).

This was an eye opening experience for me, since the way teachers manage students at primary schools in Australia was very different to high schools in Australia and Japan, in particular with regard to behaviour management. For example, when I was observing one teacher’s classes, at one stage her class started to be noisy and inattentive, but the teacher started to clap her hands very loud with rhythm and then her students started to follow one by one. It did not take that long for her whole class to be facing her and copying her action in silence. More generally I felt that students in Australia are more outspoken in class and the class style was more interactive compared to Japan.
4.3.3 Getting permanent residency (PR) in Australia

I still clearly remember how hard it was to obtain permanent residency (PR) in Australia. I was fortunate that another Japanese person taught me the quickest way for me to obtain PR without asking the education department to sponsor me. It is called ‘skilled migration’ and had to be applied for from Japan, not in Australia. I could have asked the department for help and could have got PR within three months, but in return I would have had to work at least three years for them under the worst conditions. Some people use ‘marriage’ to obtain PR, but I did not want to marry anyone for the purpose and I did not meet any special Australian man who I wanted to spend the rest of my life with (C.9.10).

At one stage I asked myself why I wanted to get PR that much. Could I not live in Japan and work happily? Was it worth going through this much trouble to get PR for what? Then, I realised that I did not want to go back to Japan unless I had obtained PR and established my life in Australia. I knew that I could easily get a decent job in Japan. But after I had experienced a different life in Australia, I was no longer happy to have only a Japanese life. I always wanted to have a choice of whether to live in Australia or Japan so I could pick and choose. Life in Australia without PR was not enough for me to judge, since I was only a third class citizen, or a number, from the point of view of the Department of Education.

Before I could lodge the application form, I had to have at least twelve months work experience in Australia as well as a further appointment for a position with the employer, and then I had to have my qualifications assessed by NOOSR, which took up to six months for skilled migration. I started to organise myself not long after commencing my job in northern Queensland, making sure that I could lodge the application form by the end of the first teaching year. My principal was more than happy to help me with the reference that I needed and he gave me a good one. I still remember the day I finally got all the documentation done and lodged the application form. I was very glad and was hoping to receive the acceptance letter from the immigration department as soon as possible, though I knew it could take from three to six months.

The letter arrived sooner than I expected; my application had been accepted not long after three months from the day I lodged the form, which was the beginning of my
second year of teaching in Queensland. It was my happiest day in Australia; I felt like I was out of a prison and had become free again. Since I applied for PR to be a skilled migrant from Japan even though I was already working in Australia, I had to leave Australia to receive the permanent residency. It was a perfect timing; I could go back to Japan after my two-year contract in northern Queensland and return to Australia as a permanent resident.

When I returned to Australia to finally receive the permanent residency, I was so happy that I opened the passport a couple of times that day to check whether it was still there or not. It was sort of strange that just a small sticker in my passport could change my life so much in Australia. I did not need to worry anymore about getting a work visa under the worst conditions; I could live in Australia as long as I wanted.

4.3.4 Building my experience and confidence as a teacher

After I obtained PR my new life was very different and it was a nice change for me (C.10.1). The biggest change was living with my family again. When I left Japan after I completed my bachelor degree, my parents were still working in Tokyo, but since they retired and their two daughters were living in Australia, they decided to move to Australia as well. When I decided to leave northern Queensland after two years, my school principal and colleagues asked me to stay, but I was ready to move on. I wanted to do a Master of Applied Linguistics course to learn more about languages and education while gaining a bit more teaching experience in Australia. It was very important for me to live with my family again and concentrate on my studies. It had been four years since I had left home to Australia to study English. It was nice to again be united as a family in the foreign country of Australia and I really appreciated that my parents were brave enough to make such a move for us, my sister and me.

A job opportunity came up sooner than I expected. I was studying the Master of Applied Linguistics as a full-time student, but I got a job teaching Japanese to Australian primary and high school students. The school I went to work for has a policy of maintaining smaller class sizes for quality language education and I really liked the idea. I was used to having at least thirty or more students in my Japanese classes, and it was hard to provide quality language education under that condition. I realised that I was enjoying teaching in my new location more because I had taken
the position because I wanted it. It was not like I had to do it to get PR or that it had been given to me by the Department.

An interesting change is that when I first came to Australia, I noticed more differences than similarities, but as I got used to the Australian culture and language and people, I became immune to differences and they do not surprise me as much anymore, and I found myself enjoying more living in Australia.

This process happened gradually as it grew with my experiences in Australia as a teacher and as an independent and more confident person. There were some small and big surprises which made my life more interesting. For example, calling my school principal and colleagues by their first name was little uncomfortable for me at the start, as it is considered to be rude in Japan (see C.9.6), but as I lived and worked longer in Australia, it became natural to me and I did not mind it at all in the end. I experienced teaching at primary, middle and senior schools, which gave me better ideas as well as confidence in teaching in Australian schools. That does not mean that I know everything, but I am better prepared to teach in the Australian education industry and I have basic knowledge of schooling in Australia. Teaching is a fascinating profession which heavily involves human relationships as well as development, and thus I still have new little surprises and learning after many years of teaching. No two students are the same, and I would have a different class every year. There are always incidents happening through my career, but the way I react to similar incidents is not the same after the experience and learning from a previous mistake. When I encounter new incidents, I am not as shocked as before and I have a better approaches for solutions.

4.4 Conclusion
In this chapter, I looked into my critical incidents from my childhood until recently to see how my intercultural competence has developed in my life, in part through learning a second language. I personally believe the process of becoming an intercultural speaker (Kramsch 1999) by learning a second language has to be closely related with people’s real life experiences, in particular active interaction with people in the target culture. People would learn from making errors in unfamiliar cultural contexts and finally learning to make culturally appropriate choices by accepting
Chapter 4. Critical incidents

or/and rejecting a difference in order to develop intercultural competence to suit them.

I divided my experiences into three stages. The first was how education played an important role in establishing my ethnic identity as a Japanese person (Section 4.1). The second (4.2) was when I encountered other cultures, both overseas and in terms of what I learned about other (sub) cultures in Japan. The highlight of this stage was to explore my ability to negotiate differences, ‘to step out of the known and fixed and to explore new spaces, new ways of thinking, new ways of being’ (Carr, 2000: 6). Travelling overseas and meeting people with other cultures and communicating with them gave me opportunities to challenge my own perception and cultural practices. Essential to the ability to mediate between cultures is sensitivity to the feelings of other people and the ability to empathise with their experience (Byram, 1995; Watkins, 1999). I learnt a very simple thing in life, that what is normal in my culture may not be the case with other cultures, so I should not judge people from other cultures with the same cultural measurements as mine and I should respect and try to accept the differences. Liddicoat (2005) claims that ‘there is no one “normal” way of doing things, but rather that all behaviours are culturally variable’.

The final stage was the time I moved to Australia and began my new life, at which point I started real cultural learning in English that has continued up to now (4.3). This helped me to move out from my comfort zone, Japan, and into a second culture and language (English), which physically and emotionally moved me towards the next level of a cultural learning process. This included my experiences in teaching Japanese to Australian students in Queensland. There I did not reach a stage of appreciating the dynamics of the class and providing intercultural language teaching as such, since I was the one experiencing and rather unconsciously learning about Australian cultures. Even so, this helped prepare me for how I interact with my current students in order to help them appreciate and accept cultures other than their own and learn to behave appropriately in different cultural settings.

Especially since starting on this thesis, I have become more conscious of the cultural backgrounds of my students, their levels of intercultural language competence, and how cultural dynamics affect my classroom culture. In compiling my critical incidents, however, I did not include ones that happened after I began working on
this thesis because naturally they would be affected by this research. Certainly this research itself has had considerable impact on my intercultural language learning and teaching and how to deal with my students culturally.

In any case, what I have found out from analysing my critical incidents is that intercultural learning does not happen overnight, and that people who do not understand and reflect on their own culture would not be able to understand other cultural practice(s) and therefore they will not reach a third place: ‘a place of comfort between their first language and culture and their second’ (Crozet and Liddicoat, 1999, 2000; Kramsch, 1993). The process of recalling my own first culture and analysing changes in my cultural identity since my childhood until now using critical incidents helped me to understand and reflect on my own culture. The ability to deal with difficult critical incidents that demanded me to build up knowledge of understanding culture and cultural differences, and the ability to analyse critical incidents in my own life (see Kelley & Meyers 1992: 168).

I could not learn this type of cultural leaning entirely on my own. People around me in the target cultures helped me to learn how people live differently in different cultural settings in everyday life. As Lustig and Koester (1999: 64-65) state, ‘Intercultural competence... is not an individual attribute; rather, it is a characteristic of the association between individuals.’

Liddicoat (2002: 25) claimed intercultural competence as an on-going process of acquisition and the primary tool for this development is reflecting on one’s own linguistic behaviour and that of one’s interlocutors. I feel that as I experienced new sets of critical incidents and went through the cycle of noticing, reflection and output (Figure 2.2) in my life, I saw the world slightly differently to what I used to do. I believe the process of becoming intercultural is not only cyclic but also like climbing up a bigger spiral staircase.

I discovered cultural complexity in myself as I feel like I have two cultural identities sometimes. I unconsciously make a choice in how I behave in relation to people whom I stay with and the culture I am in (see Chap 7 and Appendix F). In other words, how much and in what ways I want to become part of the culture will vary for each situation. The importance of the element of choice was nicely put into
perspective by Jenny Thomas (1983) in her distinction between two kinds of cross-cultural communication breakdowns: pragmalinguistic and sociopragmatic. The basic idea is pragmalinguistic breakdowns occur when language learners do not know the actual means by which a communicative function is implemented in the target culture, whereas sociopragmatic breakdowns occur when learners choose not to use the accepted cultural way of communicating because they feel that to do so would in some way violate one of their own cultural values (pp. 300-301). When I first came to Australia, sometimes I had pragmalinguistic breakdowns, such as my discomfort at calling colleagues by their first name, especially the principal or anyone older than me. But now I have sociopragmatic breakdowns, when I insist on my Japanese culture in Australian context or Australian culture in Japan when I go back. For example, I am fine to be ‘different’ in Australia, but when I return home in Japan, I unconsciously behave more like a Japanese and try not to be seen as too ‘different’ by not telling people what I really feel and think (see C.4.5), because being ‘different’ in Japan is more like being ‘weird’, not ‘unique’ in a positive sense. But sometimes I do make mistakes and behave more like an Australian; that’s when the breakdown occurs.

I hope this is a sign of progress toward occupying a third place. At least I am certain that revisiting my critical incidents helped me to understand more about myself as a person objectively and it will give me a positive effect towards transforming me as an intercultural speaker in Australia. Whenever I experienced or noticed a cultural difference, I reflected on the nature of the difference, to decide how and how much to respond to that difference. I somehow consciously or occasionally unconsciously made a decision of how far I will modify my practices to accommodate to this new input. This decision helped me to output in the language using a modified set of norms (Liddicoat n.d.).

As the core part of intercultural competence is awareness, production is not a good indicator of competence. Learning is shown by the understandings which underlie production of a behaviour or withholding of a behaviour (Liddicoat n.d.).

The essential part of successful intercultural learning is continuously having awareness of my first culture and trying to develop an intermediate position between the two cultures. The moment I fix my cultural position, I will not be sensitive and
flexible enough to engage in effective cultural practices with others in a culturally appropriate way.
Chapter 5. Interviews with other teachers
Chapter 5. Interviews with other teachers

In order to explore the relationship of the teachers’ background to intercultural teaching, I interviewed a few native and non-native teachers of Japanese. The interviews were conducted from 2004 to 2007. The original interview data are given in Appendix D; in the present chapter the Japanese interviews have been translated into English. I am also a native teacher of Japanese, and to show my own perspective I will comment on the data from my own point of view rather than putting my data in the form of answers to an interview.

I explored such issues as the following:

- Are there useful differences between native and non-native Japanese teachers in how they build rapport with students? (See 5.2, 5.2.2)
- Are there differences between the two groups in how well they can explain aspects of the language? (See 5.3.1)
- Do non-native teachers have ways of compensating where they have weaknesses in language, for example, perhaps through more dependence on audio-visual aids? (See 5.3, 5.3.2)
- Do native Japanese teachers experience particular problems in teaching? How do they overcome those problems? (See 5.2.3, 5.4).
- How does the Japanese target culture influence the classroom performance of native Japanese teachers? In relation to this, how much should Japanese native teachers try to maintain their identity as Japanese to be better teachers in Australia? (See 5.4.4)

5.1 The teachers

To obtain the views of native and non-native teachers of Japanese I approached all such teachers in my locality. Regrettably, of the four non-native Australian teachers available, only three were willing to participate; they will be referred to as A1, A2 and A3. All four of the native Japanese teachers available were willing to participate, and I was able to supplement these with three others elsewhere that I happened to know; the seven are called J1 to J7. While the small size of the sample helped make it feasible to interview each of them, they can hardly be considered to be representative of Japanese teachers in Australia more generally, and thus no attempt
is made to generalise on the basis of their data; they should merely be taken to be speaking for themselves.

The following are summaries of the responses of these subjects with respect to their cultural and educational background and teaching experience. To help preserve confidentiality the very general term ‘(non-)Western’ is used to characterise the non-Japanese teachers’ backgrounds.

A1: A Western female Australian who also teaches another subject area. She has been teaching Japanese for less than three years.

A2: A male non-Western background teacher who is an experienced teacher of other subject areas and who also started to teach Japanese two years ago.

A3: A Western female Australian. She taught Japanese for six months, but is no longer in the education industry.

J1: A Japanese woman who obtained a bachelor degree in Japan and also completed the Graduate Diploma in Education in Australia. She had no teaching experience in Japan. She has been teaching Japanese in Australia for ten years.

J2: A Japanese woman who obtained a bachelor degree in Japan and who taught Japanese as a second language in Japan for several years. She completed the Graduate Diploma in Education in Australia. She is now teaching a subject other than Japanese and has been in Australia for nearly ten years. She experienced teaching practicum for Japanese at secondary schools but aside from this has been teaching adult learners in Australia.

J3: A Japanese woman who obtained a bachelor degree in an Australian University. She has been in Australia for more than 15 years. No teaching experience in Japan. She has been teaching Japanese in Australia over a year.

J4: A Japanese woman who obtained a bachelor degree and worked as an engineer before she came to Australia. She has taught other subject areas and has been in Australia for over one year. No teaching experience in Japan. She
Chapter 5. Interviews with other teachers

has never taught Japanese in Australia other than teaching secondary school teaching practicum.

J5: A Japanese woman who obtained a bachelor degree in Japan. No Japanese language teaching experience in Japan, but she taught another subject there. She married an Australian in Japan before they moved to Australia. She completed the Graduate Diploma in Education in Australia but left the teaching industry after she had completed the course. She has been in Australia for over ten years. She has never taught Japanese in Australia other than teaching practicums.

J6: A Japanese woman who obtained a bachelor degree in Japan and completed Bachelor of Primary Education in Australia. No teaching experience in Japan. She is married to an Australian and has been in Australia for more than ten years, during most of which time she has been teaching Japanese.

J7: A Japanese woman who obtained a bachelor degree in Japan and worked as a secretary for a several years. No teaching experience in Japan. She came to Australia to start a new life as well as a career and completed the Graduate Diploma in Education. She had been in Australia for two years but returned to Japan due to family business. She taught Japanese in Australia for six months.

5.2 Differences between Australian and Japanese teachers

First, Section 5.2.1 summarises what was found about general characteristics of Australian and Japanese native teachers in Australian Japanese language classrooms, and then Sections 5.2.2 and 5.2.3 looks at differences in behaviour and attitude towards students. Lastly, Section 5.2.4 deals with matters of behaviour management.

5.2.1 General differences

Below is a summary of the ‘Teacher-student communication style’ results in the teachers’ interviews. All subjects were asked to circle what they believe to be typical characteristics of Australian and Japanese native language teachers in class. The full results are shown in Table D.1 in Appendix D. Table 5.1 shows only the attributes from Table D.1 which have a score of at least 2 for the Australian or Japanese
teacher total. It shows how the Australian teachers view Australian and Japanese teachers and how the Japanese teachers view them.

Table 5.1. Attribute with scores of at least 2 for Australian and Japanese teachers

<table>
<thead>
<tr>
<th>descriptor</th>
<th>Australians (up to 3)</th>
<th>Japanese (up to 7)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>as</td>
<td></td>
<td>as</td>
</tr>
<tr>
<td>Encouraging</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Friendly</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Casual</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Assertive</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Respectful</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Cheerful</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Calm</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Honest</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Formal</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Quiet</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Positive</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Gentle</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Forceful</td>
<td>2</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Enthusiastic</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Emotional</td>
<td>2</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Relaxed</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

The main results can be summarised as follows:

- Both Australian and Japanese teachers saw themselves and each other as encouraging. However, more Japanese teachers (4) see Australian teachers as encouraging than see themselves as encouraging (only 2).
- A majority (4) of Japanese teachers see themselves as friendly, but no Australian teacher saw them so.
- Both Australian (2) and Japanese (2) teachers saw Australian teachers as casual, but only two Japanese teachers saw themselves as casual.
- A majority (4) of Japanese teachers see Australian teachers as assertive, and one Australian teacher agreed.
- Only Australian teachers chose the category ‘Respectful’ for Japanese teachers (3), slightly more for themselves (2).
- Some Japanese teachers saw Australian teachers as cheerful (2) and some saw themselves as cheerful (2).
Chapter 5. Interviews with other teachers

- Two Japanese teachers saw themselves as calm and honest and one Australian teacher agreed.
- Two Australian teachers saw Japanese teacher as formal, and two Japanese teachers agreed.
- Two Japanese teachers saw themselves as quiet and gentle. On the other hand, two Australian teachers saw Japanese teachers as forceful, enthusiastic and emotional.

One may wonder why Japanese teachers are regarded as both ‘friendly’ and ‘formal’. From Table D.1 in Appendix D you can see that the two descriptors were chosen by different sets of subjects – they represent different perspectives on the same people. ‘Formal’ was chosen by two Australians and two Japanese, while ‘friendly’ was chosen by four other Japanese, two of whom also chose ‘casual’ as opposed to ‘formal’.

5.2.2 Behaviour towards students

Australian teachers suggested that Japanese native teachers tend to be more teacher-centred and authoritarian in class and also prefer to have clear boundary between students, if even by yelling.

A1: I found the native teachers tend to yell a lot more. And raise their voice and trying to get the attention by yelling. That’s fine. If that works for them, that’s fine. Just a difference I’ve noticed and there are lots of Australian teachers do exactly the same. So it’s not really a difference, just it’s a different style to me (D.1.2.1).

A1’s statement contradicts the result of the table 5.1 that suggests that Japanese native teachers are calm. However, A1 knew only one native Japanese teacher at the time and that may have been reflected in her judgement. At the same time, this might also be interpreted as being formal, as in trying to discipline students in class:

A2: There is a tendency of Japanese teachers to be more autocratic, stand there and make sure that students are disciplined. Tight about discipline and they want students to do exactly as they asked to do. They don’t have to be challenged in charge of what they asked to be done. They expect students to get on with the work the way they want them to be (D.1.2.1).

According to Table 5.1, Japanese native teachers’ other main characteristics were friendly and honest. I do not personally believe that Japanese native teachers are
overly friendly or honest compare to Australian teachers. However, their naiviness to Australian culture as well as to students and school culture affects the way they behave and interact with students in class, and therefore they may look friendly or honest from an Australian teacher’s eyes. The teaching styles in Japan and Australia are rather different and it takes some time and great effort for native Japanese teachers to become familiar with an Australian classroom and adjust themselves and feel confident in class as a teacher.

On the other hand, most of the Japanese native teachers see Australian teachers as assertive according to Table 5.1. Moreover, the way some Australian teachers discipline students even scared some Japanese native teachers:

J2: I have found that when I thought that I was strict to a student, the student didn’t take it that way. Isn’t it so scary when Australian teachers tell off students? But I don’t want to do it… I have seen many times when Australian teachers lost it.

… I am the sort of person who wants people to understand my words so that I can never be a primary school teacher. That is why I prefer adult education. I rather talk a person over to my point of view. Not force or squash them by power or scare them by loud voice… (D.2.5.6).

I personally share the same view as J2 as I found it very hard to be so emotional that I could yell at students or scream at them in class. I believe that this is because I come from a culture where if teachers show emotion in class, they would lose students’ respect and it would be regarded as non-professional behaviour. At the beginning of my teaching career in Queensland, I experimented with some teaching approaches to find out what works best for me. However, as I do not have a strong voice and my vocal cords are not strong enough for me to yell regularly, I have learnt to use a deeper tone of voice and talk to students, not yell at them. I found that the more I raise my voice, the more the class gets noisier and become out of control.

Consequently, the interview data show an interesting aspect of self-reflection and differences. J1 believes that a positive nature of native Japanese teachers is in being more patient than Australian teachers (D.2.1.1):

J1: My students often say Japanese are very patient compared to Australian teachers. They lose it so easily but Japanese teachers don’t do that. Why is it? (D.2.1.1)
Chapter 5. Interviews with other teachers

However, one of Australian teachers claimed that Japanese native teachers tend to yell in class, which mean they are less patient and try to discipline students (5.2.1.1). This may show that the way people see themselves and the way other people see them are not always the same. At the same time there is a limitation in this approach in that the number of language teachers that subjects knew at the particular point of time surely influenced the result, as everyone has a different teaching style and it may not specifically reflect a difference between Australian and Japanese native teachers in general.

5.2.3 Difference in attitude towards students

Australian teachers believed that Australian teachers are more easy-going than Japanese native teachers in class and more flexible towards students’ differences and needs, and they believe that Australian teachers can understand students better and manage well in general. They also think this is because of a cultural difference:

A1: I found that native teachers don’t seem to care or want to know as much about the students. It’s more a teacher, student…boundary and boundary remains. No matter what circumstance. It seems hard for them to get down on the same level as the students. And that is probably because of a cultural difference. They grew up in a different time in a different place. And, yes the native teachers tend to use more of a direct method in teaching, very explicit. I’m not saying any of these are bad I just noticed (D.1.2.2).

A2: Australian teachers are a lot more easy-going and tend to allow students flexibility. If students are not engaged, would be a lot more patient and trying to get students on board and using various devices to get on to do the work. I think some ways it’s good to encourage students with a not threatening way but I think the danger there sometimes students don’t really get on well with the work because teachers are soft in their approach. Japanese teachers approach, students have to work hard and get the job done (D.1.2.1).

5.2.4 Behaviour management

Four out of seven Japanese native language teachers thought that behaviour management was the hardest issue to deal with in Australian classrooms. However, only one gave specific details (D.3.1.4.1). One of the three Australian teachers also commented that behaviour management was a difficult issue to deal with.

J7: The hard thing was classroom management. How I can shut naughty students up and how I can manage students who are not interested in Japanese in order them not to disrupt other students was the key.
A3: One of the most difficult things was behaviour management which was really hard. I still don’t have much experience in behaviour management (D.3.1.4.1).

… it was so difficult when you don’t see them much and you have a behaviour management problems and so. Yeah, if I only had ten kids and every day of the week then I’d try to speak Japanese all the time. I had 30 kids in class (D.3.3).

Other subjects interpreted behaviour management more broadly, by responding to my prompts about feedback, correction, praising, encouragement, constructive criticism, discipline, warning about poor behaviour, forming your argument, and presenting ideas clearly (D.2.5.6).

J3: When do you praise a student, at the right timing? I’m not a native speaker of English, what word is the best for the particular moment or whether it reached the student properly is not certain. Japanese are not very good at praising students. Australians can find a small thing to praise a student for and it is very important for students.

It seems like behaviour management is an issue to deal with for both Australian and Japanese native teachers when they are new to a teaching profession. In particular, as Japanese native teachers are coming from a different culture and education system, they did not have the experience of being a student in Australian primary or secondary school. That is why it is hard to learn how Australian teachers manage and deal with students in class. Overseas-educated teachers did have to complete a university course in Australia to be qualified as a teacher. However, postgraduate studies and primary and secondary education are different, and teacher’s talk and the way lecturers deal with students in class are very different.

5.3 Issues specific to Australian teachers

This section deals with two issues, namely what it means to be a non-native Japanese language teacher in an Australian language classroom (5.3.1), and secondly, how non-native language teachers compensate to teach effectively (5.3.2).

5.3.1 What it means to be a non-native Japanese language teacher in Australian language classroom

The Australian teachers claimed that they had enough target language as Japanese teachers and in addition that they could understand students’ problems as learners better than Japanese native teachers. A2 highlighted the positive aspects of being a non-native Japanese teacher as follows:
Chapter 5. Interviews with other teachers

The positive side is students also know you too studied the language. Because you studied the language you come from various experience so to a large extent you understand and the problems and difficulties they are facing. You can tend to present your lesson in such a way that is easier for them to understand. Because you had a same problems most cases not so long ago. Whereas for native speakers, thing so obvious to them, that it is more difficult teaching simple things. I’m a language learner myself, I could take to the classroom my own difficulties and problems and trying to make it easier for students to learn the language (D.1.2.5).

I agree that this is a pitfall that native Japanese teachers might fall into. They tend to rely too much on being a native speaker of the target language, so they tend to miss the meaning of a basic or simple question from a student or they do not know how to explain clearly to an Australian student from a second language learner’s point of view. Teaching particles are a good example. Native speakers know when to use a particular particle without thinking, but when a student asks the reason why, answering and explaining this clearly is a different matter.

In this case acquiring an ability to explain clearly by learning grammar as part of language teaching methodology would help, as it does not come naturally. However, students in Australia and Japan have different learning styles, thus understanding students’ nature and their needs are essential part of delivering quality language teaching. Therefore being a native Japanese person does not always mean being a good language teacher. A Japanese native teacher who has efficient English proficiency as well as language teaching methodology and behaviour management skills would certainly have a potential to be a good language teacher in Australia. What is more, they need to be able to put themselves into Australian student perspectives. Being a native speaker of the target language does not include the experience of having learned Japanese as a second language, which is considered a negative aspect of Japanese native teachers in Australian teachers’ eyes.

However, Japanese native teachers have learnt English as a second language in order for them to be able to teach in Australia, and this gave them a similar experience in another language that should represent a positive second language learning experience. I would tell my English learning story to students when my student say ‘Miss! Japanese is too hard and we are not smart enough to learn it’ as an excuse. When I learnt English in Australia, my teachers spoke only English to students, which was a direct teaching method no matter how poor the students’ English was. It
was not easy for students to understand teachers, but they had to try hard to learn it that way. When I share my story with students, they realize that at least I am teaching Japanese in English for them so that they would have better understanding.

Non-native Japanese teachers are good at turning their weakness to strength as they consider themselves Japanese learners and therefore they can understand Australian students better in the way of learning the language. Some of them admit their limitations as teachers of Japanese, but noted that they could use other resources such as a native assistant teacher and audio and visual aids to support them.

A2: Students know where my boundary is. We have a limitation that a certain question I have been asked. My own limitation doesn’t allow students to achieve the level. At some stage they understand that you are not a native speaker therefore you don’t know as much native speaker does, is that might have been negative aspect but the positive side is students also know you too studied the language. Because you studied the language you come from various experience so a large extent you understand and the problems and difficulties they are facing. You can tend to present your lesson in such a way that is easier for them to understand. Because you had the same problems most cases not so long ago. Whereas for native speakers, thing are so obvious to them, that it is more difficult teaching simple things. I’m a language learner myself, I could take to the classroom my own difficulties and problems and trying to make it easier for students to learn the language (D.1.2.5).

5.3.2 Japanese language ability: How non-native speaking teachers compensate

The non-native teachers’ levels of Japanese language ability could vary as they all had different experience in learning the language as well as experience in the target country. For example, A3 felt that teaching Japanese in Australian schools was not challenging enough for her, particularly at the primary school level, therefore she decided to leave the industry (D.1.1.4). However, she mentioned that she would not mind teaching the highest level of Japanese if she had an opportunity in the future.

Two out of three Australian subjects were aware of their own Japanese language ability and its limits as well as students’ needs in relation to their Japanese learning level. They are confident to teach beginners level. However, when they feel that students need a challenge or more advanced Japanese level, they would use more audio-visual aids as well as seek grammatical help from an assistant Japanese native teacher to give students enough exposure to the target language and accuracy.
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A2 highlighted the importance of using a variety of teaching material, especially for listening activities.

A2: I’m careful because I’m not a native teacher of Japanese. What I tend to do is to use lots of recorded material. The texts I used were programmed very well for that but probably I didn’t have enough visuals. If I had a visual even DVD those kinds of things where we could reinforce listening aspects would be good. I would combine with variety of resources (D.1.2.4).

A1 and A2 are using a native Japanese assistant teacher effectively. A2 stated that at an earlier stage it might not matter too much, but once students get to an accredited secondary school level, native teachers or a native assistant teacher would play an important role.

A1: I might be a bad teacher for this particular question because I don’t really care if I make mistakes or not. I just talk. And every hour? and then, that’s why I’d like to have an assistant teacher in a room, I write the wrong thing on the board, spelt it wrong, put the wrong particle in whatever I mean. I’m not a native speaker and I’m going to make a mistake so whatever. And I always let assistant know if you see something wrong on a board, just tell me. I don’t care. I’d rather have correct on the board for the students than incorrect. And even my students correct me, if I were thinking ahead and put a wrong hiragana in they say… ‘Miss, Miss, you put su, instead of se’, oh OK. Fix it up. I do that and generally I’m trying to get anything that is for assessment purposes checked by a native speaker before I deliver it so that at least that’s correct grammatically whatever. However, if I just converse especially with seniors then I don’t mind too much because they are going to make mistakes and I’m going to make a mistake. However, they make more than me so … (D.1.2.3).

There are schools that have assistant native Japanese teachers regularly and they work as a team with Japanese teachers in Australia. Most assistant native Japanese teachers are not trained as teachers in Japan or Australia. In addition, there are some assistant teachers who were sent from Japan as exchange teachers for one to two years. They are normally English teachers in Japan and their English proficiency and teaching skills are much better than untrained assistant teachers. Either way they need to learn to work with an Australian teacher in an Australian classroom first.

When I asked the assistant teacher about A1’s teaching, she said it is very hard to correct mistakes for Australian teachers because they are just too many and she does not really know whether it is all right for her to tell them the truth or not. At the same time, Australian teachers pointed out that those untrained assistant teachers are not
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capable of teaching in class alone due to lack of English proficiency as well as other skills.

5.4 Issues specific to Japanese native teachers
This section starts by considering positive (5.4.1) and negative (5.4.2) aspects of being a native Japanese teacher, the latter including the challenges they face, such as communication break-down, lack of English proficiency as a teacher, and the generation gap. It then considers Japanese native teachers in other subject areas (5.4.3). Behavioural management is also a special issue for Japanese teachers, but it was already dealt with in 5.2.4.

5.4.1 Positive aspects of being Japanese in Australian language classrooms
All subjects appreciated being a native speaker of the target language and believed that they can teach Japanese cultural aspects well with confidence.

J1: … It’s not something you can measure you need to sense it. The Japanese is helping me. I’ve never thought of how much but from my experience and feeling (D.2.1.3).

J2: When I teach Japanese, I appreciate that I’m Japanese. It’s like having a sense of native speaker’s privilege, like Mito Koomon’s famous line of ‘have you seen my family crest?’ [i.e. as a symbol of authority]. I feel that I have the privilege of having that stronghold (D.2.1.4).

J4: One of the advantages for me is that I can answer a student’s questions about Japan so easily. Even when I teach other teaching areas, I can use my knowledge of Japan and make my class more interesting (D.2.1.2).

Japanese native teachers value teaching ‘Japaneseness’, the way Japanese people behave, believe and live, to Australian students.

J2: I’m trying to behave and show body languages like Japanese in class. When I talk English, I tend to do English gestures but when I’m in class teaching

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1 Mito Koomon was the hero of a popular period drama of the same name. Mito Koomon was the nickname of an actual Edo-period historical figure whose real name was Mito no Mitsukuni, who was a member of one of the three main Tokugawa families. The basic plot of each story is the same: Mito Koomon travels the land, his true identity concealed, rooting out rich, noble oppressors of the people. In the ‘by the way, have you seen my family crest?’ scene, Mito Koomon displays his true identity and authority. Then the villains attack Mito Koomon and his assistants, who kill them off.
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Japanese, I’ll use Japanese gestures instead. For example, when you call a person to come to you or point your nose with your index finger to say ‘I’ (D.2.1.3).

J7: For example, how Japanese bow and show respect to others is also Japaneseness and I would like to teach it in class (D.2.1.4).

Apart from being a native speaker of the target language there are other ways in which native Japanese teachers see themselves as positive influence for Australian students.

J1: …the most important thing is understanding both cultures and also you should be able to explain the difference in why Japanese would react this way but Australian would react that way etc (D.2.1.1).

Explaining the reason why it’s different is important. Not just because they are Japanese or they have to do it this way. Understanding those differences is important otherwise they tend rather to judge that being different to them is a bad thing. Of course it is quite natural reaction for students to think it’s strange at the start but you should be able to explain why. You have to go one step further and say to them that Japanese people think differently because such and such therefore they would react that way. That’s the advantage of being a native Japanese speaker for me. I can do this from my experience and feelings (D.2.1.1).

My students often say I react more like Australians, though. For example, when a student told me that I was a good singer. I said ‘thanks’! Then students pointed that I had taught them that Japanese are modest and if someone praises them their reply would be, ‘Not really. I’m not good but just OK.’ ‘You are not Japanese, but rather Australian.’ I think that sort of understanding is important and I’m very happy when my students can do this.

…My strength is being able to explain deep relationships between language and culture, which means that I have a good understanding of Australian culture as well. Having good English proficiency to explain things is also important. Having the eyes to see things differently is important. I’ve learnt it through my private life rather than from being a teacher, though. It made me think of reasons why there were lots of things that didn’t match with my Australian partner. If you try to learn only from teaching, I think that it would be very hard. Real life experience is very important. I’ve been living here about 10 years so... (D.2.1.1).

In terms of cultural practice, body language for example varies from one culture to the other. J2 claimed that even though she uses English to communicate with students, she still keeps some Japanese practices, such as apologizing too many times in class.
J2: I’m living in Australia and using English everyday to deal with people, the bottom line is I’m Japanese and Australian people can notice it from the way I use English and they way I behave. For example, I tend to apologise a lot in class (D.2.1.1).

5.4.2 Negative aspects of being Japanese in Australian classrooms in general

Japaneseness could be a negative element in other teaching areas for Japanese native teachers. Some Japanese native teachers took Japaneseness as being small or having a Japanese accent in English or inadequate English as a teacher, as well as being too nice in class. Behavioural management is also a major issue for Japanese teachers, but one already dealt with in 5.2.4.

5.4.2.1 General

J2 shared her experience of the practicum she completed. In her case, her physical appearance worked negatively for Australian students (D.2.1.4).

J2: During a practicum, I was looked down by students because I’m small. I was suggested not to stand up and teach in class as students could see my height. When I sit, my eye levels and students are close and they don’t focus on my height so I should always sit and teach. I appreciated the advice but I like moving around in class when I teach so it wasn’t really practical for me. It was the advice from an African female teacher who was doing the postgraduate course in teaching. She must have been discriminated against for being black and she understood how I felt.

J3 commented that being a native Japanese speaker in Japanese class is an advantage. However, education is not only language teaching, but includes pastoral care as well as behaviour management. From the Australian students’ point of view, if a teacher does not speak ‘perfect English’ then they consider that a weakness and make fun of it and the teacher loses the students’ respect.

J3: When my lecturer came to observe my class she told me that ‘you are too nice and children are taking advantages of you’. But it should be a good sample of being a Japanese native teacher for students because they would think ‘Japanese don’t really say NO or complain in class etc’, but what Australian students are trying to do is to expand their boundary. So it doesn’t go well with Japaneseness in this sense. Keeping a good balance is difficult (D.2.1.2).

J3 also claimed that when she was working as a librarian, she had to learn English literature and well known authors to broaden her knowledge, and it was hard to catch up with other Australian colleagues. She wished she were a native English speaker and had completed Western education; it would have been a lot easier. She also
learned how to deal with people at work in Australia. It all depends on what industry you are in; being Japanese has a different effect.

J4 believes that she has less tolerance towards students’ language use in class as she has her expectation from Japan. However, it is sometimes hard for her to know the fine line between what are swear words or not.

J4: There are advantages and disadvantages. Because Japanese native teachers know both ways, Australian and Japanese, so I think Japanese native teachers’ patience in terms of using offensive language is low. I mean Japanese teachers like to keep it strict, isn’t it? but they don’t really know the fine line between acceptable languages in class and swear words (D.2.1.2).

5.4.2.2 Communications breakdown: English comprehension issues

This section deals with three issues, namely limited English skills as a teacher (5.4.2.2.1), secondly, generation gap (5.4.2.2.2), and finally an issue of Australian students’ limited English ability (5.4.2.2.3).

5.4.2.2.1 Limited English proficiency as a teacher

Most native Japanese language teachers have experienced some difficulties from limited English ability as a teacher in Australian classrooms. J6 commented that ‘When I tried to explain something or tell naughty students off in English, I felt lack of my English ability’. J1 pointed out the way she dealt with the problem was by asking questions to students to understand as fully as possible (D.2.2.2).

J1: When I didn’t understand what a student said. I would rather ask students till I understand it. I asked a student, ‘What did you just say? I didn’t understand because I’m Japanese’, then students explain to me what it meant most of the times. If you don’t ask, you would never understand it. As a Japanese proverb says, asking makes one appear foolish, but not asking makes one foolish indeed. …no matter how much you study English, you can never be a native speaker and students would have better English proficiency, so…

How much English is enough to be a language teacher in Australian classrooms is another issue. In Australia, it is common to have more than two teaching areas in secondary education, unlike in Japan. What other subjects native Japanese teachers teach in Australia will create another challenge for them.

J4 has different experiences to native Japanese language teachers who only teach Japanese, as she has other subject areas (D.2.9.1):
J4: It was harder than what I thought. In particular, I don’t have enough English to teach the [other subject]. I was studying English every day during the practicum. Whenever a student asked me ‘Miss! How do you pronounce this word?’ I was nervous. The content itself is easy, but because of my lack of English ability, it’s hard to teach.

This reminded me of my teaching home economics or hospitality at a high school in north Queensland (C.9.8). It was a challenge learning new English terminology to teach every day. Being a good enough Japanese native language teacher does not mean being a good math or science or home economics teacher in terms of English ability as a confident teacher in an Australian classroom.

5.4.2.2.2 Generation gap
J2 mentioned her experience in class with her students as follows (D.2.2.1):

I think ‘teenager language’ is hard but it’s hard for Australian teachers as well. When I told Australian teachers that I don’t understand what students are talking about sometimes, they said ‘me too.’ So it’s not really English proficiency but rather than a generation gap. It happens to us among Japanese people. For example, we speak Japanese but people like us live far from Japan, and when we go back to Japan every a couple of years, we encounter things that we don’t know. I think it’s similar to that. So I don’t stress too much about it. In particular, young people create new words etc. It’s a generation gap that we can’t keep up with them.

5.4.2.2.3 Students’ limited English ability
Some subjects pointed out the issue of some younger Australian students’ limited English and how it causes a problem in class. Japanese native language teachers expected Australian students to have good English proficiency as native speakers. However, the level of English varies according with their age and it can make it harder for native Japanese speaker teachers to understand them in class.

J1’s experience from teaching year one and two students’ Japanese classes is as follows (D.2.2.1):

It was hard to understand primary students’ English, in particular year 1 and 2 students. When your student asks a strange question, it’s hard not to discourage student but to lead then in a right direction. Teachers use specific English in class so I used to write down what other teachers said in class. It’s hard when your English is not strong.

J4 who taught at a high school also commented that ‘I don’t understand what students said quite often during discussions because of their limited English... You
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would think native English speakers such as Australian students would speak good English or better English, but not really’. On the other hand, there is a possibility that Japanese native teachers are not used to listening to children’s speech and they tend to take it as limited English. I personally experienced similar issues from time to time, but I eventually got used to it and I did not have a problem with it after that. So again familiarity towards students and their level of English as well as a target language is necessary as a teacher. However, beginning teachers with limited experience might interpret this differently.

5.4.3 Japanese native teachers in other subject areas
There are two opinions regarding being Japanese in other subject areas. J2 wishes she were a native English speaker when she teaches English (D.2.1.4). However, J4 believes her cultural identity helps her to motivate students in her other subject areas. As noted in Section 5.4.1, J4 commented that being Japanese does help answering naïve questions and helping to make her other subject areas more interesting (D.2.1.2). She also feels that Australian students prefer Japan more than other Asian countries and it helps her to teach her other subject area.

J4: I’m happy to be Japanese because my students love Japan more than other Asian countries. Because of that, it’s easy for me to teach [the other subject area].

5.4.4 Japanese identity
The section starts by focusing on how much Japanese native teachers feel they should keep their ‘Japaneseness’ to teach the language effectively in Australian classrooms (5.4.4.1). It then moves onto an issue of focus no longer being ‘Japaneseness’, but rather an issue of interculturalism (5.4.4.2).

5.4.4.1 How much should Japanese native teachers keep their ‘Japaneseness’.
Japanese native speaker teachers believe that being a native speaker is an advantage in Australian Japanese language classrooms. However, there are conditions to deliver a class effectively and successfully. In order to use ‘Japaneseness’ as a positive element in Australian classrooms, Japanese native teachers need to understand the Australian culture and students first. J1 commented on this earlier (in 5.4.1). Another comment was the following:
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J4: You need to have ‘Japaneseness’ as well as understanding Australian culture first. If you are truly Japanese or Australian here, it’s not good. I think it’s a waste when you teach Japanese culture in class. If you can use your Japaneseness the way you want it is the best. It doesn’t matter how you live with your private life but when you teach Japanese, you need to understand what western culture is and act like a Japanese in front of students and it’s good. If you are typical Japanese, then you can’t win your students. They’ll control you. Being modest doesn’t work in here. It’s OK to teach that Japanese are modest but if you act like one in your life here, students will see it as your weakness and you’ll lose the battle (D.2.1.3).

Japanese native teachers appreciate their cultural background in Japanese classes in Australia, as they believe no matter how long they live in Australia they still keep some behaviour specific to Japanese in them. Firstly, they try to keep harmony rather than individuality and they tend to worry about others and how colleagues value them at work (D.2.1.3). Secondly, they use Japanese body language in class (D.2.1.3).

J1 also claimed that her Japaneseness is not something she could measure but it is definitely helping her in class and in working and living in Australia (D.2.1.3).

J1: When I worry about how other people think, I felt that I’m Japanese but I would rather say it here otherwise they don’t understand. It’s not something you can measure, you need to sense it. The Japaneseness is helping me. I’ve never thought of how much but from my experience and feeling.

J2 is trying to keep as much Japanese body language as she can bring into her classes. In Japan she would do this automatically. However, she has been in Australia for long enough and is thinking in English everyday, and thus she tends to forget to act like a Japanese in class and needs to remind herself to do so (D.2.1.3).

J2: I’m trying to act like Japanese in class (gesture). When I talk English, I tend to do English gestures but when I’m in class teaching Japanese, I’ll use Japanese gestures instead. For example, when you call someone to come to you or point your nose with your index finger to say ‘I’. When my students point out my personal habit, I’d explain the difference between my own habits and common social norm. I don’t want my students to have stereotype. In particular, there are not many Japanese in [this city]; I’m careful not to let my students think ‘I’ equal ‘Japanese’.

5.4.5 Focus is rather on ‘interculturalism’.
Two experienced Japanese native teachers pointed out that they realised the importance of understanding both cultures well enough to enjoy and act according to
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the situation. Once they reach this stage, they are not focusing on being a Japanese or Australian, but rather being an intercultural person and accepting others and their differences from a third space. Moreover, they are helping Australian students become familiar with Japanese culture and help them move towards the same pathway.

J1: I’m glad that I became a person who can understand differences and different cultures. Of course, I still think of me as Japanese even though I don’t act like one a lot of times. I understand differences and I can enjoy it. It doesn’t matter what nationality I am. For instance, Korean or any other nationality, but I’m glad that I’m living in a totally different culture and I not only understand differences but also I enjoy it. I think that part of myself is interesting and I’m glad. I believe that if you don’t get out from your first culture, you don’t really understand a second culture. When you are out of your first culture and looking back where you came from, it’s not because I’m a Japanese, I can understand people who have very different culture and way of thinking and live in it. I’m glad that I am that sort of person to experience it all (D.2.1.4).

J2 pointed out the importance of changing her persona as a teacher depending on students and their needs. She also highlighted that fact she did not realise this issue when she first arrived but she has learnt from her experience of living in Australia (D.2.1.3).

J2: I think that my persona would change and it has to change class to class. For example, when I teach at [school name] to teach adult learners or at a high school or after school classes. I did not understand at all when I first came to Australia but I’ve learnt from my experience.

I taught Japanese in Japan for foreigners in English before. However, I have learnt there is such a difference depending on students through teaching them in Australia. You should never be friends with your students. You need to be aware of students’ progress but when you get too close to them, lot of them take an advantage of you.

As I asked all Japanese subjects about their cultural identity and how it is to be a native Japanese language teacher in Australian classrooms, I also asked the same of one of the Australian subjects (A3) who shares a similar cultural position as they do. Since A3 lived in Japan for a while and acquired very good language proficiency and the ability to think in Japanese and act more like Japanese when she is speaking Japanese, she believes that her cultural position is different to typical monocultural Australians (Appendix D.1.3).
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A3 sees herself not as an Australian or Japanese but rather somewhere in the middle (Appendix D.1.3.1). Moreover, she added that she does not know if it was just her and her own created culture through her life experience in Japan. A3 reminded me of my own cultural learning as well as language learning in Australia. If I were asked the same question, I would say my current cultural position is also somewhere in the middle. However, it would be again different to A3’s ‘own culture’, which is totally unique to every individual as no one has the same experience as other people. It is hard to explain when it happened and how it happened to me. I assume that it happened gradually over a certain period through my language and cultural learning and living in Australia as a whole (see Section 4.4).

I also asked A3 about how she sees her own ‘culture’ in detail.

A3: I’m just me. I don’t know I guess there is an influence from Australian and Japanese cultures. But just things like for example, I like eating rice nearly everyday or I like eating Japanese foods. I like taking my shoes off at the door whereas my whole family didn’t really and I sometimes get upset or annoyed by ‘I can’t believe you are wearing dirt on your shoes’ like. There are some exceptions, like when I put my shoes on and go outside I forgot something so I run back into the house with shoes on. I don’t really care but other than that. Just a little thing like that. I don’t know…

I can exactly understand how A3 feels as I have been through similar cultural experiences in Australia. I also feel that some part of Australian culture and practices have already become a part of me. However, it does not mean I have lost my Japanese cultural identity and practices in myself. It is just how I live my life in Australia and feeling comfortable with being myself. I believe it maybe a process of becoming an intercultural person coming from any cultural background.

5.5 Conclusion

Interviewing teachers is listening to their life-long journey of teaching and their experiences. The major and critical difference between Australian and Japanese native language teachers is familiarity with the Australian school system and culture as well as students, besides overcoming a language barrier as a teacher for Japanese native teachers. There are other differences between Australian and Japanese native language teachers in terms of teaching styles. In particular, the Australian teachers tend to be more flexible and easy going and know how to manage students well, but
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Japanese native teachers tend to be rather teacher-centred and face a challenge of understanding Australian students and learning behaviour management strategies.

Some interesting differences between Australian and Japanese native teachers’ views were also noticed. Australian teachers think that Japanese native teachers are impatient, and tend to yell in class. However, Japanese native teachers think of themselves as calm and that Australian teachers have the characteristics of assertiveness and telling students off in class. In sum, there are not only different cultural practices but also individual differences among teachers involved in this area. Every teacher has a different teaching style as well as their culture, and thus it makes the teaching profession interesting and challenging.

The interview data shed light on what is happening in some Australian language classrooms and how teachers and students interact and learn the target language. As there is a strong link between a language and culture, a culture which is brought by a language teacher influences the formation of the culture of a language classroom with Australian students.

I share a similar view of my personal culture as A3 (Appendix D.1.3.1) as I feel that my culture is in now a third place somewhere between stereotypical Australian and Japanese. It took me a couple of years to feel this way but I am now hoping to help Australian students develop the competence for intercultural interaction by learning another language in the way I and A3 experienced.

Interestingly, the main focus of an experienced Japanese native language teacher who experienced similar teaching experiences in Australia as I did is no longer teaching differences between Australian and Japanese cultures and classrooms (Appendix D.2.1.1). Instead it is on helping students to move themselves towards a position as intercultural people who have the ability to find intermediate places between Australian and Japanese culture by learning another language, Japanese. It seems like this teacher passed a stage of questioning, neither to maintain their own cultural frame nor to assimilate to an Australian cultural frame.

The interviews with Australian and other Japanese teachers revealed the complexity of elements of culture, such as their own personal cultural positions and what cultural practices and assumptions they bring into their language classrooms.
Chapter 6. Interview with students
Chapter 6. Interview with students

In order to explore the views of the students relating to intercultural learning, I gathered data from 21 of my Japanese students, namely all the students willing to participate from three classes A, B and C, taught between 2004 and 2007. Participating students were asked to provide information via written questionnaires after they had completed the course. The original interview data are given in Appendix E.1. Willing older students from group A were also asked similar questions in recorded interviews, allowing them to expand on their answers and provide fuller clarification; see Appendix E.2. Data discussed in this chapter are from the questionnaires except where the interview is specifically mentioned.

The questionnaires were not administered anonymously; because of the small numbers of students in each group, it would not have been difficult to identify who wrote what even if names were not given. At the same time this raises the question of how honest the students were about their interest in Japanese and their views of Japanese teachers, particularly myself; see Section 6.3 for further discussion of the latter. While the students may thus have been inhibited from making some types of negative comments, what they did write and say tends to be in accord with what I had been able to observe of these students. Often it is also detailed enough to suggest that the responses were carefully considered rather than prefatory.

6.1 The students

In class A there were six students, including two mature age students and four high school students who studied the Japanese continuers course. Class B consisted of eight students who were between years eight to ten from the same school. There were seven senior Japanese students in class C who studied the Japanese continuers course, mainly after having completed my Japanese senior course previously. There was also a new student who joined my Japanese course later and contributed to my research. A Japanese female exchange student conducted the interview session with group A subjects and also provided some of her thoughts about me as a teacher and feedback on my classes.

The abbreviations for the 21 subjects consists of ‘S’ followed by the class letter A, B or C, the students school year (or M for ‘mature age’), the gender (M or F) and a
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number to distinguish otherwise identical abbreviations, e.g., ‘SA11F1’ for a student (S) from group A who was in 11th grade, female (F), and the first (1) such student. The Japanese exchange student is represented by ‘JE’.

All students had been studying Japanese for two to six years in accord with their grade and Japanese language level at school; see E.1.1. in the Appendix for this and the other details here. Over half of those students, 12 out of 21, had studied Japanese at more than two schools as they learnt Japanese from middle school and went to a different senior school, and just under half, 9 out of 21, had studied at only one school as they were in middle school when they started to learn Japanese. There was also one mature-age student (SAMM1) who did not learn Japanese at middle or senior schools but studied individually and was accepted to undertake the Japanese continuers course. One student had studied at more than four schools, counting her experience of living in Japan and going to a local high school. More than half of those students had visited Japan previously; in particular, SAMF1 had lived in Japan for nearly a year as a high school exchange student.

Ten out of the 21 students had only one Japanese language teacher, namely me, which means they had never had a non-native (Australian) language teacher, and also that their image of a native Japanese language teacher came from me as their language teacher. This fact will be discussed further in Section 6.3. Other students had between two and seven Japanese language teachers (native and non-native or both) previously.

Only three out of 21 students were male students. As Carr (2002: 4) says, ‘Boys on the whole don’t go into languages’, and ‘in-school learning of languages, it seems, is a feminine project’ (p. 5). In particular, senior Japanese classes showed a great difference. For example, group A had only one male student out of six, and group C had no male student in class. Thus, my senior Japanese classes consisted mostly of female students.

6.1.1 Students’ intention and interests in learning Japanese

Most of the students thought they liked learning the language and enjoyed it. SC12F2 described it as ‘fun’, for example. Nineteen out of 21 students also expressed interest in not only the language but also the culture. They believe that knowing and
understanding the language will give them better understanding of the culture. SA11F1 stated that she is interested in learning about the Japanese culture because she believes it helps you to better understand how you live and think about the culture you adhere to — an interestingly intercultural position. SA12F1 made a stronger statement:

SA12F1: Yes. The language is only a small part of the culture, and often it reflects the culture so it is impossible to learn the language without the culture.

Five students specified being able to travel or live in Japan and use the language to communicate with people as the reason for studying the language. For example, a mature aged student, SAMM1, was hoping to use the language to acquire a job in Japan. He claimed that he was studying Japanese to allow him the option of living and working in the Japanese environment. He kept his word, as he later completed the Japanese course successfully and moved to Japan to work just as he planned to do.

Other reasons were to learn a different or new culture, to understand the Japanese anime and manga comics, an interest in learning an Asian language due to their Asian cultural background, and so on. Some students were attracted to a language and culture which are ‘different’ to their own. SA12F2 commented that she enjoyed learning about another language and culture and that it was ‘pretty’ (see E.1.2).

6.1.2. Goals of learning Japanese for students
The goal of learning Japanese for students varied. However, everyone showed interest in speaking the language to communicate with people in Japan to understand them better. In particular, Japanese students who had completed their senior Japanese study had very high motivation as well as expectation toward their language learning. Four referred specifically to fluency, while others (SA12F1, SA12F3 and SB10F2) wrote of being able to communicate effectively (Appendix E.1.3). Those highly motivated students were planning to go to Japan to live in the future to see friends, find a job and so on.

6.1.3 Students’ interest in learning about Japanese culture
Students generally showed strong interest in learning about the culture, as they believe it is necessary for understanding the language better. Moreover, four students
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specified that a language is part of a culture and we cannot separate them; see SA12F1’s comment in 6.1.1. SC12F3 described understanding the culture of the language you are studying as helpful.

Eight out of 21 students considered Japanese culture interesting because it is very different to their own, Australian culture, and they think the difference is a positive aspect. Two students specified that Japanese culture has two very different dimensions, namely the traditional and modern parts of the culture, which makes it interesting and pleasing. One, SA12F2, commented that Japanese culture is a lot more pleasing than western culture. SAMM1 thought Japan is one of the world’s most interesting cultures, allowing mix of the traditional and ultra-modern.

Some students interpreted ‘culture’ as artefacts, such as food, fashion, arts and music and manga comics. For example, SB9F3 said she loves Japanese anime and manga and she also wants to make a comic. SB10F1 expressed interested in cooking, fashion, arts, music. SC12F4 commented that she is not really interested in ‘culture’, but rather it depended on how good the culture is. At the same time she showed strong interest in cooking and ‘yummy food’.

6.1.4. What students want to learn apart from Japanese language in class

What students wanted to learn in class varied (see E.1.5). The majority of students showed interest in the culture and people. The meaning of culture varied from artefacts such as food, cooking, manga and kimonos, to traditions, etiquette, people and so on. Other interests apart from the culture were something that could help students make their understanding of the target country deeper and broader, such as Japanese history and geography.

There was also a response about opportunities for students who would like to continue with their Japanese study after the course. For example, SAMM1 expressed his strong wish to continue his Japanese learning after he had completed the course in order to move to Japan and work there, as noted earlier.

Other responses which were related to linguistic elements included appropriate use of honorific terms (keigo) and Japanese slang, as well as commonly used terms for practical language speaking skills in Japan. For example, SAMF1 was especially interested in commonly used terms, what language (degree of politeness, specific
terms etc.) is appropriate in what situation, and where *kanji* are derived from (what picture each character represents, etc.). SC12F2 also wanted to learn Japanese slang. As another example, SA12F1 claimed that she wants to learn a lot about the culture, i.e. dining manners, etiquette, and house traditions, as well.

### 6.1.5 The students’ cultural background

The students interview data showed the dynamics of the students’ cultural background and languages used at home. As it turns out, eleven out of twenty-one students spoke a language other than English at home. For example, there was one student out of six from group A who spoke Chinese at home with her family. In group B, half of the students were bilingual as there were three students who spoke Asian languages (Chinese, Vietnamese, Tagalog) at home and one student who spoke an Indigenous language. Group C had the largest number of students who were already bilingual, as seven out of eight students spoke a language other than English at home. That is to say, more than fifty percent of my students had already good understanding of a culture and language other than English, which may have helped their Japanese language and cultural learning positively.

For such a group of students from diverse cultural backgrounds, the commonly used term, a ‘typical Australian’ seems odd. There was a question about their own culture in the students’ interview, namely ‘How do you see yourself culturally? Do you feel that you are a typical Australian? or something else culturally? Why?’ (E.3.9.). The responses showed an interesting aspect of my students’ multicultural identity and how they define themselves. One student commented that ‘I think there is no like typical Australian.’ Another student replied by saying, ‘I would say somewhere in between but I would say I’m an Australian?’, and a discussion developed as follows:

**SD11F4:** Yeah I agree, like this is a stereotypical Australian which is like... I think there is a stereotype Australian but… I think like basically I feel that I’m (also an?) Australian

**SD11F2:** What about you guys? Do you guys call yourself [sic] Australian?

**SD11F1:** I do, because I was born here. So I don’t know I never really thought about [remainder not clear]

**SD11F3:** When you go to overseas and they say ‘Where are you from?’, I would say ‘I’m Australian.’ I don’t say I’m Chinese. I’m China.
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SD12F1: I would say I’m Vietnamese.

SD11F2: But actually in Greece somewhere and people asked me ‘Are you Greek?’, and I would be like ‘Yeah’. Can’t say I’m Australian in Greek.

What do you feel like it? More Vietnamese than Greek?

Others: [a student name and laughter; the student had mixed up other students’ cultural background and asked a question wrongly]

SD12F1: I think I’m more Vietnamese. Although sometimes I do say... things [remainder unclear].

Another question was ‘Do you think that you were already culturally open to different cultures other than yours before you learn Japanese? Why do you think so?’ (E.3.7). One student answered, ‘I would say majority of us would say we were open to other cultures.’ then the other student said ‘Yeah. Because We are like half other culture?’ and continued as follows.

SD12F2: Yeah.

SD12F1: Multicultural. Yeah.

SD11F4: Majority of us. Are like, no everyone’s family isn’t like generation was born in Australia. Like there is at least one family member who is like…

SD11F2: So we were already pretty open minded.

SD11F4: Is there everyone’s families like migrants?

Others: Yeah.

SD11F2: Yeah. My mum was born here but my dad was born in Greece.

SD11F4: There you go. You got one parent who’s migrant and I’ve got one parent who’s migrant.

SD11F2: Isn’t it immigrant?

SD11F4: No we say migrant.

SD11F2: What’s the difference?

SD11F4: I don’t know,…

(Others laugh)

SD11F4: OK. Here we go we were pretty opened to cultures. Anyway…
This is in accord with a recent article in *The Australian* by Lane (2009), who noted that a recent study has found that, ‘TRUE beginners in elementary language courses are outnumbered and demoralised by fellow students already familiar with the language’. He went on to quote Lo Bianco in saying that, ‘The reality is that the majority of students have got some kind of background relationship with (the) language, so we've got to accept that and reward that’ (Lane 2009: no pagination).

### 6.2 Views on native and non-native Japanese language teachers

This section discusses the students’ views on Australian and native Japanese language teachers’ behaviour (in 6.2.1) and on the teachers’ communication styles (in 6.2.2).

#### 6.2.1 Views on classroom behaviour

The chart below shows what students thought about Japanese native language teachers and non-native (Australian) language teachers in terms of their behaviour in class. Students were asked to represent their perceptions on how often they thought native Japanese teachers and Australian teachers exhibited certain behaviours; see Appendix A.2 for the questionnaire. In the following table the scale has been quantified, with zero for ‘never’ and up to 4 for ‘always’. The behaviours are listed in order from the most different to the least between Japanese native language teachers and non-native (Australian) teachers, as shown by the figure for difference in the last column. The individual results are given in Appendix E.1.9 (Tables E.3 and E.4).

**Table 6.1. Student views on Japanese and Australian teacher behaviour**

<table>
<thead>
<tr>
<th>behaviour</th>
<th>Japanese native teacher average</th>
<th>Australian teacher average</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Show anger and become emotional</td>
<td>0.4</td>
<td>1.8</td>
<td>1.4</td>
</tr>
<tr>
<td>Criticise students’ bad behaviour</td>
<td>1.0</td>
<td>2.3</td>
<td>1.3</td>
</tr>
<tr>
<td>Advise students how they should behave</td>
<td>1.1</td>
<td>2.3</td>
<td>1.2</td>
</tr>
<tr>
<td>Sit with students</td>
<td>2.6</td>
<td>1.5</td>
<td>1.1</td>
</tr>
<tr>
<td>Talk about personal experiences</td>
<td>1.8</td>
<td>2.4</td>
<td>0.6</td>
</tr>
<tr>
<td>Kneel down at students’ desk</td>
<td>1.7</td>
<td>1.1</td>
<td>0.6</td>
</tr>
<tr>
<td>Stay seated at front of the room</td>
<td>1.7</td>
<td>2.2</td>
<td>0.5</td>
</tr>
</tbody>
</table>
Chapter 6. Interviews with students

<table>
<thead>
<tr>
<th></th>
<th>1.8</th>
<th>2.2</th>
<th>0.4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tell jokes during lessons</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stand in front of the room</td>
<td>2.7</td>
<td>3.1</td>
<td>0.4</td>
</tr>
<tr>
<td>Praise students for good work</td>
<td>2.6</td>
<td>2.4</td>
<td>0.4</td>
</tr>
<tr>
<td>Express personal feelings (eg. Satisfaction; disappointment)</td>
<td>2.6</td>
<td>2.5</td>
<td>0.1</td>
</tr>
<tr>
<td>Praise students for good behaviour</td>
<td>2.6</td>
<td>2.7</td>
<td>0.1</td>
</tr>
<tr>
<td>Talk with students during breaks</td>
<td>2.1</td>
<td>2</td>
<td>0.1</td>
</tr>
<tr>
<td>Walk around classroom</td>
<td>2.6</td>
<td>2.5</td>
<td>0.1</td>
</tr>
</tbody>
</table>

From the last column four differences stand out. The greatest is that Australian teachers are somewhat more likely to show anger and become emotional in class. This agrees with the teacher J2’s comment earlier (Section 5.2.2) as well as some students’ comments. Four students commented that Australian teachers are more emotional and personal in class than Japanese native teachers (E.1.6.2).

SA12F1: Non-native teachers often show emotion when reacting to students, whereas native teachers don’t.

SAMM1 commented that generally, Japanese teachers are less personal with students than Australian teachers. SC12F2 pointed out that Japanese native teachers do not talk about themselves much. SC12F3 claimed that Japanese teachers are quieter than Australian ones. Australian teachers are more open and talk about personal things to students more.

The majority of students thought Australian teachers are loud and outgoing. Student comments in the interviews included the following:

SC12F2: Australians are more out-going and loud. Often speak about past experiences and stuff, Japanese teachers can be quite shy (not Masumi Sensei) and can be quiet.

SC12F4: Japanese native teachers are quiet.

This reminded me of a suggestion from my supervisor when I was on a teaching practicum, namely that I should learn to use ‘teacher’s voice’ and also act it out when I need it (C.5.7.3.2). I did not really learn to do this as I do not really have a strong voice for a start and I just believe that is not my style and it makes me culturally uncomfortable to show anger in public. I come from a culture where teachers should not show their emotion much in class, which could seem unprofessional. However, if
it was only acting and an effective way of managing Australian students, then I perhaps needed to learn the skill, but it looked too real to me and it did not look like only acting and I was not convinced.

Recall that one of the Australian language teachers stated that native Japanese language teachers tend to yell a lot more (D.1.2.1). This contradicts the Table 6.1 results. Students thought that Australian teachers showed anger and became emotional in class, not Japanese native teachers.

Other differences in Table 6.1 were that Australian teachers criticise students’ bad behaviour and advise students how they should behave in class more than Japanese native language teachers. This is an important aspect of teaching in Australia, in particular for Japanese native language teachers to face and overcome. I clearly remember a suggestion from experienced Australian Japanese language teachers when I got into the teaching profession. They warned me that if I could not manage the class, especially in terms of behaviour management, there would be no point in trying to teach Japanese, so I would have to set strict rules for my Japanese class (C5.7.4.1).

Recall also that four out of the seven Japanese native language teachers that I interviewed also thought that behaviour management was the hardest issue to deal with in Australian classrooms (Section 5.2.4). The term ‘behaviour management’ is interpreted more broadly by some Japanese native teachers, namely feedback, correction, praising, encouragement, constructive criticism, discipline, warning about poor behaviour, forming your argument and presenting ideas clearly (D.2.5.6). They are the areas Japanese native language teachers are not very familiar or confident with. Since Japanese native teachers come from a different culture and education system, they do not have the experience of being a student in Australian primary or secondary schools. That is why it is hard to learn how Australian teachers manage and deal with students in class.

J3 commented earlier (in Section 5.4.2.1) that being a native Japanese speaker in Japanese class is an advantage. However, education in Australia is not only language teaching, but includes pastoral care as well as behaviour management. For instance, from the Australian students’ point of view, in this study, if a teacher does not speak
‘perfect English’ then they consider that a weakness and make fun of it and teachers lose students’ respect (5.4.2.1). Moreover, when her lecturer came to observe J3’s class she told her that ‘you are too nice and children are taking advantages from you’ (D.2.1.2). This incident made her aware that what Australian students were trying to do in her class was to expand their boundaries, and that keeping a good balance as a teacher is difficult.

The fourth biggest difference is about Japanese teachers sitting with students. For instance, I normally sit beside my students when I correct their work or explain things individually, so this may be something that is also more likely to happen in classrooms in Japan.

### 6.2.2 Characteristics of teacher-student communication style in class

Students were given a list of 31 descriptors and were asked to circle as many characteristics as they wanted to of Japanese and non-Japanese language teachers’ communication style used in class. Some students added additional characteristics to express their thoughts. Table 6.2, shows the descriptors in order from most to least popular for the Australian and native Japanese teachers and the number of students selecting them out of a total of 21. The full results are presented in Appendix E.5.

<table>
<thead>
<tr>
<th>Descriptor</th>
<th>Australians Total</th>
<th>Native Japanese Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friendly</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td>Encouraging</td>
<td>12</td>
<td>17</td>
</tr>
<tr>
<td>Positive</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>Loud</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Relaxed</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Casual</td>
<td>11</td>
<td>15</td>
</tr>
<tr>
<td>Respectful</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>Enthusiastic</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>Understanding</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>Emotional</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>Honest</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Cheerful</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Assertive</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Negative</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Kind</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Equal</td>
<td>6</td>
<td>8</td>
</tr>
</tbody>
</table>
The main characteristics of the Japanese native teachers are identified as friendly and calm at 18, encouraging and kind at 17, respectful at 16 followed by enthusiastic, positive then honest and cheerful at 13. The numbers then gradually drop to zero over the next dozen items. Clearly the Japanese native teachers were rated far gentler at eleven than the Australians at zero. On the other hand, the Australians’ main characteristics are friendly, encouraging positive and loud at 12 followed by relaxed and casual at 11. This corresponds to the results from the previous Table 6.1 in 6.2.1. Twelve out of 21 students thought Australian teachers were loud, but none of them thought Japanese language teachers were loud.

As for Australian teachers, six out of the eight terms the students added themselves were negative, such as bitch, boring, not fun and lazy, while for the native Japanese added terms were all positive, for instance flexible, pretty, funny and fun.

There are notable differences between students’ and teachers’ questionnaires and interviews results. In the previous chapter, on teachers’ questionnaires and interview, A2 suggested that native Japanese teachers’ classes are more teacher centred and they are not as flexible as Australian teachers with regard to catering for individual students’ needs (D.1.2.1). Moreover, if students are not engaged, Australian teachers would be a lot more patient and trying to get students on board, using various strategies to get them to do the work. A1 also stated that native teachers do not seem to care or want to know as much about the students. ‘It’s more a teacher,
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student...boundary and the boundary remains. No matter what circumstance. It seems hard for them to get down on the same level as the students’ (D.1.2.2).

If we interpret ‘teacher centred’ as ‘formal’, then seven fewer students thought Australian teachers are formal (2) than native Japanese teaches (9). The students thought that native Japanese teachers are more respectful (16) than Australian teachers (8) and not as emotional than Australian teachers in class (Australian 8, Japanese 2).

Some students commented in the questionnaire on particular behaviours or characteristics that only native Japanese teachers might have in class (E.1.6.3). SB8F1 could not recall particular behaviour but she thought they were just nicer. SB9F1 pointed out that Japanese native teachers smile more and they were funnier. SB10M1 thought that they were calmer and more relaxed than Australian teachers. SB10F1 remembered their bowing in class. SC11F1 found that Japanese teachers were like cartoons in terms of facial expression and body language.

Note that the Australian teachers’ numbers do not go as high as the Japanese, only to 12 instead of 18, and they decrease gradually, with no sudden drop off. This suggests that the students did not have as clear a stereotype for the Australians teachers: they saw them as more variable, while there was considerably more agreement (high numbers) for the native Japanese. This may relate to the fact that twelve of the 21 students out of twenty-one never actually had an Australian teacher of Japanese (see Appendix E.1.9. table E.5), although they would have experienced Australian teachers in other classes, of course. Moreover, I was the only Japanese language teacher for those students. Thus their image of native Japanese language teacher came from me as a language teacher, so they may have stereotyped native Japanese teachers to be like me. At the same time, five students who had had the same Australian language teacher described Australian teachers’ characteristics as scary, which could have come from the one particular teacher they had had previously, as they only had that one Australian language teacher before.

Some of the results and feedback from teachers (5.2.1), Australian and native Japanese language teachers correspond with students’ interview results (Appendix D). However, there were also points which are rather different.
The results and comments from those students for Japanese native teachers were delightful and I was very glad to find out about myself from my students. However, I should not completely believe the result to be a compliment for me as a great Japanese teacher, as the students knew that I was the one conducting the research and getting feedback from them.

This questionnaire encouraged stereotyping, considering the fact that people from the same culture can differ, and when students had only one language teacher, their judgements might not represent a difference between native Japanese language teachers and non-native Japanese language teachers more generally. It is thus significant that some students resisted such stereotyping. Two commented that this particular exercise was extremely difficult to do, in fact (Appendix E.1.9). SA12F2 claimed that the exercise depended on the teacher, that all of these descriptors about ‘teacher and student communication style’ in the table would apply (E.3). SAMF1 also commented that it is a difficult question to answer as it really depends on the personality of the individual teacher, native Japanese or not. It is hard to get a general view without generating stereotypes.

6.2.3. Teaching differences between native and non-native Japanese teachers

Notable differences in teaching styles between native and non-native Japanese language teachers were pointed out by students; see Appendix E.1.6.2 and E.1.6.3.

SC11F2 thought that Japanese native teachers tend to sing more as they know more traditional nursery rhymes and songs. They tend to use Japanese stamps for rewarding students for good behaviour and achievement. Six students believed that Japanese native teachers have greater understanding of not only the target language but also the culture because of their origin and experience. Two students also commented that Japanese native teachers are more organised in class. On the other hand, Australian teachers tend to focus on those students who are struggling and leave the others to their own devices, as SAMMA commented in the interview. Australian teachers do not use songs and games as much, but instead they rather have a ‘book like’ teaching style.

SA11F1 also noted that Japanese teachers tend to use more songs and games to teach, while Australian teachers tend to have more structured lessons of what must
be covered. Japanese teachers seem to be more willing to give extended explanations of elements of the language and culture in class.

While SC11F2 commented that Japanese native teachers tend to sing more, and SA12F1 suggested that native Japanese teachers used more games to enforce an idea than non-native teachers, some other students commented rather differently. SA12F2 contradicted SA12F1: she thought that non-natives (Australians) were generally less strict and play games and focus on grammar, while native speaking teachers were more interested in learning and in teaching every aspect in Japanese. This relates to how the students had different language teachers and had experienced different learning styles, which affected their views on language teachers in general. SB10F1 commented that each teacher has his or her own style despite any difference between native Japanese teachers and non-native teachers.

Other students pointed out the difference in comprehensive understanding of Japanese and its culture and knowledge of the target language, pronunciation in particular, which would influence teachers’ teaching style in class. Most students believed that Japanese native teachers have greater understanding of the language and culture because they are from the culture and Japanese is their first language. It shows that a ‘native speaker norm’ still exists strongly in students’ minds. For example, SC11F3 commented that native Japanese teachers will have better pronunciation and more experience in the Japanese culture. SB10F2 commented that a native Japanese teacher would have greater understanding of the language and may teach it better.

SA12F3: Native Japanese teachers are generally able to teach you more as they have a more comprehensive understanding of the language. They can tell you from a Japanese point of view the differences between the cultures and can generally tell you more about Japan.

SB9F1: Australian teachers have some difficulty with the Japanese language. Japanese always knew how to explain the situation.

Other comments indicated, however, that a non-native teacher may understand students’ difficulty with the language more (E.1.6 by SB10F2).
Some students commented on the way teachers organise and structure their lessons. They thought that Japanese native teachers were more organised than Australian teachers in class:

SB10F1: Japanese native teachers are more structured.

SC11F2: Australian teachers, in general, their teaching methods are more informal. Japanese teachers lessons are more organized and structured.

SC12F3: The Japanese teachers tend to write the steps of what they want to teach on the board. The Australian teachers talks about it more than write it down.

Some students noticed a difference in teaching styles between native Japanese language teachers and non-native (Australian) teachers. Two claimed that Australian teachers have a ‘book-like teaching’ technique just like the way they had learnt Japanese at school:

SAMF1: I think an Australian teacher will have a more book-like teaching technique whereas as Japanese teacher maybe able to add in interesting facts about Japan and its culture.

SB10M1: Native Japanese teachers have more experience and have lived in Japan, so it is easier to teach whereas non-native Japanese teachers learn from a text book.

This tends to agree with what an Australian language teacher said about teaching a teacher Japanese class in the interview, as follows (D.1.2.4);

A2: I’m careful because I’m not a native teacher of Japanese. What I tend to do is to use lots of recorded material. The texts I used were programmed very well for that but probably I didn’t have enough visuals… I would combine with variety of resources

This strategy might have given students impressions of ‘book-like teaching’ compared to native Japanese teachers using their own voices for listening activities.

The difference in terms of using the target language, Japanese, in class was pointed out by students. They claimed that Japanese native teachers speak more target language and use more kanji in class. In particular, the Japanese exchange student JE pointed out as an advantage that Australian students can learn good pronunciation from Japanese native language teachers. Other comment included;
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SC12F1: Japanese teachers are better at teaching Japanese than Australian teachers. Australians don’t speak much Japanese at times just a mix up of each. Australian speakers tend to talk a lot in English than Japanese and don’t teach much kanji. Japanese native teachers tend to be more on the quick side but are ready to answer any students’ questions immediately. Japanese teachers give more information of how to do sentence structures and write more kanji characters.

SC12F4: Japanese teacher: show some more advance [sic] sentence structure, but little hard to know but get it later. Use kanji often.

6.2.4. Do students prefer Australian or Japanese native language teachers?
Most students preferred to have a native Japanese language teacher if they had a choice (E.1.7). The students believed that Japanese native teachers are better teachers as they were brought up in the country with the language and culture and they tend to be more passionate about teaching their first language, Japanese. Some students commented that Japanese native teachers have better pronunciation and they would like to learn and copy it.

SC12F3: Japanese because they are native speakers and therefore they will teach better pronunciations.

SC11F2: Japanese native teacher. Because they have better organized lessons. Better knowledge of the language and culture. – First hand knowledge. More passionate about teaching the language.

Eighteen students thought that native Japanese teachers can explain things better and teach better, therefore they would like to have a native Japanese teacher if they had a choice.

SA11F1: Japanese native language teacher. They have a deeper knowledge + understanding about Japan, its language and as culture than a non-Japanese person. Japanese teachers will help beyond grammar and sentence patterns. They can point out sentences, which are grammatically correct but not used in the Japanese language more easier than non-native teachers. Finally, they tend to be more approachable and friendly teachers. This aspect makes their classes a more enjoyable place to be in.

SC12F1 believed that Japanese native language teachers would be able to teach them something better than an Australian Japanese speaking teacher. One of the senior students relates this to immersing themselves in as much Japanese culture and language as they could;
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SAMM1: Japanese. The level of a native Japanese speaker is generally greater than that of a non-native speaker. When learning Japanese you want to be able to immerse yourself as much as possible in the language and culture. Having a native speaker is part of that.

However, there were three students who did not mind having Australian teachers with some conditions. SAMF1 prefers Japanese native speakers for higher levels of Japanese, but it does not really matter for basic levels of Japanese:

SAMF1: … I think for basic levels of Japanese, either is fine, but as you get into higher levels of Japanese I think it is better if the teacher has a thorough understanding of the language. I think non-native teachers should need a certificate/test to prove their understanding of Japanese in order to teach the higher-level classes (i.e. at the least be able to pass all set work for students with 100%). I would prefer to know I am being taught correctly.

SC12F4 commented that they are both good. ‘At least they need to teach student well and make them remember the Japanese structure’. SC12F2 liked both because they have unique learning styles and she liked them. Both Australian as well as Japanese teachers made her laugh sometimes, ‘not in a mean way’.

6.3. Masumi Nakahara as Japanese teacher for students

It is a challenge for me to reflect on my own teaching and being objective. However, I am trying to learn about myself from my own students in order to improve my performance as a teacher and helping these students become familiar with Japanese culture. Of course, students may not have been fully honest about giving negative comments, but it seems like I am a friendly, relaxed, casual, professional, less personal, less rules, patient, calmer and nicer teacher than most Australian teachers (E.1.8). The students also felt that my teaching skill is sound and better than Australian teachers as they enjoyed my language games or songs as learning devices.

6.3.1. How does Masumi Nakahara differ from Australian teachers?

I divided students’ comments (E.1.8.1) into four categories namely, personality, teaching style and organization, relationship with students and atmosphere in class and professionalism (E.1.8.1).

With regard to personality, six out of 21 students commented that I was ‘nicer’ and more patient than Australian teachers in general.
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SB8F1: Well. Ms. Nakahara is way nicer than other teacher. She was born in Japan and is different from Australian teachers. She is very nice and doesn’t get angry.

SB9F1: You are Awesome, Rad, Bestest. Australian teachers are bitchy, angry and evil.

SB9F3: You don’t act like an Australian teacher and that’s a good thing. You are more kind and way better than any other teacher. Go Ms Nakahara!

SB10F2: She is much nicer and patient with us. She also uses different ways of teaching, she made up stories to go with the alphabet to make it easier to learn. She made a card game for practice to work it fun.

SB10M1: calmer, nicer, always clear understanding of the topic

SB10M2: You are nice compared to most Australian teachers.

SC11F3: There isn’t any big differences but Masumi san is much more friendly.

Some students commented that my teaching technique was different and better than Australian teachers in general. They seem to enjoy stories that I used for remembering Japanese alphabet and games to practice Japanese. SC11F2 pointed out that I was more prepared or better organized and always ready for class and had a class plan set out.

SA12F3: I found that your teaching techniques were a lot more sound. The educational games you made ensured that everyone in the class participated and learnt whereas some of the Australian teachers’ games focused more on those students who already had greater knowledge of the Japanese language.

SB10F2: She is much nicer and patient with us. She also uses different ways of teaching, she made up stories to go with the alphabet to make it easier to learn. She made a card game for practice to work it fun.

As for my relationship with students and atmosphere in class, most students thought that I was casual and friendly in class. SC11F2 commented that I was quite relaxed in attitude towards class as I was more open and personal toward students. SA12F2 also thought I was a lot friendlier and actually knew what I was teaching.

SA12F1: You are more casual in explaining things, for example when explaining why a sentence structure is wrong. You also really seem to care whether or not your students improve.

SA11F1: Masumi’s classroom atmosphere is more relaxed with less rules. As a teacher you are more casual and approachable than most non-native teachers.
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For example, most of the time you talked to us casually and not in a formal student – teacher manner like many Australian teachers.

With regard to professionalism, my mature age students thought I was friendly and casual but that I was a professional teacher.

SAMM1: Always being professional and understanding of the students abilities and desires in regards to learning Japanese.

SAMF1: You don’t take your personal problems with you to the classroom. A lot of Australian teachers tend to do this.

There are comments and suggestions from some of my senior students that should not be ignored. They thought that I was not as strict about their assessment deadlines.

SC11F1: You are more like a friend, do things outside of class with students (farewell party for an exchange Japanese student). Don’t follow up/be strict about homework (for Stage 1). A lot of sheets.

SC11F2: … open to changing assessments and deadlines. Personal level with the class.

Interestingly, one took this as a positive aspect and the other student took it as a negative aspect as regards to their learning. However, those comments were from students who had finished stage 1 Japanese course. I have stricter rules for a stage 2 Japanese course and thus those students who had completed stage 2 after stage 1 thought I was too strict on them.

Some of my students who previously had the same Australian language teacher expressed the difference between her and me as follows.

SC12F1: She is not strict and loud like previous Australian Japanese teachers. For example, give us a break for 10 minutes, nicer, better at teaching.

SC12F2: You are less freaky. You don’t randomly sing and [sic] loud or shout something. You don’t talk about passed [sic] embarrassing experiences.

SC12F3: You do not sing/dance in front of class. You are not as loud as the Australian teachers.

SC12F4: Masumi tries to make you to learn more about advance [sic] things.

Some of those differences depend more on the individual teacher’s personal character than on teaching style. However, as I always try to introduce and expand
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students’ knowledge in my class, the student felt that I was teaching ‘advanced things’.

6.3.2. In what ways does Masumi Nakahara behave like Australian teachers?

While the preceding comments focused on differences between myself and other Australian teachers, this focuses on similarities. One student commented that I behaved more like Australian teachers when I wanted students to get their work done.

SA11F1: You behave like Australians, as there are times in class when you are serious and want us to get work done. Although you are more casual, you still behave in a way that requires respect from us. It’s not something specific; the general way you behave reminds us that you are a teacher. So there are certain things that shouldn’t be done or said in your classes.

Other students commented that I was not much different to Australian teachers in general when I stood in front of my students and taught Japanese in English and also I praised students’ good work and encouraged them and I also used text books for teaching. For example, SB8F1 commented that I can talk English and I am very understanding. SA12F2 noted that the fact that I am teaching in class and using text books are similarities with other Australian language teachers.

SC11F1: Write examples on the board like Australian teachers, explain things well when asked. Assignments, tasks, textbooks, same. Generally want students to do well.

SA12F1: You praise good work, particularly assessment pieces; you sometimes stand and sometimes sit in class; you encourage students particularly to hand in work on time.

SA12F3 found the question difficult. Her comment was ‘you teach! The Australian teachers are different from one another so it’s hard to give any specific examples’.

Some students pointed out differences between me and other Japanese native language teachers. They thought that I was different to other Japanese native language teachers because I was more open towards students and showed more emotion and I was more involved with students. SB10M1 commented that I was willing to have a joke with students and it was different to other native Japanese teachers.
SAMM1: Being honest and open to the students. This really helped in creating a good environment with the students and making the difficult process of learning a language more enjoyable.

SAMF1: You are able to show more emotion and be more involved with the students than the teachers I knew in Japan. You are more relaxed in the classroom and are able to joke and laugh with the students.

6.3.3. Other comments from my students. (E.1.8.3)

My students surprised me by giving me great feedback and complements as a teacher as well as some points for me to improve as a teacher. It is a challenge to reflect on my own practice and to accept the negative side of my performance. However, I do want to learn from my mistakes well as others’ in order to improve myself and try not to repeat the same mistakes again.

Some students claimed that it was very hard to generalize about teachers as they all have different teaching styles and personalities, even from people with the same culture.

SA11F1: It is extremely difficult to generalize teachers, because every individual is different. Within non-native teachers there are some who are more fluent at the language than others, some have lived in Japan longer than others. The way teachers behave in class may be affected by their background, but equally affected by their personalities. With the native Japanese teachers I’ve had, they seem to be rather different people and so they have different ways of teaching and behaving. I also found it hard to make generalizations even on one particular teacher. That is because of the teacher’s varying behaviors and teaching methods of now (stage 2, small class) and to what I remember of year 8 (large, noisy class).

The positive feedback is my great treasure and driving force for me as a teacher. However, I should not feel too comfortable, as those students could have over praised me as a teacher because they knew that I was conducting this research.

SA12F1: In comparison to other native Japanese teachers I’ve had, you are a better teacher because you really seem to care about improving your students and them learning the Japanese culture.

SA12F2: Masumi was/is more accommodating than the majority of Australian teachers for any subject I’ve taken. Also, she encourages us all to keep in touch whereas most teachers try to get rid of you straight away.

SAMM1: The year I studied with you really improved my Japanese skills. It was enjoyable too, which cemented my desire to continue learning Japanese in the hope that one-day I will reach fluency. Thanks Masumi
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JE: I think Masumi’s good points are Masumi always answered students’ question very passionately and she is very friendly… She is very kind. Thank you very much.

SB9F3: You are the best! Go Ms Nakahara. You don’t act like an Australian teacher and that’s a good thing.

SB10F2: She is a good teacher who is patient with us. She makes sure we understand and are comfortable before going on to the next topic.

SB10M1: Thanks for giving me a choice to learn a new language.

SC11F2: You’re a good teacher and I enjoy being in your class. My best Japanese teacher so far as I have learnt the most from you.

SC12F2: You are awesome. Have a good holiday and have a wonderful wedding. It’s been really fun learning from you.

I have received some comments that I should be aware of and reflect on my own teaching in future. I mentioned this point earlier as part of the difference between Australian teachers and myself in general. My students gave me those comments when they completed stage 1 Japanese level. As they started to learn stage 2 Japanese course with me, I had very strict deadlines for assessment tasks and homework, so one student stated that I became too strict on them but she appreciated that too. I also had a discussion with my students regarding my class and I spent more time writing on the board and making sure everyone understood the topics. SC11F1 commented that I could maybe be more strict about homework and set deadlines for workbook exercises as well. ‘That way students will get through the textbook faster and it would be more efficient in conforming to the assessment schedule…But that would suck’. SC12F4 prefers a teacher who writes on the board and makes students remember important points so the students will not be left behind. ‘And play lots of games.’

6.4. Conclusion

Conducting questionnaires and interviewing students as well as teachers is an important process for capturing what is really happening in particular Australian language classrooms, as students have different perceptions and expectations towards learning languages. In this chapter, the focus is on my Australian students in order to investigate how they view language learning and their teachers in general. In various parts of the chapter I have noted that the results must be viewed cautiously,
especially since I was the only Japanese teacher about half of the students had experienced.

There were some agreements and disagreements with the results of the teachers’ interviews. For example, if ‘teacher centred’ is interpreted as a formal teaching style, then the students’ results corresponded on this point as nine out of twenty-one students thought Japanese language teachers were formal but only two students thought Australian teachers were. The Australian teachers’ main characteristics were friendly, encouraging, positive and loud. On the other hand, Japanese native teachers were also thought to be friendly and encouraging, but at the same time calm, kind and respectful (6.2.2).

There were also some disagreements between teachers’ and students’ results. Interestingly, eleven out of 21 students thought that Japanese native teachers were gentle, but none of them thought Australian teachers were gentle (Table 6.2). Moreover, the major difference between Japanese native teachers’ and Australian teachers’ characteristics according to students was the selection of ‘calm’, which was the number one descriptor for Japanese native language teachers but the eighth for Australian teachers. This conflicts with the teachers’ interview result of Japanese native language teachers being rather emotional in class, as students thought Australian teachers were more ‘emotional’ than native Japanese language teachers (D.1.2.1). Australian teachers do not consider themselves loud, but students do in comparison with the native Japanese teachers that they had had previously.

Some students pointed out interesting characteristics of teachers in class. Two students thought Japanese native teachers tend to smile more and have richer, ‘cartoons like’ facial expressions and body language. In class they tend to focus on the class as a whole and use more target language as well as kanji and they bow before and after the class and sing more songs and play games to teach the language. They tend to use Japanese stamps for rewarding students for good behaviour and achievement. On the other hand, Australian teachers do not use songs and games as much and they rather have ‘book-like’ teaching style.

This stereotyping practice has a limitation as people from the same culture can differ greatly. There is always a difference between teachers, Australian or native Japanese
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teachers, and students’ views on Japanese language learning and their teachers in general. For example, SC12F2 (E.1.6.1) commented that ‘Australians are more out-going and loud. Often speak about past experiences and stuff, Japanese teacher can be quite shy (not Masumi sensei) and can be quiet’. I am a native Japanese teacher myself but my student thought I did not fit into her image of native Japanese teachers. I have realised how hard it is to reflect on myself objectively. According to my students, I am a teacher who is friendly, relaxed, casual, professional, less personal, less rule using, patient, calmer and nicer than most Australian teachers and I joke around with students occasionally. The students also appreciated my teaching skill as they enjoyed my language games or songs as learning devices.
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One of the techniques of introspection discussed by Mitchell and Weber (1999) was videotaping my classroom (see 3.3). This enabled me to reflect on my teaching practices, and to learn more about my students’ views on cultural differences in the classroom. At the same time, of course, I also used the videos to gain insights into my strengths and weaknesses as an intercultural language teacher. Do I perform more like a stereotypical Japanese or Australian teacher or somewhere in between in the class, and how do I differ from Australian teachers?

There were four different observations, namely my regular classes (Section 7.1), a one day Japanese immersion program called ‘Survivor’ which I delivered with other teachers (7.2), a Japanese sister school students’ visit to Australia (7.3) and a trip to Japan which gave my Australian students a real and powerful living experience in the target culture (7.4). I present my findings chronologically in order to focus on development of my own experience and progress as a teacher as well as on my students.

In addition to providing data relevant to my research, these tapes were used to create the ‘practical thesis’ required for a Doctor of Teaching, which is typically a video record of aspects of the candidate’s teaching relating to the topic of the research. This is Appendix F on the accompanying DVD.

7.1. Regular classes in Australia
For my regular classes I gathered data not only by videotaping (7.1.1) but in addition I will report my observation of certain classwork in the area of culture and interculturalism (7.1.2).

7.1.1 Videotaping of regular classes
I recorded my regular classes four times in total. A regular lesson was sixty minutes per class. I recorded mainly my middle school classes, as my after-school classes were nearly two hours each session with a small number of students, and thus quite different to a regular class setting. I waited to do the recordings until later in the year as I wanted to make sure that my students were used to my classes and teaching style.
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Classroom observation was carried out as follows. For videotaping my normal classes I set up a stationary camera as a first attempt, but this was not successful as I normally move around too much when I normally teach and I was off the frame most of the time. I was able to obtain a better quality video when a friend of mine and former teaching assistant spent a whole double lesson (i.e. two lessons of 50 minutes each) taping me with a mobile camera.

I have learnt how difficult it could be to capture what I normally do in class as a teacher by recording my own classes. The minute I brought a video camera in class it was no longer a regular class for my students, who were teenage students. They do not normally like to be recorded as they are so conscious about the way they would look in the video. For example, one of my female students brought out a mirror and started to put lipstick on her lips to look prettier. Others looked away or covered their faces when the video person tried to capture them.

Two points emerged from the videos I recorded of my normal lessons. One was how culture is bound up with just about any language activity, even one as simple as my daily routine of starting the class by writing the date on the board. The other is how I sometimes developed a ‘fusion’ of Japanese and western culture, as in using a game called ‘snap’ that is reminiscent of the traditional Japanese game called karuta.

The first point that I found out was what I normally do in my class with my students had some cultural aspects. For example, as an introduction to my class, I would normally ask my Australian students the date in Japanese by saying Kyō wa nangatsu nannichi nanyobi desuka?, which literally means ‘What month, day and day of the week is it?’, then I would ask one student to come up in front of the class and write on the board (Appendix F.1.1).

It has been working out well for me to start a class this way, to change my students’ minds from English to Japanese linguistically and culturally. It is not just a matter of rendering Australian dates into Japanese in a straightforward manner, because in Japanese the date format is quite different to Australia. For example, dates will be written as year-month-date, not date-month-year as in Australia. Moreover, in Japan dates will be normally written on a top right hand side corner of a black/white board,
vertically from right to left. On the other hand, dates in Australia would be written horizontally from a top left hand side corner to the right of a black/white board.

I actually found out that the way I write dates in Australian classrooms is somewhere in between, as I write dates in Japanese in Japanese order but from left to right in the top left hand corner of the black or white board. This works out well for me as I teach Japanese language for Australian students, which requires me to write some explanations in English as well as Japanese for better understanding. I adjusted myself in this way to suit Australian students, but I still kept an important part of Japanese cultural practice. I explain those cultural differences to Australian students and have a discussion of them.

It may seem strange for Australian students to find out those differences at first. However, I found a way of introducing Japanese writing systems more meaningfully to Australian students by using some authentic materials as well as sharing historical and cultural background. For instance, I would bring out my Japanese books and magazines or a newspaper as examples and show my students how they are written and assembled. This makes it more meaningful and easier for my students to find out differences; for example, a Japanese book is published so that the pages read from right to left and also sentences are written vertically from the right to the left. I normally add some information about how the Japanese writing system was strongly influenced by China and its calligraphy. With a history of four to five thousand years, the art of calligraphy is rich and profound and has attracted the attention of artists the world over (Guo 1995). In most cases ancient books in China and Japan were written with a brush and black ink on a paper and were normally written vertically from right to left. Most of my students commented that they have seen this in a movie or on television.

I have realised that what I thought was normal or a common thing to do in Japanese class was already a cultural practice, and thus seeing a practice from my students’ point of view was very important for me as a teacher in order to relate to them better.

Secondly, I also realised that another activity which was effective and popular among my students had a strong Japanese cultural aspect aside from its benefit for teaching the language elements. It is more like a ‘fusion Japanese’ activity as it is no longer a
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traditional Japanese activity but turned into a different form of cultural and educational tool for Australian students. I took a hint from traditional Japanese playing cards called karuta and Hyakunin Isshu to create this activity. The one hundred poems collected in the Hyakunin Isshu are an important cultural treasure in Japan.

Uta-garuta (literally song karuta) is the most popular among the many kinds of karuta (card games) in Japan. It is played mostly on New Year’s Day, but there are also national conventions for playing uta-garuta which are even shown on television. Each card has a poem, or portion thereof, written on it, with a total of one hundred poems in the game. The poems were chosen by Fujiwara no Teika, who was a poet in the Heian period, though he was not responsible for creating the game.

The game of uta-garuta involves two types of cards, namely one hundred cards with drawings (yomifuda) and one hundred cards with words (torifuda). There are whole phrases of waka (a type of Japanese poem) from the collection called Hyakunin Isshu written on the yomifuda. Only the lower phrase of the waka is written on the torifuda. When the reader reads out the waka on the yomifuda, the player quickly searches for the card among the torifuda to look for the phrase that matches the one that the reader is reading. This is the basic rule.

My Japanese ‘snap’ game was created from the idea of karuta games. This is a Japanese mnemonic card game to help students to learn the Japanese phonic characters called hiragana and katakana, which are used in addition to kanji, or Chinese characters. The advantage of this game is in teaching students those letters and combinations by syllables (see Appendix F.1.2).

The reader (which is normally the teacher) calls out a Japanese letter along with a story which will trigger students’ memory by the sound of the letter and a picture. Whoever finds the relevant card first is entitled to keep it, which will give points in the end. It is very effective way to teach symbols and their different combinations with the correct pronunciation. It was the most popular game among beginners up to advanced students, due to the competitive nature of the game. The particular game session in the video was for advanced students in a Junior high school level as it had hiragana and katakana and all combinations of sounds.
I believe that games are effective tools to teach a language, as students enjoy them and learn by playing them. One of my students commented on my teaching style by saying, ‘…She also uses different ways of teaching, she made up stories to go with the alphabet to make it easier to learn. She made a card game for practice to make it fun’ (Appendix E 1.8.1).

When I observed my Australian students playing this game, it reminded me of how we play this traditional Japanese game of karuta in Japan and it made me smile. It was a pleasure for me to draw on a very traditional Japanese game in order to teach Australian students Japanese effectively in an interesting manner. This was a nice learning practice not only for students but also for me as a language teacher as well. I also recognised that games are effective tools to teach a language as students enjoy it and learn by playing it.

7.1.2 Student perceptions about Japanese school culture compared to Australian

There were some interesting discussions in my classes which were not recorded. One was an ‘investigative task’ in a senior Japanese language course that involved applying research skills and analytical thinking, with a comparison of Australian and Japanese culture as a chosen topic. There was an English essay task and also writing and conversation tasks in Japanese. One of the common topics which students tend to choose is education, as they feel that they have enough information and knowledge to investigate this issue, since they have studied Japanese for four to five years.

Some students pointed out interesting aspects of both school cultures. One student commented on why she thought Japanese senior high school education is much more stressful than Australian education. She found out that there are more than 400 universities in total in Japan. On the other hand, there are around 40 universities in Australia. She also commented that the level of education in Australian universities are similar. However, as there are so many universities in Japan, the quality of education varies. That is why Japanese students study harder to get into a prestige university which will guarantee their future success.
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She also pointed out the difference in entry process and expenses of getting in a university in both countries. For example, in Japan a lot of students need to pay more than the equivalent of A $400 to sit an entrance exam for each private university, which will be on different dates. For instance, a lot of Japanese students will take from five up to ten university exams. Those who want to go to a public university in Japan would pay just over A $200 for the entrance exam. They are required to graduate from high school, but their high school marks would not stop them from getting into a good university as long as they can pass the entrance exam. There is also a system of admitting students into colleges and universities on the recommendations of their high school principals.

On the other hand, in Australia year twelve is the critical moment and students try to achieve very high grades so that they can get into a university and major in a course that they like. The exam dates are set by each state and all year twelve students will take the same exams at the same time.

Another student pointed out the fact Australian students have more choice of choosing their future pathways than Japanese students. She thought that in Australia, people do not have to go to a university as there are a lot of high paid professions, such as tradesmen, which don’t require a degree. In addition, people do not judge people negatively because they do not have a university degree. She commented that Australian parents in general do not force a child to go to a university unless they are interested. In Japan, on the other hand, a lot of parents pressure a child to go to a university because they think the society expects it for their future success. Japanese students feel that if they fail the university entrance exam then they are a looser, but in Australia, people can go to a TAFE first and transfer to a university later. Some year twelve students even take a year off and travel the world before they go to university. Australian students normally do what they want to do, not what their parents want them to do.

The investigative tasks bring out senior students’ analytical thinking towards the two countries and cultures and they often surprise me in positive ways. I believe a lot of Australian students play an active role in choosing their own future career from an early stage of their life. Somehow, I feel that Japanese high school students in
general think that they need to get into a university first and think about their future later.

7.1.3 Differences of students and teacher relationships in Australia and Japan

I had a male senior student who lived in Japan for ten months as an exchange student from Australia. He loved living in Japan but he thought that ‘Australian education is cooler’. For example, his Japanese teachers were all nice but the approach towards him was rather formal and it was not really personal. On the other hand, he thinks Australian teachers are more like friends to him and talk about each other’s private life and joke around in class. He highlighted that Australian style of education will help students to mentally mature quickly and learn to have meaningful social skills needed for the future as teachers treat their students as young adults rather than as children, unlike in Japan.

This was an interesting comment to me. My students tell me that I am casual compare to other teachers, but as I would never see and treat my students as my friends and I prefer having some distance between them and me as a teacher until they finish my Japanese course. Once they complete the course then I normally treat them more like friends.

7.1.4 Australian students’ intercultural competence prior to Japanese language learning

In Section 6.1.5 I discussed my students multicultural backgrounds based on the student interviews. This also came out in a set of short advertisements that one of my after-school Japanese classes produced to promote learning a language other than English as one of their assessment tasks.

This particular class was offered once a week for two hours after school and it was a multilevel class so that students could join my class at the beginning of every term. The level of those students’ Japanese skills varied as their length of learning Japanese could be from a couple of weeks to two years or more.

Most of the students worked as a group to produce short advertisements between 30 seconds to one minute. There was one student who worked individually. They expressed their message differently in the short videos, but the most important goal was to convince people to realise the importance of learning a language other than
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English. Most of the advertisements included parts in several languages, and some of my students visited other language classes to learn how to present these.

I was impressed how creative my students were and how effectively they could convey a message in short videos. Some students had less Japanese knowledge but nonetheless managed to send out the important message to promote learning a second language. This exercise was one of the things that made me wonder whether some of my students had better intercultural competence than others prior to studying Japanese. I again noticed how multicultural my students were: more than half of my multilevel Japanese class students spoke a language other than English at home and I felt that they must already have good intercultural competence.

7.2. One day Japanese immersion program ‘Survivor’.
The Japanese immersion program ‘Survivor’ was conducted in 2006; see F.2 on the DVD. This idea of the language program came from the original ‘Survivor’ reality television game show produced in many countries throughout the world. In the show, contestants are isolated in the wilderness and compete for cash and other prizes. The show uses progressive elimination, allowing the contestants to vote off a tribe member, until only one final contestant remains and wins the title of ‘Sole Survivor’. Our Japanese version did not go quite that far, however.

The purpose of delivering this event was giving Japanese language learners an opportunity to engage in a one-day program with the teacher using the target language only. It involves team building skills to successfully compete against each other as teams. The program was delivered only in Japanese with a lot of body language from me and with the assistance of two other teachers, who could give hints in English. This Survivor program was videotaped with two cameras, a stationary one and a mobile one operated by my supervisor in order to capture the class as a whole as well as me as a teacher in class.

Two groups of students participated in the program on different dates. None of those students were my own, and thus we first met on the day of Survivor. The first group was a group of almost 20 year eight students from a local middle school. The second group was just under 25 year-six students from a primary school in the same area who had been learning Japanese for at least one year.
After I viewed those recorded videos a couple of times, I discovered a benefit from this observation, which was to capture the process of those students getting used to the culture of the day by comparing activities from the first to the end. Firstly, I will explain the outline of the day and then I will present some activities below to highlight the Japanese immersion and how I and other teachers and students interacted to engage in the tasks. I listed those activities in order so that we can see how the students’ reactions and interaction changed throughout the day. Then I will present findings of the day as a whole at the end.

This is how we started the day. As soon as students arrived, each student received a colourful bandanna according to the team they belonged to for the day. Each team had four or five members. There were five teams, including red, blue, yellow, purple, and green. They were also given three ‘lives’ per team as well as pretend money (15,000 yen) for an auction later. The basic rule was simple: the five teams competed against each other by playing various games in Japanese. Reward money was given at the end of each game for the winning team along with an immunity necklace which was made out of one thousand origami cranes. A ‘tribal council’ was sometimes held to make the games more exciting. A furoshiki (a Japanese cloth) was used to keep ‘lucky messages’, which were shaken from the Japanese cloth. There were three messages, namely しぬ ‘Die’, あんぜん ‘Safe’, and いのち ‘Get one more life’.

As it was a whole day session, students made onigiri (rice balls) as an activity before lunch. Yakisoba (Japanese fried noodles) was provided as lunch with chopsticks. After the lunch, there was the last big game, an auction. The students loved the competitive nature of the program and the reward system. They all worked as teams and helped each other. The day passed quickly and was a great success.

It was a great opportunity for me to deliver such an event in the target language only. However, it was a challenge to give all the instructions in Japanese, in particular for young learners at the beginners’ level, and thus two other experienced language teachers were there to give out hints to the students in English. I have realised how important it was to have a lot of visual aids as well as body language to get a simple message across when learners do not have strong Japanese skills.
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I was not sure how much those students would understand my instructions given only in Japanese, especially the young students who were beginners. However, Japanese Survivor was a success, with other teachers’ support of giving hints for the students and a lot of body language from me. The program went smoothly and successfully. I learnt that using a lot of target language in class is not an easy task but it is worth trying. I tend to use too much English in class to teach Japanese, so it was a good wake up call for me to reset my teaching style. At the same time I faced the limitation of a one day immersion program as regard to the students’ Japanese language learning outcomes. It was more like practice in learning the Japanese and Japanese culture relating to one particular situation.

There were ten tasks, namely a transport game, matching pairs, giving directions in Japanese to lead a blindfolded partner to a goal, a chopsticks tournament to transfer M&Ms into a container made by the students with origami paper, sumo wrestling by one person nominated from each team, a quiz about Japan, Pictionary in Japanese, rice ball making and an auction.

Below I choose some activities to highlight the findings of the Japanese immersion day and how I and other teachers as well as students interacted culturally to engage in tasks. I present those activities to show how students’ reactions and behaviour and interaction with teachers progressed throughout the day.

7.2.1 Task 1: ‘Get on the train’ (see Appendix F.2.1)

At first I introduced and explained this activity in Japanese and then the other teachers gave clues to the students before the game. I told a story, in Japanese, mentioning riding on some sort of transport five times. When students heard ‘riding on a …’ they all jumped onto their cardboard ‘life raft’. The team to get all their members on their life raft won a point. As the life raft was not big enough to share for four or five students, they had to squeeze in and hold each other to stay on the raft. One of the teachers made a note of the score. As a reward, I gave each of the winning team members a Japanese lolly or other item.

The students realised that I would speak only Japanese, so they tried to listen carefully and understand what was going on with the help of the other teachers’ hints in English.
I was a little worried at first as I thought it might have been too much exposure to the target language for young beginning learners and whether the students could understand my instructions delivered in only Japanese, but they managed well.

7.2.2 Task 2: Matching pairs (see F.2.2)
I first explained the task in Japanese. Each team received a box containing six items. In turns they asked any other group in Japanese if they had a match for one of their items. If they did it was placed on a collection point. The first team to get six matches or the team with the most matches won. The team with the most lives left got to start. There were a total of twelve pairs of objects, labelled in Japanese.

This was the second task of the day. I explained the rules in Japanese and demonstrated with another teacher so that students understood and could engage in the activity. The use of visual aids helped the students’ learning.

I noticed that students started to respond more in Japanese. For example, when they received an item from other team, they said *arigato* ‘thank you’ in Japanese. Greetings and showing one’s appreciation by saying thank you to others in Japanese is an important part of Japanese culture.

7.2.3 Task 3: Following Directions (see F.2.3)
I explained the activity in Japanese in class first, as the game was played outside the classroom and someone else gave clues to students. I also demonstrated it with the help of other teachers.

Two people were chosen from each group. One student was blindfolded and the other one gave directions in Japanese to get to a goal and collect items, such as picking up a packet of M&Ms, and chopsticks at the end of the activity. The winning team received an immunity necklace.

During the demonstration, students were taught key words for directions, such as ‘go straight’, ‘turn right/left’, ‘stop’ and ‘pick up’ through action. Body language was a powerful tool for teaching this language.

As the day was progressing, the tasks were becoming harder, but the students worked well as a team and started to learn to adjust and adapt to the Japanese environment. I am not trying to say those students’ Japanese listening skill improved dramatically in
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this short time. However, they were certainly adjusting better to the culture of the
game of the special day. I sometimes even felt that those students read my mind from
my facial expression. It was a similar feeling to ishin denshin, which is a state in
which people can communicate with each other without using words, similar to
‘telepathy’ in English but on a smaller scale. Ishin denshin is a very important part of
Japanese culture for maintaining a nice harmony with others in society, but it is
normally a skill to read someone’s very subtle change, for instance facial or body
language or tone of voice. However, the day was a challenge not only for Japanese
language learning but also the cultural adaptation in a smaller scale for those
students.

7.2.4 Task 4: Chopsticks tournament (see F.2.4)

There were two different activities in this one task, namely origami star box making
and then a chopsticks competition. Before the chopsticks game I demonstrated the
use of chopsticks, as I wanted my students to use the chopsticks properly in the
competition. Each team also made two origami containers before the game by
carefully reading the origami star box instruction and diagrams.

This was a team game which involved knowledge of colours in Japanese and the use
of chopsticks. To start, all students (or one contestant from a group) had M&Ms in
one container. At the sound of a whistle, they all started to transfer their M&Ms to
the other container with the chopsticks and without touching either container with
their hands. I specified a colour in Japanese that they could transfer and gave the
student 20 seconds or so to do it. Those who used their hand and so forth were
disqualified. After the game, I asked students how many M&Ms they had transferred
in Japanese and I judged which team had collected the most in 20 seconds.

This was a simple game but an effective one. The students listened very carefully and
engaged in the game very well. I could see the students’ listening skill was better
than at the beginning of the day.

7.2.5 Task 5: Quiz (see F.2.5)

Quiz answer cards were organised on the whiteboard at the back of classroom. In
Japanese, I asked each group a question in turn, and they nominated an answer card
from the board. The group with the most cards won. Examples of easy questions are
what colours are on the flag of Japan, what is the currency in Japan, name two large islands in Japan, who is the Japanese president, what is the capital city and so on. It was good practice for students, if only on Japanese cultural icons. I explained the task in Japanese and the other teachers gave clues and highlighted key words. This game involved clear thinking and memory to find the right answer. There were some advanced words that students did not know or learn, but they managed to reach the answer by listening to key words in Japanese and hints from the other teachers.

7.2.6 Task 6: Pictionary (F.2.6)
This is the game Pictionary in Japanese. Easy words that they needed for this game were taught in Roman script to the primary students by a teacher beforehand. I explained the task in Japanese at the beginning for the students. A word was to be drawn from a set of word cards by a teacher, and then a student who was nominated from one team needed to draw a picture on the whiteboard for the other team mates to guess the word in Japanese. They competed on how many words they could guess within one minute per group.

As students were exposed to some simple words in advance, they either knew or remembered most of the Japanese words in the game. The picture triggered students’ memories and worked nicely. I could see a difference in students’ team building skills at this stage. They worked well as a group and helped each other. We could see this improvement from the short clips as we compared the students’ behaviour in tasks 1 and 7. In task 1, more students gave me guessed answers or tried to make me give out an answer. However, in task 7, the students gave me more appropriate answers and questions about the task.

It may have been that the pictures helped students respond to answers and that they had learnt how to manage the day without understanding everything I said.

There was a moment or two that I felt that their ishin denshin skill was slightly improved, and they used simple Japanese words to express themselves in the game at the right moments and with good pronunciation. For example, they frequently used hai to say ‘yes’ when they replied to my questions.
7.2.7 Findings of the day

I witnessed a slight change in the Australian students’ cultural behaviour and adaptation skills throughout the day. For example, when they were engaging on task 1, as it was the very first activity, students were not used to the situation and did not really know what was going on. It may have been too much exposure to the target language and environment and they tried to understand and find ways to manage better by listening and observing carefully. I could see their frustration and it took a long time for them to adjust and adapt to those changes.

However, by the time they finished tasks 5 and 6, students were used to the situation and me as a teacher and target language speaker, and they knew that they did not need to understand everything that I said as long as they could understand the key words needed to undertake the activity. Thus they were more engaged and looked confident culturally and their behaviour was more culturally appropriate. For example, students naturally bowed and said *arigato* ‘thanks’ as they received a prize the end of an activity and they often said *hai* instead of saying ‘yes’. From this exercise, I witnessed those students’ cultural adaptation through the day on a small scale. I believe that they were learning the ‘culture’ of this event ‘Survivor’.

I also found it interesting that even though the students showed some adaptation of this event, such as saying *hai* for ‘yes’, generally their classroom behaviour was rather western in style rather than Japanese. For example, a lot of students called out to seek attention in class when they thought that they had the right answer rather than being quiet and waiting until the teacher asked a student to respond.

7.3 Yura-Cho students’ visit to Australia (see F.3)

Our school had a sister school in Wakayama prefecture, Japan, and my school in Australia had over ten years of good relationship with them. Each school had made a couple of visits previously. During my research our school was visited by a group of Japanese students from our sister city in Yura-cho. This gave not only Japanese but Australian students a chance to learn about each other’s culture in many contexts, such as both school life and home, and it also gave me a challenge of teaching students from two different cultures in the same class. The class was videotaped by one of my Australian students.
The Japanese students joined my Japanese class with my Australian students on that day, thus I planned my class to suit both groups. The students were asked to interview each other, with the Australian students using Japanese and the Japanese students using English, in order to find out as much as they could about the other person.

It was a very quiet lesson, and I found it interesting as my Australian students were generally not shy, but they were shy towards Japanese students until they got to know them better. For instance, my Australian students normally sat closer to me in class. However, when we had visitors from Japan, all the Australian students sat at the back of my classroom and observed the Japanese students quietly.

I also observed the attempts of Japanese students’ toward cultural adaptation in Australia. For example, the Japanese students did not wear their Japanese uniform as it was not compulsory in the local Australian school. This was a reverse of the situation of my Australian students later, when they decided to wear the same outfit to go to a Japanese school in Japan (see 7.4). The important point was they both respected the way things were in the country they visited and tried to adjust and adopt themselves.

It was unusual for me to have Australian and Japanese students together in the same class, and I noticed that I used a particular teaching style with those two groups. I do not know why and how, but in the video I saw that I unconsciously switched between Japanese and Australian ways of teaching and learning in the class to suit the students’ needs. The video clips captured those differences. For example, when I was speaking to the Japanese students, I was the one informing and giving them directions. I asked questions, but they all avoided eye contact with me as they did not want to be nominated to express their opinion or answer for the question. I could sense their intention so I did not force them to respond. For the Australian students, on the other hand, I asked a lot more questions for them to give me answers or opinions and to interact with me in the class. I also kept in mind that I should encourage my Australian students by praising and constantly giving positive feedback for good behaviour and achievement. This is not very common in a Japanese classroom.
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The second activity of the day that I planned was onigiri (rice ball) making. I choose an onigiri making session as it was a simple but tasty and traditional Japanese meal to introduce to my Australian students. At the same time, I planned this session also for the sake of the Japanese students, who were getting tired of eating cereal as their breakfast with their Australian host family. Firstly I explained to my Australian students what onigiri is by using a cook book and a picture card, and then I demonstrated how we make an onigiri.

Onigiri is a very common Japanese meal and Japanese can not live without it. The onigiri is more like a sandwich for Australian students thus Japanese students would eat it in a morning or bring it to school as a lunch. Also known as omusubi, it is a snack made of Japanese rice formed into triangles or ovals and often wrapped in sheets of seaweed (nori). Normally the onigiri is filled with pickled plum (umeboshi), grilled and salted salmon, or some other salty or sour ingredient; a pickled filling helps preserve the rice. The onigiri is one of the most popular snacks in Japan and is sold with many popular fillings in most convenience stores in Japan, as well as by speciality shops selling handmade onigiri. This is indeed an important aspect of Japanese culture.

I enjoyed observing my Australian students’ reaction, as onigiri seems such a normal and common food for us Japanese, yet it was a totally new and strange thing for my Australian students. I found out that a lot of my Australian students do not normally eat rice on its own. They are familiar with fried rice, but they do not think rice has its own flavour and therefore they do not think it is nice by itself. I explained to my students in advance that rice is the staple diet of Japanese people and an important part of culture; for instance, it is like bread or potatoes for westerners. There are a lot of differences between Australia and Japanese food culture, and thus it was a great opportunity for me to introduce it in my class so that they could learn to understand each others’ culture.

7.4 Trip to Japan, Yura-cho (F.4)

In September, five middle school students accompanied by their principal and a parent and myself visited our sister school in the Yura-cho region of Japan for ten days. This was a great opportunity for me to see what was happening interculturally to my students who were learning Japanese. My Australian students got in touch with
their host family by email before the trip and they stayed with the Japanese family for a week and went to the school with their host sister or brother. It was an exciting event for all of my students and teachers. We did a lot of brainstorming before the trip in class to prepare for their new experience of living in Japan and its culture.

There is an old saying in Japan to describe this experience with my students, 百聞は一見にしかず, which would be translated as ‘seeing is believing’ or ‘a picture is worth a thousand words’. It was a wonderful moment for my students to feel what they were learning was real and that they are learning for a practical reason to communicate better in Japanese with Japanese people. I will point out some differences or changes that I noticed during or after the trip regarding my Australian students’ perception of cultures and behaviour. Then I will also consider how Japanese students reacted to the visit in the class, and also how my behaviour as a teacher differed in Australia and Japanese classrooms.

The events of the Japan trip were captured by me using a digital camera in order to record not only still shots but also short video clips of how my Australian students interacted with Japanese students. It worked out well because a small camera is not as obvious as holding a video camera to record my students in action. In addition I was given a video of some of the events recorded by a local television station.

7.4.1 Coping with the differences of Japanese schools
A brainstorming session that I had before the trip gave me some insights into Australian students’ perceptions of Japanese culture and people and a Japanese school. For example, my students decided to wear the same polo shirt with their school logo on it while they were in Japan, as well as black pants to go with it. They knew that most of Japanese schools had a uniform, so they wanted to represent their school from Australia, and to look smart and look like they belonged to the same group. I also notified my students about a request from a Japanese sister school for the Australian students not to wear make up or nail polish and jewellery at school in Japan. The Australian students were also asked to prepare a clean pair of shoes that they needed to wear inside the school buildings. Some of my students wondered why they needed so many shoes for school until they visited the Japanese sister school and experienced Japanese school life.
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In Japan, school culture is rather different to Australia. It is somehow more formal and structured than Australia. Japanese schools tend to have more rules and expectations towards students. For example, students normally prepare three sets of shoes at school. One is for outside the school campus, the second is for inside the building to keep a school clean, and the last pair is for a physical education class in a gymnasium. Most of Japanese schools have strict rules of how students should dress and what to do and not to do. For instance, when one of my Australian students joined their physical education class, she had to wear the PE uniform and she commented that now she understands that there was a reason why Japanese students have two or three uniforms. Those uniforms are designed to suit particular purposes. She thought it was practical to have the uniform for physical education as it was made for just playing sports (see F.4.10).

7.4.2 Differences in learning style among boys and girls (see F.4.7 and F.4.8)

The Japanese sister school organised special language classes for my Australian students. They were delivered as part of the school’s English classes. It was a great opportunity for Japanese students to learn English with Australian students. At the same time, it worked out well for Australian students to learn Japanese. Japanese students were shy at the beginning and did not really want to try to speak English much. However, as they played various games as a team, they started to communicate better with each other.

I noticed something rather complicated about the male Japanese students’ behaviour in class. They were less involved in the verbal activity and conversation practice than the Japanese girls, but when it came to the more physical activities, such as the game called Pictionary (see 7.2.6), the boys became just as involved as the girls. This is different from my Australian males students, who tend to be more outspoken. This seems to be a cultural difference, whether it is because Japanese teenage boys tend to be very self-conscious, or whether they are trying to behave more like men and thus would not like to be considered chatty people in class. There is an idiomatic phrase in Japan for this, 不言実行 fugen jikou, which means that people should not talk but just do what should be done in silence. (We cannot assume, of course, that all Japanese accept the values represented in such common sayings.)
7.4.3 Difference in school uniforms and relation to students’ posture (see F.4.5)
I noticed a difference in students’ posture in class when they played language games. The game was a description one which was directed by an Australian student in a team giving hints to the Japanese students by giving the first letter of an English word. As my students gave hints with a lot of body language, it was quite successful.

During the game, I noticed interesting cultural differences in school uniforms and students’ posture. All Japanese female students sat on their chairs nicely, as they wore skirts as their school uniform, but all of my Australian female students chose to wear trousers as they thought there were more practical and looked smart.

In any case, one of my Australian female students drew up her knee on her chair while she played a game, and this shocked some Japanese students as well as a Japanese teacher in the class. When they played a game, I had a question from a Japanese teacher and some female students whether it was fine to sit the way my Australian female student was sitting. They found it rude and inappropriate in class, so I advised my Australian student to sit nicely like the way others did. She had a good look around and realised that she was the only one with that posture in class.

7.4.4 Noticeable difference in students’ preferred learning style
When I observed the recorded video of my Australian students and Japanese students engaged in language activities in Japan (see F.3.2), I happened to notice a difference in students’ preferred learning style between two cultures. This was a difference in how to display personal talent and knowledge in class. Japanese students tend to hide personal talent as well as knowledge and to try to be modest about themselves, so they will not normally put up their hand to speak in class unless the teacher asks them to do so. On the other hand, Australian students are encouraged to display and be proud of their talent and knowledge in class, and thus they would put up their hand in class to speak up about their opinions. This relates to more general differences in culture. In Japanese society, people are primarily group-oriented and give more priority to group harmony than to individuals (Davies and Ikeno 2002: 195), which explains how modesty or humility are highly respected among those people.
I also observed this Australian student behaviour in the Survivor programs (see Section 7.2). They certainly learnt the culture of a survivor day, but they still displayed a typical Australian students behaviour in class, for instance putting up their hand to speak in class and seeking attention. I had two groups involved in the program and this behaviour was more obvious for the younger group than from the middle school year students. Modesty or humility is one of the most important aspects of proper behaviour in Japan:

In Japanese society, people are expected to be modest regardless of their social position; that is, they must learn to modulate the personal display of talent, knowledge, or wealth in an appropriate manner. Self-assertiveness is more or less discouraged, while consideration for others is encouraged (Davies and Ikeno 2002: 143).

7.4.5 Australian students’ cultural adaptation experiences in Japan

There were some unexpected events which relate to attempted cultural adaptation that I noticed from Australian students during the trip. These include an incident about Japanese lunch boxes, or *obento*, and also how naturally my Australian students respected the Japanese culture in a school assembly.

As all of my students were billeted by host Japanese families who had children, their host mothers made them a Japanese style lunch box every morning, just as if they were one of their own children. What surprised me the most was my Australian students’ reaction to this lunch box, called *obento*.

When I arrived at the school to meet my students in a morning, they all could not wait to show me how great their *obento* looked and tasted. They were packed in cute containers with some compartments to keep steamed rice, dishes to go with the rice and fruits separately. My students were all excited to bring their *obento* every day to school and could not wait to eat until lunch time, thus they ate most of it by recess. Some of them were so worried that their *obento* looked and smelt so good so that someone might come and steal it, so they were carrying the *obento* everywhere. It seemed strange to me, since everyone else has their own *obento*, so no one would take others.

The students told me how early their home-stay host mother got up everyday to make *obento* for their family, including the father. They said, ‘I wish my mum would do
that for me in Australia, but there is no way!’ I asked students to try to ask their
mother nicely to make lunch for them. They replied by saying ‘Miss, then Mum
would be saying, ‘Why don’t you get up early and make it for everyone!’’ and ‘It’s
not gonna work!’ and ‘Our lunch is boring, like sandwiches and stuff.’

This made me reflect on differences from my own culture. Making school lunch,
*obento*, for children when it is not provided by the school is a common practice for a
Japanese mother, as middle school children show and compare their lunches and
enjoy the meal everyday, but that is not the case in Australia. I can still recall my
mother’s *obento*, and it is a very nice and warm experience between mother and
child. I realised something very common or normal for me culturally could be a big
surprise and enjoyment for Australian children.

The second cultural adaptation attempt of my Australian students that I happened to
notice was on the very first day that we visited the Japanese sister school, when we
attended the school assembly. There was a camera crew shooting at the school to
welcome all of us. We were asked to give a short introductory speech to the school in
Japan. My Australian students stood up one by one and did self introductions in
Japanese, which moved the Japanese students greatly. I was delighted to see my
Australian students bow at the end of their speech very naturally. Not long after this,
my students’ visit from Australia was on a local news program and they became very
famous. Wherever we visited, people said, ‘Oh, we saw you on TV!’

*7.4.6 Feedback session after the Japan trip*

When we returned home to Australia, we had a feedback session about the Japan trip
and our shared experiences in class. The Japan trip, and in particular their home-stay
experience, changed students’ views on Japan and Japanese people.

For instance, when we had a discussion before the trip about people and culture in
Japan, they pointed out some differences in Japanese life as strange practices, but
after the trip, they started to see things differently. For example, taking off shoes in
Japan before you enter the entrance of a house is a common practice in Japan but not
very common in Australia. Australian students did not really understand why
Japanese people do this until they lived with a Japanese family and saw their host
mother cleaning the floor nicely so that their children can walk around with bare feet
in the house. In particular, a Japanese style room with tatami mats is designed for people to sit on those mats, so that not only shoes but also slippers are not allowed in order to keep it clean and protect the tatami mats from getting damaged.

Not long after the trip, the students who went on the Japan trip wrote a page about the trip in their yearbook. The title was ‘What we learnt from the trip’ and I could clearly see my students’ improvement in cultural learning and how much their perceptions on different cultures changed. For example, one student commented that:

I learnt so much about what it’s like to be in a situation of understanding very little in a strange country. At work I’m always serving people who speak little English. I used to get impatient but now I understand how hard it is. I love Australian culture, but experience in another culture was excellent.

Another student commented that:

there are many differences between the two cultures: one of the major ones being, I believe, the children. In Japan they seem to be treated more as young adults and, as such, act accordingly. The children show a deep respect for teachers and teachers in turn show a similar respect for the students. Even if there were differences such as a language barrier keeping us separate, the important thing I have come to realise is people will be people no matter what their national origins are.

The trip to Japan was just under two weeks, but the time they spent with their host family and experienced the Japanese school life had certainly produced realisations about their own cultural identity as well as others, in particular Japanese.

One student commented on Japanese people’s live compared to Australian people’s as follows:

The Japanese people knew a bit of English so we were able to talk with them. The lifestyle was a bit different and they have a lot more ceremonies there. The food was different yet nice. Everyday I ate something different but a lot of seafood. I have learnt the way Japanese people live.

Before the trip, I was a little worried about some of my Australian students living with a Japanese family in case they might have had trouble coping for nearly two weeks. However, my students proved me wrong: all of them had a wonderful time with their host families and they did not really want to return home to Australia just yet. Two of those students commented in their year book on how much they enjoyed the trip to Japan. One wrote ‘I learnt a lot more Japanese. I really want to go back’
and the other one expressed that not only she did not want to leave, but she also
would love to go back to Japan again:

I loved going to Japan and if I get the opportunity to go back, I would take it. It
is always good to learn about a new culture. Before going to Japan I never
really understood different cultures and now I have a different perspective on
things. I felt that I learnt a lot about their culture and if I get another chance to
go overseas to learn about new things, and go shopping, I would.

Before I concluded the feedback session I asked my students what characteristics of
Japanese culture they liked the most. They all said that people in Japan were
extremely helpful and kind to foreigners and they made them feel special. One
student commented in the year book that ‘One of the main differences between the
two countries is the kindness in Japan. Everyone is so nice and tries to make your
experience that much better’. The comment reminded me of a comment by one of my
Australian university professors. When I studied a unit in service industry
management as part of my Master of Business Administration course, the professor
highlighted that Japan has the highest level of customer service and it is strongly
related to the culture, and thus he loves visiting Japan. I did not really think about
this when I was in Japan as I thought that was a standard of service everywhere, but
now I really understand what he said. I was delighted to read my students’ positive
feedback on the trip and I was very proud of them adjusting and adopting themselves
very well in the foreign country of Japan.

7.5 Conclusion
In this chapter, I looked into four different types of student interaction recorded by
video observations, namely my regular classes, a one day Japanese immersion
program ‘Survivor’ which I delivered with other teachers, a Japanese sister school
students’ visit to Australia, and a trip to Japan which gave my Australian students
real and powerful living experience in the target culture.

From the observation of my regular classes (in 7.1), I found out how culture is bound
up with just about any language activity, even one as simple as my daily routine of
starting the class by writing the date on the board. The other was how I sometimes
developed a ‘fusion’ of Japanese and western culture, as in using a game called
‘snap’ that is reminiscent of the traditional Japanese game called karuta. I also found
out that my behaviour in class as a teacher is influenced by the two cultures, but I can
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not really explain how much of both, and when I bring out those differences as it comes out somehow naturally. I would believe this is what Kato meant by ‘the culture of learning’ such as … ‘teachers were often unaware that their classroom conduct was directed by their “culture of learning”, and moreover, that some aspects of their “culture” had their origin in their own educational experience’ (Kato 1998: 331). The ‘culture of learning’ also applies to Australian students, and there is a possibility of some Australian students having better intercultural competence than others prior to the second language learning (see 7.1.4).

Secondly, from the one day Japanese immersion program ‘Survivor’ (in 7.2), I witnessed a slight change of Australian students’ cultural behaviour and adaptation skills throughout the day from their increased use of appropriate simple Japanese language in their responses throughout the day. I believe that they were learning the ‘culture’ of this Survivor event. I also observed their frustration and how it took a long time for them to adjust and adapt to those changes. From this exercise, I witnessed those students’ cultural adaptation throughout the day on a small scale. I also found it interesting that even though the students showed some adaptation of this event, generally their classroom behaviour was more western in style than Japanese.

Thirdly, the Japanese students’ visit to my Australian class (in 7.3) was a great opportunity for me to observe myself as a teacher in an Australian class teaching students from the two countries. I noticed the difference in myself of how I interacted with Japanese or Australian students in class. The obvious difference was an amount of teacher talk and expectation about student talk or involvement in class. When I was dealing with the Japanese students, I did the most of talking, but when I focused on my Australian students, I expected them to interact with me and respond to my questions and take part of the process and I gave them positive feedback consistently when they did well.

I wondered how and why I changed the way I interacted with Australian and Japanese students and switched my teaching styles unconsciously between the two different cultural groups. Kato (1998: 331) claimed that the difference in the nature of the interaction that takes place in the classroom was the key of ‘the culture of learning’, for instance, what is considered to be appropriate classroom behaviour, preferred teaching styles, and the qualities sought after in teachers. I assume this
resulted from my ‘culture of learning’ as a native Japanese teacher who has been teaching in Australia. My previous educational experience in Japan as a student as well as a teacher must have influenced the way I behaved in the video. There are cultural differences between Japanese and Australian school cultures. What is more, the difference between the teachers and their students’ cultures in Australia are greater than Japan as Australia is a multicultural country yet it is not very clear for people like myself, foreigners’ eyes, to identify. Kato pointed out that the ‘ambiguous problems’ the JNS (Japanese native speaker) teachers experienced were related to differences in the ‘cultures of learning’ between the teachers and their students (Kato 1998: 331).

Lastly, a trip to Japan (in 7.4) gave my Australian students real and powerful living experience in the target culture. The Japan trip greatly changed my Australian students’ attitude towards the other culture. It was not merely a study about another country and culture as they had a real life purpose of learning about the Japanese culture and people. The way they viewed their own world and other world started to change as well. They also learnt to respect and accept differences by observing and following the way Japanese students behave at school in Japan.
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This thesis set out to explore what it means to be a native teacher of Japanese in an Australian classroom. In the present chapter I will review my findings from earlier chapters (in 8.1) and then bring them together to see what I have learnt from undertaking this thesis (8.2).

8.1 Main points from the individual chapters

Chapter 1 introduced the thesis by pointing out the importance of investigation in teaching in order to better understand our students and their needs and also whether an individual teacher’s cultural background and identity would play an important role in this process. For example, would the ‘culture of learning’ for a teacher coming from a different educational background from Australia be important as it may affect their performance as a teacher in Australian classrooms? Chapter 1 also introduced brief overview of the remaining chapters.

In Chapter 2, firstly I looked into the widely acknowledged importance of teaching culture in language education and approaches to teaching culture. Then I considered various definitions of culture. Bourdieu’s notion of habitus seemed to have a special role to play, especially since it is compatible with how ‘culture’ is just one of many differences among people, which can be broken down into other differences such as age, gender, and professional culture within the same cultural group (e.g. Scollon & Scollon 1995). Also noted was how Agar's (1994) notion of ‘rich point’ relates to ‘noticing’ in intercultural education. Then I went on to consider the culture of the classroom and I looked more deeply at the notion of interculturalism and coming to occupy a ‘third place’ in relation to the first and second cultures.

The special situation of overseas teachers in languages education was also discussed. This included the cultural challenges in preparing for and undertaking this teaching in Australia for Japanese native speaker teachers, and also the complexity of their forming a cultural identity and professional identity as a teacher. Kato (1998: 15) suggested a need for providing those teachers more support than locally educated teachers during teacher education programs by giving more guidelines for ‘classroom observation for practicum, case scenario and samples of typical teacher talks’, and ‘effective communication in English in general’ would be practical and beneficial for
such teachers. Moreover, the specific study of learning a ‘good teacher role’ in Australia is strongly needed in the teaching practicum as well as in the early stage of their teaching career. According to Kato (2001), overseas educated teachers from non-English backgrounds may need to adapt to a very different approach from their own school experience.

There are three points to highlight for teachers new to Australian school culture, in particular for Japanese. Firstly, Australian classes are more interactive and learner-centred than Japanese classes. Secondly, Australian students are more outspoken and used to making independent decisions, which is considered to show their maturity. Lastly, a Japanese group studying in Australia found ‘Australian teaching approach more interesting and enjoyable’, but they also thought that the Australian teaching approach as somehow ‘unstructured and ambiguous’ and they had ‘some doubts about its effectiveness and the overall academic standard’ (Kato 2001a). The Japanese students who lived in Australia as exchange students also thought that Japanese teachers had better academic knowledge and guidance skills for their university entrance exam, whereas a corresponding Australian group emphasised this matter less. These comments highlighted the fact that those two groups differed in what they regarded as ‘appropriate and desirable classroom behaviour as well as personal qualities’ (Kato 2001a: 63).

Chapter 3 described the methodology of my thesis, beginning with a discussion of its ethnographic nature. The methodology involved using critical incidents to undertake an analysis of my own personal background, interviewing other Japanese language teachers and also my students, and observing my students in my classes and other activities. The findings are described in the following chapters.

In Chapter 4 I examined my critical incidents that I developed to recall my own second language and intercultural learning and teaching journey from my childhood until the present. I divided my experiences into three stages. The first was how education played important role of establishing my ethnic identity as a Japanese person. The second was when I encountered other cultures, both overseas and in terms of what I learned about other (sub-)cultures in Japan. Travelling overseas and meeting people from other cultures and communicating with them in my second or third language gave me opportunities to challenge my own cultural practices and
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perception. I learnt a very simple but important thing in life, that what is normal in my culture may not be the case with other cultures, so I should not judge people from other cultures with the same cultural measurements as mine and I should respect and try to accept the differences.

The final stage was the time I moved to Australia and began my new life, where I started real cultural learning in English that has continued up to now. This helped me to move out from my comfort zone, Japan, and into a second culture and language (English), which physically and emotionally moved me towards the next level of a cultural learning process.

What I have found out from analysing my critical incidents is that intercultural learning does not happen overnight, and how important it is to understand my own (first) culture before learning about other cultural practices(s).

Liddicoat (2002: 25) pointed out that intercultural competence is an on-going process of acquisition and the primary tool for this development is reflecting on one’s own linguistic behaviour and that of one’s interlocutors. I feel as if I have experienced a new set of critical incidents going through a cycle of noticing, reflection and output (Figure 2.2) in my life; I see the world slightly differently to what I used to do. I feel that some incidents influenced my intercultural learning more subtly than others at the time, and the speed or process of the learning cycle could vary. I believe the process of becoming intercultural is not only cyclic but also like climbing up a large spiral staircase.

I discovered cultural complexity in myself as I feel like I sometimes have two cultural identities. I unconsciously make a choice in how I behave in relation to people whom I stay with and a culture I am in. Whenever I experienced or noticed a cultural difference, I reflected on the nature of the difference to decide how and how much to respond to that difference. I somehow consciously or occasionally unconsciously made a decision of how far I would modify my practices to accommodate this new input. This decision helped me to output in the language using a modified set of norms (Liddicoat n.d.). I believe that the essential part of successful intercultural learning is continuously having awareness of my first culture and trying to develop an intermediate position between the two cultures. The moment
I fix my cultural position, I will not be sensitive and flexible enough to engage in effective cultural practices with others in a culturally appropriate way.

In Chapter 5 I explored the relationship of the teachers’ cultural background to intercultural teaching by interviewing a few native and non-native teachers of Japanese. This found that key differences between Australian and Japanese native language teachers were familiarity with Australian school systems, students and culture, as well as language. There are also differences in teaching styles, with Australian teachers appearing to be more flexible, easy going and good managers of students, and Japanese native teachers seeming more teacher-centred and challenged with understanding Australian students and mastering behaviour management strategies.

Some interesting differences between Australian and Japanese native teachers’ views were also noticed. Some Australian teachers think that Japanese native teachers are impatient, and tend to yell in class. However, Japanese native teachers think of themselves as calm and that Australian teachers have the characteristics of assertiveness and telling students off in class. However, there are not only different cultural practices but also individual differences among teachers involved in this area. Every teacher has a different teaching style as well as their culture, and thus it makes the teaching profession interesting and challenging.

The interview data shed light on what is happening in Australian language classrooms and how teachers and students interact and learn the target language. As there is a strong link between a language and culture, the culture which is brought in by a language teacher would influence the formation of the culture of a language classroom with Australian students. Now I feel that my culture is somewhere between Australian and Japanese. It took me a couple of years to feel this way, but I am now hoping to help Australian students come to have the competence for intercultural interaction by learning another language in the way I and others have experienced.

Interestingly, the main focus of two Japanese native language teachers, including one who experienced similar teaching situations in Australia as I did, is no longer the teaching differences between Australian and Japanese cultures and classrooms.
Instead it is focusing on helping students to move themselves towards a position as intercultural people who have the ability to find intermediate places between Australian and Japanese culture by learning another language, Japanese (Section 5.4.5). The interviews with other Australian and Japanese teachers revealed the complexity of aspects of culture, such as their own personal cultural positions and what culture they bring into their language classrooms.

In Chapter 6, the focus was on my Australian students in order to investigate how they view language learning and their teachers in general. There were some agreements and disagreements with the results of the teachers’ interviews. For example, if ‘teacher centred’ is interpreted as a formal teaching style, then the students’ results corresponded to teachers’ views on this point, as nine out of twenty-one students thought Japanese language teachers were formal but only two students thought Australian teachers were. They took Australian teachers’ main characteristics to be friendly, encouraging, positive and loud. On the other hand, Japanese native teachers were also thought to be friendly and encouraging, but at the same time calm, kind and respectful (6.2.2).

There were also some disagreements between teachers’ and students’ results. Interestingly, eleven out of 21 students thought that Japanese native teachers were gentle, but none of them thought Australian teachers were gentle (Table 6.2). Moreover, a major difference between Japanese native teachers’ and Australian teachers’ characteristics according to students was the selection of ‘calm’, which was the number one descriptor for Japanese native language teachers but the eighth for Australian teachers. This conflicts with the teachers’ interview result of Japanese native language teachers being rather emotional in class, as students thought Australian teachers were more ‘emotional’ than native Japanese language teachers (D.1.2.1). Australian teachers do not consider themselves loud, but students do in comparison with the native Japanese teachers that they had had previously.

Some students pointed out interesting characteristics of teachers in class. Two students thought Japanese native teachers tend to smile more and have richer, ‘cartoons like’ facial expressions and body language. In class they tend to focus on the class as a whole and use more target language as well as kanji and they bow before and after the class and sing more songs and play games to teach the language.
They tend to use Japanese stamps for rewarding students for good behaviour and achievement. On the other hand, Australian teachers were not thought to use songs and games as much and to have ‘book-like’ teaching style.

This stereotyping practice has a limitation as people from the same culture can differ greatly. There is always a difference between teachers, Australian or native Japanese teachers, and students’ views on Japanese language learning and their teachers in general. I am a native Japanese teacher myself, but one of my students thought I did not fit into her image of native Japanese teachers. I have also realised how hard it is to reflect on myself objectively. According to my students, I am a teacher who is friendly, relaxed, casual, professional, less personal, less rule orientated, patient, calmer and nicer than most of Australian teachers and I joke around with students occasionally. The students also felt that my teaching skill is sound or better than Australian teachers as they enjoyed my language games or songs as learning devices. Naturally the students were in a situation where they were likely to suppress any negative comments in favour of positive ones, but it was nonetheless gratifying that their comments about my teaching were so positive, rather than merely cautiously neutral.

In Chapter 7, I looked into four different situations of student interaction recorded on videotape, namely my regular classes, a one day Japanese ‘Survivor’ immersion program which I delivered with other teachers, the visit of students of a Japanese sister school to Australia, and a trip to Japan which gave my Australian students real and powerful living experience in the target culture. I also commented on a few activities that I observed but which were not recorded on videotape.

From observing my regular classes, I realised how culture is intertwined with just about any language activity, even one as simple as my daily routine of starting the class by writing the date on the board in Japanese. Another example was how I sometimes developed a ‘fusion’ of Japanese and western culture, as in using a game called ‘snap’ that is reminiscent of the traditional Japanese game called karuta. I also found out that my behaviour in class as a teacher is influenced by the two cultures, but I can not really explain how much of both, and as those differences somehow come out naturally and unconsciously. This reminded me of Kato’s (1998: 331) comment that ‘teachers were often unaware that their classroom conduct was
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directed by their “culture of learning”, and moreover, that some aspects of their “culture” had their origin in their own educational experience’.

Secondly, from the one-day Japanese ‘Survivor’ immersion program, I witnessed small changes in Australian students’ cultural behaviour and adaptation skills throughout the day, including the increased use of appropriate simple Japanese language in their responses. I believe that they were learning the ‘culture’ of this Survivor event. I also observed their frustration and how it took a long time for them to adjust and adapt to those changes. From this exercise, I witnessed those students’ cultural adaptation throughout the day on a small scale. I also found it interesting that even though the students showed some adaptation of this event, generally their classroom behaviour was more western in style than Japanese.

Thirdly, the Japanese students’ visit to my Australian class was a great opportunity for me to observe myself as a teacher in an Australian class teaching students from both countries. I noticed differences in how I interacted with Japanese and Australian students in class. The most obvious difference was the amount of teacher talk and my expectations about student talk or involvement in class. When I was dealing with the Japanese students, I did most of the talking, but when I focused on my Australian students, I expected them to interact with me and respond to my questions and take part in the process, and I gave them positive feedback consistently when they did well.

I wondered how and why I changed the way I interacted with Australian and Japanese students and switched my teaching styles unconsciously between the two different cultural groups. Recall (from Section 7.5) Kato’s (1998: 331) claim that the difference in classroom interaction was the key to the ‘the culture of learning’, such as what is considered appropriate classroom behaviour and preferred teaching style. I assume my behaviour resulted from my own ‘culture of learning’ as it had developed as a native Japanese teacher who has been teaching in Australia. My previous educational experience in Japan as a student as well as a teacher must also have influenced the way I behaved in the video.

Not only are there cultural differences between Japanese and Australian school cultures, but what is more, the difference between the teachers and their students’
cultures in Australia tend to be greater than in Japan simply because Australia is a multicultural country, and yet this is not very easy for people like myself, for foreigners’ eyes, to see. Kato (1998: 331) had pointed out that the ‘ambiguous problems’ Japanese native speaker teachers experienced were related to differences in the ‘cultures of learning’ between the teachers and their students.

Lastly, a trip to Japan (in 7.4) gave my Australian students real and powerful living experience in the target culture. The Japan trip greatly changed my Australian students’ attitude towards the other culture. It was not merely a study about another country and culture, as they had a real life purpose for learning about the Japanese culture and people. The way they viewed their own world and other world started to change as well. They also learnt to respect and accept differences by observing and following the way Japanese students behave at school in Japan.

8.2. The main findings
Having considered the findings from each of the various chapters, I will consider what I have learned with respect to each of the research questions I started out with in Section 1.1.

The overall question was what it means to be a native teacher of Japanese in an Australian classroom. Of course, there are many ways to look at this, and it undoubtedly can mean different things to different teachers, but the main thing that I learned about this from my research was how ‘complex, holistic, and personal’ (Scarino 2009: 6) the teaching profession is.

Section 2.4.1.2 noted that there are three different types of Japanese teacher in Australia according to their educational background and qualifications and how long they lived in Australia prior to commencing teaching, as discussed by Kato (1998: 2). All of the native Japanese teachers that I interviewed belong to the first group, namely people who came to Australia with a Japanese bachelor degree and completed a graduate diploma in education (secondary and/or primary) to obtain a teaching qualification in Australia. The majority of them said that it was a challenge to understand Australian school culture, in particular behaviour management strategies (5.2.4). Because these Japanese native teachers come from a different culture and education system, they did not have the experience of being a student in
Chapter 8. Conclusion

Australian primary or secondary school. That is why it is hard to learn how Australian teachers manage and deal with students in class.

For such teachers, not only may teaching practicum prove to be a challenge but also obtaining a working visa as unfortunately they are considered to be only a ‘third priority’ labour force for the country (C.9). For example, before I obtained permanent residency, I personally experienced forced transfers twice (C.9.9.), as well as working under unpleasant conditions (C.9.10) at the beginning of my teaching career when I did not obtain permanent residency.

Kato (1998: 31) claimed that ‘teachers were often unaware that their classroom conduct was directed by their “culture of learning”, and moreover, that some aspects of their “culture” had their origin in their own educational experience’. In exploring my critical incidents, I tried to find out how they affected my perception and performance as a teacher in Australian classrooms. This helped me to understand myself more objectively, and I realised that what I thought I knew about my Japanese culture was not everything. For example, I had not really realised how diverse my own culture could be in the same racial and social group, namely due to gender, age, profession and so on.

Moreover, I found out from the last stage of my critical incidents that my cultural identity and previous educational experiences impacted on my perceptions as a teacher in an Australian classroom, especially when I was a beginning teacher. I found certain things odd at the time because it was different to what I used to do as a student and a student teacher in Japan.

During my practicum (4.2), I still remember how I felt hopeless and powerless about me being a teacher in Australian classroom, speaking in English, and how hard it was to understand what was going on around me in school. Thus I know for a fact that native teachers of Japanese certainly face challenges that Australian teachers, who had experienced Australian education themselves, do not really have.

One of my research questions (in Chapter 1) was how best to balance the need to adjust to Australian student expectations with the goal of helping these students become familiar with Japanese culture. Moreover, what sorts of cultural positions do
native Japanese teachers need to negotiate in order to successfully interrelate with Australian students?

I came to realise that the question of balance was complex. In order for me to approach this matter, I needed to better understand Australian school cultures and students’ learning styles and needs first and their constructions of a ‘native Japanese speaker’, as I needed to find a good cultural mix — a third place — between Australia and Japan to find the balance which would be effective for me as a teacher. There is also the matter of how important the persona of the teacher, including cultural identity, is to student learning, that is, to find out whether the history and personality of the teacher is any less important to the learning environment than those of the students. This relates to the notion of ‘stance’ discussed in Section 2.3.3.2.

I have two examples to show how complex the issue of balance is. I had two good opportunities to explore and understand Australian school cultures and students better, in both primary and secondary schools. From these I realised that Australian student constructions of a ‘native Japanese speaker’ could work positively or negatively according to the context and would also affect students learning, and thus the persona of a teacher is important to the students’ learning environment. The first was my first teaching practicum at senior secondary school in Australia to teach Japanese and home economics (Section 4.3.2). Here I found out that Australian students reacted differently in my Japanese classes and home economics classes: students in my Japanese classes appreciated me as a native Japanese teacher and treated me with respect, but students in my home economics classes seemed to see me as a poor overseas student teacher from Japan trying to understand Australian culture and students and struggling to teach students in her second language (4.3.2). I was naive at the time, but what I needed to do was to keep a good balance there was to show (prove to) my students that even though I was from an Asian country and was new to Australia, my cultural knowledge and command of English was good enough to be a teacher. That was the ideal solution to the incident, but I could not really change my Australian students’ perception of me as a teacher at the time and I am sure that they could have read in my facial expressions the doubt in my mind.
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My experiences since then make me believe that the way my students treated me then is fairly common in Australian classrooms: when students meet a new teacher, they check the water to see where the boundary is. However, I was not prepared for this sort of practice at all, which showed how little I knew about Australian educational culture and students at the time. My home economics co-operating teacher observed the incident. She knew that I had enough knowledge about my teaching area, but I needed to understand the culture and Australian students and develop a strategy to find a balance to better teach in Australia (4.3.2).

The second positive learning experience I had for understanding Australian students in a different age group was the day I visited Australian primary schools for the first time just before I commenced teaching in Queensland. I still clearly remember when I first visited an Australian classroom (Section 4.3.2 and Appendix C.9.2), I had a cultural shock: it was a different world from my experience of practice teaching at high schools in Australia and Japan, with a different language as a means of instruction and different educational systems and cultures. In general, Australian students are more outspoken, but there is also a difference between Australian primary school and high school cultures in terms of how teachers relate to students and manage their students.

Now I shall return to the issue of ‘how best to balance the need to adjust to Australian student expectations with the goal of helping these students become familiar with Japanese culture’. The challenge was the complexity of balancing multiple layers of cultural aspects. I realised from my experience that I need to keep a good balance between not only Australia and Japan but also Australian schools (primary and secondary) and student cultures to find a good balance that would work for me as a teacher. Moreover, for developing a balance we (native Japanese teachers) need to have not only a good understanding of Australian school cultures and student expectations, which could differ depending on the age group and needs, but also we need to learn how to adjust ourselves to help those students become familiar with Japanese culture without letting our Japaneseness get in the way of being effective teachers in Australian classrooms. It is a great challenge because how to find the right balance is unclear, and also ‘a good balance’ could be different.
according to the context and group of students and class dynamics you have. As Scarino (2007) says:

The act of teaching and learning is intricate, not something that can be reduced to a few methodological prescriptions. Furthermore, the role of teachers is not one of simply receiving prescriptions from others that are subsequently ‘implemented’ in their context. Rather, teachers come to the act of teaching and learning with their own dynamic framework of knowledge and understanding of their own personal, social, cultural and linguistic make-up and that of their students. Their experiences, beliefs, ethical values, motivations and commitments are part of their framework of knowledge and contribute to their stance and identity as a teacher.

What’s worse, balancing myself between two cultures could occur intentionally or/and unintentionally and sometimes it is indescribable. For example, I do not know why and how I behaved differently, but in the video of myself teaching a Japanese class when I had visitors from a Japanese sister school (7.3), I realised that I unconsciously switched between Japanese and Australian ways of teaching and learning strategies in the class to suit those particular students’ needs.

The importance of developing a balance was also pointed out by one of the native Japanese teachers that I interviewed. J3 commented (in Section 5.4.2.1) that being a native Japanese speaker in a Japanese class is an advantage, but with one condition: a native Japanese teacher must have very good English proficiency to gain Australian students’ respect and manage a class well. From Australian students’ point of view, if a teacher does not speak ‘perfect English’ then they consider that a weakness and make fun of it and teachers lose students’ respect (5.4.2.1). Moreover, when her lecturer came to observe J3’s class she told her that ‘you are too nice and children are taking advantages from you’ (D.2.1.2). This incident made her aware that what Australian students were trying to do in her class was to expand their boundaries, and that keeping a good balance as a teacher is difficult.

My strategy towards keeping a good balance is to gather ‘good bits’ out of Australian and Japanese practices to work on that are developed over years of trying and errors. Unfortunately, there is no magical formula that always works for every class but there are things that I always keep in mind to run my class better. Firstly and the most importantly, I believe having a positive attitude towards teaching Japanese and culture is essential. For instance, my students seem to see me as a passionate teacher.
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In replying to a question of how I differ from Australian teachers (E.2.10), one student commented that ‘Again she is more enthusiastic and she really wants her students to improve …’. This is not hard for me to do since I really enjoy teaching my language and culture to my Australian students. I try to show how Japanese language is closely related to culture and the way people live in Japan and give a lot of examples from my real life experience, which is just like telling my critical incidents.

The most important point that I first focus on in terms of classroom management is to set up my class rules and explain to students until they understand the consequences of breaking the rules. I still appreciate the advice that I had from experienced Japanese teachers. They warned me that ‘if I couldn’t manage the class, especially in terms of behaviour management, there would be no point in trying to teach Japanese, so I would have to set strict rules for my Japanese class’ (C.9.2). I find classroom management challenging sometimes, but I try to be as firm as I can be in class when I need to be. Once my class is under control I focus more on my students’ characteristics and cultural mix in each class to find a good balance. For instance, I consider the ratio of males and female students, students from monocultural or multicultural backgrounds, attitudes towards learning a culture different to their own and so on to relate better with the students and try to make them interested and involved in Japanese language and culture. The process would normally take a couple of weeks. I then think how I can make my students Japanese leaning less painful and more enjoyable. I believe that getting my students involved in learning by using language games and songs is a great strategy to reinforce their learning, as Australian students are more interactive than Japanese students.

Another of my major research questions was how to help Australian students become more intercultural through learning a second language, Japanese. My research results showed an interesting fact about Australian students and intercultural competence. The student interview results showed that some students who come from a multicultural background were already open to other cultures prior to their Japanese learning. Since not only a teacher but also each student will bring their culture to class, this results in a potentially unique culture. As Australian students generally are from diverse cultural backgrounds — and my students certainly were — this adds
further dimensions to the formation of the culture of a classroom by the teacher and students. For example, when I asked my students from multicultural backgrounds about their cultural position (6.1.5), they noted how complicated the issue is and commented that ‘I would say somewhere in between but I would say I’m an Australian’, or ‘…like this is a stereo typical Australian which is like. I think there is a stereotype Australian but…I think like basically I feel that I'm (also an?) Australian’ because they were born in Australia.

For such a group of students from diverse cultural backgrounds, the commonly used term ‘a typical Australian’ appeared to be odd. One of my other students’ interview questions clearly proved this point as well. The question was ‘Do you think that you were already culturally open to different cultures other than yours before you learned Japanese? Why do you think so?’ (E.3.7). One student answered, ‘I would say majority of us would say we were open to other cultures.’ then another student said ‘Yeah. Because we are like half other culture?’ and continued on to highlight that the majority of them were already multicultural as their family was not born in Australia and at least one of their parents was from another culture.

This incident made me wonder how effective our second language education in Australia is. Perhaps, we are not reaching the students who really need to be exposed to intercultural language learning as they may not want to be exposed. An Australian study of 3000 first-year students found that fewer than four out of ten basic-stream language students are true beginners (Lane 2009).

Three of my language programs I studied proved to be somewhat effective to help Australian students become more intercultural through learning a second language. These included the in-country excursion to Japan (7.4), the one day language immersion program ‘Survivor’ (7.2) and a student visit from Japanese sister school to Australia (7.3).

Out of three programs, the first, the in-country excursion to Japan, seemed to produce the greatest improvement due to the students’ change in attitude and perceptions about the issues (7.4). Not long after the trip, from student discussion and what they wrote about the trip in their yearbook, I could clearly see their
improvement in cultural learning and how much their perceptions on different cultures changed. For example, one student commented that:

I learnt so much about what it’s like to be in a situation of understanding very little in a strange country. At work I’m always serving people who speak little English. I used to get impatient but now I understand how hard it is. I love Australian culture, but experience in another culture was excellent.

The trip to Japan was just under two weeks, but the time they spent with their host family and experienced the Japanese school life had certainly produced realisations about their own cultural identity as well as others, in particular Japanese.

Unfortunately, all of our Australian students are not fortunate enough to be part of an in-country excursion. A one day language immersion program, such as ‘Survivor’, can also offer a great opportunity to experience Japanese culture on a smaller scale. This program was delivered only in Japanese with a lot of body language from me and with the assistance two other teachers, who could give hints in English (7.2). I witnessed a slight change in the Australian students’ cultural behaviour and adaptation skills throughout the day, though I believe that they were learning the ‘culture’ of this event ‘Survivor’. The student visit from a Japanese sister school to Australia (7.3) also gave both the Japanese and Australian students a great opportunity to get to know each other and enhanced their motivation for learning language and culture.

The level of exposure to the culture and intensity of students’ involvement towards intercultural learning differed in those three programs. However, the attempt to create an opportunity for Australian students to reflect on their own culture and learn to engage effectively with people from other culture, Japan, is the same. In trying to help Australian students become more intercultural a teacher has to accept the limits of providing such an opportunity, as in an in-country excursion, one-day immersion program and so on, to create a real life or near real life learning environment for learners.

8.3 Concluding remarks
To whatever extent our own experiences have helped us assume positions as ‘intercultural speakers’, certainly helping students move in this direction is now a major concern of languages education in Australia (e.g. Lo Bianco et al. 1999).
Effective intercultural teaching surely depends on teachers who themselves have intercultural abilities, and even for overseas educated teachers these should include the ability to cope with the cultures of Australian schools and classrooms. Hopefully, however, we can find ways to overcome the need to also be perceived as ‘Australian enough’ in what purports to be a multicultural country.

What is vital is a decision about how serious Australians, as a nation, are about becoming a truly multilingual society and moving towards an intercultural Australia, and the extent to which governments will commit to changing the current situation. Intercultural competence is essential because it:

will also help develop the intercultural skills needed by native speakers of English if they are to interact effectively with speakers for whom English is a second or international language. This is because learning to communicate in a second language plays an important role in developing ‘cultural literacy’, that is, the ability to negotiate difference, ‘to step out of the known and fixed and to explore new spaces, new ways of thinking, new ways of being’ (Carr, 2000: 6).

If people in Australia should believe in the value of becoming an intercultural Australia for the next generation, and if education must play an important role in achieving it, then we might expect our educators to display it themselves by becoming intercultural first and then teaching the children. It would be totally reasonable to add a requirement for registered teachers to have attained some level of proficiency in at least two languages (one being English) and associated intercultural competence, so they would be better prepared to help their students attain a similar intercultural competence and experience in being the ‘exotic other’ at least once.
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Appendices
Appendix A. Research instruments

A.1 Interview Protocol for Teachers

Basic information
- What is your first language?
- How many years have you studied Japanese?
- Where did you learn Japanese?
- Have you ever lived in Japan? How long? (Yes/ No) Where did you live? What did you do over there?

Japanese teaching experiences
- How many years have you been teaching Japanese?
- Where have you been teaching Japanese?
- How have you found teaching Japanese in Australia?
- What did you find most difficult/interesting/enjoyable?
- What sort of classroom behaviour do you consider unacceptable? Any example from your classes? How did you deal with it?
- To what extent do you use English/Japanese in your teaching? How well does it work?

Learning/teaching environment
- What do you think makes good language learning environment?
- How do you try to create such an environment in your teaching?
- Have you noticed any difference between Australian (non-native Japanese speaker teachers) and Japanese (native Japanese speaker teachers)? What?

(Possible follow-up questions)
1. Are there differences in teaching approaches, attitudes towards students etc.?
2. Are there useful differences in the way non-native Japanese teachers might build rapport with students than native Japanese teachers?
3. Can non-native Japanese teachers explain better than native Japanese teachers regarding aspects of the language?
4. (for non-native teachers) Do you feel you have any weaknesses in your Japanese? (For example, through more dependence on audio-visual aids)
5. (for non-native and native teachers) Do you encounter particular problems in teaching Japanese? How do you overcome those problems?
Appendix A. Research instruments

6. How does the target culture, in this case Japanese, influence the classroom performance of native Japanese teachers? (Should Japanese native teachers keep an identity as typical Japanese to be a better teacher in Australia? How much should they keep it to teach the language effectively in Australian classrooms?)?

(for native Japanese speaker teachers)
- Do you think students have different expectations of you as a native-speaker teacher compared with Australian teachers?

(for non-native teachers)
- Do you think students have different expectation of you as a non native-speaker teacher compared with other (native Japanese speaker teacher)?

Training course
- Did your teacher education course adequately prepared you for teaching? Why or why not? why?
- Is there anything you think would help non-English speaking background teachers and should be included in the pre-service course?
- Is there anything you think would help English speaking background teachers and should be included in the pre-service course?

Teacher-student communication

Teacher addressing/talking to students: Please circle the words which generally apply to communication style used by Australian teachers when they speak to students.

<table>
<thead>
<tr>
<th>Quiet</th>
<th>Loud</th>
<th>Friendly</th>
<th>Scary</th>
<th>Honest</th>
<th>Superficial</th>
<th>Casual</th>
<th>Formal</th>
<th>Gentle</th>
<th>One-sided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assertive</td>
<td>Forceful</td>
<td>Aggressive</td>
<td>Positive</td>
<td>Negative</td>
<td>Cheerful</td>
<td>Encouraging</td>
<td>Patronising</td>
<td>Enthusiastic</td>
<td>Understanding</td>
</tr>
</tbody>
</table>
Appendix A. Research instruments

**Teacher addressing/talking to students:** Please circle the words which generally apply to communication style used by **Japanese native teachers** when they speak to students.

| Quiet | Loud | Friendly | Scary | Honest | Superficial | Casual | Formal | Gentle | One-sided | Assertive | Forceful | Aggressive | Positive | Negative | Cheerful | Encouraging | Patronising | Enthusiastic | Understanding | Disinterested | Accommodating | Distant | Relaxed | Equal | Tense | Rigid | Kind | Respectful | Calm | Emotional | Other | (                  ) |
|-------|------|----------|-------|--------|------------|--------|---------|--------|----------|-----------|----------|-----------|----------|---------|---------|-----------|-------------|--------------|--------------|--------------|--------------|-------------|---------|--------|-------|-------|-------|-------|-----------|------|-----------|-------|-----------------|

日本人日本語教師への質問

オーストラリアの教育システム / 学校分化
あなたがオーストラリアの学校で教育実習をした時、もしくは初めて仕事に就いた時、どの程度オーストラリアの教育システム/学校分化への理解がありましたか？

現在はどうですか？

何年間オーストラリアで日本語を教えていますか？

現在の仕事はどうやって見つけましたか？
例）友人からの紹介 / 新聞の求人広告をみて /

どこで教えていますか？小学校 / 中学校 / 高校 / 大学 / TAFE /
その他（  ）

学生の学年 / 年齢層 / 日本語のレベルについて教えてください。

教育実習全般について
1. あなたの想像 / 期待と違った点はありませんでしたか？

2. あなたにとって一番難しかった事はなんですか？

あなたにとって一番面白かった（興味深かった）事はなんですか？

あなたにとって一番楽しかった事はなんですか？
Appendix A. Research instruments

3. 教育実習の後、自分の教え方のどんな所を変えましたか？

4. 現在（もしくは実際に日本語教師としてオーストラリアで教えていたとき）は何に重点をおいて教えていますか？

教授方法について
1. どんな教授法を教育実習で使おうと思いましたか？実際にためしましたか？
   もしそうなかったとしたら、、、何故ですか？

2. 使用言語：あなたの授業では英語/日本語を使って教え（説明）るつもりでしたか？
   英語/日本語での授業は効果的でしたか？
   効果的な授業をするためにはどんな事をしなくてはなりませんでしたか？

3. オーストラリアでの日本語教育において、ターゲットカルチャー（日本分化）が日本人日本語教師のオーストラリアの学校での教師としての仕事/働き方/役割に与える影響はなんだと思いますか？

日本人日本語教師がオーストラリアで日本語を教えるにあたって、日本人としてのアイデンティティー（identity）/日本人らしさを保つかがより良い教師としての成功につながると思いますか？いいいいえ

では、どれぐらい日本人らしさを保てばオーストラリアの学校で日本語を効果的にお教えされると思いますか？
Appendix A. Research instruments

1. 良い（望ましい）日本語学習環境とはどんなものだと思うですか？

2. その望ましい環境を教育実習中につくろうとしましたか？
（あなたの今後の日本語教育はどうしていきたいですか？）それを邪魔する要因はありますか？

3. 現在（もしくは日本語を教えていたとき）は望ましい日本語学習の環境を作っています（いました）か？

授業中の会話について
1. 教育実習中に生徒達とのやりとり（会話）がむずかしいと感じた事はありますか？　例えばどんな時ですか？

2. どうして会話に問題が生じたんだと思いますか？　（例：英語力、生徒との価値観の違い　等）

英語学習
1. 高校卒業後にあなたは何時、どこで、英語を勉強しましたか？　どの位の期間ですか？

2. あなたの英語力（特に英会話力）が不十分なために生徒に誤解されたり、思うように伝わらなかったりという思いをした事がありますか？　（例：丁寧さ、率直さ、感情表現の仕方、ユーモアの違い　等）

教師としての役割
1. 自分の学習経験から考えると、教師としての役割はオーストラリアと日本では違うと思いますか？　どんなところが違いますか？
Appendix A. Research instruments

2. オーストラリア人の学生は日本人日本語教師であるあなたに対してはオーストラリア人の日本語教師とは違う接し方をすると感じますか？彼らは日本人日本語教師のあなたからどんな事を期待していると思いますか？

3. オーストラリアでのあなたの（日本人日本語教師）教師としてのステータス（地位）はどうだと思いますか？

教師と生徒の関係
1. どんな教師と生徒の関係を築きたいですか？

2. 生徒との信頼関係はあなたにとってどの程度大切ですか？

3. 生徒のどんな行動が気に入らない（なかった？）ですか？どうやって対処しましたか？

4. 生徒の意図的な行儀の悪さ（失礼な言動、俗語）が見抜けますか？

5. もしも日本で教えていたら（教えたら）オーストラリアとは違った教師と生徒関係があると思いますか？どうしてですか？

6. 生徒との会話のやりとりで問題があったこと、難しいと感じた事はありますか？（フィードバック、罰の与え方、生徒の褒め方、励まし方、筋の通った批評の仕方、成績についての説明、勉強の仕方、クラスのまとめ方、態度の悪い生徒への警告の仕方、討論、議論の仕方、趣旨をはっきりと伝える）

ほかの教師達との接し方
Appendix A. Research instruments

1. いままでにあなたのスーパーバイザーや同僚との意見の不一致はありましたか？ 何が原因だと思いますか？ （言葉、文化の違い？）

2. オーストラリアの学校で職場の同僚と良い関係を築くには何が大切だと思いますか？

オーストラリアと日本の学校の違いについて

1. 日本で教えていることがありますか？ どこで何の科目をどれくらいの期間教えましたか？

2. 日本とオーストラリアの学校での教師としての立場、教育環境の違いは何ですか？

3. あなたがもし日本の学校で教えているとしたら違う教え方をしますか？ どんな風にちがいますか？ （言葉の使い方、クラスのまとめ方、同僚との関係、教授法等。）

オーストラリアの教育機関について

1. あなたが日本語教師になる前に終了したコースは実際に現場で（オーストラリアの学校）で教えているだけの十分な知識と経験を与えてくれましたか？ なにが不十分でしたか？

2. 日本人日本語教師がオーストラリアの学校・生徒に対応して教えていくにつれて、どんな事を教育機関で事前に教えるべきだと思いますか？ （教育実習の期間を長くする等）
Appendix A. Research instruments

教師と生徒間の会話について
教師と生徒の会話のスタイル/様子について、オーストラリア人の教師にあてはまると思うものをいくつでも○で囲って下さい。

| 静か、うるさい、親切な（フレンドリー）、正直、表面的/浅薄、カジュアル、フォーマル、穏やか、一方的な、独断的な、前向き/積極的、消極的、元気のいい、奨励するのが上手い、保護者の役割、理解力がある、無関心、よそよそしい、寛大な（リラックス）、平等、緊張感のある、厳格な、優しい、尊敬される、落ち着いた、感情的、その他（） |

教師と生徒の会話のスタイル/様子について、日本人の教師にあてはまると思うものをいくつでも○で囲って下さい。

| 静か、うるさい、親切な（フレンドリー）、正直、表面的/浅薄、カジュアル、フォーマル、穏やか、一方的な、独断的な、前向き/積極的、消極的、元気のいい、奨励するのが上手い、保護者の役割、理解力がある、無関心、よそよそしい、寛大な（リラックス）、平等、緊張感のある、厳格な、優しい、尊敬される、落ち着いた、感情的、その他（） |

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Teacher-student communication

**Teacher addressing/talking to students:** Please circle the words which generally apply to communication style used by **Australian teachers** when they speak to students.

| Quiet   | Loud | Friendly | Scary  | Honest | Superficial | Casual | Formal | Gentle | One-sided | Assertive | Forceful | Aggressive | Positive | Negative | Cheerful | Encouraging | Patronising | Enthusiastic | Understanding | Disinterested | Accommodating | Distant | Relaxed | Equal | Tense | Rigid | Kind | Respectful | Calm | Emotional | Other (                      ) |
|---------|------|----------|--------|--------|------------|--------|--------|--------|---------|-----------|----------|----------|------------|----------|---------|---------|-------------|-------------|--------------|--------------|--------------|---------------|---------|--------|-------|-------|-------|------|-----------|------|---------|------------------|

**Teacher addressing/talking to students:** Please circle the words which generally apply to communication style used by **Japanese native teachers** when they speak to students.

| Quiet   | Loud | Friendly | Scary  | Honest | Superficial | Casual | Formal | Gentle | One-sided | Assertive | Forceful | Aggressive | Positive | Negative | Cheerful | Encouraging | Patronising | Enthusiastic | Understanding | Disinterested | Accommodating | Distant | Relaxed | Equal | Tense | Rigid | Kind | Respectful | Calm | Emotional | Other (                      ) |
Appendix A. Research instruments

A.3. Student questionnaires and interview

Please do not write your name

Student Questionnaire and Interview

Participating students will first be asked to provide the following information via anonymous written questionnaires. Willing older students will also be asked similar questions in recorded interviews, allowing them to expand on their answers and provide fuller clarification.

Male / Female (circle one) Your age ____ Year level ____

Studying Japanese

1. How many years have you studied Japanese? _____ Years
2. Have you studied Japanese elsewhere – If so, where?

3. Why are you studying Japanese?

4. In your Japanese classes, how interested are you in mastering the Japanese language? (What sorts of things would you like to be able to do with it?)

5. Are you interested in learning about Japanese culture? Why or why not?

6. Are there other things you want to learn from Japanese class? What?

7. How many Japanese language teachers did you have before, and were they Australian or Japanese teachers?
   How many? _____
   How many non-native Japanese teachers? _____
How many native Japanese teachers? _____

**About native and non-native Japanese language teachers**

Below are 14 things teachers might or might not do. On the right is a scale of how often they might do it. For each of these things, draw a circle (○) on the scale to show how often you think a native Japanese teacher would do it, and draw a cross (×) to show how often you think a non-native Japanese teacher would do it.

Here is an example: If you think a native Japanese teacher quite often eats lunch with chopsticks but a non-native teacher rarely does, you mark the circle and cross like this.

<table>
<thead>
<tr>
<th>Behaviour</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eat lunch with chopsticks</td>
<td>×</td>
<td></td>
<td></td>
<td>○</td>
<td></td>
</tr>
</tbody>
</table>

Now please mark the following to show what you think.

<table>
<thead>
<tr>
<th>Behaviour</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tell jokes during lessons</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talk about personal experiences</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Express personal feelings</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(eg. Satisfaction; disappointment)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Praise students for good work</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Praise students for good behaviour</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Criticise students’ bad behaviour</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Show anger and become emotional</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advise students how they should behave</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talk with students during breaks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stand in front of the room</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stay seated at front of the room</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Walk around classroom</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kneel down at students’ desk</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sit with students</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

What differences do you think there are between Australian (non-native Japanese speaker teachers) and Japanese (native Japanese speaker teachers) in regard with following?

7. How they teach?
Appendix A. Research instruments

8. How are Japanese teachers in general different from Australian teacher?

9. Were there any particular behaviour that only native Japanese teacher might have in class?

10. If you had a choice of having an Australian or Japanese native language teacher, which one would you choose and why?
    Which one?
    Why?

Teacher-student communication

Teacher addressing/talking to students: Please circle the words which generally apply to communication style used by Australian teachers when they speak to students.

<table>
<thead>
<tr>
<th>Quiet</th>
<th>Loud</th>
<th>Friendly</th>
<th>Scary</th>
<th>Honest</th>
<th>Superficial</th>
<th>Casual</th>
<th>Formal</th>
<th>Gentle</th>
<th>One-sided</th>
<th>Assertive</th>
<th>Forceful</th>
<th>Aggressive</th>
<th>Positive</th>
<th>Negative</th>
<th>Cheerful</th>
<th>Encouraging</th>
<th>Patronising</th>
<th>Enthusiastic</th>
<th>Understanding</th>
<th>Disinterested</th>
<th>Accommodating</th>
<th>Distant</th>
<th>Relaxed</th>
<th>Equal</th>
<th>Tense</th>
<th>Rigid</th>
<th>Kind</th>
<th>Respectful</th>
<th>Calm</th>
<th>Emotional</th>
<th>Other</th>
</tr>
</thead>
</table>

Teacher addressing/talking to students: Please circle the words which generally apply to communication style used by Japanese native teacher teachers when they speak to students.

| Quiet | Loud | Friendly | Scary | Honest | Superficial | Casual | Formal | Gentle | One-sided | Assertive | Forceful | Aggressive | Positive | Negative | Cheerful | Encouraging | Patronising | Enthusiastic | Understanding | Disinterested | Accommodating | Distant | Relaxed | Equal | Tense | Rigid | Kind | Respectful | Calm | Emotional | Other |
Masumi Nakahara as your Japanese teacher

1. How do I differ from Australian teachers? Can you describe specific examples?

2. In what ways do I behave like Australian teachers? Can you give specific examples?

Any other comments?
Is there anything else you wish to say?

Thank you for your time and good luck with your Japanese language learning.
Appendix B. Ethics forms

B.1. Plain language statement

PLAIN LANGUAGE STATEMENT

PROJECT: Becoming an intercultural teacher of Japanese in Australia
CHIEF INVESTIGATOR: Masumi Nakahara, a Japanese language teacher of the Northern Territory School of Languages.

PURPOSE OF THE STUDY:
I am doing research for a doctoral degree at Charles Darwin University on what it means for me to be a native teacher of Japanese in an Australian classroom and how best to balance the need to adjust to Australian student expectations with the goal of helping these students become familiar with Japanese culture. Aside from improving my own performance as a teacher, this study will help shed light on the cultural adjustments that overseas educated teachers undergo in Australia, as well as on the related problem of familiarising Australian students with other cultures.

HOW YOU OR YOUR CHILD MIGHT BE INVOLVED:
To study my own teaching and how my students react to it I would like to obtain consent to videotape, or audiotape if you do not wish to be videotaped, some of my regular classroom teaching sessions. Selected portions of the video recording will be included as video clips on a CD-ROM or DVD as an appendix to my written thesis, which will be available in the Charles Darwin University Library. I would also like to obtain consent to interview some students on their views on Japanese and Australian cultural differences. I am also seeking consent from other Japanese teachers to interview them to obtain their views on dealing with cultural issues in Australian classroom.

Participants and (for minors) their parents are welcome to view the video recordings of the classes they are involved in, and if they should see any problem with any part I will erase it. They will also be given transcripts of any audio recording involving them, and they can make any changes or corrections they care to.

CONFIDENTIALITY:
All the raw data will be kept confidential, and no name of the students or the teachers will be written in any report about the project. As noted above, some video clips of classroom activities will become public, but no student in them will be identified by name.

RESULT OF THE STUDY:
This study will be written up in a doctoral thesis at Charles Darwin University and possible also in papers presented at, conferences and published in journals, but these will not identify any participant by name. I will be happy to supply participants of their parents with an electronic copy of these results (on CD-ROM or DVD) upon request.

WHO TO CONTACT:
If you have any questions about the project please contact:
Masumi Nakahara at Northern Territory School of Languages, Tel 8985 0905 or mobile 0413087543 or email nakaharamasumi2004@yahoo.co.jp.
Appendix B. Ethics forms

If you have any concerns about the study that you cannot raise with her, please contact the Executive Officer of the Charles Darwin University Human Research Ethics Committee on 8946 7064.


Appendix B. Ethics forms

B.2. Consent form (for adult teachers)

*Becoming an intercultural teacher of Japanese in Australia*

CONSENT FORM (for adult teachers)

I,…………………………………………………………………….

of (address)………………………………………………

hereby consent to be a participant in the research project on ‘Becoming an intercultural teacher of Japanese in Australia’ coordinated by Masumi Nakahara, a Japanese language teacher of the Northern Territory School of Languages.

I acknowledge that

- The aims, methods, and anticipated benefits, and possible risks to the study, have been explained to me by Masumi Nakahara.
- I voluntarily and freely give my consent to my participation in the research project. This may include interviews and questionnaires with regard to the project.
- The raw data will not be released to any person.
- Overall results will be used for research purposes and may be published in academic journals, in book form and presented at relevant seminars and conferences, but they will not identify me by name.
- I am free to withdraw my consent at any time during the project, in which event, my participation in the research will immediately cease and any information obtained from me will not be used.

Signature…………………………………………  Date………………………..
B.3. Consent form for interview and questionnaire (for parent or guardian)  

*Becoming an intercultural teacher of Japanese in Australia*

**CONSENT FORM FOR INTERVIEW AND QUESTIONNAIRE**

(for parent or guardian)

I,……………………………………………………………………
of (address)……………………………………………………
hereby consent for my child/dependent
(name of child)………………………………………………

to be a participant in the research project on ‘Becoming an intercultural teacher of Japanese in Australia’ undertaken by Masumi Nakahara, a Japanese language teacher of the Northern Territory School of Languages.

I understand that this research project will be part of a Doctorate of Teaching at the Charles Darwin University.

I acknowledge that

- The purpose, methods and anticipated benefits of the research project have been explained to me.
- I voluntarily and freely give my consent for my child/dependent to participate in the research project by being interviewed and / or answering questionnaires for the research project.
- The raw data will not be released to any person.
- Overall results will be used for research purposes and may be published in academic journals, in book form and presented at relevant seminars and conferences, but they will not identify any child by name.
- I am free to withdraw my consent at any time during the project, in which event my child’s/dependent’s participation in the evaluation of the research project will immediately cease and any data including my child will not be used.

Signature…………………………………………………… Date…………………………
Appendix B. Ethics forms

B.4. Consent form for video/audio taping (for parent or guardian)

_Becoming an intercultural teacher of Japanese in Australia_

CONSENT FORM FOR VIDEO/AUDIO TAPEING
(for parent or guardian)

I,……………………………………………………
of (address)……………………………………
hereby consent for my child/dependent
(name of child)…………………………………
to be a participant in the research project on ‘Becoming an intercultural teacher of
Japanese in Australia’ undertaken by Masumi Nakahara, a Japanese language teacher
of the Northern Territory School of Language.

I understand that this research project will be part of a Doctorate of Teaching at the
Charles Darwin University.

I acknowledge that

- The purpose, methods and anticipated benefits of the research project have
  been explained to me.
- I voluntarily and freely give my consent to my participation in the research
  project. This may include audio and video recordings in regular classroom
  sessions with regard to the project.
- The raw data will not be released to any person.
- Overall results will be used for research purposes and may be published in
  academic journals, in book form and presented at relevant seminars and
  conferences, but they will not identify any child by name.
- Selected video clips of classroom activities will be included on a DVD or
  CD-ROM as part of the doctoral thesis, which will be available in the Charles
  Darwin University Library, but the children in them will not be identified by
  name.
- I am free to withdraw my consent at any time during the project, in which
  event my child’s/dependent’s participation in the evaluation of the research
  project will immediately cease and any data including my child will not be
  used.

Signature………………………………………   Date………………………
B.5. Consent form for interview and questionnaire (for adult student)

*Becoming an intercultural teacher of Japanese in Australia*

**CONSENT FORM FOR INTERVIEW AND QUESTIONNAIRE**

(for adult student)

I,…………………………………………………………………………………………………………………
of (address)………………………………………………………..
hereby consent to be a participant in the research project on ‘Becoming an intercultural teacher of Japanese in Australia’ undertaken by Masumi Nakahara, a Japanese language teacher of the Northern Territory School of Languages.

I acknowledge that
- The aims, methods, and anticipated benefits, and possible risks to the study, have been explained to me by Masumi Nakahara.
- I voluntarily and freely give my consent to being interviewed and / or answering questionnaires for the research project, but the participants in them will not be identified by name.
- The raw data will not be released to any person.
- Overall results will be used for research purposes and may be published in academic journals, in book form and presented at relevant seminars and conferences, but they will not identify me by name.
- I am free to withdraw my consent at any time during the project, in which event, my participation in the research will immediately cease and any information obtained from me will not be used.

Signature………………………………………… Date…………………………
Appendix B. Ethics forms

B.6. Consent form for video/audio taping (for adult student)

Becoming an intercultural teacher of Japanese in Australia

CONSENT FORM FOR VIDEO/AUDIO TAPING

(for adult student)

I,…………………………………………………………..

of (address)………………………………………………

hereby consent to be a participant in the research project on ‘Becoming an
intercultural teacher of Japanese in Australia’ undertaken by Masumi Nakahara, a
Japanese language teacher of the Northern Territory School of Languages.

I acknowledge that

• The aims, methods, and anticipated benefits, and possible risks to the study,
have been explained to me by Masumi Nakahara.

• I voluntarily and freely give my consent to my participation in the research
project. This may include audio and video recordings in regular classroom
sessions with regard to the project.

• The raw data will not be released to any person.

• Overall results will be used for research purposes and may be published in
academic journals, in book form and presented at relevant seminars and
conferences, but they will not identify me by name.

• Selected video clips of classroom activities will be included on a DVD or CD-
ROM as part of the doctorate thesis, which will be available in the Charles
Darwin University Library, but the participants in them will not be identified by
name.

• I am free to withdraw my consent at any time during the project, in which event,
my participation in the research will immediately cease and any information
obtained from me will not be used.

Signature…………………………………………  Date………………………..
Appendix C. Critical incidents (on accompanying DVD)

This appendix is on the accompanying DVD. It has the following sections:

- C.1 Early childhood experiences
- C.2 Primary school
- C.3 Junior high school
- C.4 My university years
- C.5 Backpacking: Asia and other places
- C.6 Practicums and examination in Japan
- C.7 First year in Australia
- C.8 Teacher training in Australia
- C.9 First teaching experiences
- C.10 Teaching in my current location
Appendix D. Interviews with teachers

The following is data from interviews conducted from 2004 to 2006 with ten subjects. There are three Australian subjects A1, A2 and A3; and seven Japanese native speaker language teachers J1 to J7. Personal information that could identify subjects has been replaced by generic information written in square brackets. Where Japanese replies are translated, the translation is in round brackets. Japanese replies are translated mainly only when cited in chapter. The translations are given in round brackets.

D.1 Questions asked only of non-Japanese subjects

D.1.1. Basic information

D.1.1.1 What is your first language?

A1, A2 and A3: English

D.1.1.2 How many years have you studied Japanese?

A1: 8 years
A2: 4 years
A3: 19 years

D.1.1.3 Where did you learn Japanese?

A1: 5 years at high school and 3 Years at University
A2: University
A3: Primary and Secondary schools and 3 Years at University in Australia including one year in Japan as an exchange student. The last 7 years I’ve only been studying by myself basically.

D.1.1.4 Have you ever lived in Japan? How long? (Yes/ No) Where did you live? What did you do over there?

A1: One year, [name of prefecture]. Taught English at the [name of institution]. I taught for the first 2 months and I became a manager of two schools and taught less but focused on teaching children and became a trainer for teaching teachers how to teach children in English.
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A2: Two visits to Japan. One was in-house language acquisition and subsequently in 2004 I had companies of students of [high school name]

A3: Time spent in Japan:

1995 - 12 days, school excursion

1997 - 5 months, university study exchange, teaching prac, travel

1999 - 11 months, scholarship, [a Japanese university], Gaikokugo gakubu Nihongo gakka = Japanese linguistics. Faculty of foreign languages, Japanese department. We could choose what we wanted to be. Whatever we did in the year during in Japan, credits were transferred to [a university].

2000-2002 - 2 years, Coordinator for International Relations Education, I was recommended for this job my one of my uni lecturers and I am desperate to return to Japan at the moment!

D.1.2 Difference between Australian and Japanese native teachers

D.1.2.1 Have you noticed any difference between Australian (non-native Japanese speaker teachers) and Japanese (native Japanese speaker teachers)? What?

A1: I make sure good and bad things. How long does the native speaker have to be here to classify as non-native? I found the native teachers tend to yell a lot more. And raise their voice and trying to get the attention by yelling. That’s fine. If that’s works for them, that’s fine. Just a difference I’ve noticed and there are lots of Australian teachers do exactly the same. So it’s not really a difference, just it’s a different style to me.

A2: There is a tendency of Japanese teachers to be more autocratic, stand there and make sure that students are disciplined. Tight about discipline and they want students to do exactly as they are asked to do. They don’t have to be challenged in charge of what they asked to be done. They expect students to get on with the work the way they want them to be. Australian teachers are a lot more easy going and tend to allow students flexibility. If students are not engaged, Australian teachers would be a lot more patient and trying to get students on board and using various devices to get on to do the work. I think some ways it’s good to encourage students with not a threatening way but I think the danger there sometimes students don’t really get on well with the work because teachers are soft in their approach. Japanese teachers approach students — have to work hard and get the job done.

A3: I haven’t really experienced. I haven’t really seen…

I can just go from my experiences from my teachers when I was at school. My high school teacher’d like to focus on grammar and but he did it in a good way. Like he had an assistant teacher, every new grammatical point or every new vocabulary introduction or something, he just walked into a classroom with the assistant teacher and they’d just do a role play. So we’d just be sitting there and
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go ‘Ok, we gotta work this one out’. He was really good! He wouldn’t just write up on a board, ‘OK this is an you know, shikanaidesu means I’ve only got this much or something.’ He wouldn’t do that. He’d compare….He would like, he would pull out his wallet and Masumi sensei would say, ‘oh that’s 20 dollars’ and he goes and ‘10 doru shikanaidesu!’ or something. He pulled out his wallet and nothing in there like. We just get it from him acting out so.

He was an Australian teacher. He was great. And it’s not over the top. Hearing of all the new words or new phrases like. If it was just presented from a book or on a board, it would have been just boring and it have no meanings but when you actually act out the situation by using props and acting and showing facial expression it really impacts on your memory like. I still remember heaps of things he had done for me.

I had in total three teachers. I had my primary teacher and 5, 6, 7, 8, one teacher. 9, 10 another teacher and 11, 12. It was a male teacher. And the only time I had Japanese like native speaker was I think it was year 11 and she was an assistant teacher. I think the Australian teacher didn’t really let her take over much so. She was just there to assist so I don’t know whether she was really happy with that. She was really good. She was similar to my Aussie teacher. She knew that I was different. I was like ‘I wanna talk Japanese every day every day like’ go there lunch time. We had just a conversation time, after class you know? She made tsukune for me one day. It was so nice.

D.1.2.2 Are there difference in teaching approaches, attitude towards students etc.

A1: I found that native teachers don’t seem to care or want to know as much about the students. It’s more a teacher, student…boundary and the boundary remains. no matter what circumstance. It seems hard for them to get down on the same level as the students. And that is probably because of a cultural difference. They grew up in a different time in a different place. And, yes the native teachers tend to use more of a direct method in teaching, very explicit. I’m not saying any of these are bad but I just noticed.

D.1.2.3 Do you feel you have any weaknesses in your Japanese? (For example, through more dependence on audio-visual aids)

A1: I might be a bad teacher for this particular question because I don’t really care If I make mistakes or not. I just talk. And every hour and then, that’s why I’d like to have an assistant teacher in a room, I write a wrong thing on the board, spelled it wrong, put the wrong particle in whatever I mean. I’m not a native speaker and I’m going to make a mistake so whatever. And I always let the assistant know if you see something wrong on a board, just tell me. I don’t care. I’d rather have correct thing on a board for the students than incorrect. And even my students correct me, if I were thinking ahead and put a wrong hiragana in they say… ‘Miss Miss you put su, instead of se,’ oh OK. Fix it up. I do that and generally I’m trying to get anything that is for assessment purposes checked by a native speaker before I deliver it so that at least that’s correct grammatically whatever. However, if I’m just conversing especially with
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seniors then I don’t mind too much because they are going to make mistakes and I’m going to make a mistake. However, they make more than me, so…

A2: I’m careful because I’m not a native teacher of Japanese. What I tend to do is to use lots of recorded material.

A3: No I don’t think so. I only ever taught at a primary level and it was long time ago. I don’t really know if I had any interest in teaching.

D.1.2.4 Do you encounter particular problems in teaching Japanese? How do you overcome those problems?

A2: [the subject continued on from D.1.2.3] I’m careful because I’m not a native teacher of Japanese. What I tend to do is to use lots of recorded material. The texts I used were programmed very well for that but probably I didn’t have enough visuals. If I had a visual even DVD those kind of things where we could reinforce listening aspects would be good. I would combine with variety of resources. The ‘te form’ chart from you for example was blessing for me. You would use it in so many ways. When students come across a variety of forms they ask me why there can’t be only one form coming from English speaking background but by using the chart, you can explain why Japanese needs those forms.

A3: I don’t think so. I don’t know. What do you mean? I don’t think I have a problem.

D.1.2.5 Do you think students have different expectations of you as a non native-speaker teacher compared with other (native Japanese speaker teacher)?

A2: Students know where my boundary is. We have a limitation that a certain question I have been asked. My own limitation doesn’t allow students to achieve the level. At some stage they understand that you are not a native speaker therefore you don’t know as much native speaker does that might have been negative aspect but the positive side is students also know you too studied the language. Because you studied the language you come from various experience so large extent you understand and the problems and difficulties they are facing. You can tend to present your lesson in such a way that is easier for them to understand. Because you had the same problems most cases not so long ago. Whereas for native speakers, things are so obvious to them, that it is more difficult teaching simple things. I’m a language learner myself, I could take to the classroom my own difficulties and problems and trying to make it easier for students to learn the language.

Earlier stage it might not matter too much but once students get to the accelerated and continuous levels, native teachers or an assistant native teacher are important.

D.1.2.6 Advice from Australian teachers to Japanese native teachers.
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A1: My advice is to watch TV. Basically because that’s what the students do. Everything they say comes from TV. Especially from music. ummm…pop stars, movies, and just shows the most stupid and dumbest soapies those kind of things they watch them all the time. That’s where they model all the saying, all the stupid things they do come from those. Shows. So I’d recommend to watch that to get some kind of idea of the culture they teach in. And also there is something to talk about. Did you watch this last night, Did you see this? have you heard that song? So the students can see that that teacher is actually sort of starting to understand or….maybe not understand…..but accept the culture as it is. So them students can have some sort of point of conversation that is not specifically about Japan, Japanese. I’d also recommend that they forget any behaviour management strategies they have learned in Japan because they are not gonna work. In particular, shushing and clapping of hands and yelling. None of those work as far as I’m concerned in Australian classrooms. There are Australian teachers that do those things and they don’t work for them either. So forget all those and start reading books. I’ve got one at home which is really good. It called ‘getting buggers to behave’, and it’s really it’s quite insightful. It’s really good so anything that is non-academic focused behaviour management. Academic focused strategies are more for university. They are not applicable for the high school situation.

I’d always…my advice is…..not over planned but always have plenty of work for the students to do. Sometimes I’ve noticed with assistant teachers, the one we have now and the one we had in a past. That when I gave them a lesson to plan, they hadn’t planned enough. They planned and made it everything teacher centred, teacher focused you know. And students get bored and finish the work by themselves and sit there doing nothing. Start talking to people. Wander around the room. To make sure there is enough substantial work for all different level of students to keep engaged. There’s my advice.

D.1.2.7 Is there anything you think would help English-speaking background teachers and should be included in the pre-service course?

A1: I wasn’t prepared very well for when I finished university — was really planning. I don’t think university taught you very well how to sequence lessons and plan backwards, they didn’t explicitly tell you that you should think about your assessment first and work back.

A3: Listen to music, TV make friends and just do even if only a little bit do it every day. You never stop learning your first language. You keep learning till you die. So it’s same like any other languages. If you want to be good at it then you have to be motivated and just keep it up! Keep it up! You never going to ever know every single word in your first language so don’t feel so overwhelmed by not being able to understand as much as you what you want to in learning a second language. Just slowly slowly work towards just finding out more and more just all it is.
D.1.3 Questions asked only of subject A3

D.1.3.1 How do you see yourself culturally? e.g. Are you an Australian or Japanese or somewhere in the middle?

Somewhere in a middle. Yeah. Like just but I don’t know if it’s just me my own culture. I don’t know but…

D.1.3.2 What’s your culture then?

I’m just me. I don’t know I guess there is an influence from Australian and Japanese cultures. But just things like for example, I like eating rice nearly everyday or I like eating Japanese foods. I like taking my shoes off at the door whereas my whole family didn’t really and I sometimes get upset or annoyed by I can’t believe you are wearing with dirt on your shoes like. There are some exceptions like when I put my shoes on and go outside I forgot something so I run back into the house with shoes on. I don’t really care but other than that. Just a little thing like that. I don’t know…

D.2 Questions asked only of Japanese subjects

D.2.1 Japanese identity

D.2.1.1 オーストラリアでの日本語教育において、ターゲットカルチャー（日本分化）が日本人日本語教師のオーストラリアの学校での教師としての仕事/働き方/役割に与える影響はなんだと思いますか？(In Australian Japanese language education, how does the target culture, in this case Japanese, influence the classroom performance of native Japanese teachers.)

J1: よく生徒に言われるのは 日本人は忍耐強いよねって、普通のオーストラリア人の先生だったら カチン！ってすぐ怒るところが忍耐ずよって。どうしてって？(My students often say Japanese are very patient compared to Australian teachers. They lose it so easily but Japanese don’t. Why?) でも私自身が日本人ほかないって言われるから、一番大切なのは両方の文化を理解しててどうして日本人はこうリアクトするのかオーストラリア人はこうなのかとかって説明できる事が大切だと思うんで…違いを。(…the most important thing is understanding both cultures and also you should be able to explain the difference in why Japanese would react this way but Australian would react that way etc. )日本人はこうだからこうしなさいっていうんじゃなくて、日本人はこう考えるからこうなんだよ！って解かる？ってただ違うんだよっていうんだったら日本人馬鹿じゃないの？っとか変！っとかで終わっちゃうでしょう？じゃなくてもちろん変形と思うのが最初のリアクションだとは思われだけどでもどうしてかって説明できることが大切。説明するとなるほどねって、
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My students often say I react more like an Australian, though. For example, when a student told me that I was a good singer. I said ‘thanks!’ Then students pointed out the fact that I taught them Japanese are modest and if someone praises them their reply would be, ‘Not really. I’m not good but just OK.’

For instance, you are not Japanese, rather Australian. I think that sort of understanding is important and I’m very happy when my students can do this. Chigau no wa dou shite katteru ryoo wo tsukai shita no ga motsu. Nihongo da kara toka kouishin kaatteru iinjanajana kai ga kaatte kureeba ii. Soudeni no uchi wa sono to kowari ga wai i shi te kannichi de. (Explaining the reason why it’s different is important. Not just because they are Japanese or they have to do it this way. Understanding those differences is important otherwise they tend rather to judge that being different to them is a bad thing.)

(My strength is being able to explain deep relationships between language and culture, which means that I have a good understanding of Australian culture as well. Having good English proficiency to explain things is also important as well. Having the eyes to see things differently is important. I’ve learnt it through my private life rather than from being a teacher, though.)

It made me think of reasons why there were lots of things that didn’t match with my Australian partner. If you try to learn only from teaching, I think that it would be very hard. Real life experience is very important. I’ve been living here about 10 years so.

J2: Australia de engyo wo shite shugyo to natta imposeda hiru katasu no nihon nendo de tanetsu wa shi ni nihon renzai de na mono de inu wo miru to osou. Example, taka san tenashi shi maa shi. (I’m living in Australia and using English everyday to deal with people, the bottom line is I’m Japanese and Australian people can
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notice it from the way I use English. For example, I tend to apologise a lot in class.)

オーストラリアの高校で教え始めたときに生徒に先生は‘何ですぐあやまるの?’と聞かれてハッとした。生徒はオーストラリア人の先生は自分が悪くても絶対に誤らないよ、といった。無意識に日本語で‘ごめんね!’と言う感じで英語でも言っていた。日本は誤ってしまう文化だという事に改めて気づかされた。

例）先生、プリントが一枚足りないよ！→ ああ ごめんね！

先生、スペル間違ってるよ！→ ああ ごめんね！

D.2.1.2 日本人らしさはプラス？それともマイナス？に働いたと思いますか？
(Do you think it’s a plus or a minus to behave like a Japanese in class?)

J2: 役に立ったとおもう。3，4年前に高校で日本語を教えた生徒が今でも町で‘せんせい!’と声をかけてくる。ダーウィンの私立高校で日本語を教えたのは1年間だけだが生徒からみたら自分は変わった存在（すぐに誤る）だったので記憶に残っている。

（教育実習先の J N T）はフレキシブルで学ぶことがいっぱいあった。 eclectic? で visual どの教え方にも偏ってない。

黒板にかくときはとても色鮮やかに書く。

J3: それは難しいですね。オーストラリアで語学を教える上では、

ネイティブであるって強みは教育ってそれ自体が語学だけじゃないからpostal care,から behaviour management から色々考えると難しい部分がありますよね。例えば生徒から見てやっぱり先生が完璧な英語を話してないとそれはおちょくける点になりやすいでしょう。weakness になっちゃうから。それで生徒からの respect が無くなっちゃうとね。

私が一度レクチャーが見に来て言われた事は、あんたは良い人過ぎて子供達が‘they are taking advantages from you’って言われましたね。

本当は生徒に取ったら良いサンプルですよね。日本人って言うのはダメとか嫌とか言わないのかな？とか 生徒にしたら自分の boundary を広げていくから日本人らしさと噛み合わない部分もありますよね。バランスが難しい。

でも例えばお辞儀はどうするのか？とかどうゆう風に respect を示すのかとか言うのは日本人らしさで、教えないじゃないですか。その辺は難しいと思います。
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自分に自信が出てきて、自分にあった教え方が分かってきたから acting オーストラリア人の先生のようなクラスでの生徒の怒り方）もありだなと思いますよ。人によってやり方が違ってどれが良いとは言い硬い。その人次第。

（高校の名前）で I T を教えた時、男の子２３人に女の子３人だったんですですけど皆私より全然背が高くて Miss！って上から呼ばれるとね、,, 最初のインパクトが全然違いますでしょう？ 私体も大きくて 私はこうゆう風に教えるのよ！って最初からいえると生徒の接し方も違うだろうけど最初にチッチェイ人が来るとな、それから変えるのは難しいですよね。

J4：結局プラスアルファーをもってる。日本の方法もオーストラリアの両方を知ってから。言葉の使い方に対する忍耐度とかって日本の先生の方が低い、,,、とか。厳しくしたいでしょう？Swear word とかが分からないとか、,,、(There are advantages and disadvantages. Because Japanese native teachers know both countries, I think their patience in terms of using offensive language is low. I mean, Japanese teachers like to keep it strict, don’t they? But they don’t really know the fine line between acceptable language in class and swear words.)

自分が日本人だから生徒の質朴な疑問にサラッと答えられる。数学でも理科でも教えながらちょっと日本の事を織り交ぜて教えたりとか出来る。

(One of the advantages for me is that I can answer a student’s questions about Japan so easily. Even when I teach maths or science, I can use my knowledge of Japan and make my class more interesting.)

D.2.1.3 では、どれぐらい日本人らしさを保てばオーストラリアの学校で日本語を効果的に教えられると思いますか？(How much should they keep it to teach the language effectively in Australian classrooms?)？

J1: 時々、気を使ったりすると日本人らしいなあって自分で思う。でも結構言ってしまう方。言わないと解からないから。でもこれって計れるものじゃないと思う。感覚的なもの。私には日本人らしさが役立てる。具合がどのくらいって考えた事はない。経験！感覚！

(When I worry about how other people think, I feel that I’m Japanese but I would rather say it here otherwise they don’t understand. It’s not something you can measure you need to sense it. The Japanese is helping me. I’ve never thought of how much but from my experience and feeling.)

J2:日本人らしくしようと心がけているのはジェスチャー。英語をしゃべっていると英語のジェスチャーをしながら日本語を教えるときは日本人のジェスチャーを使うようにしている。

例）こっちでおいで → 手全体をつかって招く
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I’m trying to act and show body language like a Japanese in class. When I talk English, I tend to do English gestures but when I’m in class teaching Japanese, I’ll use Japanese gestures instead. For example, when you call a person to come to you or point your nose with your index finger to say ‘I’.

英語圏で暮らしているとついに忘れてしまうので意識的に心がけるようにしている。個人的な癖を指摘されたときは習慣と個人的な癖の違いを明確に伝える。生徒にステレオタイプをもたれないようにしたい。
(Pitfall)

ダーウィンには日本人は少ないので 私⇒日本人と思われないように注意している。

(When my students point out my personal habit, I’d explain the difference between my own habits and common social norm. I don’t want my students to have stereotypes. In particular, there are not many Japanese in [this city], I’m careful not to let my students think ‘I’ equal ‘Japanese’.)

クラスごとによってpersonaは変わると思う。例えばアダルトランゲージみたいな成人が対象のときと普通高校のとき、そして[a school name]で教えるときは変わらなくてはいけないと思う。オーストラリアに来たてのときは全然わからなかなかったが経験から学んだ。日本で日本語を外人に教えていたときも英語で日本語を教えてはいたが、教える対象によってこんなにも違いがあるという事はオーストラリアにきて実際に教えてみて初めて思い知らされた。生徒との関係は友人関係になってはいけない。生徒のプログレスを考えつつも余りにも親身になりすぎると図に乗る？子が多い。
(I taught Japanese in Japan for foreigners in English. However, I have learnt how I need to change my persona to suit my students. You should never be friends with your students. You need to be aware of student’s progress but when you get too close to them, they take advantage of you.)

J4：日本人らしさっていうのは オーストラリアの文化をわかった上での日本人らしさがある。まったく日本人じゃだめだし まったくオーストラリア人でもだめ(完全にオージーになっちゃってる人)。日本って文化を教える上ではちょっともったいないなって気がするからそこを上手く使い分けられたらそれがbest.普段の生活でどうでもいいけど日本語を教える時は西洋の文化はこんなんだってわかった上で日本人として行動できるのであれば生徒にとっても良いと思う。完全に日本人だと生徒との関係で負けちゃうでしょう？謙遜とかだめでしょう？謙遜を授業で教えるのはいいけどそれを普段の生活で出すと駄目、弱いと思われて負けちゃう

(You need to have ‘Japaneseness’ as well as understanding Australian culture first. If you are truly Japanese or Australian here, it’s not good. I think it’s a waste when you teach Japanese culture in class. If you can use your
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Japanseness the way you want it is the best. It doesn’t matter how you live your private life but when you teach Japanese, you need to understand what western culture is and act like a Japanese in front of students and it’s good. If you are a typical Japanese, then you can’t win your students. They’ll control you. Being modest doesn’t work in here. It’s OK to teach that Japanese are modest but if you act like it in your life here, students will see it as your weakness and you’ll lose the battle.

D.2.1.4 日本人でよかったと思いますか？それとも自分が～だったら良いな？と思うことはありますか？ (Is there a moment that you think ‘I’m glad to be a Japanese’ or I wish I were…..?)

J1: 日本人でよかったって言うよりも文化の違いが解かる人間になれてよかったなっていうか。それを勿論自分は日本人だと思ってるし、日本人ぼくないところも一杯あるんだけど、わかってる。そういう違いが解かって楽しめる自分が良かったなって。自分が何人であってもいいんだが、韓国人でも何人でも、で自分が全然違う文化の生活してその違いが解かって楽しめる自分が良かったなって、そういう自分が面白かって、よかったなって。そういうのって自分の文化を抜けないと解からないじゃない？初めて自分の文化を外から見たときに、それは決して日本人だからとかじゃなくって、自分が他の全然違う考え方する文化とかも解かって、生活が出来る。経験が出来る自分がよかった。

(I’m glad that I became a person who can understand differences and different cultures.

Of course, I still think of myself as Japanese even though I don’t act like one a lot of times. I understand differences and I can enjoy it. It doesn’t matter what nationality I am but I’m glad that I’m living in a totally different culture and I not only understand differences but also I enjoy it. I believe that if you don’t get out from your first culture, you don’t really understand a second culture. When you are out of your first culture and looking back where you came from, it’s not because I’m a Japanese, I can understand people who have very different culture and way of thinking and live in it. I’m glad that I am that sort of person to experience it all.)

J2: 日本語を教えるときは日本人でよかったと思いますね あの native の水戸黄門の印籠みたいな…、その native の最後の砦があるんで、うん でもこっちの仕事のほうでは (ELICOS) ちょっとやっぱり時々 English native だったら、って思える事はありますね。

(When I teach Japanese, I appreciate that I’m Japanese but when I teach English then I feel that I wish I were a native English speaker.)

うん あとはブラックをやったときに 小っちゃいで 日本人だからと言うよりか見かけで見下されるところはありますね。だからアドバイ
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スでもらったのは立つな！って言われましたね。立つと身長がわかるから立つなって言われました。座っていると視線が生徒と近いから身長がわからないからずっと座ってるといいかもしれないっていわれたんですけど、私どちらかというと動き回るんです。イスは有難かったんですけど役に立つアドバイスではないかなて言う事はありますね。アフリカの先生からのアドバイスです、一緒にpost Gradをやったクラスメートの女性の先生の、彼女もやっぱりあのブラックなんで結構いろんな差別を今まで受けてきたんで私の気持ちをよく解かってくれたんでしょうね。

J3: ケースバイケースですね。まあランゲージを教える時は文化的なバッックグラウンドがあるから日本人でよかったって言うのはありますよね。でも職種によりますよね。語学の先生として働くには日本人で良かったって思いますけど、私前はライブラリアンだったんですね、そうすると英語の英文のliteratureについてのknowledge、知識がないとやっぱりauthorの名前とかある程度知ってないと。だからcatch upが大変でした。そういうのはnative speakerだったら良かったなって言うのはありますよね、そしてこっちの教育を受けてれば違っただろうなって。あとは人間関係で色々な職場でそれはどこでもありますよね。

J4: よかった。他のアジア圏より日本のほうが、子供が日本のこと好きでしょう？数学も教えやすい。(I’m happy to be Japanese because my students love Japan more than other Asian countries. Because of that, It’s easy for me to teach maths.)

D.2.2. 授業中の会話について (Communication in the classroom)

D.2.2.1 教育実習中に生徒とのやりとり（会話）がむずかしいと感じた事はありますか？例えばどんな時ですか？(At any point in your practicum, did you have any communication difficulties with your student? Give an example.)

J1: 小学生の英語がわかりずらかった。1，2年生。生徒がわけのわからない質問を受けてもそれを落とさずに正しい方向にもっていくのが難しい。teachingで必要な言葉が違うから大変。先生がどういう言葉を使うかを書き取って。自分の英語力が低い時にはなかなか大変。

(It was hard to understand primary students’ English, in particular year 1 and 2 students. When your student ask a weird question, it’s hard not to discourage the student and lead them in the right direction. Teachers use specific English in class so I used to write down what other teachers say in class. It’s hard when your English is not strong.)

8，9年生を実習で教えた時にスーパーバイザーの先生にビックリされた。なんで緊張しないのって？生徒の前では緊張しない。
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J2: teenager language is difficult but it’s hard for Australian teachers as well. It’s not really English proficiency, rather a generation gap so I don’t stress too much about it.

J3: I don’t think it’s completely seamless. It’s important to listen to the students. When I can’t understand what they’re saying, I ask them to explain it. If they don’t explain, then I can’t understand.

J4: During discussions, the students’ English is not always fluent. I don’t understand what they’re saying quite often during discussions because of their poor English. You would think native English speakers [Australian students] speak good English or better English but not really.

J5: I don’t have a problem.

J6: When I tried to explain something or tell naughty students off in English, I felt lack of English ability.

D.2.2.2 どうして会話に問題が生じたんだと思いますか？（例：英語力、生徒との価値観の違い等）(What do you think the reason for the difficulty was (e.g. English, student’s perception))
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When I didn’t understand what student said. I would ask till I understand it. No matter how much you study English, you can’t be a native speaker and students have better English proficiency, so…?

D.2.3.1 高校卒業後にあなたは何時、どこで、英語を勉強しましたか？ どの位の期間ですか？ (When and where did you study English after high school? How long did you study for?)

J1: なんちゃって宗教人とかなってた。英語を習うために教会行ったりしてた。唯で勉強できるところならどこでも行っていた。毎日英語を聞いてた。聞き取り、スピーキングが弱くてきずいて。アメリカから帰ってきた時、8キロ太ってやせようと思って半身浴したときも聞いてた。NY行った時は一番下から2番目ぐらいの英語力で嫌気がさして。内容はスッゴイ簡単なのに話せなくて聞けないからそんなクラスに入れられた。それで伸びた。

J2: 何年もコツコツ一人でと勉強しました。やっちゃやめ、やっちゃやめ、学校ではなく自分で。大学は英文科卒業。大学の英文科って、あの文学を読んで線引いてこの引用はギリシャ神話からの何とかかんとかって言って、会話とは一切関係のない、英文科に進む人は英語が好きなんですよ。文法がスッゴイ好きなんですよ。最近発見したのがコツコツ毎日努力をするのが嫌いではない。

J3: 勉強はしてないです。こっちに来てからも勉強をしてないです。家も日本語です旦那と。大学のコースでかな？子供を通してかな。日本語って読むのと書くのは出来るじゃないですかある程度。ただacademic writing ってのは難しいから、大学の最初のタームは自分の書いたものをacademic writingのlevelにするのはちょっとかかりましたよ。大学の先生に出す前に見てもらってacademic writingと普通のwritingはちょっと違うからねって言われて次のタームからはもっと気をつけ書いていた。でも話すの全然だめです。私、英語が大好きだったから大学でも韓国語をやってたんです英語を避けるために。

でも私自分で一番英語が伸びたなと思うのは（オーストラリアで）大学行ってるときですよ。だって読む量が全然ちがうでしょう？今まで読む物は子供と一緒に本読んで、子供はまだpre schoolでしたし後は簡単
な novel は読んだりしましたけど、難しいところはすっ飛ばして読んだりするでしょう？だから academic writing と story は全然違うから。3年の bachelor コースで I Tと librarian の course で。12個が I Tで後の12個が library の subject で。私 I Tはスッゴイ楽しかった。

I Tを教えるのは生徒のレベルが全然違うから、全然コンピューター触った事の無い子から自分の web page をもってる子まで。だから個人差が激しい。その子に合った教え方をしないと。アニメーションをつくったりして楽しいですよ。でも日本語を教える方が面白いかな？

不思議なんですねけど I Tの先生って[school name]も[school name]も暗いんですよ。自分で I Tやってる方が楽しいから自分の時間を生徒に取られるのが嫌なんじゃないですか？プロジェクトワークが多いから仕事に時間がかかる。

J4: Nova で社会人になってから 2，3 年。忙しいと 2，3 ヶ月に 1 回、忙しくないと週に一回とか。伸びましたよ気がついたら。

J5: 大学＋英会話学校＋家庭（結婚してから）
(Japanese University, English school after work, at home with my husband in Australia.)

J6: ハワイ留学（1年半）、日本大学（4年）、英検や TOEFL の学校（2〜3年）、オーストラリアの大学（3年）

D.2.3.2 あなたの英語力（特に英会話力）が不十分なために生徒に誤解されたり、思うように伝わらなかったりという思いをした事がありますか？（例： 丁寧さ、率直さ、感情表現の仕方、ユーモアの違い 等）(Is there any aspects of communication in English your feel ineffective and may cause misunderstanding/difficulties? (e.g. directness; register; humour, etc) What can you do to improve your communication skills?)

J2: あんまりない、、、ブラックのときに ‘オーストラリアで生まれたの？’と生徒に聞かれた。それで去年来たんだよっていったら ’ゲーツ‘って言われました。「あの高校」で。 （Not really. I was asked that whether I was born in Australia or not during practicums. When I said that I came to Australia last year to study, students couldn’t believe it.）

J4: 英語専攻じゃないんで 英語大きいいでしたよ。数学と理科を教えてたら、なんて日本語教えないのでいつも聞かれた。でも数学の先生がいないから何人も欲しいって感じ？
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(My major wasn’t English. I hated it. When I was teaching Maths and Science in Australia, people asked me why I’m not teaching Japanese but there are never enough maths teachers so they appreciate it.)

J5: 特には、しつけ、注意をする際に数々の独特な（学校において先生の使う）表現があることを知った。(I’ve learned that there is teacher’s speech for discipline etc.)

J7: やはり意思の練通がスムースだと授業もやりやすいと思います。英語がもっとできたら！！(If only I could speak English better?) いつも思っていました。

J6: はい。 日本語のようなアクセントのある英語を使うと生徒があがらなかった。(When I spoke with a Japanese accent, students didn’t understand me.)

D.2.4 教師としての役割 (Expected role as a teacher)

D.2.4.1 自分の学習経験から考えると、教師としての役割はオーストラリアと日本では違うと思いますか？どんなところが違いますか？(Compared with your own educational experience, do you think the expected role of teachers is different in Australia than in Japan? If so, in what way?)

J1: 日本で教えてないから比べられない。経済学だと社会の教師しかれないから教師にはならなかった。だから実習も日本でしてない。成績は何時もよくて一番だった。自分の私生活、彼氏の話までしてた。こっちはシニアだと人としての家庭の問題もふれたりするけどジュニアは無理。日本ほど教師と生徒の関係は近くない。家庭訪問とかこっちではないし。来たきゃこい！みたいな親のサポートがあったほうがやりやすい。[school name]高校の生徒の親のサポートは[school name]より良い。

日本は部活があるから教師と生徒が一緒にいる時間が長い。休み中も学校に行かなければならない。やならきゃいけない仕事はないけど行かなきゃいけない。日本の先生の方が熱いのかな？でも私生活がない？自分の人生の中で仕事が80％みたい。オーストラリア人の生徒には熱って言われるけど。プライベートの時間も生徒のために費やすから。性格的なものじゃない？個人的な、なんで教師になったのかっていう。目的、性格も違うし。生徒は敏感に解かると思う。

J2: 違うと思いますねえ。日本だと、、高校だと先生という対象はもちろん勉強もそうだけど私生活にもかかわってくる、、自分の家族の事を相談したりとか、する。なんというか勉強じゃなくて他の科目の事も相談したり生活全般に当たっての案内役というのが高校の場合は多
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D.2.4.2 オーストラリア人の学生は日本人日本語教師であるあなたに対しては
オーストラリア人の日本語教師とは違う接し方をすると感じますか？彼らは
日本人日本語教師のあなたからどんな事を期待していると思いますか？(Do
you think Australian students have different expectation of you as a native-speaker
teacher compared with other (Australian) teachers?)

J2:思います。あんまりそうですね、多分私が今まで見てきたことを
考えるとオーストラリア人の日本語の先生に対する見方が厳しい見
方をしてるんじゃないかと思うんです、あら捜しをするというか、
私が一番良く知ってるのは、あの [a name]さん [school name] high の、
人間のけるんか問題があるとか、お茶した事もあるから別の教員と
しても人間としても悪い印象を持った事はないんですけど生徒から聞く
話が 彼女は日本語が下手だ！とか、スペリングが、日本語の書き方が
綺麗に書けないとか、ネガティブなコメントを生徒から聞くとねえ
だからといって生徒の方が彼女よりも日本語が上手か？と言ったらそろそ
ではない多分私が ESL でやった時と同じように先入観 ？パッと見たとき
にオーストラリア人、白人の女性が日本語を教えるって事に対して最初
っからきっと違った事を教えるんじゃないか？とか きっと発音が下
手なんじゃないか？とか 最初からそうゆう目で見ているから厳しい目
で見てるんじゃないかなと思うんですけど、

J3:違います、違いませんか？ 話されてる。私はそう思っていますよ。
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J4: オーストラリア人でも適正のない人はいるし。オージーの男性で大柄なひとも behavior management ができなくて実習を落ちた人を知ってる。

(I know a big Australian male who failed the practicum because of his poor behaviour management skill in class. I think some people are not suited for the job.)

J6: 余り感じないが生徒は日本人教師から生の日本語を教えて欲しいと思っている。(Not really but students are expecting us to teach proper (authentic) Japanese.)

J7: 日本人が英語を習うときにネイティブを好むのと同じ理由で日本語に興味がある生徒は、日本人教師を好むのではないかと推測します。

私が教えた 11 年生の生徒たちの中には日本に行った事がある生徒が何人かいて彼らは日本の情報にある程度詳しく、また教師である私から日本についての新しい情報を聞く事を好みました。言葉を学ぶという事はその国の文化を学ぶという事でもあると思うので日本人が日本語を教えるのは理にかなっていると思います。

D.2.4.3 オーストラリアでのあなたの（日本人日本語教師）教師としてのステータス（地位）はどうだと思いますか？(How do you regard your status as a teacher (NESB/Japanese teacher)?)

J1: 私は NT にきてラッキーだと思う。みんなに推してもらってサポートしてもらって。これが QLD だったら 唯一の教師で終わっちゃう。自分としてはただの beginning teacher で始まったのに上に上がることが早かった？いつの間にか気がついたらそうなった。最初きたときは誰もいなかった。プログラムもなかったしどうやって教えてらしいか教えてもらえなかった。経験のある人から学ばなきゃ学ぶ所がない？ 私は上の先生がいなかったから。何時も自分の teaching をどうやったら上手くできるか 考えてたかな？どうやってたら、時間費やしてた。土曜、日曜も考えてた。寝ても考えてた。他の先生にアドバイスを聞いて自分流に変えた。他の先生から学んだ事も、試したなかで反応がよかったものはいただいて。

生徒から学んだり。例えば 祖母と祖父を覚える時に、おじいさんがおばあさんのおしりを蹴りました。だからおじいさんはおばあさん（sore foot）でおばあさんは 祖母(sore bottom) とか。そうやって覚えると頭に定着する。週 4 回日本語の授業でしか使わなかったら面白く教えないと 100 回繰り返したって覚えないものは覚えないから。みんなヒントやエ バ解かる。図書館は Toss the can in the library とか。生徒にも考えさせるから。
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J2: 完璧さ、正確さ、その日本語に対して、、ああ別に人間としてじ
やなくてもちろん！ 日本語に対する完璧さ、発音も説明も、この人は
日本人で日本語を教えているから日本語だったらなんでも分かるだろ
う！たとえば アニメの事も知っているだろう！とか、、、

J3: 無いですよ。全然無い。

J4: 低い 社会的にも高くない 尊敬もされない とくにダーウィンは
The Status of a teacher is very low. No respect. In particular, a place like [this
city].

J6: I sometimes feel that students only think of me as a baby sitter or something.
たまに生徒は私のことを baby sitter としか思っていないと思うときもあ
る

D.2.5 教師と生徒の関係 (Teacher-student relationship)

D.2.5.1 どんな教師と生徒の関係を築きたいですか？ (What sort of teacher-
student relationship would you like to have?)

J1:いつも平等にしようと思ってる。生徒たちは敏感だから。出来る子
だけじゃなくて出来ない子も平等に出るように、回るように。アシス
タントの子は好きな子ばっかり助ける。難しいんだよね。

(I try to treat my students equally because students are very sensitive. Try not
to make my favourite student — and treat them right. The assistant teachers
tend to help their favourite student all the time and it’s hard not to.)

あなたはやる気のある子に時間を費やさなきゃってシニアに言われた時
はビックリした。その子が邪魔しなかったらほっとしていてD あげればい
って。

J2: 理想は、信頼できる関係？ 人として、教師としてというよりは
(Ideally build trust as a person)、、現実は厳しいですでも諦めたくない
んでですよ うん。私は最初から year 9 だからとかこの子はマークしなき
やいけない生徒だから、とか 最初に教えてもらいますよね大体 この
子は気をつけてね！とか そうゆうのは一切無しにしたいんですよね。
だからもしかしたら私とは上手くいくかもしれないじゃないですか、、、
だから お互い信頼できる ‘トイレに行く’って言った時にトイレ
に行くんだって思いたいんですよ。そのまんま逃げちゃうって思いたく
ないんですよ。うん

J3: お互いに respect っていうのがあったままのベースの関係。お友達に
はなりたくない。
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J4: I don’t want to be friends with my students but I want to be trusted and respected as an adult who can speak without worries.

J5: I don’t want my students to scare me but still prefer the relationship with a clear boundary between students and teacher and show respect and exchange each other’s opinions.

J6: I want to build trust with students.

D.2.5.2 How important for you to have good rapport with your students?

All subjects said it was very important.

D.2.5.3 Do you think you can tell deliberate rudeness/and naughtiness from the students?

J1: I’m not sensitive to that kind of thing. Other teachers get angry but I think it’s because I’m not a native English teacher. I don’t mind that much because I’m not native and I think students don’t mind as much either. As for why students use those words, I think there is a reason. If one student gets angry, the other student will get angry too. There are some students who enjoy watching us get angry. I think this is different from Australian teachers. I don’t think I have to follow the same rules as them. There are some words I have to stop using, but after that I don’t really care. It’s easier for me because I’m not native.

J2: I see. It’s not a language problem, is it? I see that sometimes, but it depends on the situation. If I think the student is doing this intentionally, I want to deal with it. The student’s reaction is also important, and what the other students are doing is also important, so I think I have to respond differently depending on the situation.

J3: It’s something that occurs in pairs. If you see someone else not behaving well, you can sometimes see it too. I think this is different from American culture. It’s like peer pressure. If you see someone else doing something, you might do it too.
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J3: 自分では見てるつもりではいますが見過ごしてる部分が一杯あるのではないかと思います。今はまだ教え始めたばかりで教える事に集中してるから見逃してる事がきっとあるんだろうなと思います。それは直して生きたいですよね。

J4: Swear word とかが分からないとか、

J5: はい。Yes

J6: 多分 (Probably)

D.2.5.4 もしも日本で教えていたら（教えた）オーストラリアとは違った教師と生徒関係があると思いますか？ どうしてですか？ (Do you expect to have different teacher-student relationship if you were teaching in Japan? Why?)

J2: 思いますね。やっぱり日本の生徒とは仕事だけでなく、私生活全般を頼ってくる事があるのでそうゆうことにも精通するように努力したと思うんですね。若い人の雑誌を読むとか、、じゃないと分からないから、、ECC とか英語学校ですよね 私は教職持ってないんで、、、塾でやったときに女の子たちは残って英語ではない私生活の事（恋愛、家庭内の問題）を相談してる。高校辞めたいんですとで言われた時はこの子はどうして高校の先生でもなく親でもない塾の先生に相談してくるんだろうって思った事はありますね。だからやっぱりそれは信頼関係？偉そうに言うわけではないけど、この人に言ったら絶対に口は堅いだろうとか、ちゃんと答えがもらえるだろうとか、、そういう意味で科目の Professional development だけではなくそういう事にも対応できるような懐の深さ？

オーストラリアはそういう面は殆どない。日本にいたら、青年心理とかの勉強もしたと思う。

J3: あります。思います。やっぱりその日本だったら言葉ちゃんにしゃべれないとか言うのはないし、そういう関係がベースが作りやすいんじゃないか？ こっちのはベースを作ることが難しい。舐められてるって言うのが一番大きいですよね。そういうのが無ければ早くもっと core の事にいける。でもサイドの事で時間をとられちゃう、どうでも良いことで。

J5: 日本の方が教師に対してもう少し尊敬、畏怖の念があるのでは、

J6: 文化の違いから日本はもっとフォーマル (Japan is more formal because of the difference between two cultures.)

D.2.5.6 生徒との会話のやりとりで問題があったこと、難しいと感じた事はありますか？ （フィードバック、罰の与え方、生徒の褒め方、励まし方、筋
の通った批評の仕方、成績についての説明、勉強の仕方、クラスのまとめ方、態度の悪い生徒への警告の仕方、討論、議論の仕方、趣旨をはっきりと伝え る）(In your communication with your students, were there any aspects you have difficulty with? (e.g. feedback: correction; praising; encouragement; constructive criticism; explaining grades; suggesting how to improve; discipline: warning about poor behaviour; general: debating; discussing; forming your argument; presenting idea clearly))

J2: こっちは厳しく言っているつもりでもあちらは厳しく受け止めてくれなかったという事はありますね。こっちの先生って怒るときって、、本当に恐いじゃないですか！でも自分ではしたくない。生徒はそれを経験してるからこっちがちょっと強めに言ったところでマグニチュード2位しか、、、オーストラリア人の先生はぶち切れるのは何度も見ました。

私はどちらかというと言葉を使って分かってもらいたいタイプだと思うので絶対に PRIMARY の教師にはなれないと思う。だから Adult education の方が心地いいと思うんですね、、話聞いて納得してもらうたい立場なのでどちらかというと。押し付けたり、力でねじ伏せたり、声の大きさでピックリさせたりとかっていうのは、、、primary と secondary では教師は違わなくてもはいけないと思う。primary で永遠に生徒に話したところであんたわからないから、かなりマインドシフトしないとできない。子供がもっとも嫌いだから、、、やれて、絶対にやれていいわけだから、日で2歳か3歳の子達に英語を教えてますますけど、「日本で2歳か3歳の子達に英語を教えた事ありますから、できますけど、好きではありません。どうしても私はlanguage learning は intellectual activity だと思ってるんで、「、それ が無いじゃないですか子供供の場合は、歌って踊って カードゲームして 跳ねて ほっぺに丸描いたりして、「、それはそれで良いんですけど、解かるんですけど、そうしなければいけないって言うのは、頭では、「、それやっても全然楽しくないですよ ハイ。

J3: (先生の名前)にも言われたけど、どこで褒める？タイミング？ 私達は native じゃないからどの言葉がその時に一番適してるのか？とかがねきちんと伝わってるかどうかが危ういところがあるじゃないですか？

日本人は褒められた？こっちの人は少しのよい所も見つけて褒めてあげる、それが生徒にとってはとても大事。

J4: そんなには無い。英語力っていうよりは今の話題の話？でついてい けないことがある。オーストラリアにきてすぐに実習にだされたときはオーストラリア事態のことがよくわからなかったからきつかった。どんな テレビが人気があるとかか、、、
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(Not really. It’s not too much with having strong English proficiency rather to do with generation gap? Different topics that students are interested in. When I went to the practicum not long after I came to Australia, I didn’t know much about Australia so it was hard to deal with those things. What sort of TV programs are popular among students etc.)

J5: 罰の与えかた、クラスのまとめ方、態度の悪い生徒への警告の仕方。

J6: 生徒の褒め方、励まし方、筋の通った批評の仕方、討論、議論の仕方。

(Feedback: correction; praising; encouragement; constructive criticism; Discipline: warning about poor behaviour; forming your argument; presenting ideas clearly)

D.2.6 ほかの教師達との接し方 (Relationship with other teaching staff)

D.2.6.1 いままでにあなたのスーパーバイザーや同僚との意見の不一致はありましたか？何が原因だと思いますか？（言葉、文化の違い？）(Did you have any conflicting view with your supervising teacher (or any other teachers you worked with)? If so, what do you think caused such conflicts? (Language, cultural))

J1: 敎え方に関しては特にここちは干渉されない。

J3: いまのところないですね。

J4: ちょっと違うな？と思った事はあるがもった事は無い。とりあえずいわれたとおりにやってとりあえずパスしたほうが賢い。

J5: なかった。

J6: Yes, because I’m from a different culture and English is a second language. はい 言葉、文化の違いから。

D.2.6.2 オーストラリアの学校で職場の同僚と良い関係を築くには何か大切だと思いますか？(What do you think is important in Australian schools as your work place to keep good working relationship with your colleagues?)

J1: 酒を飲む！仕事以外の話もする？自分が役に立つと思う事を皆に教える。年齢層もある。仕事場が楽しめば良い。食べ物を持ってきて皆で食べる。モーニングティーで食べ物を持ってきて皆で話す。シェアできてカットできるもの。(Drink together! Talk about your private life other than work. Give out the information that you’ll think would help others.
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It’s depends on what sort of age group they are in too. As long as your work is fun then it’s good. It’s good to bring food to share during morning teatime.)

J2: 話題？ 飲べ物とかレストラン情報とか？ Outdoor activity やってる人とか強いじゃないですか キャンプに行ったとか、どこに行ったの？ とかって。孤独になりますけど、話題が大事です。

(Share a variety of subjects. For example, good restaurants or food information.)

J3: どこでも職場ってそうだと思うんだけど、ケアをしてるんですよって言うのを示さないと分かり合えないとありますよね、言葉で。だからなんか子供の事にしても家族のことにしてもホリデーの事にしても聞くって言うのはね、どうだったって？その事について自分がどれだけケアしてるのかって事をアピールしないと駄目。全然むこうが分かってないって、日本人だと言うなくても解かってるってあるじゃないですか？ 静かにしてるところ目だとなこの国は、でも静かにしてるのが好きなんですよ。

だから彼女は向いてるんじゃないですかね？ 由美さんは。

J4: Friendly とにかく話さないとだめでもすごくくだらない話をしてて話題に入りたくない時もある。昼休みが短いから話しづらい。

J5: 引っ込み思案にならずに積極的に接する。

J6: 互いに意見を交換し合う。(Exchange opinions)

D.2.7 Teaching in general

D.2.7.1 オーストラリアと日本国の学校の違いについて (Difference between Australian school/NS teachers’ own school experience)

D.2.7.1.1 日本で教えた事がありますか？ どこで何の科目をどれくらいの期間教えましたか？ (Have you ever taught in Japan? Where? What subject(s)? How long?)

J1: No

J2: 日本では高校の教員資格がないので学校の中では教えたことが無い。だから外国語学校と塾。6, 7年だったと思います。

J3: No

J4: No
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J5: No

J7: No

J6: No

D.2.7.2 日本とオーストラリアの学校での教師としての立場、教育環境の違いは何ですか？(What are the difference in teaching situations between Japanese schools and Australian schools?)

J2: 生徒から見たらあまり変わらないのでは？ 私がダーウィンで教えたのは私立高校でしたけど私に対する respect とかそういうのを考えたらあまり変わらないと思いますね。

たしかに日本だったらこういう事言わないだろ？高校生が先生に向かって、、というような事は言われましたけど、でもそれは私が日本人だからではなく例えば一学期の最初に新しい先生が来たら こいつはどこから辺まで許してくれると試してやろう！っていうのは日本人だからでなかっく誰でもそうだと思うんですよね？ どこまで甘えて、どこまで厳しいかっていう、、、私、いっぱい聞きましたもん生徒に、year 9 に、どうして year 9 の生徒は日本人の先生、私に対してそんなに意地悪なの？って聞いたら Why are you so mean to the Japanese teacher? そしたら We are so mean to all the teachers! って言われましたから、、私じゃないと思います。私だからじゃないって日本人だから見下してるでないうちです。

結構 accepting なんですね、、なんかそんなもんかな？ってう。

強くなりましたが。あんまり驚く事はなかったですけど日本にいるときも、、変わってるって言うかね、、色々やってきたんです自分が学生のときに、色々な人を見てる？私、結構色々なアルバイト、仕事をしてきたし色々な人を見てきたのでなんていか、大学の academic しか知らない人じゃないですよ。ううん、、ウエイトレスとかはちょっとゆうやってたし、夜の仕事もしました、掃除婦もした、だから日本にいるときから、、ああ 初めてした仕事は新聞配達ですよ 12 歳の時に、だから結構日本にいる時もあんまり驚くことがなかった、、、ああでもこっ準にきたから驚くことがいっぱいありましたよ それでも。ビックリしましたけど、、それでもなんかいっぱい驚いたら 2 回目はなしって感じて、、転んでも唯では起きないって所はありますね。ケチなのかかもしれない 時間とか経験に対して、お金じゃなくて。

J5: 学校において子供に必要以上の right が与えられている事。Respect, duty, rules を棚に上げ、right ばかりを子供、親が主張すると教師は手も
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足も出ない状況におちいる。家庭においても子供にrightが多すぎて親ががんじがらめになっている気になる。

J6: Respect Individuality in Australia. 個を重んじる。

D.2.7.3 あなたがもし日本の学校で教えているとしたら違う教え方をしますか？ どんな風にちがいますか？ （言葉の使い方、クラスのまとめかた、同僚との関係、教授法等。） (Would you teach differently if you were to teach in Japanese schools? What aspects? (e.g. language use; discipline; staff relationship; teaching approaches))

J5: 言葉の使い方。日本語の様々な表現を使えるのではと思う。言葉に自由、自在性があるのでは？

J6: はい。グループを重視した学習、規定の教科書にそって教える。同僚との付き合い方を変える。

D.2.8 オーストラリアの教育システム/学校文化 (Familiarity with education system/school culture)

D.2.8.1 あなたがオーストラリアの学校で教育実習をした時、もしくは初めて仕事に就いた時はどの程度オーストラリアの教育システム/学校文化への理解がありましたか？ (How familiar did you regard yourself with: Australian education system/School system/Australian students when you started the practicum.)

J1: 教育実習をした時はなにも解からないままただ言われた事をしてたぐらいで、教育実習は小学校と高校がカトリックの高校へいったのでやっぱり全然違う。システムが全然違ったんで、教育システムを理解するの前にとりあえず言われた事やらなきゃ！みたいな？教える事がメインで学校のシステムとかの資料ももらわなかった気がする。最初に授業計画とか文化とはそういうのばかりで、ただ洋服とか、どんなものを着なくちゃいけない？教師としての、とかそういうのは全部きびしかったけど、それ以外は教育実習は2回、最初は高校、私立の女子高。小さい学校8，9，10，11，12，11，12はコンバイン。全部とりあえず教えて、2人先生がいたんで。全部のクラスで教えさせられた。メインのスーパーバイザーがいても一人。2人ともオーストラリア人、一人がシニア専門で
もう一人がジュニア専門。２人ともパートタイムだったかも？ジュニアの先生は日本語と何か他の科目を教えてフルタイム。２回目の実習で小学校、クラスタ？オーストラリアの男の先生について。小学校３つ4つ回って、一つの高校をベース高校にして日本語の先生が３、４人いてその先生たちが他の学校にちらばって教えてたかんじ。

小学校の一つが、がらの悪い学校で荒れてて、クラスは小さくて、5、6人しかいなかったけど前の先生に石投げたりして　そこは男の先生しか行かなかったっていう。でもその子達が私にはなついてて、僕、悪いい子？っていったんなんだけど　に好かれるみたいで、…。

オーストラリア人の先生って、やらないっつうちか、出来なかったら切っちゃうといけないから、ネーティブの先生って出来ないならにやってくれたらいいかな？っていうか、私もビックリした。日本語のレベル的には低かったけど。

J2: ブラックをしたときは、外側というかシステムは理解していたんです。だから例えばプライマリーがあってセカンドリがあったって、year 10までが義務教育で、year 11,12 は　ええと　Compulsoryではないっていうのは知っててその上に(学校の名前)をやってたので、あのカリキュラムは year 10 までは　それぞれの先生が自分で作ったものをやる　だから別に日本のように文部省（文部科学省）が決めて　統一されたもののが州ごととか国ごとにあるわけではないって言う　外側のことは知ってたんですけど、実際に高校の中でどうゆう事が行われてるのかっていうのは知らなかったですね。やったことが無いんで、…。

J3: 教育システムについて大学でやりましたのでおおよその事は知ってました。ちょっとミドルスクールが始まる頃だったんでそういうことはコースの中でもやったんですね。

学校文化っていうのは難しいですね。ただ子供がいましたから（小学校の名前）に行ってたときは毎日のように付いて行ってましたから。ただ最初にビックリしたのは小学校だと２，３年が一緒のクラスにいるっていうのがビックリしましたよね。それについては先生にもよく聞きました。なんでですか？やりにくくないんですかって言うのをね。まあそういうのは見て、あれ考え方の違いですね。日本の学校教育とこっちの学校教育は違いますからね。

J4: 大学で習ったのみ。

J5: ない

J6: 日本の教育システム以外は良く知らなかった。(I didn’t know anything other than the Japanese educational system)
D.2.8.1.2 现在はどうですか？ (What about now?)

J1: 仕事し始めて色々学ぶようになって、最初はパートタイムで高校で教えてたんでパートだと本当に学校のシステムとか文化とかは解からない。本当に解かり始めてきたのはこの(学校の名前)高校でフルタイムとして働いて、teaching以外の教室以外のことを色々やるようになってやっとわかって来たって感じかな？

J2: 教え始めたときはあまりよく分からなかったが現在はわかっている。

J3: プライマリーの事については子供を通して、まあでもセカンダリーの事については遠いよね。

J4: とりあえずダーウィンはなんとなく把握してる感じ。知り合いが増えたからそれを通して、学校も高校5つ行ってるし。学校が2つに見学が3校。One day とか Two day。学校に一日いるんですよ。（J4が実際に行った公立校3校に私立2校、合計5校の名前）

J6: 一応把握している。Yes

D.2.8.2 どうして日本ではなくオーストラリアで仕事（日本語教師になろう）をしようと思ったのですか？ (Why did you become a Japanese teacher in Australia? why not Japan?)

J1: そもそも教師にはなりたかったんだけど、その時代は教師の就職が難しかったから親に反対されて、大学で経済学の推薦とって行ったんだけど、経済学はあんまり合わなくて、ゼミで日本と外国の労働条件とかを勉強したときに、日本は最悪じゃん？と思って大学2年ぐらいで海外で働くところと思っていた。あと従弟が3つ前の1が日本語しゃべれなくて、NYで生まれ育ったりしてるから、あと父親が船乗りで一年に一回ぐらいしか帰ってこない人だったから本当に海外は身近だった。従弟と話すのに通訳が必要だったから、バイリンガルの従弟もいて、12歳までNYでそのあと日本で大学も日本でっとかいう、だから海外に住むのは自然だった。小さい頃から英語も話していて、父の海運業の関係で、英語は話す。今、英語聞くとこんなジャングリッシュだったんだあ、って思うけど、中高ではそんなに思わなかったけど大学の時に2ヶ月NY行って、海外ってどんなもんなか？と思って、英語学校とか行って大学の生活ともかく見て、面白いかと思ったけどNYは住むところじゃないなと思って、そこで学んだけど、人間って住むところが違うんだね。日本では、それはまずいだろ？ってことがむこうでは当たり前で なんでそんなこと気にすんの
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って、それがわかった時にああ面白いかっと思って。その後日本に帰った時に3ヶ月しか向こうにいなかったのに、自分が変わったって言われて、自分が日本の中に合わなくなってきただ？狭いの？自分の好きな事がしたいのに、好きな事が言えない？友達に？言うとさ、きついとか言われる。でも、本当に意見聞いてきたのがあたじゃないの？みたいな。それで海外行きたいなっと思って。

で、親も行きたいならいけばと、だから大学時代ずっとお金貯めてたから。大学卒業してからも半年間ガッっと働いてお金貯めたから。それでこっち来て、QLDの英語学校行ったのね。大学じゃなくて専門学校の英語学校。それが失敗。そこで一番上のレベルにいれられちゃって、レベル6とか、オーストラリアに1年ぐらいいる人達と一緒にいられて、NYに行った時に自分の英語の出来さに嫌気がさしたからその後日本に帰ってからいつもの英語ぱっかぶり聞いていた。でも遅い、その時って20歳ぐらいでしょう？

センスはなかったけど努力は惜しまなかった。切羽つまればやるのよね。こっちきてから3年間日本に帰らなかったから。自分で仕事を成功させて自分で仕事を決めるまで帰らなくて決めてたから。うちの父親が戻ってくるって言ったからねえ。大学の入学が決まった時に、生活とかは出来てもTuitionが足りなくて親に借りるのに、説得するのに、一年間の学費は出してくれるのでいったけど、大学終わって仕事が取れなかったから来て帰って来るなって言われた。普通は違うでしょ？結構海外生活長い人（父）だから、こっちだってお金を出してやるんだからって、死に物狂いだったからね。本当に。でも今になると、女の人に自分の夢を継いでくれて嬉しいって今でも言われる。NYで一回経験してたから、この人たち人間じゃない？みたいだ？だから、自分と違っても友達でいることがすごいな！って言って、日本で本心を隠すから、友達と同じ考えていなきゃ、みたい。実力があれば良い社会そうじゃなくて、スタッフがいて、死に物狂いだったからね。本当に。でも今になると、女の人に自分の夢を継いでくれて嬉しいって今でも言われる。NYで一回経験してたから、この人たち人間じゃない？みたいだ？だから、自分と違っても友達でいることがすごいな！って言って、日本で本心を隠すから、友達と同じ考えていなきゃ、みたい。実力があれば良い社会そうじゃなくて、スタッフがいて、死に物狂いだったからね。本当に。でも今になると、女の人に自分の夢を継いでくれて嬉しいって今でも言われる。

J2:思わなかったです。そんなつもりは無かったです。そんなつもりはなく、もう本当にこうなってしまっても、私の意思とは関係なく、まあ意見はもちろんですけれども。たまたまこうゆう風になったというか、就職する気は無かったですね。1年で帰ろうと思っていんで、
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たまたまオーストラリア人に出会ってお付き合いするようになって、,,、
結婚はしてないですけど。

どこでも、,,、教える事さえできれば、,,、あの、日本語でも英語で
も、,,、あんまり場所は関係ないかな 教える事が好きなんですねよね。
(I didn’t expect to work in Australia. I didn’t mean to. It just happened to be
like this against my will. I was planning to go back to Japan after one year but I
met someone here. I’m not married but…

It doesn’t really matter Japan or Australia as long as I can teach. I love
teaching.)

J3: 結婚してこっちへ来てしまったので。選択の余地が無かったんですね。

J4: 日本に飽きたから。違う事してみたかったから 最低数年はオース
トラリアにいたい。(I was bored of Japan. I wanted to do something different.
I’d love to stay here for a couple of years.)

J6: オーストラリア人と結婚しこちらに住むことになった為。 (I got
married to an Australian.)

D.2.9 教育実習全般について

D.2.9.1 あなたの想像/期待と違った点はありませんでしたか?

J1: 期待？があまりないっていうか、,,、終わって 凄い学んだなって。
大学ってセオリーを一杯学ぶけど 実習ってセオリーじゃなんとかいか
ないところが一杯あるなっていうか 大学で学ぶよりも学ぶ事が一杯ある
って思った。

発見が多かったし、教育実習で本当に teaching をまなんだ。知識以外の
ものを一杯学んだ。

期待とか想像とかなかなかった。こっちで教育受けてないから何か起こる
かわからないから。そのころは英語も解からないしさあ。楽しかったけ
ど。

J2: サポートが一切無かった。それはとっても驚きましたね。だから結
構辞めた生徒がいるんですよ international は私だけだったんですけどあ
とはみんな local の人だったんですけど(I didn’t have any support at all
during the practicums. I was the only one international student at the time but
there were some local students who dropped out because of that)…それでもや
っぱりやめちゃった人っていますよね、ブラックの途中で止めた人が何
人か、,,、なんていうかその まあ なんていうか 当たり前なのかも
しれませんけど この国じゃあ レクチャラーのほうからのサポートも
無ければ スーパーバイザーの方からのサポートも無くて 四面
楚歌状態。他の州は私行った事無いでわからないけど[this city]は
Appendix D. Interviews with teachers

そうなんじゃないですか？だから私が日本人だからとか女だからとかじゃないと思うんですね。科学の子たちも数学の子も、ESLのほかの子達も似たような事を言っていたんで、皆最後はpiece of paperが欲しいから、耐える！っていう。

スーパーバイザーとの関係で大きい問題はなかったですけど、やっぱり言われた事は"Your survival is more important than Education"って言われました。だからそういう気持ちでやらないと、これはEducationではないっきり。一番最初のブラックのときにスーパーバイザーから言われたのは[a school name, a subject’ supervisor]。私一番最初にESLをやって2回目がESLとVETで3回目がJapaneseだったんで。

ダーウィンはチョイスがある。ブラックで2つやってもいいし1つでもいい。最初は2つだろうかな、って思ったが、もうあまりに大きくって[Supervisor]に心の余裕がなくて、ESLでもうアップアップだったんで。みんなESLはeasyだよって言ってたけど、全然 easyじゃない！全然！Indigenousの生徒は本当に難しかったですね。そのまあ、確かに彼らはここで生まれて育っているわけだから、なんでアジア人の女に英語を教わらなきゃなって、気持ちも分かりますよね。今は、あの時は悲しかったけど。(Teaching ESL was very tough. Australian teachers told me that it’s easy to teach ESL but it was so hard to teach Indigenous students for me. Because they were born in Australia, they couldn’t get over the fact they had to learn English from a woman who was born in Asia, Japan, so…)

あのときでも気持ちの中では分かってたんですね。この子達いやどうせ、アジア人の女に英語なら教えてたって、それがたとえば[a city]とかで会うとすっごく優しいんです。だから私ではない。私って言う個人ではなくって、アジア人の女に英語を習うって言う事実が嫌だったんだろう、あの時もそう思ったし今でもそう思うし。ただ、あの時は凄く悲しかったのでそれをなんていか客観的な事実として気持ちの上で納得する事は出来なかったんだけど、あの時も頭では分かっていた、そういう事は。

J3:覚えてないな。

J4:想像より厳しかった。英語力がないのが、とくに理科が、毎日英語の勉強してました。生徒にどういうやって発音するの？っていされるとドキドキしてました。教える内容的には簡単なんだけど、英語力の問題で大変。It was harder than what I thought. In particular, I don’t have enough English to teach [a different subject]. I was studying English every day during the practicum. Whenever a student asked me ‘Miss! How do you pronounce this word?’, I was nervous. The content itself is easy but because of my lack of English ability, it’s hard to teach.)

数学よりは英語の問題で純粋にscienceの方が難しい。数学は同じ章のなかで同じ単語を使うけれど（円柱、三角錐）理科、特に生物は毎日違
Appendix D. Interviews with teachers

うボキャブラリーだから大変。理科は微妙に日本語と英語のカテゴリーが違うものがある。数学、物理は訳が重なるからわかり易いけど生物は難しい。生物しかも専門じゃないんで。でも日本も中学校とかだと理科は色々教えなきゃいけない。科学、物理、生物、地学範囲が広すぎ。実習にいくまでに教えるかわからないので準備ができないのがキツイ。（Because you don’t know what you have to teach till you actually start the practicum, you can’t prepare for it so it’s hard.）

J5: あった。（Yes.）
J6: 多少あり。（Yes, a little）

D.2.9.2 教育実習の後、自分の教え方のどんな所を変えましたか？（What aspects of teaching did you modify after you started practicum?）

J2: あきらめたところがある。私日本で日本語を教えていた時はやりたい！って言う人に教えてたんで大人ばっかり高校生ではなく、大人の日本に住んでて日本語を勉強したって言うひとばかりに教えてかったら外国人に、アメリカとかカナダとかニュージーランド人とかに日本語を教えてたから。媒体語は英語だったですね。（I was sort of given up from the start because I used to teach Japanese in Japan for adults（Americans, Canadians, New Zealanders）who really wanted to learn the language in English. I didn’t teach high school students.）

学校は学校、本当は日本語なんてないんですよ。英語だけで。でもロコミで生徒が6, 7人集まって、みんなJET PROGRAMのparticipantだったんですけど、私のところは田舎だったからちゃんとした学校も無くて私が教える事になった、だからたまたま私の人生は自分の意思とは関係なく、とたえればBeginnerで始めて日本でやってた場合はあの3ヶ月の間にでFORMまで行っちゃったとならんが教えてたから。媒体語は英語だったですね。（I was sort of given up from the start because I used to teach Japanese in Japan for adults（Americans, Canadians, New Zealanders）who really wanted to learn the language in English. I didn’t teach high school students.）

住んでるだけでは書けませんもん。そのつもりでいたところがあって最初に学校をやって学校が来てブラックやって高校の先生になってっていうパターンだったんで学校を教える時に同じ感じでっちゃってビックリしてこれは大変だ！と思
Appendix D. Interviews with teachers

って。ついでこないですかも もちろん 生徒が。高校のプラックやった後っていういのは高校では language を教えると言うのが違う？ 日本に興味を持ってもらえてちょっと言葉を覚えてそれが将来 あってそうだそういえば 日本語でやった時にこうだったよねっていうのが覚えてもたら lucky だと、思わなければ間違っても日本語を高校生に教えると思って教壇に立ってはならない！っていう気りが、プラックやって思いました。だから諦めじゃない、それももっとポジティブな、

J3: 視点が変わったところ？教員って言うのは面白いなとは思いますよね。仕事として。ただ小初のプラクティカムは難しかったです。[a school name]でしたけど。最初だから今までは大人相手に仕事をして突然子供相手って言うのは、今まで仕事ではカスタマーサービスっていうのが一番で対等に、取り扱い方が違う？接し方が全然違いますよね。ギャップがあったんで最初はどうして対応していか分からなくていう言うのありましたよね。プラックで最初が[a name]さんだったから良かったのかかもしれない。元気でやる気のある先生だから。最初からダラットした先生だと良くないって言うのがありましたよね。

あくまで良好な学校では教えたくないですね。swear words が解からないからこれって？？注意したくてもできなかったりして(I don’t mind teaching math but I don’t really want to teach science. Also I don’t really want to teach at a rough school because I can’t pick up students’ swear words sometime even though I was listening carefully.)

J5: 生徒と自分の間にはっきりと境界線を引くこと。(Draw a clear line between students.)

J6: クラスルームマネージメントの大切さを痛感した。(I had realised how important classroom management is.)

D.2.9.3 現在（もしくは実際に日本語教師としてオーストラリアで教えていたとき）は何に重点をおいて教えていますか？(What aspects of teaching are you modifying when you teach now? (or when you were teaching at a teacher of Japanese at school in Australia))

J2: あきさせない！あきらめさせない！くじけさせない！(Try not to make students bored, don’t let them give up, encourage them always.)
フィードバックは大切なので褒めますが、あまりペースを早くしない。
[a school name] でやってるときは10週間 ます form だけなんですね
終わりの方にちょっと ましょう と て form をやるぐらい？でない
と ビックリ？ショックが大きいと言うか、やっぱり英語話者にとって
日本語ってとっつきにくい言語だと思うんで、まして1週間に1ぺんた
と忘れる事もたくさんあるだろうからあまりにも詰め込むすると詰め
てしまうので そしてもちろん単位が欲しくてやっているわけではない
から 日本語をやってみようかな？って気持ちで始めた人をあまりビッ
クリさせても良くないし、詰め込みすぎてもよくないから もっと長い
目で見て 面白い！楽しい！っていう Activity を Communicative にして
Interview をやったりとか role play をやったりとか、うん 出来るだけ
面白かったから来週も来よう！って言う雰囲気で毎回送り出せるように
気をつけてます。

J3: 供子がどうやって覚えていくか。memory？例えばだから worksheet
を使ってやる方法もありますけどつまらないですよね？だから子供が楽
しんで memorise できるような activity を作ろうと気をつけてます。

J4: とりあえず 楽しい。あんまり つまらないなあ (FUN! Don’t let
students feel bored)...って思って欲しくない。交換留学で日本に行く時に
役立てばなと思います。

J5: I don’t teach Japanese anymore.

J6: 楽しい授業、わかりやすい内容。(Fun classes, easy to understand.)

D.2.10 教授方法について (Teaching approaches)

D.2.10.1 どんな教授法を教育実習で使おうと思いましたか？実際にためしま
したか？もしためさなかったとしたら、、、何故ですか？(What teaching
approaches were you hoping to employ in your teaching practice? Did you do it? If
not, why not?)

J1: 考えなかった。いろいろ習ったけど、先生にもよるじゃない？スー
バーパイザーの教え方によるじゃない？先生と違う教え方すると生徒
が confuse するから。(I didn’t think. I’ve learnt lot of ways but its depends
on your supervisor’s teaching style. If you teach differently to the teacher,
students will be confused.)

Audiolingual とかは嫌だなと思って思ったけど。Methodology って言うより
どうやってたら生徒たちが楽しく学べるかな？って 楽しみながら覚え
られたらいなって、どんな手段を使ってもいい。(I don’t like
‘audiolingual’ but I rather care what can I teach to make my students enjoy
learning Japanese in my class than methodology. As long as they are learning
the language and having fun, I don’t care whatever the style is.)
Appendix D. Interviews with teachers

Observation の時に、私だったらこうするな、とかノートに書いてた。教授法とかはあんまり考えない人だから。Entertain しないとだめでしょ？こっちは、直接法ってだめでしょう？っこちは 日本では直接法だけどね。日本でも直接法で成功してるってとこ行ったけど、生徒たちも頭のいい子たちなんだけど解かってないんだよね 生徒の反応からわかる。生徒に休み時間に聞いたたらやっぱり解かってなくて、どうして質問しないの？って聞いたら 日本語しかクラスで喋れないから質問できなくて、日本語でどうやって質問していいかわからないって。

質問しないとわからないのにね。ハッキリさせたいときは関節法でも、英語でも質問したほうがよいよりもいい。バランスが大切。(The direct teaching method doesn’t work in Australia. It’s common in Japan and I visited the school using it and it was quite successful but even smart students didn’t fully understand it. I can see from students’ reaction. I asked students during break time, ‘Why don’t you ask questions in class if you didn’t understand it?’ They said, ‘We can’t ask questions because we are allowed to speak only Japanese in class and we don’t know how to ask questions in Japanese.’ I think students need to ask questions to understand it well. It’s better than asking questions in English and makes it clear rather than let it go. Keeping a good balance is important.)

J2: [a school name]で高校生を経験していたので、あの direct method 直説法は使えないって思いました。Frustration がたまるんで。(The direct method doesn’t work because students will accumulate frustration.)

だから結構 grammar translation をやらなきゃいけないって思いました。それで生徒から文句言われた事もありませんでしたし、もっと communicative にしっかり言われた事もありませんでしたし。ただ現実と理想のギャップって言うのは苦ししいですよね？[a school name]ではできるだけ direct method をやれていう指示が出ていたのにかわらずそれをすると生徒から文句が出るって分かっているんで そのなんっていうか バランスの取り方っていうのが難しいだろうなって言うのは教育実習に行く前から思っていましたし、教育実習中も思いましたし うち あとは別にもうメインは grammar translation を Audio lingual の drilling, drilling と communicative しかやらなかったですね。Silence way とかやろうとも思わなかったしやらなかったし。はい。

J3: 大学で習った事はありませんでした。Language methodology がなかったんです。だから特に何かこうって言うのはなかったです。だから実習に行って[a name]さんと一緒に勉強しました。

J4: 教授法事態をしらない。しらないから

(I don’t know any language-teaching methodology that’s why I don’t use them. I didn’t learn it from teaching course at uni.)
Appendix D. Interviews with teachers

J5: 特別教授法はなかった。（I didn’t use any [established] language-teaching methodologies.）

J6: なるべく日本語を使った授業。（直説法） （use direct method as much as I can.）

D.2.10.2 使用言語：あなたの授業では英語/日本語を使って教え（説明）るつもりでしたか？英語/日本語での授業は効果的でしたか？効果的な授業をするためにはどんな事をしなくてはなりませんでしたか（Language use: How were you going to use English / Japanese in your instructions? Did it work? What sort of changes did you have to make, if any?）

J2: 行く前から媒体語は英語だって言うのはわかってたというか、、、実際も10%位ですかね？classroom languageですら難しいって言うか、、、(I knew that English was going to be a medium of communication here. It will be only 10% of the target language. Even classroom language would be hard.)

J3: 日本語を使うように心がけてます。[a name]さんにも言われました。もっと日本語しゃべって良いよって。

Classroom instructions は日本語ですよね、立ってください、話してください、書いてくださいっていう basicなインストラクションは日本語ですけど、例えば grammarについての説明は英語でないと難しいでしょうね。それ以外はなるべく日本語、教えてない日本語でも良く使うように、耳がなれるように。

J6: 日本語だけでいくつもりだったが日本語だけだと生徒が何が起こっているか分からずに飽きてしまった。（I tried to use only Japanese in class but my students didn’t know what was going on and turned off.）

D.2.10.3 Is there anything that you changed the way you teach after the practicums?

J1: 教育実習の後、自分の教え方のどんな所を変えましたか？

プランどおりに行かないなんて。サブを考えとかないとって。同じように教えても上手くいかないとこといくとこがあったりとか。今でもそうだけどね、、、

(It doesn’t always work according to plans so we need a plan B always. You might be teaching exactly the same way to all of your classes but students react differently sometimes and you have to change the way it suits them.)
Appendix D. Interviews with teachers

J2: いつも involve させなくてはいけない？ 死んだ時間っていうか、死んだ時間っていいのか、死んだ時間っていいのか？(In Australia, we need to make sure students are always occupied and involved. Need to keep them busy.)

J4: 何を教える時も visual を取り入れる (Whatever I teach, I use visual aids always.)

J6: 日英両方使った授業。ビジュアル（フラッシュカード等）も多く使う。(Use Japanese and English in class. Use lot of visual aids (flash cards))

D.3 Questions asked of all subjects

D.3.1 Japanese Teaching experiences

D.3.1.1 How many years have you been teaching Japanese in Australia?

<table>
<thead>
<tr>
<th>Under 1 year</th>
<th>1 to 3 years</th>
<th>Less than 5 years</th>
<th>More than 5 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>J3</td>
<td>A1: 2 years</td>
<td></td>
<td>J1: 7 years</td>
</tr>
<tr>
<td>J4: 6 months</td>
<td>A2: 3 years</td>
<td></td>
<td>J2: 6 years</td>
</tr>
<tr>
<td>J5</td>
<td></td>
<td></td>
<td>J6: 10 up</td>
</tr>
<tr>
<td>J7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A3: 6 months</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

D.3.1.2 Cultural and educational background

To help preserve confidentiality the very general term ‘(non-)Western’ is used to characterise the non-Japanese teachers’ backgrounds.

A1: [a Western female Australian who also teaches another subject area.]

A2: [a male non-Western background teacher who also teaches other subjects.]

A3: [A Western female Australian who has teaching and work experience in Japan for two years.] [After returning to Australia, the person is no longer in the teaching industry. However, she still works casually as a Japanese speaking tour guide.]

J1: No teaching experience in Japan.

Bachelor of commerce in Japan and also completed the Graduate diploma in Education. She has taught a subject other than Japanese before.
Appendix D. Interviews with teachers

J2: Bachelor of Japanese literature in Japan and she taught Japanese to foreigners in Japan for a several years. She has completed the Graduate diploma in Education. She is teaching a subject other than Japanese.

J3: No teaching experience in Japan. Bachelor of IT and Library in an Australian University.

J4: No teaching experience in Japan. Bachelor of engineering and worked as an engineer before she came to Australia. She has other subject areas.

J5: No Japanese teaching experience in Japan. However, she taught other subject in Japan. Bachelor of Music. She was married to an Australian and lived in Japan before moved to Australia. She has completed the Graduate diploma in Education. However, she left the teaching industry after she completed the course.

J6: No teaching experience in Japan. Bachelor of English in Japan and completed Bachelor of Primary Education in Australia. She is married to Australian.

J7: No teaching experience in Japan. Bachelor of Law in Japan and worked as a secretary. She came to Australia to start a new life as well as a career and completed the Graduate diploma in Education.

D.3.1.3 Where have you been teaching Japanese?

[Personal information that could identify subjects has been omitted here.]

D.3.1.4 How have you found teaching Japanese in Australia?

D.3.1.4.1 What did you find most difficult?

A1: Teaching primary schools in Queensland because the previous teacher was a native Japanese language teacher but couldn’t handle the behaviour management. As a result of that students were wild and hated Japanese. It took me 6 months to make students like coming to Japanese classes again. That was really hard, especially in the beginning.

Teaching in Queensland and Northern Territory is very different. NT is still very grammar focused. And you have to teach these grammar points within this amount of time rather than letting students learn at the pace suitable to the students and because we are so confined to how much grammar we need to learn that they don’t get to learn culture so much. Which is a shame.

Still NT is figuring out what they want to do in terms of teaching where as Queensland have moved from grammar based approach to an outcome based approach in language. I was talking to the director of curriculum here of the NT the other day, and I talked about the outcome focuses approach explained how they do in Queensland and she didn’t believe that Queensland still do outcome based approach in language teaching too.
Appendix D. Interviews with teachers

A3: I didn’t like it. Well, I’ve never really seen myself as a teacher. I don’t know.

It was enjoyable at the times but it was difficult. And the reason why I left was because I got offered the job in Japan. My uni lecturer rung me up one day and he goes ‘I have a friend of a friend who is looking for someone to do this job in Japan, Do you want to go?’ And I just said ‘Yes please!’ so I got out from there and I haven’t taught in Australian schools since then. The thing is when I started the course the 4 year Japanese immersion course at [a university], I had no idea what I wanted to do with my Japanese. I was just doing the course because it was an education course and it was one of the best Japanese the courses at the time and it was 5 minutes from my house and I could live at home and I was just great. We had 80% of our lectures and tutorials were in Japanese but we also did like a double degree so I can also teach a normal classroom from year 1 to year 7. Just a normal classroom teaching as well as a Japanese specialty. But that’s only suit people who has certain level of Japanese.

One of the most difficult things was a behaviour management was really hard. I still don’t have much experience in behaviour management. But another difficult thing was I’d love to have kids every day like I’d love to have lessons everyday single day so everything that you do in a lesson will be reinforced again and again but when I was at this primary school. Of course it was only three half an hour lessons a week or three 45 minutes lessons or something.

It’s just sort of like one of those subjects where teachers float in and do something and he/she leaves. Because it’s time out for the classroom teacher if there is a very strong enforcing on making the time enjoyable for the kids so they look forward to it. Some could see that like as a bludge? Normal classroom teacher sets all the rules. Knows the kids well, got everything down routines and everything and then you have to rock up and half an hour day or week something? And it’s really hard to try slot in. I found that slot in thing really difficult and keep kids attention and stay focused. And other thing was luck of resources! I made everything. Teaching resources were just minimal and it was so boring and so old. You had to make your own and that’s why you spend like three hours a night cutting out all those little pretty pictures for the kids to enjoy and get them focus. It’s on going thing. Otherwise you’ll have boring lessons.

So the difficult things were classroom management, trying to get kids attention and lack of resources and infrequency of lessons.

J1: 男の先生の間違った日本語を直す事？ 直していいのかな？ここでみたない。生徒にラウンジってどう書くんですか？ってきかれてその先生デオンジとか書いてたから。やべーなこれっみたいな。小学校がクラスタシステムで色々な学校に行ってるから自分がteacherだって感じられない？他の人とも仲良くならないじゃない？学校の一部でありたいのになれないと難しかった。 (Correcting non-native language teachers’ mistakes in class. It is hard to say how much I can correct their mistakes. When and where I should correct them is hard. For example, when a student asked the
teacher to write a katakana word, it was wrong and I wanted the teacher to know but I didn’t want to embarrass the teacher in front of students. The other thing was could not feel I was the part of the school since I had to teach at so many other schools and didn’t have time to get to know people.)

J2: Discipline. Behaviour management.

J3: こっちが楽しいだろうと思った事が生徒が全然違ったりして

あと Theory でつかめない事が一杯ありますよね。Theory と現場のギャップがありますよね。大きかったなと思いました。Theory だったら考えて順序立ててできる事も現場ではそうじゃなくてインスタントにいかないじゃいけないですもんね。

J4: 想像より厳しかった。英語力がないのが とくに理科が、、毎日英語の勉強してました。生徒にこれどうやって発音するの？っていわれるとドキドキしてました。教える内容的には簡単なんだけど英語力の問題で大変。(It was harder than what I thought. In particular, I don’t have enough English to teach Science. I was studying English every day during the practicum. Whenever a student asked me ‘Miss! How do you pronounce this word?’ I was nervous. The content itself is easy but because of my lack of English ability, it’s hard to teach.)

J5: Classroom management.

J6: Classroom management.

J7: 難しかったのは Classroom Management！小生意気な生徒をどうやったら黙らせられるか、日本語に興味のない生徒をどうやったら授業の邪魔にならないようにしておけるか、ということにつきました。

D.3.1.4.2 What did you find most interesting?

A1: Teaching senior beginners Japanese in NT because students you think students wanted to learn it because they choose it. However, it’s not always the case, so that’s very interesting.

J1: 一番最初にショック、びっくりだったのが あ for antenna, い for Hawaii とか 大学で習わなかったから。日本語のひらがなをこうやって mnemonic system で覚えるんだみたいな。何だろ、呪文?とか思った。最初の高校で実習の時に覚えた。(A different way of teaching Japanese alphabet to Australian students (English native speakers) was eye-opening experience. For example, あ (a) for antenna, い (i) for Hawaii. I didn’t learn this technique at uni in Australia and native Japanese speakers don’t learn it this way so it sounded more like a spell to me at first. I’ve learnt this at the first high school that I went for a prac.)

J2: ブラックで、、うん 学校によって生徒の態度が違う 年齢層は同じだけど [a school name] と [a school name] 高校では生徒が違う。私は [a
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You may be teaching a same year level but students (their attitude in class) are different depending on what school you are at.

J3: 楽しみながらやると生徒も楽しいしやりやすいなと思いますよね。

J4: 日本の学生との違い。日本では教えた事はないけど自分の学校の頃とかと比べても違うなって、意外と子供っぽい、可愛い 日本の子より。日本のこの方がすがるかしこい、嘘のつき方とかいいわけのしかたが、宿題とかを忘れた時に。I have never taught in Japan but when I think back when I was at school as a student, Australian students are more naïve than Japanese students. They are cute the way they make an excuse when they didn’t do home work etc.)

J5: 家庭環境の複雑さ. (The complexity of the family environment in Australia.)

D.3.1.4.3 What did you find most enjoyable?

A1: I enjoy it all. I enjoy students.

A3: I taught in Japan for two years. I was like... because I could speak Japanese so I was in charge of what’s called international relations education. Some big name, it had nothing and I had to make up whole curriculum. And what I did was I wanted to focus on rather than teaching English, I wanted to focus more on linking Japan and Australia, comparing and what it is to be a human basically. Like just kids perceptions of other races and other people in Japan and just same in Australia for some kids but. Because I’ve been brought up in a multicultural society like. I know there are lots of racist people in every country but I’m certainly not one of those. And my experiences is, to never ever judge anybody, like never assume a certain person speaks a certain language until you actually you talk to them. That’s was one of those biggest things that I want to teach kids. By the way someone looks, oh they sort of look European or American so they must speak English. I hate that! I hate that with a passion and that’s basically what I’m focused on in my lessons on and I’m trying to change kids ideas about thinking more often and like... like because.

I had like all these of my friend photos and families stuck them on the board. Like any other friends like, I have Anglo-Saxon friends, I had friends who were born in India or Indonesia or Chinese and Aboriginal, and they are just my friends and family members too. I stuck all of those pictures on a board and I asked the kids. Well OK I’ve got a quiz for you, I want youse to get into a group and try work out where these each this people are from and what
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languages do they speak. It was really interesting because their perceptions were like, ‘Ah ah this person is Chinese or this person is Japanese and they speak Japanese’ and that you know? It was really interesting to tell them about my friends because there was one girl whose father is Indian but she can’t speak any like I don’t even know what language, She looks Indian and she can speak English and Japanese. And I had this like European looking friend and she couldn’t only speak French and it was really good to sort of shock the kids. Then there is an Aboriginal friend who speaks 7 different languages and that. That was good.

This is my last lesson in Japan just before I came back to Australia and it was one of the most effective lessons.

It just a chance for the kids to learn that there is other many languages other than their own. It is because in Australia, we are so isolated from other countries but the closest neighbor is Indonesia but there aren’t many people who can speak Indonesian. It’s crazy!

J1: 子供たちが可愛いなって。[I just thought] Australian kids are lovely.

J2: Vocational education の子達が最後に有難う！って言ってくれたの。全然 ESL とか Japanese でもないんですけど、全然私はやるって知らなくて行ってやったことなんだけれども ありがとうって言ってくれて [a school name]の VET に入っている子って言うのはだいだい drop out 気味の子が多いんですね うん だから 自分たちは bad みたいな態度でいたんだけど やっぱり 子供じゃないですか、だからこ っちが一生懸命やればわかってくれたみたいで ‘日本人で一人で来て勉強してるの?’って聞かれて うん って言ったならすごくビックリしたみたいで そういうのもあったんだと思うんですけど 一番最後の時 に ありがとう！って言ってくれて凄くビックリした。

J3: 楽しみながらやると生徒も楽しいしやりやすいなと思いますよね。

J4: 生徒と話してるのが楽しかった。大学からスーパーバイザーが来たときに生徒を脅した。いい子にしてないと私は落とされて学校にはいれないんだから！っていったらものすごく静かでみんなノートなんてとらない子達が私が黒板に書き始めたたらだまってノートとってたりして 可愛いでしょう？（高校の名前）の生徒はいい子、すてない子が多 いかな。I enjoyed talking to students. When my supervisor came to observe me, I scared my students by saying ‘My supervisor from uni will come to my class tomorrow, if you don’t behave yourself, I’ll fail my course and I can’t get a job. Please remember that’. The class was so quiet. Those who don’t normally take notes were doing the right thing as soon as I wrote up on the white board. Aren’t they cute?)

J5: 思い出せない、たぶん子供達の笑顔 (I can’t remember but students’ smile.)
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J6: 生徒とスポーツを共にした事。(I played sports with my students and it was fun.)

J7: もう一人の日本人の先生と日本版ミニ運動会を企画して生徒たちとパン食い競争したり、飴玉を小麦粉の中に入れて走っていてそれを食べるゲームをしたりして日本の文化を生徒たちに体験させる事ができた事です。(I organised ‘undookai’ sports day with another Japanese teacher for students to experience Japanese culture and we did a bread eating competition and to find a lolly in a bucket with flour without using our hands etc.)

D.3.2 What sort of classroom behaviour do you consider unacceptable? Any example from your classes? How did you deal with it?

A1: Put downs. Name calling, running around, hitting, physical abuse, rudeness as in not using manners. Other than that I’m pretty flexible and lenient.

How did you deal with it?

Three warning system, all verbal. And generally I won’t use them. I’ll praise the good students and work really hard on. Those who done the right thing, well done, excellent!!

All verbal. Generally I don’t use them. I’ll praise the good students and work really hard on saying, ‘Oh Excellent!’ ‘Those people who’s done the right thing. Fantastic! Good to see!’ And usually the rest of the class go ‘Oh that’s what suppose to do’ and perform. I like doing it like that. I prefer that. However, if it’s not working and I’ll move to warning. Especially like today, last lesson, Friday afternoon, the end of the year, no one wanted to be here anymore so we were just playing games. However, still a little bit at times crazy. So that the warning system had to be used. That’s fine. Once they get the first and second warnings, they know the next step is not good and they are OK. Third warning is outside see me after class and discuss either consequence for action together. Arrange some consequence and future ways to stop the action for happening again.

A2: Students not being attentive as well as being disruptive. That is one area that concerns me and I won’t tolerant students that are disruptive. I think a problem was that not only bring upon a danger to themselves as in not performing their own interests. There is also learning for other students; such cases I tend to come up quite severely to students. I make it known to a student. That kind of behaviour is unacceptable. There are certain levels of I wouldn’t call it ‘misbehavior’, but I suppose certain forms of misdemeanors in a classroom that I would consider to be disregard would allow students to continue respect of those. Little misdemeanors because students are and will misbehave no matter where they are so some form of misbehavior I would accept but when they are disruptive and interfere with other students learning and I’ll take as a serious misdemeanor.

1. warn the student
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2. remove the student from a group to a seat close to the teacher

3. remove the student from a class a period of time till they are ready to come back to class

4. If they show evidence of improvement, it’s fine. Promise of modifying behaviour is not genuine and I’ll go through the process again. I’ll have a chat with parents and a course coordinator.

Most parents want the most out of their kids so they appreciated it. More parents tend to be lot supportive of you as a teacher who is ready to take a trouble for a student to do the right thing.

A3: Umm, I suppose something simple, like. Speaking while somebody else is speaking. It doesn’t have to be me. It can be one of the other students is speaking. Like it is so important for everybody to express what they think and feel so I think that’s unacceptable. It’s not respecting others and also… um

J1: 出来ない子が他の子を邪魔するときはいやだなと思うけど その子の気持ちもわかるし いやだな と思う。 簡単な仕事をあげて、ほめてあげたり。(I’m annoyed when naughty [less academic students] students disturb other students but I understand how they feel? So I give easy tasks for them and prase them when they finish.)

約束を守ってくれない、特にその安全面で？ これはクラスルームで危ないからこれはやって最初に言ったことを守ってくれなかった時とか、は傷つきますよね。(…when students break a promise, in particular regarding safety.)

J2: ‘Bitch’って言われたことありますよ！ でも私はジョークと受け止めました。(A student called me a Bitch but I took it as a joke) [a school name] ですけど。言われましたけど、笑い飛ばしました。なんか私が聞いたんですね生徒に、「YEAR 10 だったかな？ でも冗談で言ってると思ったし他の生徒も笑ったし。

J7: 例えば、勝手に外に出て行ってしまう。べちゃべちゃしゃべって話を聞かない(When students walking out from the class without my permission or chatting away with friends and ignore me).私は配ったプリントで紙飛行機を作って飛ばされた事がある。悔しかった！授業中にしかってもいう事を聞かないので、ピンクスリップに名前を書いて呼び出して宿題をさせた。もっとひどいのは校長先生に直接訴えた。でもいくらやってしまう日本語に興味のない生徒はぜんぜんこたえない。はならば日本人教師は軽くみられていたね。(Students look down on native Japanese teachers from the start.)

D.3.3. To what extent do you use English/Japanese in your teaching? How well does it work?
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A1: I speak more English than Japanese. Whether it’s better or worse I don’t know. Whatever the words they know in Japanese. We always do when we walk into the room, we do the cultural custom, we stand and bow and all say konnichiwa and ohayoo gozaimasu whatever. And we do, shizuka ni shite kudasai, enpitsu wo dashite kudasai. Hon wo dashite kudasai. Just a regular classroom routine is always in Japanese. Sometimes if I feel that they are up to it and I’ll try to explain something in Japanese to see whether they can guess what I’m saying. But generally, if they hear too much in one time, unfamiliar language, they just turn off.

A2: Start from simple classroom instructions and as students improve, use more Japanese for interaction. It takes a while till students tune into and understand your instructions in Japanese but they do eventually. I think I like the idea that you are speaking an important language every an hour and them give them a sense of excitemt. Sense of achievement. I think it’s good to engage with the target language.

A3: Not much. Because you hardly see them. I made this poster so at the start and the end of the lesson was all in Japanese. And I made this big poster and I wrote it in hiragana even though kids couldn’t read it but I put romanji above it. And it says something like each day there was a toban and I changed the name in a morning. I put the name up there and I had to make two little charts and stack them on a wall in a classroom. When I come into the classroom in a morning, I greet all children like I would say ohayoo gozaimasu or minasan konnichiwa and then the toban would say in a big voice minasan tattekudasai and then everyone would stand up and they say Smith sensei ohayoo gozaimas whatever and he says minasan suwattekudasai, something something something kyoowa arigatoo gozaimashita in the end. It was a routine. So each day like each time they had a lesson in a morning either I go into a classroom and change the name. So all the kids would be excited or nervous. That was an extent probably and then but I tried to play as many games as I could but it was so difficult when you don’t see them much and you have a behaviour management problems and so. Yeah, if I only had ten kids and every day of the week then I try to speak Japanese all the time. I had 30 kids in class.

J7: 日本語は授業の始まりの挨拶くらいでした。「起立、礼、着席」というのは一応やらせていました。

D.3.4 Learning/teaching environment

D.3.4.1 What do you think makes good language learning environment?

A1: Positive reinforcement all the time. Letting the students know that you can see that they are improving. Even though there are really small improvements. Making sure that they have all the equipment you know that they are going to forget. So you got one for them. For example, a pen. That’s really important. Supporting those students who don’t have an ability, which is good. Which is as good as the general standard of the class by giving the class a task and then talking to them in individual bases and letting them know that their expectation
is not as high but there have expectations to meet for them as well. It seems to work well.

A2: Firstly the classroom needs to be providing them with the environment of the language, if we could accompany with many of those Victoria charts and replicas and pictures and so on would be great but it is hard for [a school name] because it is a class running during a day. So we don’t have a Japanese classroom as such with a tatami room etc. For example, I went to a PD provided by Japan Foundation. It was one-week intensive course in Sydney. They had a beautiful tatami room and the teacher was great. She created a Japanese environment and she said students love to talk so let them talk. The language is about communicating. The task of a good teacher to harness to communication with things students want to talk about. As long as talk about what you are dealing with but if you could use your strategy as a teacher, give some sort of direction. The thing comes so naturally and normally to kids. The problem with most of teachers, as teachers we tend to talk a lot. I belong to the old school of thought so I tend to talk too much. If I’m not doing that I feel like I’m not doing the job. Let students engage and you just facilitate would be good.

A3: I’d like to have classes everyday and preferably in a morning when they are all awake or hopefully awake and I have a classroom setup as an oval shape. So could be like a U-shape. So it could be desks facing towards the centre and then if it is necessary another row in the outside. And whenever you needed to we can always get everyone in on a carpet together if you had your own classes but you can’t do that when you go into different classes. And just trying put my own room as much realia? As much real contemporary or traditional Japanese images all around the room. Things for kids to touch and feel and play with. To look at. Nice to have your own classroom.

And if it’s good, if there was one classroom set aside for that and kids move. Just like a music classroom or like a health and PD you go outside so that kids know OK we are going outside for this. As soon as you walk into a music room you are surrounded by music environment. As soon as you come into a Japanese class, you should be surrounded by the Japanese environment.

J1: オーストラリアのほうが日本より語学教育は進んでいる。小学校から教えてるし、プラクティカル。日本は受験のため。オーストラリアの方がやりやすい。でもNTは小学校で日本語教えてないし、州による。州ごとに違いすぎて比べられない。日本の方が教育はまとまってる。生徒がどこに転校しても大丈夫でショウ？ 日本は国が統括してるから。でもオーストラリアは違う。(Australian language education is more advanced than Japanese since they teach LOTE from primary level and it’s practical. The language education in Japan, learning English is for the entrance exam for universities. The Australian way is easier to teach but NT doesn’t teach Japanese from primary schools and it’s it’s different from state to state. The difference is so big and can’t compare. When you think of that, Japanese Education is consistent wherever they go; I mean it’s OK for a student to move from one school to the other because schools are using the curriculum set by the country.)
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J2: 日本企業、日本人、日本文化に触れる機会が多くあったら良い。
(Students need more exposure & chance to Japanese companies, Japanese people and Japanese culture) だからの憧れ? 特に日本人が少なく、SONY などのネオンサインを見る機会もないので日本語を勉強したからってなんになるんだ? と生徒に聞かれたときに ‘なんにもならないよな’ と思ってしまう自分がいる。(...In particular, there is a small Japanese population and we don’t get to see SONY neon signs etc. so when my students asked me what’s the point of learning Japanese language for? I also admit that there is no use for it here.)

Language は日本語に限らず、言語学習は私の中ではとても intellectual なトレーニングだと思っている。それを使う場があってもなくてもゴールを決めて自分で計画を作ってそれに向かって毎日毎日少しずつ努力をしていくというのはものすごく精神的に苦しいし頭も使う大変な事だと思うけれどもそれはそれですごく遣り甲斐のある事だと思う。でそれものがなくてもならなくても、、、これは人生の中でいつか必ず使う技術 (skill) だと思っている。ただこれを言って分かってもらえる年齢のレベルは、、、year 8 ではわからない、反抗するだろうし year 10, 11 になってちょっと そうかもしれないな? って納得してもらえる cognitive な development のレベルだと思う。だから私が思っている Language learning と year 8 が求めている Language learning は全然違うと思うから ‘日本語を勉強してどうなるんだ?’ とダーウィンで言われたときにもしかしたら ‘そうだねダーウィンじゃしょうがないね’ ともしかったら year 8 には言ってしましまうかもしれない。その意味で日本人、日本企業がたくさんあればそれが incentive になるのではないかと思う。(I personally believe that not only Japanese, learning any second language is a very intellectual training. To set your own goal and make a plan and make an effort everyday whether you actually use the language or not is mentally hard and brainy activity but it’s very rewarding. You may not always get to the goal but I think that’s a skill you’ll use definitely one day in your life. However, students who can understand what I’m saying now are not year 8 level. They will be against it and maybe year 10, 11 level starts to realise it. It all depends on their cognitive development level. My ideal language learning and year 8 student’s one is very different so when I was asked the question before, I may just say ‘Well, you are right. We are in [this city], there is not much use learning Japanese.’ That is why having more Japanese people and companies in [this city] would help students. It will be their incentive.)

J3: 人数はそんなにこだわらないんですが10人から20人くらい?それ以上だと大変だし。たとえば学校のクラスとして、アフタースクールじゃなくて。

あとは [school name] で思ったのは自分のクラス、部屋がないと、自分のポスターを貼ったりする。それが一つの子供達の学習でリソースになるじゃないですか？ 子供達が自分の文化的なものを作って貼ったりとかかるスペースが [school name] にはなかったからそれは絶対欲しいなと思いましょうね。2部屋をあっちとこっちで使ってて、他の先生と共同で
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J4: うっちょっと日本人がいるといい。どこにも回りに日本語が無いのにどうして勉強しなきゃいけないのっていわれると回答に困る。(It would be nice to have more Japanese people. When students asked me there is no chance of using the language but why do we have to learn it? I don’t know what to say.) テレビ見たり、音楽聴いたりのなかで日本語があれば勉強する気になる。シドニーとかだと日本語がビジネスとつながったり旅行者が多かったりでいい刺激になるけどダーウィンは日本人と交わる事がないでしょう。

J5: 言語に限らず分化も含める。（Not only the language teach culture with it.）

J6: 日本語をなるべく使った授業。(Use as much target language (Japanese) as we can in class.)

J7: オーストラリアの田舎で、何のために日本語を学ぶのかわからないようなモチベーションのない子供たちに日本語を教えるのは無駄だと思う。だからどんな環境におかれてもそういう子供は興味を示さないと思います。(I think teaching Japanese for students who live in a rural area and don’t understand why they have to study Japanese and no motivation.)

D.3.4.2 How do you try to create such an environment in your teaching?

A1: I’d like to use jokes. Just something funny. If a student calls out something stupid, say something funny, then I normally comment back even more stupid usually. So that the class laughs and we can move on. Instead of scolding them.

A3: I haven’t really experienced. I haven’t really seen…

I can just go from my experiences from my teachers when I was at school. My high school teacher’d like to focus on grammar and but he did it in a good way. Like he had an assistant teacher, every new grammatical point or every new vocabulary introduction or something, he just walked into a classroom with the assistant teacher and they just do a role play. So we if just be sitting there and go ‘Ok, we gotta work this one out’. He was really good! He wouldn’t just write up on a board. OK this is and you know, shikanaidesu means I’ve only got this much or something. He wouldn’t do that. He’d compare….He would like, he would pull out his wallet and Masumi sensei would say, oh that’s 20
dollars and he goes and 10 *doru shikanaidesu!* or something. He pulled out his wallet and nothing in there like. We just get it from him acting out so.

He was an Australian teacher. He was great. And it’s not over the top. Hearing of all the new words or new phrases like. If it was just presented from a book or on a board, it would have been just boring and it have no meanings but when you actually act out the situation by using props and acting and showing facial expression is really impacts on your memory like. I still remember heaps of things he had done for me.

I had in total three teachers. I had my primary teacher and 5, 6, 7, 8, one teacher. 9, 10 another teacher and 11, 12. It was a male teacher. And the only time I had Japanese like native speaker was I think it was year 11 and she was an assistant teacher. I think the Australian teacher didn’t really let her take over much so. She was just there to assist so I don’t know whether she was really happy with that. She was really good. She was similar to my Aussie teacher. She knew that I was different. I was like ‘I wanna talk Japanese every day every day like’ go there lunch time. We had just a conversation time, after class you know? She made *tsukune* for me one day. It was so nice.

J3: (学校の名前)は時間割が最悪。私が実習で言った時も同じことを勉強するのが3回目って言ってた子がいた。で次のターム日本語あったらどうする？って聞いたらまた日本語やって言ってたから、、、日本語は好きな事は好きなんですね。先生も毎学期生徒が変わってmultilevelの開きが大きいから大変だったみたい。

J6: Use as much Japanese as I can in class without losing students interest. ならべく、

J7: 日本語に興味がある子供だけに絞った方がよいと思う。そうすればどんな環境でもかまわないと思います。（It doesn’t matter any environment as long as I focus on teaching students who’s interested.）

D.3.5 Training course

D.3.5.1 Did your teacher education course adequately prepared you for teaching? Why or why not? Why?

A1: I knew enough Japanese to teach Japanese. I had planned my behaviour management strategies and skills and worked on them tried lots of different ones through the practicals. So that I knew what worked and what didn’t work. I wasn’t prepared very well for when I finished university, was really planning. I don’t think university taught you very well how to sequence lessons and plan backwards; they didn’t explicitly tell you that you should think about your assessment first and work back.

A2: My case is a lot different for many reasons to most of teachers because I’ve been a teacher for 30 plus years. Being a schoolteacher, from time to time you are expected to teach a subject that you were not trained to teach, therefore I
think my 30 years experience has given me the ability to take on board courses adequately that I wasn’t trained to teach. Although Japanese is very different one — can’t be given a class of Japanese to teach in a same way. Hence my formal training does provide me with the skills and the knowledge to be able to take on board and teach the subject, so... Although the course itself didn’t provide me with completely adequate skills for me to walk in and teach the course but my experience gave me the edge for it.

A3: Well because my course was normal primary teaching as well as LOTE, there weren’t any Japanese people. More prac’s would have been good. We did more practical since my first year. We did practical from first year but it was sort of double degree so we had to certain amount of normal classroom prac’s. But I would have liked to do more as a LOTE.

I ended up having to do my last prac in Japan so I was teaching English at a junior high school. We had lots of prac’s, lots of training experience but it comes down to I don’t know what to do with my Japanese and I don’t know if I want to be a teacher. Maybe I’m not good to interview.

J1: 教育実習で凄く学んだ事は覚えてるけど大学の勉強の事は覚えてない。アサイメント書いて終わっちゃった。 　てことは習ってない?学んでない？

現場、教育実習で学んで。大学では大まかな事を学んだ感じ。知識として身についてるかもしれないけど実戦的ではない。課題をこなすだけでなく精一杯、余裕ない。(I clearly remember that I did learn a lot from the practicum but I can’t remember what I did at uni much. By the time I submitted all those assignments the course was over. Which means…didn’t learn much from it? I learnt more from practicum, teaching in class. I’ve learnt theory at uni but not very practical anyway. I couldn’t afford to do anything except doing assignments in time.)

J2: プラックをやったところで、どれだけ長くやってても 5週間でも得るものは似たような物だと思うんですよ。長さが問題ではないです。どれだけ involve するかっていうのがすごく大事だと思うんです どれだけ自分を捨てて食らいつく？最初は私、死にそうでした。最初のプラックは死ぬかと思いましたもん。(I don’t think length of the practicum matters too much. How much you involved in it is the key. How much you devote yourself to the practicum. I thought that I was going to die in the first practicum.)

だからどれだけ食らいつくか？ どれだけ生徒の中に恐くても嫌でも入り込んで得るもの、,,、どれだけ分捕っていくか？ さっきのケチの話になりますけど どれだけ得るかですよね？それが5週間でも10週間やったところでもそれが出来ない人は一年やっても解かんないと思うんですね。うん。でブラックって所詮ブラックなんで、,,、生徒は student teacher としてしか見てくれないから だから結局は舐められてんですよね。どんだけやっても 20週やっても多分最後の方でも舐め
Appendix D. Interviews with teachers

じゃ他の unit で役立った事があるか? といえば、Grad Dip のなかで Vocational Education の unit は役に立ちました。実際に Vocational Education をブラックでやったんで、全く知識が無かったんで VET の、Lecturer の人が凄く良かったんですね、何とか言う、東ヨーロッパ系のみよじの、彼女も supportive な先生で私何にも知らないんですよっていったら凄く親身になって教えてくれましたし、彼女の lecture 自体も凄く良かっただし、あの unit は VET を教えるにあってても役に立ちました。今でも ELICOS は VET'に入ってるんで TAFE にはいってるんであの知識は役に立っています。

ブラックで現場見ますよ。私はブラックの方が辛かったですよ実際就職した時より、先生じゃないからやっぱ生徒の attitude は student teacher としての attitude だから舐められちゃいますよね。

J3: 全然駄目、とにかく私の場合は methodology のコースが全然無かったって事ですね。それですぐブラックだから知識が無いまま現場に入っちゃうから、middle school については良くやったんですけど education がどういう風に変わっていくかって言うのはよく話して学んだんですけど現場でどうのこうのって言うのは習わなかったんで役には立たなかったですね。あとは integrated program に力を入れて、copyright とかで実際の事は教えてもらわないまま integrated の program を立てられて overview しかないので困ったんですけど。現場の先生が来てお話しとかはしてくれたんですけど copyright とかで実際の事は教えてもらわないまま integrated の program を立てて overview しか知らないままにいられたんでそのコースは人気無かったですね。使えなかったですね。

J4: 想像より厳しかった。英語力がないのがとくに理科が、毎日英語の勉強してました。生徒にこれどうやって発音するの? っていわれるとドキドキしてました。教える内容的には簡単なだけ英語力の問題で大変。

数学よりは英語の問題で純粋に science の方が難しい。数学は同じ章のなかで同じ単語を使うけれど (円柱、三角錐) 理科、特に生物は毎日違うボキャブラリーだから大変。理科は微妙に日本語と英語のカテゴリー
Appendix D. Interviews with teachers

I really wanted to learn more about ‘classroom management’ in Australia. In Japan, it is a common rule to obey teachers’ instructions but in Australia, lots of students think it’s OK to muck up when they are bored. I didn’t know till I started to teach in Australian classrooms. I also think we need to learn how to teach and deal with Aboriginal students. I felt something close to racism in class towards Aboriginal students. There were treated a little differently to mainstream Australian students.
Appendix D. Interviews with teachers

D.3.5.2 Is there anything you think would help non-English speaking background teachers and should be included in the pre-service course?

J1: 教育実習を長くして色々なところで、色々な先生の授業をみられるなら意味がある。経験のために違うところに行けて、違う先生に接して、observationでなければ意味がある。現場に入ると他の教師の授業を見る機会は減るに決まっている。Overseas educated teachersはオーストラリアの教育システム事態が分からないから。(If we had a longer practicum and we could observe lot of different teachers’ classes then it’s very meaningful. Good experience to visit different places and work with different teachers and observe them. Once you get into teaching, you don’t really have a chance to observe other teacher’s classes. In particular, overseas educated teachers don’t really know Australian Education systems.)

J3: 初のプラックは4週間でよかったんだけど、2回目は7週間。これが1タームきちんとできると勉強になりますよね。最初のpracも2度目のも自分でプログラムを作るわけじゃなくて既存の先生のプログラムを使って短い間だけやるって言うのだったんで、最初はそれでいいんでけどもうすこしassessmentからすべての流れがつかめると良いですね。assessmentのplanの立て方のunitが最後に残っています。まだやってないんですよね。

J5: 外国語を習う理由、必要性、将来においての活用性を基盤にすると良いのでは？(Focusing on importance of learning a second language, needs, future opportunities.)

J6: Teach Classroom management strategy.

D.3.5.3 Did you have good relationships with your prac teachers? Supervisors?

A1: I had three prac schools. I did three practicals. The first practical was for 4 weeks, second one was 6 weeks, and the third one was for 2 months. So they ease you into...so the last one we actually observed for 4 weeks before the 2 months teaching. So 3 months all together. So you observed 4 weeks and then you taught a whole unit of work and your supervisors watched and help you through that. I really liked the practicals and every practical I taught 2 different subjects so I had 2 supervisors. One for Japanese and one for my other teaching area, which is SOSE [Studies of Society and Environment]. And they are always different people, and I found that you have to learn their style. And if you did it their way, their style you are fine. And that was good because you get to try few different ways of teaching them, you might not be comfortable doing like that or you might be feeling….that’s the dumbest thing ever but at least you knew it’s not for you. That’s good.

All of my supervisors are non-native (Australian teachers). They are all successful because they all had seniors from year 8 to 12. Their year 12 classes were not 30 but they still had between 15 to 20 students. I think they are successful because they are more able to integrate more culture into their
Appendix D. Interviews with teachers

programs and they are more flexible in the way they would teach. Everything wasn’t so bula bula bula たいです。Bula bula bula ますです。Bula bula bula ません。It’s very interesting. In Queensland it’s different because NT is SSABSA. There are not the 2 levels. There are not continuers and accelerated. So the students at the end of year 12, throughout whole state sit for a same Japanese test, which is similar to NT. They have to know 500 kanji, set kanji, so it’s about the same of the level they have to know. They still have to know everything but it’s not concrete when you have to teach it. So for example, one school I was teaching at … state school, I was teaching Japanese to a senior class and it was 11 and 12 combined. So I was teaching same thing to all of the students and at times there were things that didn’t quite meet the needs of both students. So all I had to do that year 12 can have this exercises while I brief them on how to make a noun from a verb or something because they haven’t learnt them yet then the class can come together after that.

J1: プライマリーの先生の方が男の先生だったし難しかった。私と教え方が全然違ったから。日本語もレベルが高くない先生だったし。考え方も違ったし。(The male supervisor at a primary school was hard to deal with because we had very different ideas and teaching styles. Also his Japanese language level wasn’t high.)ただ難しかったなって覚えてる。相談もできなかったし。クラスタの方にいた日本人の先生に相談してた。

高校の先生はスーパーバイザーの先生が日本人の実習生に慣れてた。私も先輩の口コミで行っとした。

J2: いや、そこまで深入りしてなかったと思うんですね。私はパートタイムだったんで point 4 位だったから、なんかその meeting の時に絶対にいなくてはいけない人じゃなかったし だから core subject じゃないじゃないですか、LOTE だから maths とか English だったら絶対に必要なく、だけど LOTE ですからねえ、あんまり大切に思われてないですよ残念ですけど。

(I wasn’t engaged that much. I was only 0.4 and I didn’t have to attend meetings etc. The LOTE isn’t core subject like maths and English so people don’t really value it, unfortunately.)

J4: ちょっと違うな？と思った事はあるがもめた事は無い。とりあえずいわれたとおりにやってとりあえずバスしたほうが賢い。(I noticed the difference sometimes but I didn’t get to a stage to have disagreement. It’s smarter to follow supervisor’s instructions and pass the practicum.)
## Table D.1 Teacher-student communication

<table>
<thead>
<tr>
<th>descriptor</th>
<th>Individual subjects</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A1</td>
<td>A2</td>
</tr>
<tr>
<td>Quiet</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Loud</td>
<td></td>
<td>A</td>
</tr>
<tr>
<td>Friendly</td>
<td>A</td>
<td>J</td>
</tr>
<tr>
<td>Scary</td>
<td></td>
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<tr>
<td>Honest</td>
<td>A</td>
<td>J</td>
</tr>
<tr>
<td>Superficial</td>
<td></td>
<td>A</td>
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<tr>
<td>Casual</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>Formal</td>
<td>J</td>
<td>J</td>
</tr>
<tr>
<td>Gentle</td>
<td></td>
<td>AJ</td>
</tr>
<tr>
<td>One-sided</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assertive</td>
<td>A</td>
<td>J</td>
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<tr>
<td>Forceful</td>
<td>J</td>
<td>J</td>
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<td>Aggressive</td>
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<tr>
<td>Positive</td>
<td>A</td>
<td>J</td>
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<tr>
<td>Negative</td>
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<tr>
<td>Cheerful</td>
<td>A</td>
<td>AJ</td>
</tr>
<tr>
<td>Encouraging</td>
<td>AJ</td>
<td>AJ</td>
</tr>
<tr>
<td>Patronising</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Enthusiastic</td>
<td>J</td>
<td>AJ</td>
</tr>
<tr>
<td>Understanding</td>
<td>A</td>
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</tr>
<tr>
<td>Disinterested</td>
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<tr>
<td>Accommodating</td>
<td>AJ</td>
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</tr>
<tr>
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<tr>
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<td>Rigid</td>
<td>J</td>
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<tr>
<td>Kind</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Respectful</td>
<td>AJ</td>
<td>J</td>
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<tr>
<td>Calm</td>
<td>AJ</td>
<td></td>
</tr>
<tr>
<td>Emotional</td>
<td>J</td>
<td>J</td>
</tr>
<tr>
<td>other</td>
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</tr>
<tr>
<td>Can manage student well</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Number of teachers they know</td>
<td>J,1</td>
<td>J,2</td>
</tr>
</tbody>
</table>

Comments on this particular question from A3:

These questions are too difficult to answer!
I cannot generalize about a group of people when they are all individuals. They all have different teaching styles regardless of cultural background I feel.
Appendix E. Student questionnaires and interview

Section E.1 of this appendix reports the data gathered from questionnaires administered to 21 students between 2004 and 2007. Two classes of students were also interviewed as a group, and this data is reported in Section E.2. and E.3.

E.1 Questionnaire asked of students of Japanese

Participating students were asked to provide information via anonymous written questionnaires. There are from four classes, called A, B, C and D, taught between 2004 and 2007. The students completed questionnaires after they had completed the course. Willing older students from the group A and D were also asked similar questions in recorded interviews, allowing them to expand on their answers and provide fuller clarification; see Section E.2. and E.3.

The total number of subjects was twenty-one. The abbreviations for subjects work as follows:

For SA11F1, S= student, A = group A, 11=year 11, F= female, 1 = first one

For SAMM1, S=student, A = group A, M=mature age, M=male, 1 = first one

In group A, there were six students and there were also two mature age students, called SAMM1 and SAMF1, and four other Australian high school students who studied Japanese continuers course, called SA11F1 to SA12F3. The group B consisted of eight students who were between years eight to ten grades from the same school. There were seven senior Japanese students in the group C who had studied Japanese continuers course, mainly after they had completed my Japanese senior course previously. There was also a new student who joined my Japanese course later and contributed to my research. The group D consisted of six students who were between years eleven to twelve and who studied the Japanese continuers course at an Australian high school.

The following are the responses of these subjects with respect to their cultural and educational background as well as class experiences with me. The Japanese female exchange student who conducted the interview session with subjects also provided some of her thoughts about me as a teacher and feedback on my classes; she is represented as JE.
Appendix E. Student Questionnaires and Interview

E.1.1 Basic information

Table E.1 on the following page shows the students’ Japanese language learning history based on questions one, two and seven. The full questions are found in appendix A.

E.1.2 Why are you studying Japanese?

SA11F1: At the start of year 8 it was because LOTE was compulsory, and I had to do Japanese because the German class was full. Although I disliked it initially, I’m still continuing it out of interest of the language, my liking of the classes and also because I want to finish a stage 2 subject this year.

SA12F1: I love the Japanese culture and want to go over to Japan someday.

SA12F2: I enjoyed learning about another language and culture. And it was ‘pretty’.


SAMM1: To allow me the option of living and working in the Japanese environment.

SAMF1: To be able to communicate with Japanese people in their native language, to learn more about the culture to experience new cultures.

SB8F1: It’s because I’m Japanese and I like learning Japanese.

SB9F1: Learning Japanese will help me when I want to get a job it gives more options.

SB9F2: Because it sounded like fun and I wanted to learn about a different culture.

SB9F3: I watch /read the Japanese anime/manga. It will be much more easier to read the whole book and I want to make an anime comic.

SB10F1: Because it represented a challenge for me.

SB10F2: To try and learn a new language and understand a new culture.

SB10M1: To broaden my horizons.

SB10M2: I wanted to learn Chinese or Japanese but there was no Chinese here so I did Japanese.

SC11F1: interest – want to travel Japan.

SC11F2: Enjoy the language and culture of the Japanese people. I think learning languages (Asian languages) is important.
Appendix E. Student Questionnaires and Interview

Table E.1. Students’ basic information about their Japanese learning and teachers (from questions 1, 2 and 7)

|                         | SA 11F1 | SA 12F1 | SA 12F2 | SA 12F3 | SA MM1 | SA MF1 | SB 8F1 | SB 9F1 | SB 9F2 | SB 10F1 | SB 10F2 | SB 10M1 | SB 10M2 | SC 11F1 | SC 11F2 | SC 11F3 | SC 12F1 | SC 12F2 | SC 12F3 | SC 12F4 |
|-------------------------|---------|---------|---------|---------|---------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| Years of Japanese study| 3       | 4       | 5       | 5       | 2       | 4      | 1      | 2      | 2      | 2      | 2      | 2      | 2      | 2      | 4      | 4      | 1/2    | 3.5    | 3.5    | 3      | 6      |
| Number of school where studied | 2 | 2 | 2 | 2 | 1 | 4 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 2 | 2 | 2 |
| Visited Japan | No | No | No | No | No | Yes | No | Yes | Yes | Yes | Yes | No | Yes | No | Yes | No | Yes | No | Yes | No | Yes | No |
| Number of Japanese teacher | 2+ | 5 | 7 | 5 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 3 | 1 | 5 | 5 | 4 | 2 |
| Native Japanese teacher | 2 | 2 | 4 | 3 | 1 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 3 | 3 | 3 | 1 |
| Australian (non-native Japanese) | 0 | 3 | 3 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 2 | 2 | 1 | 1 |

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2 SC11F3 had significant competence in Japanese before she began her one semester of Japanese study with me.
3 SAMF1 had lived in Japan for a year and attended a Japanese high school.
4 Also had a number of native Japanese assistant teachers
5 I had a student teacher (non-Japanese) teach our class for a while
Appendix E. Student Questionnaires and Interview

SC11F3: Because I haven’t learnt Japanese before and wanted to get more knowledge about the language.

SC12F1: Because I believe it is interesting to learn as I’m also doing Chinese. Also due to my mum’s wanting.


SC12F3: Interested and wanted to continue.

SC12F4: Because I like it.

E.1.3. In your Japanese classes, how interested are you in mastering the Japanese language? (What sorts of things would you like to be able to do with it?)

SA11F1: I’m interested in mastering the language, and I would like to be able to live in Japan for some times in the future so that I may be capable of communicating fluently in the language.

SA12F1: Very interested in learning as much as possible. I want to be able to communicate effectively with anyone when I go to Japan.

SA12F2: I would like to be fluent(ish) in both oral and written language, so interested.

SA12F3: I want to be able to hold a conversation with my Japanese friends.

SAMM1: It is very important to me to reach a respectable level of fluency. Specially to be able to work at the business/university level.

SAMF1: I would like to be able to hold conversations with Japanese people and maybe use my Japanese through my work (job).

SB8F1: Talk Japanese without using a dictionary.

SB9F1: I would like to know what people are saying and make it easier to communicate with Japanese people.

SB9F2: Speak it, fluently would be good but if not it is OK.

SB9F3: 10/10

SB10F1: I plan to master at least enough to pass myself off as a fluent speaker and writer.

SB10F2: I’d like to be able to have enough language skills to live there one day without trouble communicating.

SB10M1: I would like to be able to go to Japan and be able to actual [sic] communicate with people.
Appendix E. Student Questionnaires and Interview

SB10M2: I just wanted to learn the basic stuff so if I need to speak with a Japanese person, I can communicate.

SC11F1: Speak fluently and understand Japanese people and TV shows.

SC11F2: Hold a basic conversation with a Japanese person.

SC11F3: I want to do as well as my brother. And Japanese is interesting but hard. [She has Japanese parents and has a brother who completed Stage2 at other high school. He is currently in Japan as an exchange student from Australia]

SC12F1: Highly interested as I want to go to Japan again and actually be able to communicate with Japanese well properly. Hoping to read signs everywhere I go and able to read mums’ old books.

SC12F2: To be able to use it when I go to Japan one day. To be able to talk in Japanese for a length of time.

SC12F3: To be able to speak and understand Japanese (anime/manga)

SC12F4: I’d like to be able to write kanji but I also like to learn how to talk.

E.1.4. Are you interested in learning about Japanese culture? Why or why not?

SA11F1: Yes I’m interested in learning about the Japanese culture because I’m interested in other cultures in general, especially Asian culture. I believe it helps you to better understand how you live and think about the culture you adhere to.

SA12F1: Yes. The language is only a small part of the culture, and often it reflects the culture so it is impossible to learn the language without the culture.

SA12F2: Because it is a lot more pleasing than western culture.

SA12F3: Yes, as I have a lot of friends and I enjoyed visiting Japan.

SAMM1: Definitely. Japan is one of the world’s most interesting cultures an allowing mix of the traditional and ultra-modern.

SAMF1: Yes, because I find the Japanese culture interesting, and am interested in learning about other cultures in general.

SB8F1: Yes I am because I am Japanese and I want to learn how to talk in Japanese.

SB9F1: Yes because, Miss Nakahara has given her own experiences and tell us about the stories and explains it very well.

SB9F2: Yes because it sounds interesting.

SB9F3: I love their anime/manga! I also want to make a comic.
Appendix E. Student Questionnaires and Interview

SB10F1: cooking, fashion, arts, music.
SB10F2: Yes, because it’s so different from that of Australia.
SB10M1: Yes. The culture is very unique and interesting.
SB10M2: Sort of because I would prefer to learn my own culture [other Asian] first
SC11F1: Yes. Very different culture, I’m interested in a lot of it.
SC11F2: Yes, I found it interesting.
SC11F3: Yes, because I don’t know about the culture.
SC12F1: Yes. I am interested as there is so much to learn due to traditions and habits.
SC12F2: Yes because I think it’s awesome.
SC12F3: Yes, they look very interesting and understanding the culture of the language you are studying is helpful.
SC12F4: Not really. It depends on how good it is but I’m interested in yummy food.

E.1.5. Are there other things you want to learn from Japanese class? What?

SA11F1: Japanese history. However more of my (limited) knowledge of Japanese history was investigated through my history class than my Japanese class. Japanese history is interesting to me particularly because of some of its ties with China – especially in the Japanese writing history.
SA12F1: I want to learn a lot about the culture, i.e. dining manners, etiquette, and house traditions, as well.
SA12F2: Just culture, food (including cooking), language, everything.
SA12F3: -
SAMM1: Some practical information of continuous Japanese study for these students with a long-term interested in Japanese study and Japan.
SAMF1: Commonly used terms. What language (degree of politeness, specific terms etc) is appropriate in what situation. Where kanji is derived from (what picture does each character represent etc – This may help remember each of them)
SB8F1: not really. I only want to learn Japanese and learn about their culture.
SB9F1: I want to learn how to cook Japanese food.
SB9F2: I don’t know
SB9F3: I want to learn everything.
SB10F1:-
SB10F2:-
SB10M1: anything & everything
SB10M2: None
SC11F1: Learn more about working in Japan and the Geography.
SC11F2: Just language and culture.
SC11F3: Anything would be good.
SC12F1: Cook Japanese food. How to put on kimono’s [sic]. Learn more Kanji.
SC12F2: How to talk in slang.
SC12F3: Japanese cooking
SC12F4: Talking to people

E.1.6. What differences do you think there are between Australian (non-native Japanese speaker teachers) and Japanese (native Japanese speaker teachers) in regard with following?

E.1.6.1 How they teach?

SA11F1: Japanese teachers tend to use more songs and games to teach comparatively, Australian teachers tend to have more structured lessons of what must be covered. Japanese teachers seem to be more willing to give extended explanations of elements in the language and culture in class.

SA12F1: Native Japanese teachers use more games to enforce an idea than non-native teachers.

SA12F2: Non-natives are generally less strict and play games and focus on grammar, while native speaking teachers are more interested in learning/teaching every aspect Japanese teach in Japanese.

SA12F3: Native Japanese teachers are generally able to teach you more as they have a more comprehensive understanding of the language.

SAMM1: A native Japanese teacher focuses on the class as a whole. A non-native Japanese teacher tends to focus on those students that are struggling and leaving the others to their own devices.
Appendix E. Student Questionnaires and Interview

SAMF1: I think an Australian teacher will have a more book-like teaching technique whereas as Japanese teacher maybe able to add in interesting facts about Japan and its culture.

SB8F1: I think that native Japanese teachers know more what they are talking about. Because they are Japanese.

SB9F1: Australian teachers have some difficulty with the Japanese language. Japanese always knew how to explain the situation.

SB9F2: -

SB9F3: -

SB10F1: Each teacher has their own style

SB10F2: A native Japanese teacher would have greater understanding of the language and may teach it better. A non-native teacher however may understand your difficulty with the language more.

SB10M1: Native Japanese teachers have more experience and have lived in Japan, so it is easier to teach whereas non-native Japanese teachers learn from a text book.

SB10M2: No difference.

SC11F1: Japanese teacher is not as serious/strict. But mark harder.

SC11F2: Australian teachers, in general, their teaching methods are more informal. Japanese teachers lessons are more organized and structured.

SC11F3: Native Japanese teachers will have better pronunciation.

SC12F1: Australian speakers tend to talk a lot in English than Japanese and don’t teach much Kanji. Japanese native teachers tend to be more on the quick side but are ready to answer any students’ questions immediately. Japanese teachers give more information of how to do sentence structures and write more kanji characters.

SC12F2: Australians are more out-going and loud. Often speak about past experiences and stuff, Japanese teachers can be quite shy (not Masumi Sensei) and can be quiet.

SC12F3: The Japanese teachers tend to write the steps of what they want to teach on the board. The Australian teachers talks about it more than write it down.

SC12F4: Non-native teacher: made students to remember and making sense how to use sentence structure.

Japanese teacher: show some more advance [sic] sentence structure, but little hard to know but get it later. Use kanji often.
E.1.6.2. How are Japanese teachers in general different from Australian teachers?

SA11F1: Japanese teachers seem to be more enthusiastic teachers of the language wanting to share their culture, customs with the class. However, Australian teachers just seem to be teaching grammar and vocabulary. Also, Japanese teachers are generally more casual and students can relate to them better. Comparatively, the learning atmosphere in classes of Australian teachers tend to be more formal.

SA12F1: Non-native teachers often show emotion when reaching to students, whereas native teachers don’t.

SA12F2: They are shocked at inappropriate language

SA12F3: They can tell you from a Japanese point of view the differences between the cultures and can generally tell you more about Japan.

SAMM1: I would say as a general rule. Japanese teachers are less personal with students than Australian teachers. However, this obviously isn’t always the case.

SAMF1: Teachers in Japan need to teach to a strict curriculum and so have little class time left over for other learning activities. Australian teachers have more freedom with what they teach in class and are able to involve the students more.

JE: ふつうの発音が身につく。小さい子供むけの歌とかゲームを知っている。

きちょうめん。よく気がつく。みんなに平等。

SB8F1: They know more about Japanese and understand more.

SB9F1: Japanese teachers are nicer and serious about their beliefs.

SB9F2:

SB9F3: Because Japanese is their native language.

SB10F1: more structured.

SB10F2: They are nicer and expect more from you as a student. They have a more hands-on approach to teaching.

SB10M1: They have more respect and [sic] a little stronger than Australian teacher.

SB10M2: They are nicer, well some of them.

SC11F1: Japanese teachers are like cartoons. (facial expression and body language)
Appendix E. Student Questionnaires and Interview

SC11F2: Attitudes to learning.

Different in approach – Australian teachers are more casual

More informal in relationship with students.

SC11F3: They know the culture better. More experience in the Japanese culture.

SC12F1: Japanese teachers are better at teaching Japanese than Australian teachers. Australians don’t speak much Japanese at times just a mix up of each.

SC12F2: They don’t talk about themselves much.

SC12F3: Japanese teachers are quieter than the Australian one. Australian teacher is more open and talk about personal things to student more.

SC12F4: The sentence structure and kanji

Japanese teacher: teach more variety of Japanese food

Australian teacher: Only know how to make sushi

E.1.6.3. Were there any particular behaviours that only native Japanese teachers might have in class?

SA11F1: Using stamps as a reward system for good behavior. Bowing before class. Making students bow in role plays and orals.

SA12F1: No

SA12F2:

SA12F3: Not that I can think of.

SAMM1: Not that I know of.

SAMF1: Just the standard cultural differences (E.g. bow, saying thank-you at lessons end, etc.) I think this depends on lot on the personality of each teacher.

SB8F1: not really they are just nicer.

SB9F1: Smiles more and funnier.

SB9F2:

SB9F3:

SB10F1: bowing, joking.

SB10F2: No
SB10M1: calmer and more relaxed

SB10M2: none

SC11F1: Japanese teachers are like cartoons. (facial expression and body language)

SC11F2: Yes, they tend to sing more as they know more traditional nursery rhymes and songs.

SC11F3: Not sure

SC12F1: Only come to student when needed of assistance.

SC12F2: They don’t like horror movies.

SC12F3: They do not drink or eat in class at all

SC12F4: Quiet

E.1.7. If you had a choice of having an Australian or Japanese native language teacher, which one would you choose and why?

SA11F1: Japanese native language teacher. They have a deeper knowledge + understanding about Japan, its language and as culture than a non-Japanese person. Japanese teachers will help beyond grammar and sentence patterns. They can point out sentences, which are grammatically correct but not used in the Japanese language more easier than non-native teachers. Finally, they tend to be more approachable and friendly teachers. This aspect makes their classes a more enjoyable place to be in.

SA12F1: Native. They can explain things about the culture a lot more easily and know more about the language so can be of more assistance.

SA12F2: Japanese teacher (native). Teaching is easier to understand and they actually know what they are talking about.

SA12F3: Japanese native. I have learnt a lot more from Japanese native teachers.

SAMM1: Japanese. The level of a native Japanese speaker is generally greater than that of a non-native speaker. When learning Japanese you want to be able to immerse yourself as much as possible in the language and culture. Having a native speaker is part of that.

SAMF1: Japanese native speaker. I think for basic levels of Japanese, either is fine, but as you get into higher levels of Japanese I think it is better if the teacher has a thorough understanding of the language. I think non-native teachers should need a certificate/test to prove their understanding of Japanese
Appendix E. Student Questionnaires and Interview

in order to teach the higher-level classes. (i.e. at the least be able to pass all set work for students with 100%). I would prefer to know I am being taught correctly.

JE: Japanese native language teacher. 発音がいいから。勉強の仕方とか覚え方を知っているから。

SB8F1: Native Japanese teacher because it’s easier to understand what their talking about. They know everything about Japan and they always have right answers.

SB9F1: Japanese because I know that they know the language.

SB9F2: Native Japanese because they were brought up their [sic] and they know what they are talking about more than non natives.

SB9F3: I would chose a native Japanese teacher because we would learn faster and it wouldn’t be much of a problem.

SB10F1: Native speaker because it’s easier to copy the accent.

SB10F2: Native Japanese teacher because I feel they would teach the language better and help more with pronunciation and the accent.

SB10M1: Native Japanese because they are cooler.

SB10M2: Japanese because they know more


SC11F3: Japanese because they would have more experience.

SC12F1: Japanese native language teacher because then the teacher will be able to teach us something better than an Australian Japanese speaking teacher.

SC12F2: Both, because they both have unique learning and I like them. Also they make me laugh sometimes (not in a mean way)

SC12F3: Japanese because they are native speakers and therefore they will teach better pronunciations.

SC12F4: Both because they are both good. ‘At least they need to teach student well and make them to remember the Japanese structure’

E.1.8. Masumi Nakahara as your Japanese teacher
E.1.8.1. How does Masumi Nakahara differ from Australian teachers? Can you describe specific examples?

SA11F1: Masumi’s classroom atmosphere is more relaxed with less rules. For example, you allowed us to eat, listen to music and (once) sleep during class. As a teacher you are more casual and approachable than most non-native teachers. For example, most of the time you talked to us casually and not in a formal student – teacher manner like many Australian teachers. You are also casual in giving extensions for assignments. And you do things like bringing in your Japanese friends to class – not something most non-native teachers would have done.

SA12F1: You are more casual in explaining things, for example when explaining why a sentence structure is wrong. You also really seem to care whether or not your students improve. You also mark. [sic] Work in class, which Australian teachers don’t.

SA12F2: You are a lot friendlier and actually know what you are teaching. Only time there are mistakes you discuss is when it comes to dialects. Australian teachers make more mistakes than that.

SA12F3: I found that your teaching techniques were a lot more sound. The educational games you made ensured that everyone in the class participated and learnt whereas some of the Australian teachers’ games focused more on those students who already had greater knowledge of the Japanese language.

SAMM1: Always being professional and understanding of the students abilities and desires in regards to learning Japanese.

SAMF1: You don’t take your personal problems with you to the classroom. A lot of Australian teachers tend to do this.

SB8F1: Well. Ms. Nakahara is way nicer than other teacher. She was born in Japan and is different from Australian teachers. She is very nice and doesn’t get angry.

SB9F1: You are Awesome, Rad, Bestest. Australian teachers are bitchy, angry and evil.

SB9F2:

SB9F3: You are more kind and way better than any other teacher. Go Ms Nakahara!

SB10F1: No

SB10F2: She is much nicer and patient with us. She also uses different ways of teaching, she made up stories to go with the alphabet to make it easier to learn. She made a card game for practice to work it fun.

SB10M1: calmer, nicer, always clear understanding of the topic
Appendix E. Student Questionnaires and Interview

SB10M2: You are nice compared to most Australian teachers.

SC11F1: You are more like a friend, do things outside of class with students (farewell party for an exchange Japanese student). Don’t follow up/be strict about homework (for Stage1). A lot of sheets.

SC11F2: More prepared/better organized – always ready for class and having a class plan set out. More open and personal – open to changing assessments and deadlines. Personal level with the class. [Again it was the end of last year(Stage 1). So she thinks I’m too strict this year as I change my stance towards Stage 2 class.)

SC11F3: There isn’t any big differences but Masumi san is much more friendly.

SC12F1: She is not strict and loud like previous Australian Japanese teachers. For example, give us a break for 10 minutes, nicer, better at teaching. [Again, it was the end of last year so they don’t have 10 minutes break anymore]

SC12F2: You are less freaky. You don’t randomly sing and loud or shout something. You don’t talk about passed [sic] embarrassing experiences.

SC12F3: You do not sing/dance in front of class. You are not as loud as the Australian teachers.

SC12F4: She tries to make you to learn more about advance things.

E.1.8.2. In what ways do I behave like Australian teachers? Can you give specific examples?

SA11F1: You behave like Australians, as there are times in class when you are serious and want us to get work done. Although you are more casual, you still behave in a way that requires respect from us. It’s not something specific; the general way you behave reminds us that you are a teacher. So there are certain things that shouldn’t be done or said in your classes.

SA12F1: You praise good work, particularly assessment pieces; you sometimes stand and sometimes sit in class; you encourage students particularly to hand in work on time.

SA12F2: The fact that you are teaching. And using text books.

SA12F3: You teach! The Australian teachers are different from one another so its hard to give any specific examples.

SAMM1: Being honest and open to the students. This really helped in creating a good environment with the students and making the difficult process of learning a language more enjoyable.
SAMF1: You are able to show more emotion and be more involved with the students than the teachers I knew in Japan. You are more relaxed in the classroom and are able to joke and laugh with the students.

SB8F1: She can talk English and is very understanding.

SB9F1: Miss. You are the best. Don’t change I love you.

SB9F2:

SB9F3: You don’t act like an Australian teacher and that’s a good thing.

SB10F1: no

SB10F2:

SB10M1: Willing to have a joke.

SB10M2: can’t think of any

SC11F1: Write examples on the board like Australian teachers, explain things well when asked. Assignments, tasks, text books, same. Generally want students to do well.

SC11F2: Quite relaxed in attitude towards class.

SC11F3: Standing in front of the class teaching.

SC12F1: Speak a lot of English. Eat Australian food?

SC12F2: You are encouraging to us students in work. You are helpful all the times.

SC12F3: You eat and talk to students more openly.

SC12F4: I talk in class[sic].

E.1.8.3. Any other comments? Is there anything else you wish to say?

SA11F1: It is extremely difficult to generalize teachers, because every individual is different. Within non-native teachers there are some who are more fluent at the language than others, some have lived in Japan longer than others. The way teachers behave in class may be affected by their background, but equally affected by their personalities. With the native Japanese teachers I’ve had, they seem to be rather different people and so they have different ways of teaching and behaving.

I also found it hard to make generalizations even on one particular teacher. That is because of the teacher’s varying behaviors and teaching methods of now (stage 2, small class) and to what I remember of year 8 (large, noisy class).
SA12F1: In comparison to other native Japanese teachers I’ve had, you are a better teacher because you really seem to care about improving your students and them learning the Japanese culture.

SA12F2: Masumi was/is more accommodating than the majority of Australian teachers for any subject I’ve taken. Also, she encourages us all to keep in touch whereas most teachers try to get rid of you straight away.

SA12F3: You were a great teacher! Good luck with your studies.

SAMM1: The year I studies with you really improved my Japanese skills. It was enjoyable too, which cemented my desire to continue learning Japanese in the hope that one-day I will reach fluency. Thanks Masumi

SAMF1: JE: 熱心に生徒の質問に答えている事やフレンドリーなところが先生のいい所だと思います。

そして、服とかいっぱいくれるし色々な所に連れて行ってくれるので、とても優しく、フレンドリーです。どうもありがとう。

SB8F1: SB9F1: SB9F2: You are an awesome teacher

SB9F3: You are the best! Go Ms Nakahara.

SB10F1: no

SB10F2: She is a good teacher who is patient with us. She makes sure we understand and are comfortable before going on to the next topic.

SB10M1: Thanks for giving me a choice to learn a new language.

SB10M2: none

SC11F1: Eh….You could maybe be more strict about homework, set deadlines for workbook exercises. That way students will get through the text book faster and it would be more efficient in conforming to the assessment schedule…But that would suck.

SC11F2: You’re a good teacher and I enjoy being in your class. My best Japanese teacher so far as I have learnt the most from you.

SC11F3: No

SC12F1: No or I’ll be writing too much.
Appendix E. Student Questionnaires and Interview

SC12F2: You are awesome. Have a good holiday and have a wonderful wedding. It’s been really fun learning from you.

SC12F3: No complain!

SC12F4: I like a teacher who writes on the board and made us to remember so student won’t be left behind. And Games!

E.1.9. Student perceptions of native and non-native Japanese teachers

Below are two tables representing student perceptions on how often they thought native Japanese teachers (in the first chart) and Australian teachers (in the second) exhibited certain behaviours. The behaviours are on the right and a five-point scale is on the left. The letters a to f represent the responses of individual students, in accord with the table of equivalences given below. The scale has also been quantified, with zero for ‘never’ and up to 4 for ‘always’, and the average of the quantified responses is shown in the right most column. The original charts are attached in Appendix E.

Table E.2. Equivalences between student codes and single letters

<table>
<thead>
<tr>
<th>Group A</th>
<th>Group B</th>
<th>Group C</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA11F1 = a</td>
<td>SB8F1=g</td>
<td>SC11F1 = o</td>
</tr>
<tr>
<td>SA12F1 = b</td>
<td>SB9F1=h</td>
<td>SC11F2 = p</td>
</tr>
<tr>
<td>SA12F2 = c</td>
<td>SB9F2=i</td>
<td>SC11F3 = q</td>
</tr>
<tr>
<td>SA12F3 = d</td>
<td>SB9F3=j</td>
<td>SC12F1 = r</td>
</tr>
<tr>
<td>SAMM1 = e</td>
<td>SB10F1=k</td>
<td>SC12F2 = s</td>
</tr>
<tr>
<td>SAMF1 = f</td>
<td>SB10F2=l</td>
<td>SC12F3 = t</td>
</tr>
<tr>
<td></td>
<td>SB10M1=m</td>
<td>SC12F4 = u</td>
</tr>
<tr>
<td></td>
<td>SB10M2=n</td>
<td></td>
</tr>
</tbody>
</table>

A point to note is that the behaviours ‘Express personal feelings (eg. Satisfaction; disappointment)’ and ‘Praise students for good work’ was originally a single item. However, some students took it as two separate questions. Thus, I processed as two separate sections to reflect students thought as much as I can.

Three students rated their two Japanese native assistant teachers as well as their teacher. This explain why there are multiple occurred of r, s, and t in the chart. As for student k, she found this questionnaires very difficult to answer as each teacher has his or her own style and she didn’t have any Australian Japanese language teacher before. However, she answered only one section on Australian teacher’s sections and
Appendix E. Student Questionnaires and Interview

I recorded her to reflect on the total. The student q did not answer the Australian teacher’s section, as she never had a non-native Japanese language teacher and she never studied Japanese at school before. However she answered the Japanese native teacher sections as she studied with me. Two students commented on this particular exercises. The SA12F2 claimed that the table E.3 is depending on teacher, all of these apply. The SAMF1 commented on the table E.4 as it is a difficult question to answer as it really depends on the personality of the individual teacher, native Japanese or not. It’s hard to get a general view without simply using stereotypes.

Table E.3. Student judgements on behaviours of native Japanese teachers

<table>
<thead>
<tr>
<th>behaviour</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
<th>Average Total/S number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Tell jokes during lessons</td>
<td>sstt</td>
<td>abdur</td>
<td>cefgin opqrrst</td>
<td>klm</td>
<td>hi</td>
<td>48/27 = 1.8</td>
</tr>
<tr>
<td>Talk about personal experiences</td>
<td>sstt</td>
<td>cem</td>
<td>bdfghin qurtt</td>
<td>ajkopr</td>
<td>l</td>
<td>49/27 =1.8</td>
</tr>
<tr>
<td>Express personal feelings</td>
<td>as</td>
<td>bf</td>
<td>egsr</td>
<td>cdiklmn pquittsrr</td>
<td>hjo</td>
<td>70/27 =2.6</td>
</tr>
<tr>
<td>(eg. Satisfaction; disappointment)</td>
<td>s</td>
<td>aegsr</td>
<td>bcdiklmn pquuttrr</td>
<td>fhjo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Praise students for good work</td>
<td>oss</td>
<td>tt</td>
<td>anqsrr</td>
<td>cdeglimp</td>
<td>bfhkjyur</td>
<td>69/27 =2.6</td>
</tr>
<tr>
<td>Praise students for good behaviour</td>
<td>ghrttt ssss</td>
<td>aefim qur</td>
<td>blnop</td>
<td>cd</td>
<td>k</td>
<td>28/27 =1.0</td>
</tr>
<tr>
<td>Criticise students’ bad behaviour</td>
<td>begijk quittt sssrrr</td>
<td>f^c dhlm p</td>
<td>an</td>
<td></td>
<td></td>
<td>10.5/27 =0.4</td>
</tr>
<tr>
<td>Show anger and become emotional</td>
<td>gtttsss rrrr</td>
<td>aefhjq</td>
<td>bci knop</td>
<td>dlm</td>
<td></td>
<td>31/27 =1.1</td>
</tr>
<tr>
<td>Advise students how they should behave</td>
<td>rr</td>
<td>gjmutt</td>
<td>aefikn pssss</td>
<td>cdloq r</td>
<td>bht</td>
<td>56/27 =2.1</td>
</tr>
</tbody>
</table>

^ This person actually marked midway between ‘never’ and ‘rarely’ and thus is treated as having a value of 0.5.
Appendix E. Student Questionnaires and Interview

<table>
<thead>
<tr>
<th>behaviour</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
<th>Average Total/S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stand in front of the room</td>
<td>gts</td>
<td>ahjmr</td>
<td>cdefilmps</td>
<td>bk</td>
<td>oqurt</td>
<td>74/27 =2.7</td>
</tr>
<tr>
<td>Stay seated at front of the room</td>
<td>bg</td>
<td>cdrrst</td>
<td>aefhijm</td>
<td>qss</td>
<td>lnopr</td>
<td>k 47/27 =1.7</td>
</tr>
<tr>
<td>Walk around classroom</td>
<td>ausst</td>
<td>dfknqr</td>
<td>ehimgnpr</td>
<td>opst</td>
<td>bejlrt</td>
<td>71/27 =2.6</td>
</tr>
<tr>
<td>Kneel down at students’ desk</td>
<td>bust</td>
<td>agnort</td>
<td>df</td>
<td>ilpqst</td>
<td>ejm</td>
<td>err 45/27 =1.7</td>
</tr>
<tr>
<td>Sit with students</td>
<td>nops</td>
<td>abdfgigqrstt</td>
<td>elmrst</td>
<td>chjkur 70/27 =2.6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table E.4. Student judgements on behaviours of non-native (Australian) teachers

E.1.10. Descriptors associated with native and non-native Japanese teachers
Appendix E. Student Questionnaires and Interview

The 21 students were given a list of 32 descriptors and were asked to circle as many characteristics as they wanted to of Japanese and non-Japanese language teachers’ communication style used in class. Some students added further characteristics to express their thoughts. The results are shown in Table E.5 on the following pages. ‘Individual students’ are shown across the top of the table by using their code number (e.g. SA11F1), though those are broken across three lines to save space. In the row for each descriptor, ‘A’ means that the student chose the characteristic for Australian teachers, ‘J’ that they chose it for Japanese teachers, and ‘AJ’ that they chose it for both.

E.2 Student Interview with group A students

The group A students also had the interview session together in a café after they completed my course. The interviewer was an exchange student from Japan who voluntarily joined my Japanese classes to support my students’ learning. The questions are in bold, by the discussion of the various student participants.

E.2.1. Why are you studying Japanese?

SA12F1: I do because I want to go to Japan one day. So I can speak to my Japanese friends.

SA12F2: I want to visit Japanese exchange student

SAMM1: I studied Japanese because one day I want to be able to work for a Japanese company.

E.2.2 In your Japanese classes, how interested are you in mastering the Japanese language?

SA12F1: Very much so. So you can communicate with people.

Everyone else ‘Yes’

E.2.2. What sorts of things would you like to be able to do with it?

SA12F3: Speak to my Japanese friends basically.

SA12F2: When I walk around Japan, ask for a direction so I won’t get lost.

SA12F1: So I can read things on a Japanese shirt and laugh!

SA12F3: This guy was walking around ‘restaurant’ on his shirt in Japan.

SA12F1: He could be called ‘fashionable’?
Appendix E. Student Questionnaires and Interview

Table E.5. Descriptors associated with Australian (A) and native Japanese (J) teachers of Japanese

<table>
<thead>
<tr>
<th>Descriptors</th>
<th>Individual students</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SA 11 F1 SA 12 F1</td>
<td>A 3 J 8</td>
</tr>
<tr>
<td>Quiet</td>
<td>J J J J</td>
<td></td>
</tr>
<tr>
<td>Loud</td>
<td>A A A A A A A A A</td>
<td>A 12 0</td>
</tr>
<tr>
<td>Scary</td>
<td></td>
<td>A 5 0</td>
</tr>
<tr>
<td>Superficial</td>
<td>A</td>
<td>A 2 0</td>
</tr>
<tr>
<td>Between casual and</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>formal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gentle</td>
<td>J J J J J J J J J J J</td>
<td>J 0 11</td>
</tr>
<tr>
<td>One-sided</td>
<td>A A A A A A J</td>
<td>A 5 1</td>
</tr>
<tr>
<td>Assertive</td>
<td>A A AJ J A A J A A A A</td>
<td>A 7 3</td>
</tr>
<tr>
<td>Forceful</td>
<td>A A A A A A A A A A A</td>
<td>A 3 0</td>
</tr>
<tr>
<td>Aggressive</td>
<td></td>
<td>4 0</td>
</tr>
<tr>
<td>Negative</td>
<td>A A A A A A A A A A</td>
<td>A 7 0</td>
</tr>
<tr>
<td>Patronising</td>
<td></td>
<td>2 0</td>
</tr>
<tr>
<td>Disinterested</td>
<td>A A A A A A A A A A</td>
<td>A 5 0</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th>J</th>
<th>AJ</th>
<th>J</th>
<th>AJ</th>
<th>J</th>
<th>2</th>
<th>5</th>
</tr>
</thead>
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E.2.3. Are you interested in learning about Japanese culture? Why or why not?

SA12F1: Yes because a language is a part of a culture. So you can’t just learn about the language, you have to learn about the culture.

SA12F2: Yeah otherwise you won’t be able to understand it.

SA12F1: Can you imagine you walk into a house with your shoes on it?

Others: I know.

SA12F1: then bring out the mocks

Everyone: (laughter)

E.2.4. What is the Japanese culture anyway?

SA12F3: A lot more traditional than a western culture but at the moment becoming westernized.

SA12F1: Yeah. They are losing some of their traditions but I felt still very traditional.

SA12F3: even then new culture is very different like it’s westernized but it’s got Japanese twist to it.

SA12F2: Yeah. Japanese loose socks and…

SA12F3: Yeah weird fashion. Street fashion.

E.2.5. Are there other things you want to learn from Japanese class? What?

SA12F1: Using chopsticks properly.

SA12F3: I love having Japanese class. We used to pick up little lollies with them and we used to love lollies so it worked well.

SA12F2: How to write Japanese characters. That’s the reason why I first learned it.

SA12F1: Oh. Japanese cooking! I love Japanese cooking!

Everyone: I love Japanese cooking

SAMM1: I love to learn slang in Japanese otherwise we don’t get much opportunity to use it.

JE: I can use Ehime [this is a prefecture in Japan] direct!

SA12F1: Yeah. I’m sure it’s useful when I go to Tokyo! (laughter)

SA12F3: It is very different. Isn’t it that’s why they don’t teach it.
Appendix E. Student Questionnaires and Interview

SAMM1: It is but you need to be able to recognize it.

E.2.6. What differences do you think there are between Australian (non-native Japanese speaker teachers) and Japanese (native Japanese speaker teachers) in regard with following? How they teach?

SA12F1: My Japanese teachers were always been more casual.

SA12F3 & SA12F2: Yeah

Australian teachers tend to be more formal. They stand there and hand out papers where as Japanese teachers play more games and less formal.

SA12F3 & SA12F2: They know how to teach

SA12F1: They can explain it better

SA12F2: They know what they are talking about

SA12F3: And lot of those Japanese teachers taught me English as well.

Everyone: Yeah. (laughter). What is that??

SA12F3: Because they know a lot more of the language.

SA12F1: Yes. They are a lot more enthusiastic!

SA12F3: Because they know what everything about the language; where as non-natives, they only know what they were taught.

SA12F1: What they’ve learned to teach.

SA12F2: Yeah. They are only teaching from the textbooks.

SA12F1: Japanese teachers can teach way more about culture. Because they are Japanese and that, but Australian teachers they have read about it and…

SA12F3: They get their point of view what Australian culture is like, which is funny.

SA12F1: You get different perspective of Japanese culture from Japanese people.

E.2.7. How are Japanese teachers in general different from Australian teacher?

Everyone: same

E.2.8. Were there any particular behaviour that only native Japanese teacher might have in class?
SA12F2: One thing about our natives is don’t anybody swear.

Others: Oh well. Yeah, yeah

SA12F2: In class.


SA12F1: yes, they don’t tolerate it.

SA12F2: She will not take it.

SA12F1: I mean, I think Japanese teacher expect more respect from students than Australian teachers do. So in return. Japanese teachers are certainly more respectful towards students than Australian teachers are.

SA12F3: Yeah

SA12F1: Then they always try to encourage you. I don’t know whether you guys notice it or not but…

Others: Yeah

SA12F3: They are so happy that we are trying to learn their language.

SA12F1: Whereas Australians are like ‘I want you to pass, so such and such’, do you know what I mean?

E.2.9. If you had a choice of having an Australian or Japanese native language teacher, which one would you choose and why? Which one?

SA12F1: [English name] and [English name] ... Masumi and [other Japanese name]? Native!

SA12F3: Yes I think so

SA12F2: I’ve never had another Australian teacher.

Why?

SA12F1: They can teach you way more about the language than Australians....

SA12F2: They know more anyway.

E.2.10 Masumi Nakahara as your Japanese teacher

E.2.10.1 How does she differ from Australian teachers? Can you describe specific examples?

SA12F1: She is prettier.

Everyone: (laugh)
SA12F1: I reckon she should put that into her thesis.

SA12F2: She actually teaches. Understand.

SA12F1: Again she is more enthusiastic and she really wants her students to improve where as others are…

SA12F2: I actually enjoyed.

SA12F3: She does fare few learning games but she doesn’t take over the top with them.

SA12F1: You do learn from them. It’s not just a sake of playing games to keep it interested. Instead the games do games keep you interested and you remember that stupid song and card games and…

SA12F3: When I was doing year 11 and the others were doing year 12, we had to learn directions and we played games with the desks. Yeah. that was funny.

SA12F2: exactly! We are allowed to create games ourselves as well and use Japanese with it.

E.2.10.2 In what ways does she behave like Australian teachers? Can you give specific examples?

Everyone: She teaches us and marks us.

SA12F3: In fact she teaches.

SA12F1: Just the way she teaches?

SA12F3: all teachers teaches differently whether they are Australians or…

See with Ms. [Western name] and all them they just all talk and second language and exception [not clear] And they have questions on a board and you just copy them down and hand out that …whereas with Masumi… it’s more interactive. She asks me questions in Japanese and you’ve got to answer that. There is much more interactions with students rather than Australian teachers.

SA12F2: Yeah. she is always talking.

SA12F3: Yeah. There is a lot more

Well whether which is easier to remember rather than…

SA12F2: just write it down anyhow

SA12F1: Australian teachers are always more emphasis on reading and writing which is fair enough it’s part of the curriculum, but with those Japanese teachers they see the needs of speaking which is really important, so...

SA12F2: rather than saying [not clear] that work [not clear]
Appendix E. Student Questionnaires and Interview

SA12F1: Yeah. Masumi knows….I suppose it’s different, but.

E.2.11. Have you been to Japan? Where and how long and how was it?

SAMM1, SA12F1, SA12F3 said Yes

SA12F2 said no

SAMM1: I’ve been to Japan twice. I was there for 2 months. Yokohama and Tokyo and Kyushu.

SA12F1: I went for 6 weeks in Winter! In winter! In Kyoto mainly and also Shiga.

SA12F3: I went for about 2 weeks in Yura cho and Oosaka and Nara.

E.2.12. Did you have a good time?

SA12F1: Yes because of what we have learnt in Japanese class!

E.2.13. Tell me about the difference between Japanese and Australian culture?

SA12F3: Big difference.

SA12F1: There are much more far more respectful basically to everything over there. You know? Yeah everything to arranging how the room is to treating their guests. They really try over there. Whereas over here, oh yeah that’s good enough, whereas over there be best?

E.2.14. Any other comments?

SA12F3: Well when my sister was over there lot of the difference was they all love spending time at school; that’s their social life as well. And there was nowhere near as many staying over at her friends’ house and that as you do here. You see them at school rather than than. Students have to focus on school rather than having a job and that. Lot of them don’t have a job till they get to a senior high school or whatever. Yeah.

SA12F1: Yes. I think it’s also in Japan, everyone is all for the guys. When I was over there, there were two little boys, they never got told off or anything but when there were girls came over and that’s it. Wow! No way, you are out of the house. Get out! Whereas with guys, can get away with everything. Screaming at me and …yeah.

E.2.15. Is there anything else you want to tell me? Funny story?

SA12F1: Yes, I have a very funny toilet story! I was in a (candy shop?) and I had been to a fancy restaurant and I didn’t realize I forgot that I had to wear special toilet slippers. So there I was walking around with bare feet because I didn’t have any socks on and it was winter and I walked straight into a toilet
Appendix E. Student Questionnaires and Interview

and everyone has turned and looked at me and went ‘OOOOohhh’. I thought ‘is this a guy’s toilet but I don’t know?’ and one of those girls passed the slippers to me and said ‘you don’t walk into a toilet with bare feet on!’

SA12F2: That’s disgusting! You wouldn’t do that anywhere anyway.

SA12F3: But there the toilets are clean

SA12F1: But not a station toilet. I was busting to go to a toilet after the Yakitori. Don’t go to station toilets. Train station toilets were foul... as...!

SA12F3: Toilets were weird. All the squat toilets.

E.3 Interview with group D students

The group D students also had an interview session together in a café after they completed my course. It was conducted as a group discussion, by the students working from the written questionnaire, without my presence. The questions are in bold, followed by the discussion by the various student participants. Sometimes the students talked over each other, so the transcription is not always precise; I have tried to convey the students’ sentiments. In addition, after the session one of my students, SD11F1 expanded on her answers and provided fuller clarification in writing, and this is also presented in E.3.14.

Studying Japanese

E.3.1. How many years have you studied Japanese? ___ Years

SD11F1: officially 1 year [she has been speaking Japanese all of her life with her parents]
SD11F2: 4 years
SD11F3: 5 or 6 years
SD11F4: 4 years
SD12F1: 3 years
SD12F2: 3 years and 7 months

E.3.2. Have you studied Japanese elsewhere – If so, where?

SD11F1: No
SD11F2: Yes with [a teacher’s name] at [a school name] before. Multi level class.
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SD11F3: Yes at [a school name] and at the multi level class with [a teacher’s name].

SD11F4: Yes at [a school name] before.

SD12F1: Yes at [a school name].

SD12F2: Yes at [a school name].

E.3.3. Why are you studying Japanese?

SD11F2: I don’t know.

SD12F1: I want to understand the… Culture?

SD12F1:… anime. Without subtitles.

SD11F2: We can answer this in Japanese but not in English. [They had completed the task explaining why they were studying Japanese]

SD12F1: Yeah.

SD11F4: I guess, I’m studying it because studying a language is important and I think Japanese is a good language to learn.

SD11F2: Yeah. You have as many as you can under your belt.

SD11F3: I just like it.

SD12F2: I like leaning languages plus my mum wanted me to do Japanese because I didn’t want to do any Chinese.

SD11F4: Isn’t it easier for you to learn Chinese?

SD12F2: No!

E.3.4. In your Japanese classes, how interested were you in mastering the Japanese language? (What sorts of things would you like to be able to do with it?)

SD11F2: I want to be able to go to Japan and understand and talk and everything.

SD11F4: same

SD12F2: communication

E.3.5. Are you interested in learning about Japanese culture? Why or why not?

SD11F4: It’s very different to Australian culture
Appendix E. Student Questionnaires and Interview

SD12F1: Yeah. It is pretty interesting how they have all those…

SD11F2: It’s very different and creative and artistic!

SD11F3: ... (m)any events

E.3.6. Are there other things you wanted to learn from Japanese class? What?

SD11F2: Oh! Cooking! We didn’t do cooking.

SD12F1: Yeah! We were supposed to do that but we never do that! We played snap a lot.

SD11F2: We didn’t do origami but learned songs.

E.3.7. Do you think that you were already culturally open to different cultures other than yours before you learn Japanese? Why do you think so?

SD11F4: I would say majority of us would say we were open to other cultures.

SD11F2: Yeah. Because We are like half other culture?

SD12F2: Yeah

SD12F1: multicultural. Yeah

SD11F4: Majority of us. Are like, no everyone’s family isn’t like generation was born in Australia. Like there is at least one family member who is like…

SD11F2: So we were already pretty open minded.

SD11F4: Is there everyone’s families like migrants?

Others: Yeah.

SD11F2: Yeah. My mum was born here but my dad was born in Greece.

SD11F4: There you go. You got one parent who’s migrant and I’ve got one parent who’s migrant.

SD11F2: Isn’t it immigrant?

SD11F4: No we say migrant.

SD11F2: What’s the difference?

SD11F4: I don’t know,…

(Others laugh)

SD11F4: OK. Here we go we were pretty opened to cultures. Anyway
E.3.8 Do you think that you changed the way you think and behave after learning another language and culture, Japanese? If so how? Examples?

SD12F1: It didn’t really change me

SD11F1: It was right there already.

SD11F4: I think it sort of gave us more perspectives? So we understand more Japanese not just the language but the culture and like that…

SD11F2: Gives us more possibilities for the future. We’ll be able to understand.

SD12F1: We’ll be able to use it.

SD11F4: Anything that a Japanese person will be able to understand a bit more.

E.3.9. How do you see yourself culturally? Do you feel that you are a typical Australian? or something else culturally? Why?

SD11F4: I think there is no like typical Australian. Do you know what I mean?

SD12F1: Yeah. Same!

SD11F2: mmm I would say somewhere in between but I would say I’m an Australian? I wouldn’t say like I’m a British or (not?) Australian? Still Greek is a big part of like anyway… I don’ know about you guys…

SD11F4: Yeah I agree, like this is a stereo typical Australian which is like. I think there is a stereotype Australian but…I think like basically I feel that I’m (also an?) Australian

SD11F2: What about you guys? Do you guys call yourself Australian?

SD11F1: I do, because I was born here. So I don’t know I never really thought about [remainder not clear]

SD11F3: When you go to overseas and they say ‘where are you from?’ I would say ‘I’m Australian’ I don’t say I’m Chinese. I’m China.

SD12F1: I would say I’m Vietnamese.

SD11F2: But actually in Greece somewhere and people asked me ‘are you Greek?’ and I would be like Yeah. can’t say I’m Australian in Greek.

What do you feel like it? More Vietnamese than Greek?

Others: [a student name]! and laugh. [the student had mixed up other students’ cultural background and asked a question wrongly]

SD12F1: I think I’m more Vietnamese. Although sometimes I do say... things [remainder unclear].
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SD11F4: Would you go back to live in Vietnam again to live?

SD12F1: I wouldn’t go back there to live there but I would come back there from time to time because I do miss it my family and that.

F SD11F4: Fair enough.

E.3.10. Difference between Australian and Japanese native teachers

What differences do you think there are between Australian (non-native Japanese speaker teachers) and Japanese (native Japanese speaker teachers) with regard with following?

E.3.10.1 How they teach?

SD11F4: I only had one Australian teacher who tried to teach me Japanese and I don’t know whether she wasn’t really good at teaching Japanese or…

SD11F2: Was she dodgy?

SD11F4: …she was like…she had problems controlling the class but ah…usually really Australian teachers try to teach Japanese is like they…

SD11F2: Like the text book style?

SD11F4: they seem to lack confidence. It’s not guess it’s not natural to them. It’s not the natural language? Have you guys ever…

SD11F2: I’ve learnt all songs from Japanese teachers.

SD11F4: Yeah. Like usually Japanese teachers, yeah, they know more songs and games or explain things like cultural things to you better?

SD12F2: My first year Japanese wasn’t…ah my [unclear] teacher —

SD11F4: You had an Australian teacher?

SD12F2: Yep. hiragana, hiragana she teaches us.

SD11F1: but I guess like the Japanese teachers need to know how to say it in English. My brother’s Japanese teacher didn’t really know how to say it in English so she was like…

SD11F4: Usually like Australian teachers are more, like, on general, like maybe I think Australian teachers know how to handle Australian kids better? They are used to that sort of rowdy kids while a lot of Japanese teachers can’t handle the kids?

SD12F1: Because it’s different Education in Japan is away different time to us.
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SD11F4: They usually look after a bit more laid back...

SD12F1: Yeah. Japanese teachers are a bit too shy too hey?

SD11F1: They don’t yell. They don’t get angry. They don’t show their like, emotion. They just hide it because that’s what they were use to do back in Japan. Because it’s just don’t go (up to?), ‘I’m really angry at you’ like. They just like hide it and we just talk about how rude they were and that stuff?

E.3.10.2. How are Japanese teachers in general different from Australian teacher?

SD11F4: Usually Australian teachers are like…

SD11F2: They are more laid back as well sometimes I guess,

SD11F1: They are not so stressed?

SD12F1: They are pretty casual with their students.

SD11F4: Yeah they are more casual.

In the above answers it was not really clear whether the students were referring to Japanese or Australian teachers, so at a later date I asked some students for clarification. Four students replied by email as follows. I have left spelling and capitalisation as it was in the originals.

SD11F1: I thought the japanese teachers are more organised and then australian teachers. like australian teachers kind of leave things to the last minute where japanese teachers are more organised so they kind of have a more control about just say when assignments are due and stuff like that. so i think the japanese teachers are less stressed.

SD11F4: well i believe both japanese and australian teachers are both laidback. Australian teachers i believe get kind of stress if they arent able to communicate in japanese when students are english speakers whereas with japanese teachers if they arent able to communicate in english it makes it harder for them to communicate in japanese with students who speak english. I believe japanese teachers are the most casual with students definitely from experience because japanese teachers set up assignments in proper standard where as it takes awhile to understand the task set by aus teachers. Then again both jap and aus teachers give the same discipline when it comes to homewrk n set tasks. However japanese teachers are generally dffrent to australian teachers by the background speaking of the language, the way they teach and handle the class. With a japanese teacher you generally learn more of the language than from taht of a non background speaking aus teacher.
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SD11F3: ummm Japanese teacher are more helpful they speak Japanese to you mostly and australian teacher are more understanding when teaching. they both casual! depending the way you learn with the teacher.

yea. Japanese teacher are more helpful for me to learn speaking in japanese than australian teacher do. but australian teacher (her teacher’s name) she knows that i've got bad english grammar or a word that i dont understand, so when i need help, she explains more for me to understand.

SD12F1: Australian teachers are more casual with students than Japanese teachers (eg: jokes, talk about personal experiences, etc...), they are also seem to be more confident than Japanese and speak a lot more. Japanese teachers usually shy, don't speak much and speak in a lower volume. They are more organised.
That's all that I can tell so far, the Japanese teachers I've had were assistant teachers back in [a school name] so they were very very shy.

E.3.10.3. Were there any particular behaviours that only native Japanese teacher might have in class? Or Australian teachers might have?

SD11F4: Usually find that Japanese teachers are more better prepared?

SD12F1: Yeah. Same! They are all more organized.

SD11F2: better time lines?

SD12F2: non native (aren’t…not really?).

SD11F4: I think non-native may sometimes understand that you're having trouble learning the language. They understand like oh. They learnt English as a first language and they leaned Japanese so like…in a same kind of boat? While Japanese teachers are…do you know what you mean?

E.3.10.4 If you had a choice of having an Australian or Japanese native language teacher, which one would you choose and why?

Which one?

[All students replied with] Japanese

Why?

SD11F2: More reliable.

SD11F3: Japanese know more Japanese culture.

SD12F1: They’ve got better pronunciation I think.

SD11F1: If you want to learn proper Japanese you need a native speaker.
Appendix E. Student Questionnaires and Interview

SD11F4: And also you want to be able to speak Japanese to Japanese people, not to Australian to speak Japanese.

SD11F2: Have a proper conversation and that. Yeah.

E.3.11 Masumi Nakahara as your Japanese teacher

E.3.11.1 How does she differ — ‘How do I differ from Australian teachers?’ Can you describe specific examples?

SD12F1: She is easy to talk to. I think

SD11F4: She is like…um she is not like the majority of Japanese teachers you meet though. As in..

SD12F1: She is not too shy but she is still have a little bit of Japanese kind of thing.

SD11F2: She still keeps us in line but it’s more casual.

SD12F1: Have fun

SD11F4: It’s also kind of a different class environment though.

SD11F2: We have a small class.

SD11F4: We all choose to do Japanese, while all girls, like growdy [sic] year 8s.

SD11F2: I wonder what she would be like though…with those

Tara: with growdy, with all the year 8s?

SD11F2: They are forced to be there.

SD11F3: Since when I was small, because I had Masumi for her first time for a Jap teacher? Because I had a teacher before her and she just take over and her English was OK to me but when I followed around with her, like until now, her English is really really good.

E.3.11.2 In what ways do I behave like Australian teachers? Can you give specific examples?

SD11F2: We get like assignments and we had to hand in by due days and we had to organize extensions properly like not just... today.

SD11F4: She is very relaxed like Australian teachers as well.

SD11F2: Yeah, and like friendly because as you get older your teachers kind of acts more like your friends to you.
Appendix E. Student Questionnaires and Interview

SD11F3: She’s really organized.

SD11F2: um,... what else is there? Like compare her to teachers from other subjects. Teachers from other subjects are like ‘you fail if you don’t do this!’

SD11F1: Yeah same!

SD11F4: Our class in general is more relaxed. Because we were a small class so we talk more like get off the topic a little more. Very good at distracting?

SD12F2: eating in class? [It was an after school classes therefore I let my students eat in class during a break time]

SD12F1: She tries to encourage you to do stuff without being harsh?

SD11F1: Yeah she is not mean. Like my English teacher says ‘oh bla bla bla but that one was more, like friendlier than yours…’

E.3.12 Any other comments? Is there anything else you would like to say?

SD11F1: I think it was fun, but 2 hours was too long.

E.3.13 SD11F1 gave me further opinion on the question nine (Section E.3.9 above) in writing after the interview: How do you see yourself culturally? Do you feel that you are a typical Australian? or something else culturally? Why?

SD11F1: I think of my self culturally as a Japanese person, but then there are times when I feel that I’m Australian. When I feel Australian it mostly when I’m around my friends and our thought are the same and the way I think of things are mostly how Australians would. But when I meet Japanese people like the culture day and all that small gathering of Japanese peoples I feel like I’m Japanese because I’m helping out with the event. But then again I normally don't think about these things because religion isn't that important for me. As long as I am happy with where I am and all the rest. But it's really confusing because I haven't really thought about it until now. But culturally I think I’m Japanese.

Do you see yourself as a Japanese or Australian or somewhere in the middle? Most of the time I think of my self as Japanese. I guess because of how I was brought up and how I go back to Japan every year. But then I feel like I’m Australian because I was born here and brought up here all my life. But I think deep down I think I’m Japanese. But is really hard to tell because I have times when I feel like an Australian and then sometimes Japanese. Like when I go back to Japan I feel like an Australian most of the time because sometimes I don't feel right in Japan and I feel like I want to go back to Australia. But I do the same for when I’m in Australia sometimes I feel like going to Japan but that’s because I miss my grandparents and relatives. So I think I’m somewhere in the middle of being Japans and an Australian.
この答えでよかったかな？
何か、難しかった。
あんまり考えたことがなかったから、でもみほにとってもいいと思う。
自分が日本人なのかそれともオーストラリア人なのか。
Appendix F. Class video clips (on accompanying DVD)

This appendix is on the accompanying DVD. It has the following sections:

- F.1. Regular Japanese classes
- F.2. Japanese "Survivor"
- F.3. Visit by Japanese students from Yura Cho
- F.4. Trip to Yura Cho, Japan