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**A foreign language and intercultural development framework for  
cultivating global human resources in Japan: an action research study**

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## **Abstract**

The Japanese government's interest to develop a workforce that can deal with an increasingly interconnected world has intensified in recent years. While a number of government internationalisation initiatives have targeted Japanese universities to create courses that nurture "global human resources", these initiatives have yet to receive concrete guidance from the Japanese government to assist educators tasked with developing and implementing these initiatives. This thesis introduces how I addressed this situation by producing a foreign language and intercultural development (FL & ID) framework for use in my teaching context at a Japanese university.

Although a body of literature recognises the significance of the intercultural dimension within communication and understanding between cultures, less attention has been paid to investigating the subjective nature of FL & ID. There is a gap in the literature for holistic perspectives to achieve the objectives of government internationalisation initiatives. Specifically, approaches which consider the personal perceptions, experiences and motivation that influence learners' interests and needs for FL & ID. To this end, an interdisciplinary approach was adopted in this thesis by considering research from the fields of foreign language education, intercultural education and transformative learning theory to carry out an action research inquiry. This approach established a learner-centred framework which encourages Japanese university students to transform their perceptions and experiences to personally engage within the FL & ID process. This involved a motivating classroom approach that allowed students to create, review and re-evaluate personal FL & ID goals. This study provides a theoretical and practical underpinning to the significance of a holistic approach towards curriculum design with global human resources objectives. It highlights the personal relationship that learners have with FL & ID to foster their interest for developing global human resources.

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## Declaration

I, the author, confirm that the Thesis is my own work. I am aware of the University's Guidance on the Use of Unfair Means ([www.sheffield.ac.uk/ssid/unfair-means](http://www.sheffield.ac.uk/ssid/unfair-means)). This work has not been previously been presented for an award at this, or any other, university.

The following papers have been published from the work contained in this thesis:

- 1). Fritz, R., & Miyafusa, S. (2016). The ideal intercultural self framework: A way to motivate students to develop intercultural communicative competence. *JACET International Convention Selected Papers* 3(3), 123-152.
- 2). Fritz, R., & Miyafusa, S. (2017). Momentum towards foreign language and intercultural development. *PANSIG Journal* 2016, 110-117.
- 3). Fritz, R., & Sandu, R. (2020). Foreign language and intercultural development in the Japanese context – a case study. *Language and Intercultural Communication*, 20(6), 600-620.

## **Abbreviations used**

IBPP	International Business Plus Programme
ICC	Intercultural (communicative) competence
IIS	Ideal intercultural self
FL & ID	Foreign language and intercultural development
GHRDC	Global Human Resource Development Committee of the Industry-Academia Partnership for Human Resource Development (a joint METI and MEXT committee)
L2MSS	L2 Motivational Self System
METI	[Japanese] Ministry of Economy, Trade and Industry
MEXT	[Japanese] Ministry of Education, Culture, Sports, Science and Technology
PPGHRD	Project of Promotion of Global Human Resource Development

## Chapter 1: Background to this research study

“I want to expand the capacity of my ability...a person who fully understands myself is me, also a person who can control and change myself is me as well”.

(Participant 3K)

### 1.1 Introduction

The quote at the start of this chapter is taken from a student who participated in this research. It serves to demonstrate the main perspective which influences the approach taken to accomplish this research - foreign language and intercultural development (henceforth FL & ID) is ultimately a personal journey navigated by the individual's own potential for discovery and development. This research study is undertaken within a formal education setting, specifically in the context of the Japanese university system. In recent years, the Japanese government has pushed several university internationalization initiatives with the aim to develop a workforce that can succeed in the global field. The main aim of this research study is to create an FL & ID framework that satisfies the demands of one of these initiatives in my teaching context, but with a focus on exploring the process of FL & ID from the learners' perspectives.

The “foreign language and intercultural development” term adapted for this study draws upon an interdisciplinary approach made from the fields of foreign language education, intercultural education, second language motivation and transformative learning theory. This provides an overall holistic understanding towards a learner-centred and process-orientated approach of foreign language learning and intercultural understanding for this research study. The developed framework centres on the subjective experience and perceptions of FL & ID, and provides a motivational approach towards learners personally engaging in the process of FL & ID. Moreover, the framework offers a way to explore learners' experiences and perceptions of their process of FL & ID. The implication of this study is that the ability to access learners' subjectivity of FL & ID can create a structured and mindful approach to encouraging the unique learning needs of each student. Furthermore, I am aware that in the field of foreign language education other terms such as languaculture (Agar, 1994; Diaz; 2013;



Risager, 2005), or linguaculture (Shaules, 2016; Shaules, 2019, Shaules et al., 2020) highlight the intercultural nature of language learning by integrating cultural learning into foreign language pedagogy. However, my aim was not to directly import and use such existing theories for my framework. Instead, my aim was to develop my own approach influenced by the contextual factors for this study. Hence I created the term “FL & ID” to denote the interdisciplinary and bespoke approach of this work. This chapter starts with an explanation of the context of study, then the research design and aims are introduced. In addition, the theories and concepts that were adapted towards creating the framework are presented. Lastly, the significance of this study and its contribution to this field are discussed.

## **1.2 Context of the study**

As in many countries around the world, Japan has also in recent years been implementing educational initiatives to meet the challenges of internationalization. While the focus of this study is not to debate the ideologies of internationalization within education (see Knight, 2008; Rivers, 2010; Woodin et al., 2011), the driving force of this study relates to the opportunities Japan based educators have in meeting the demands of internationalization initiatives such as the Japanese government concept of “global human resources”. The challenges of the 21<sup>st</sup> century have brought many unique challenges for Japan. The impact of globalization, a declining population, and economic stagnation have all influenced recent periods of recession. Japan has responded by shifting production sites overseas, move towards service-based industries, and steadily promote inbound tourism and foreign workers to Japan. Japan, once a relatively self-reliant nation due to its export of Japanese goods and dependence on domestic demand, now finds its members of society communicating more often with people from other cultural and linguistic backgrounds. Although Japan has been dealing with the influences of a more globalized and connected world ever since the end of its self-imposed isolation period in the middle of the 19<sup>th</sup> century, recent years have seen a strong acknowledgment by the Japanese government to provide a solution going forward into the 21<sup>st</sup> century.

The Japanese government’s solution is centred around its perspective of change through internationalization, and how this can happen within education. In a 2008 Diet

session, then Japanese Prime Minister Yasuo Fukuda gave a policy speech that directly remarked on the issues within Japanese society. He suggested a lack of internationalization was to blame and gave his proposed solution:

As the aging of our society truly advances, sustained economic growth is essential for maintaining vitality in the economy, as well as enhancing the social security system and countermeasures against the declining birthrate. It is quite possible to maintain economic growth in harmony with the environment if on the one hand we enhance Japan's strengths, such as the high quality of our workforce and our spirit of harmony, as well as our advanced technologies in the environmental field, while on the other address, head on, those sectors that have lagged behind in internationalization. (Prime Minister of Japan and His Cabinet, 2008)

In the same speech, the Prime Minister proposed two main points on how to “internationalize”. The first of these was the development of “human resources” who “have affection for their community and country, who are fully prepared to act on the international stage and who will carry Japan forward into tomorrow”. To achieve this, the Prime Minister went on to highlight the Japanese younger generation as the focus of developing human resources by pointing out “Our goal is for Japanese universities and graduate schools to receive a high evaluation by international standards, and become global centers for human resource development and research”. The second method that the Prime Minister proposed was a “global strategy” that aimed for Japan to become “one of the core global financial centres by liberalizing Japan's aviation industry and increasing the efficiency of trade procedures, and also by further enhancing the international competitiveness of Japan's financial and capital markets”. To achieve this, he put forward a plan to attract 300,000 international students to “increase the number of highly capable foreign nationals at graduate schools and companies in Japan, through collaboration among industry, academia and the government”. The Prime Minister’s speech prompted the Japanese Ministry of Education, Culture, Sports, Science and Technology (henceforth MEXT) to begin a series of higher education initiatives aimed at “internationalizing” with the Prime Minister’s definition of this concept. MEXT also extended the concept by targeting English language education in Japan. As this study is

carried out within one of these initiatives, a brief summary of these initiatives is introduced.

Since 2009, MEXT have created three initiatives that have conceptualized the internationalization of Japanese higher education through 1) reform; 2) the development of global human resources through English; 3) interacting with non-Japanese students and Japanese students studying abroad. How MEXT have implemented their solutions has influenced me to identify certain shortcomings in each initiative. Especially, this study seeks to provide a way to fill the gap created by MEXT, as they provide no theoretical concept for educators to achieve their notion of “global human resources”. The first of these initiatives was the Global 30 project (2009 to 2014). The main aim of this project was to promote internationalization reform through the “internationalization of academic environment of Japanese universities and acceptance of excellent international students studying in Japan” (MEXT, 2009). In addition, the thirty Japanese universities involved in this project were given the task to attract 300,000 international students to Japan before 2020, thus revealing MEXT’s intention of internationalizing through interactions with non-Japanese people. Burgess et al. (2010) argue MEXT’s interpretation of internationalization as “the recruitment and education of international students in Japan” (p.467). They argue the ineffectiveness of this strategy by stating only 30% of international students can find jobs in Japan after graduating due to a general lack of acceptance from Japanese companies, or that international students need greater Japanese proficiency to work within Japanese companies. As a result, the Global 30 project has been criticised to be a “reactionary measure borne out of poor policy management by MEXT” (Rivers, 2010, p.451).

Two more projects founded by MEXT with similar internationalization rhetoric have followed. In 2013, MEXT launched the Top Global University Project (2014 to 2023), with the aim “to provide prioritized support to those universities that are leading the internationalization of Japan’s education” (MEXT, 2013). MEXT proposed the increase of subjects taught in foreign languages. However, the emphasis of teaching English within Japanese education has marginalized the teaching of other foreign languages (Kubota, 2015), and therefore, English is widely understood as the foreign language in MEXT education policies. In the Top Global University Project, MEXT set an objective to increase the number of English-as-a-medium-of-instruction courses at the

selected universities. Such action has been criticized as “Englishizing” Japanese universities and their programmes (Phan 2013; Ross & McKinley, 2017), a phenomenon not unique to Japan, but also other educational contexts who aim to internationalize through “Englishization” (Rose & McKinley, 2017). This study acknowledges the overreliance and dominance of English within educational internationalization rhetoric around the world (Kirkpatrick, 2011; Phillipson, 2009; Tam, 2009). Therefore, this stance encouraged me to avoid separating language and culture within my framework, and avoid elevating the status of English over Japanese (or any other language) that could cause the misconception of Englishization. Furthermore, the criticism against MEXT’s internationalization reform attempts of attracting non-Japanese students to Japanese universities, encouraged me to focus on Japanese university students and their understanding and interest of global human resources.

The other internationalization initiative is the 2012 to 2017 Promotion of Global Human Resource Development (henceforth PPGHRD) which this study is set within. This initiative continued MEXT’s rhetoric of internationalizing through the promotion of study abroad for Japanese students, and increase of English-as-a-medium-of-instruction courses. MEXT (2012) describe the project as:

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

The position taken in this study is that MEXT’s supposition of Japanese students being “inward looking” generalises young Japanese people (British Council, 2014), overlooks personal motivations (Erwin Fukuzawa, 2016), and unfairly blames young Japanese people as the cause for Japan’s lack of global economic success (Burgess, 2015). A more detailed discussion about PPGHRD objectives is discussed in section 2.4.2. As I was tasked by the university that I work at to develop and teach a course to satisfy MEXT’s PPGHRD objective, I was motivated to create this inquiry and produce a research-based

solution due to lack of theoretical or practical information by either MEXT or the university. Therefore, I approached this study from the perspective of FL & ID and I took the viewpoint that an individual “who can positively meet the challenges and succeed in the global field” (MEXT, 2012) is expected to learn and operate simultaneously in at least two linguistic and cultural worlds, and that positively meeting challenges implies a re-framing and re-consideration of their frameworks of reference (Scarino et al., 2016). From this perspective, language is seen as one ingredient only, but interdependent and necessary within the process of succeeding in the global field. Furthermore, the position taken in this study is that the notion of an individual “positively meeting a challenge in order to succeed” suggests a personal reason is needed to develop global human resources. The absence of a theoretical perspective by MEXT has produced a gap in the literature which is addressed in this study. Hence, this study seeks to create a framework that explores and encourages Japanese university students’ FL & ID. Moreover, this is carried out from the perspective of the learner in order to understand the personal, transformative and evolving experience of FL & ID.

### **1.3 This research study**

The major reason to initiate this study was due to the needs of my teaching context. In 2013, I was employed by a Japanese university to teach academic English courses for the university’s International Business Plus Programme (henceforth IBPP). This four-year undergraduate programme was created with funding from MEXT’s 2012 PPGHRD internationalization initiative. Based on MEXT’s concept and objective to develop global human resources, the aim of the IBPP was to “develop students’ abilities within a global context” by students “understand[ing] underlying value diversities, hav[ing] an ability to actively lead to agreeable solutions, and invest[ing] themselves to solving problems” (NU, 2012). Among my responsibilities of developing several courses for the IBPP that focused on “Skills for Academic English” (e.g. Academic Writing, Presentations and Discussions etc.), I also had to develop and teach an IBPP course that would directly address MEXT’s notion of developing global human resources (The IBPP objectives are discussed in depth in Chapter 3). However, as pointed out in the previous section, MEXT have provided no theoretical perspective on how to develop their concept of global human resources. The university also provided no theory on how students could

develop the necessary knowledge, skills and attitudes. Also, no guidelines were given by the university regarding classroom content, or what pedagogical approaches are needed to nurture global human resources.

This situation prompted me to produce a research-based solution to implement a theoretical and practical framework for developing the concept of global human resources in the IBPP course. In this research study, the definition of a framework is understood as “a framework that justifies the study and explains its structure or design” (Crawford, 2019, p.35), rather than citing frameworks with conceptual or theoretical definitions from the literature. As the main outcome of this study was to create and implement a teaching and learning solution to encourage students in my teaching context for developing global human resources, I identified four main components for my framework in order to achieve this research’s main outcome. These components are: a conceptualization of FL & ID; a syllabus; a classroom approach; and an assessment method. The approach taken to create the framework is based upon my professional and personal interests and experiences of FL & ID, therefore the fundamental factors that have influenced my stance to carry out this study are briefly introduced. The relevance of this is argued by Liddicoat and Scarino (2013, p.6) as “in all teaching, teachers, and also their learners, adopt a stance in the sense of a set of valued positions about what is to be taught and learned and how this is to be done” (p.6). In my case, the “set of valued positions” have been shaped from my primary socialization of being brought up and raised in the U.K. by Chilean parents. I was motivated to learn my second language, Chilean Spanish, because of my interests and needs to communicate with my parents. So, my unique situation enabled me to engage with British/Chilean language and culture on a daily basis. Also, the several years of British schooling from primary school until university permitted me to experience and value constructivist-based approaches to learning. I believe all of these experiences have been fundamental in developing the skills, attitudes and perceptions towards FL & ID which influence my current teaching practices, and also influence how I learn and experience Japanese culture and language. After many years of working and living in Japan, I am aware that the relative (compared with the U.K.) lack of racial diversity in Japan has not provided similar opportunities for the Japanese students in my context (a relatively small city) to engage with different languages and cultures. Instead, the formal English education system provides the main opportunity for most Japanese

students to interact with foreignness. In doing so, the formal English education system plays a large role in shaping the beliefs and values of FL & ID for Japanese university students. As English has no official status in Japan, the majority of Japanese students learn and use English as a school subject. The overemphasis on English language as form, the formal study of English to pass standardized examinations (see Chapter 2 for further discussion) have created a skills, attitude, knowledge and experience gap for many Japanese students who have needs associated with studying abroad, working abroad, or simply interacting with non-Japanese people in Japan. Due to the focus on standardized education, I have always felt that Japanese students have not been encouraged to consider their own personal goals of FL & ID. Hence, all of these factors have led the core of my teaching approaches to be influenced by learner-centred approaches that integrate the intercultural dimension within language and culture learning.

Against this backdrop, this study adopts an interdisciplinary approach to develop a theoretical and practical approach to develop the notion of global human resources, and produce a framework that satisfies the demands of the PPGHRD and IBPP. The Japanese government's emphasis on foreign language and cultural understanding within the concept of global human resources, along with my personal and professional interests in this area, have influenced me to adopt several theories and concepts from various disciplines to establish a definition of FL & ID for this study. First of all, this research suggests the theoretical concept of global human resources resembles the notion of intercultural (communicative) competence (henceforth known as ICC), in particular Byram's (1997, 2009, 2012) notion of ICC and how he frames ICC in terms of objectives that "designate a range of skills, knowledge, and attitudes which may not necessarily be the outcome of learning directly related to language learning, since they may include phenomena already present in the learner before language learning begins" (Byram, 1997, p.49).

Furthermore, as this study puts forward that a developmental process must be experienced for Japanese students to "overcome challenges" and "foster" MEXT's supposition of global human resources, the concept of intercultural development is explored through a lens that acknowledges a personal, process-orientated and life-long endeavour (Deardorff, 2006). Moreover, this developmental process is understood to require both formal education and independent life experiences (Barrett et al., 2014;

Byram, 1997; Coperías Aguilar, 2010). In addition, foreign language learning per se, is viewed as integral to the intercultural development process, but intercultural development is understood in this study to entail much more than acquiring language. Instead, this study views intercultural development from the intercultural orientation to language learning (Liddicoat and Scarino, 2013), where languages and cultures are viewed as places of interactive engagement in the act of meaning-making. From this perspective, intercultural development is understood to require reflection and active participation by an individual to adapt and willingly develop (Liddicoat et al., 2003; Rosi Solé, 2016; Scarino et al., 2016). With regards to creating a classroom approach that encourages students to engage in a personal learning process, the L2 Motivational Self System (Dörnyei, 2009), a concept recognized for L2 learners to create and maintain goals, is evolved to include the intercultural dimension and inform a motivational classroom approach for the framework. Lastly, Liddicoat and Scarino's (2013) suggestion that the intercultural orientation to language learning implies a "transformational engagement of the learning in the act of learning" (p.29) is also explored in later stages of this study. This was achieved by adapting literature from the field of transformative learning theory (Cranton, 2016; Mezirow, 1991; O'Sullivan, 2002; Taylor & Cranton, 2012) as a way to conceptualize and identify shifts in the students' perceptions and experiences of FL & ID. Thus, FL & ID in this study is understood as a deep learning experience, one which serves as a vehicle for individuals to explore not only the ways of new language and cultural worlds, but also the individual's own lived reality. The theoretical and practical development of the framework is gradually explained in detail from Chapters 2 to 6.

#### **1.4 Research design and research questions**

This research was exploratory in nature, as I had need to investigate and create a teaching solution for my context. Also, the focus on the individual's perspective of learning influenced this research to take a constructivist stance, where "reality is not directly knowable" (Dick, p.786). Therefore, an action research approach was deemed appropriate as I intended not to imply generalisability, and transferability of the research was not a priority. I understood this as a small-scale research project with the need for the practitioner to generate knowledge of context, improve practice and



instigate changes from systematic investigation of the research process (Denscombe, 2014; Efrat Efron & Ravid, 2013; Menter et al., 2011; Tomal, 2010). Chapter 3 discusses the research design choices in greater detail.

All research was conducted within the IBPP courses designated by the university to develop the notion of global human resources. Two research cycles with different research aims were carried out. The aim of the first research cycle was to produce a quantitative instrument that could provide empirical evidence of students developing ICC (see section 3.6). Also, to avoid overgeneralizing Japanese students as having “inward-tendencies”, another aim was to understand the students’ personal perspectives by investigating their perceptions and experiences of FL & ID. The procedure to develop the framework followed the six cyclical steps of action research (Efrat Efron & Ravid, 2013, p.8). This began with a literature review to identify the problem and find the appropriate theories and concepts for the framework. Following the creation of the framework, two separate studies were set up with a total of fifteen participants. Students taking this course were recruited to participate. To achieve the first research cycle aims, each study followed a sequential exploratory mixed-methods design (Creswell, 2012) that first gathered qualitative data to explore the students’ perceptions and experiences of FL & ID, and then quantitized<sup>1</sup> this data to assist with creating the instrument. An intervention study was set up to find out if the students could develop ICC over a one-semester period. Qualitative data was collected through questionnaire and visual narrative methods at the start and end of the course. Visual narrative methods were chosen to provide an emic perspective that places the learners as the actors in their learning processes (Chik, 2018). Content analysis of the visual narrative data was performed to create the quantitative instrument. Statistical analysis was also accomplished to validate the findings. The research questions for the first research cycle were:

- 1) To what extent can participants develop ICC over a one-semester period?
- 2) What are participants’ perceptions and experience of foreign language and intercultural development?

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<sup>1</sup> The term “quantitized” was introduced by Tashakkori and Teddlie (1998) to explain the process of transforming qualitative data into numerical codes

- 3) What are the challenges and limitations to create my framework?
- 4) How can a framework for intercultural competence be developed and used with students at a Japanese university?

Question 1 sought to find out whether the framework could encourage ICC development over the period of study, while question 2 aimed at discovering the participants' life experiences of FL & ID, and to explore their own beliefs regarding how to develop. The purpose of questions 3 and 4 were to support the reflection-on-action needed to continue the framework development and implement changes.

For the second research cycle, external changes beyond my control (see section 3.6) and the results and implications of the first cycle, contributed to focusing on a phenomenological approach to FL & ID. Ros i Solé (2016, p.19) argues that phenomenological approaches to language learning provide a way of "investigating the world that values the personal and the reflective...where language learning experience is 'unjudged' by the rational mind", thus providing access to understanding students motivations to engage (or not) in the process of developing global human resources. Hence, the new research aim was to uncover and identify shifts in the students' perceptions of FL & ID during the intervention period. By understanding more about how, why and when students develop over the period of study, the framework was updated to produce an interpretative framework which encourages students to develop a more self-sustainable approach to FL & ID. The same action research process was carried out, and theories which followed a transformative learning narrative were adapted to conceptualize the notion of an individual's internal shift as development (see Chapters 6 and 7). Another intervention study was set up in a different IBPP course over a one-semester period. Two separate studies were carried out with a total of twenty-three participants. Once again, students taking this course were recruited to participate. This time, a qualitative inquiry was undertaken, and to enhance the accuracy and credibility of the study (Creswell, 2012), triangulation was adopted to gather data from different methods at different points throughout the intervention. The questionnaire and visual narrative methods from the first cycle were utilized again, but also three separate narrative tasks were administered at different times to identify shifts in the students' perceptions and experiences of FL & ID during the intervention.

The data was analysed inductively and deductively to find out emergent themes towards answering the research questions of the second cycle:

- 1) What are participants' perceptions and experience of foreign language and intercultural development before and after the intervention?
- 2) What are the shifts in the participants' perceptions and experience of FL & ID during the intervention?
- 3) To what extent can the framework encourage participants to develop their personal relationship with FL & ID?
- 4) What are the challenges and limitations of my framework?

The purpose of Questions 1 and 2 was to identify the students' shifts of their evolving perceptions and experiences of FL & ID throughout the period of the study. Question 3 sought to validate the framework by investigating if the students could develop their personal relationship with FL & ID. As in the first research cycle, Question 4 was to support the reflection-on-action.

## **1.5 Significance of the study**

As pointed out at the start of this chapter, MEXT are making great efforts to internationalize Japanese universities and the issue of developing global human resources continues to have interest in Japan. The standpoint in this research is that well planned and implemented internationalization initiatives are beneficial for the Japanese education system, and this study is significant towards this in two main ways. First of all, as a classroom-based action research study, it explored FL & ID from the perspective of Japanese university students and produced data demonstrating how the majority of the participants personally engaged in the process of FL & ID. Second of all, by taking an interdisciplinary research to bridge the theory and practice gap, this study contributes by highlighting the intricate nature of FL & ID. Rather than taking a skills-only based approach to FL & ID, this study argues for an all-encompassing understanding of FL & ID as personal and transformative process that changes the way in how one experiences and views the world. The main implication of this study is that the framework can be used in my teaching context to explore learners' evolving

experience of FL & ID, and encourage this process of development. Therefore, creating the potential to produce mindful classroom approaches for learners to engage and sustain their FL & ID.

## **1.6 Outline of the thesis**

Chapter 2 reviews the various bodies of literature that make the foundation of this study. This chapter is broadly divided into 1) a discussion on the concepts of language and culture influencing the English language education context in Japan; 2) the theories and concepts of culture, language and foreign language and intercultural development used to create the framework.

Chapter 3 describes the research design of both research cycles. First of all, the PPGHRD and IBPP are outlined and their objectives are introduced. Following this, the theoretical and practical approach to develop the concept of global human resources is discussed. Details regarding the action research process taken throughout the study, researchers' role and philosophical assumptions are also explained in this chapter.

Chapter 4 presents the framework developed in the first research cycle, then the data collection procedures and methods are provided. Each of the framework's four components: conceptualization of FL & ID; classroom approach; syllabus; and assessment are introduced. After this, the procedures to collect the qualitative and quantitative data are discussed.

Chapter 5 provides the results and findings of the first research cycle's two studies. The data collected from each phase is used to answer the research questions. To answer the research questions, the data is discussed in terms of emergent and common themes found in both studies. A selection of data is presented in this chapter due to the large amount of data.

Chapter 6 introduces the evolved framework, and the data collection procedures and methods of the second research cycle. The framework's updated three components are discussed: conceptualization of FL & ID; classroom approach; syllabus; and assessment. In addition, theories and concepts utilized to understand how students develop and transform their experience of FL & ID are introduced.

Chapter 7 looks at the results and findings of the second research cycle's two studies. A selection of the qualitative data from the questionnaire and visual narrative

methods are presented. Data triangulation is utilized and results are organized in terms of common and emergent themes, as well as identifying shifts in the participants' perspectives of FL & ID.

Chapter 8 concludes the study. A summary of the main findings of the whole study is discussed. The limitations and implications regarding this study's ability to achieve the aim of this study are also given. Finally, recommendations for further studies and a discussion of what this thesis' findings imply for Japan's attempts to develop global human resources are presented.

## **Chapter 2: Literature review**

### **2.1 Introduction**

Chapter 2 reviews the literature which established the theoretical foundations of the framework created for this study. Due to the emphasis on “foreign language ability” and “cultural understanding” contained in the Global Human Resource Development Committee’s definition of global human resources (GHRDC, 2010), this chapter will reviews the concepts of culture, language and communication influencing foreign language education in Japan. Also, as mentioned in Chapter 1 (section 1.2), English is understood as *the* foreign language within the MEXT education policies, therefore the English language education context in Japan is focused upon in this chapter. Furthermore, as MEXT provides no theoretical guidance on how to develop global human resources, this chapter determines the theoretical direction that was taken to address this situation.

### **2.2 An introduction to the concepts of language and culture informing the English language education context in Japan**

This section introduces the argument that certain concepts of language and culture influencing the English language education context in Japan, have greatly influenced Japanese university students’ attitudes, skills, values and beliefs towards foreign language and intercultural development (FL & ID). Despite the strong visual and conceptual presence of the English language throughout Japanese society, the likelihood for the average Japanese adult to communicate in English is low (Takakuwa, 2014). With a 0.75 net migration rate and 98.1% of Japanese ethnic groups making up the population of Japan (CIA, 2021), Japanese adults have few chances to communicate on a daily basis in English. As a result of this, most Japanese people learn and use English within formal education settings (Nishino & Watanabe, 2008; Ryan, 1997; Takeuchi, 2002), and so, the classroom is often considered the place to practice English (Butler, Watkins & Wikins, 2012). Moreover, MEXT (2011) acknowledge English to be “the lingua franca” and there is a continual emphasis of English within MEXT’s (2009, 2012)

internationalization initiatives in Japan. Therefore, the English language education context in Japan plays a large part in creating Japanese university students' beliefs and values for FL & ID. The assumption taken in this study is that both classroom and independent kinds of learning are vital to the process of FL & ID (Byram, 1997), as the experience and development of foreign language learning is shaped from both domains. Hence, this research study argues that more complex and integrated interpretations of language and culture are needed to satisfy MEXT's Project of Promotion of Global Human Resource Development (PPGHRD) objectives. First of all, a review and analysis of the concepts of language and culture influencing the English language education context in Japan is carried out. Following this, the concepts of culture, language and communication found in foreign language education, and the concepts adapted for the FL & ID framework are discussed.

Liddicoat's (2004) Framework of Understanding the Cultural Component of Language Education is used to conduct the analysis of the concepts of language and culture influencing the English language education context in Japan. This framework is chosen as Liddicoat acknowledges how "the scope of the cultural component in languages education has not been clearly articulated in [policy and curriculum] documents and a variety of competing and conflicting approaches to cultural knowledge are to be found" (p. 297). Liddicoat provides the following four questions as a basic framework to investigate how culture (and language) is conceptualized in language teaching, and to discover mismatches between the aims of cultural learning and cultural content stated in foreign language policies. I added the fifth question to consider curriculum objectives of the English language education context in Japan and their influence on the nature of classroom teaching and learning:

- (1) What is culture for the purposes of language teaching?
- (2) What is the relationship between language and culture?
- (3) Why is culture included in the language curriculum?
- (4) How are culture and language learnt in language learning?
- (5) What are the objectives of the English language education context in Japan?

The analysis begins by considering the following questions:

*What are the objectives of English language education context in Japan?*

*Why is culture included in the language curriculum?*

MEXT's Course of Study details the objectives and appropriate curricula for all school subjects across Japan, and this includes foreign languages. These guidelines are revised approximately every 10 years and the latest versions for elementary and secondary schools were released in 2018. The overall objective for English education is given by MEXT (2008, p.1) as "to develop students' basic communication abilities such as listening, speaking, reading and writing, deepening their understanding of language and culture and fostering a positive attitude toward communication through foreign languages". However, the literature reveals a large gap which exists between these communicative objectives, and the focus on form approaches in the classroom (Gorsch, 2000; Hosoya, 2001; Kavanagh, 2012; McVeigh, 2002; Sato & Kleinsasser, 2004; Tahira, 2012). In the Course of Study, the learning objectives regarding how to develop students' listening, speaking, reading and writing abilities are only mentioned:

- 1) Enable the students to understand the speaker's intentions when listening to English.
- 2) Enable students to talk about their own thoughts using English.
- 3) Accustom and familiarize students with reading English and to enable them to understand the writer's intentions when reading English.
- 4) To accustom and familiarize students with writing in English and to enable them to write about their own thoughts using English.

(MEXT, 2008, p.1).

The Course of Study does not specify how the objective of "deepen [students] understanding of language and culture" can be achieved. However, the indication of culture and "fostering a positive attitude toward communication through foreign languages" suggests an intercultural dimension to language learning. As the Course of Study contains no theoretical concepts regarding the intercultural dimension, this study argues how Liddicoat and Scarino's (2013) intercultural orientation to language



learning can provide a useful theoretical basis. Liddicoat and Scarino (2013) put forward how an intercultural orientation to language learning “needs to attend not only to the exchange of language but also to the exchange of meanings” (p.33). Section 2.3 and later sections in this chapter describes how the intercultural orientation is adapted in the framework.

*How is culture (and language) learnt in language learning?*

Liddicoat (2004) argues that the absence of a clear conceptualization of key elements in foreign language policies will lead to difficulties in not only operationalizing the teaching of culture in languages, but also implementing the goals of these policies. This issue exists in the English language education context in Japan. A large amount of literature suggests the high stakes entrance examinations that allow students to gradually advance from junior high school to university, have shaped a discrepancy between foreign language policy objectives and actual classroom practice (Kubota, 2002; McVeigh, 2002; Seargeant, 2008, 2009; Whitsed & Wright, 2013). These exams mainly consist of multiple-choice discrete point tests covering vocabulary, grammar, translation of complex passages and reading comprehension sections (Komiya-Samimy & Kobayashi, 2004; Mulligan, 2005). Even though MEXT has continued the rhetoric of English for communicative purposes, the reality is that secondary school teachers are unable to ignore the influence of "examination-orientated English" (Sato & Kleinsasser, 2004) and as a consequence, passing these high stakes exams takes precedence for learners and teachers alike. This situation has resulted in language being reduced to a focus on form, and culture being demoted to a secondary role or simplified in the classroom (Mitchell, 2017; Quinn, 2006; Rucynski, 2013; Stapleton, 2000). The main outcome of this situation is that Japanese students tend to passively learn within teacher-fronted classes focusing on grammar explanations, chorus reading and vocabulary presentations (Nishino & Watanbe, 2011; Sakui, 2004). The teacher's authoritative function becomes one of “instruct, transmit, regulate and assess” and students “receive and absorb” (Hedge, 2000, p.83)

Thus, culture and language learning in the English language education context in Japan follows grammar translation and audio-lingual methods of teaching. The grammar translation method, influenced by concepts of language formed from

structural linguistics, essentially views language as a discrete quantity of knowledge and set of rules pertaining to grammar, phonology, morphology, syntax and semantics (Fromkin et al., 2014). In this teaching method, classroom instruction often focuses on form, inflection of words and on teaching vocabulary in isolation (Larsen-Freeman, 2000). Typically, competency in reading and writing are the primary learning goals for teachers utilizing the grammar translation method, and the ability to communicate in the target language is not a goal of foreign language instruction (Larsen-Freeman, 2000, p.16). Furthermore, Larsen-Freeman also points out the separation of language and culture as "literary language is considered superior to spoken language" and "culture is viewed as consisting of literature and the fine arts" (2000, p.18). If MEXT's purpose of foreign language learning is to actually "deepen [students] understanding of language and culture and fostering a positive attitude toward communication through foreign languages", then this knowledge-orientated approach to teaching and learning presents a limited view of language and culture which is fixed and finite. If intercultural language learning "develops in learners the procedural knowledge for recognizing, valuing, and responding to linguistic and cultural variability through processes of inferring, comparing and interpreting" (Liddicoat et al., 2003, p.46), then the element of linguistic and cultural variability cannot be accounted for if both are viewed as static. Suggestions for a more open, complex and personal perspective of language and culture learning to develop global human resources are introduced in the following section.

Furthermore, audio-lingual methods used in the English language education context in Japan are also influenced by the concepts of structure and patterns present in structural linguistics, but this methodology uses behaviourist views of how language is taught and learned (Brown, 2007; Williams et al., 2015). Due to behaviourist beliefs that come from the positivist tradition of enquiry, language learning by audio-lingual methods is viewed as a process of habit formation rather than learning grammatical explanations and vocabulary in isolation, and it is acquired through repetition and substitution (Rosenthal, 2000, p.78). In addition, the positivist influences produce a learning environment where mistakes are unacceptable, as they are seen to reinforce bad habits (Williams et al., 2015, p.9). Language learning is achieved by presenting language in dialogue form, memorizing set phrases, drills and focusing on pronunciation (Brown, 2007, p.23). Culture is often conceptualized as not only connected to literature and the arts "but also to the everyday behaviour of the people

who use the target language" (Larsen-Freeman, 2000, p.46). Thus, the main limitation of audio-lingual pedagogical approaches towards developing MEXT's global human resources is the emphasis on learning certainty and simplification.

*What is culture for the purpose of language teaching?*

*What is the relationship between language and culture?*

The literature illustrates the relationship between language and culture in the English language education context in Japan as unequal. As mentioned previously, the nature of the high stakes entrance exams and the teaching methodologies used to meet the demands of these exams has caused the emphasis on language as a structural system, thus effectively separating language from culture. However, this thesis will argue for an integrated view of language and culture towards achieving the purpose of this study. This view will be discussed in more detail from section 2.3.2.

Much of the literature highlights how culture learning is generally overlooked in the English language education context in Japan. Stapleton's (2000) study of twenty-eight English Japanese university teachers reports these teachers felt culture should be a part of their English classes, but that culture plays a "...secondary, supportive role to language" (p.301). Quinn (2006, p.76) makes a similar point, as she maintains that Japanese teachers of English generally have problems convincing students of the value of studying culture. The point of view that culture is often simplified in the English school textbooks is argued by Schneer (2007). He points out that five of the most common used high school English textbooks in Japan present a simplified perspective of culture which show "Japanese and Western cultures as facts" to "reinforce stereotypes and an us-and-them mentality" (p.605). Similarly, Mabuchi (2007) concludes that English textbooks give essentialist views of culture by focusing on distinctive cultural features to differentiate countries, effectively ignoring subcultures within one country. An essentialist view of culture promotes the idea of countries being "...relatively unchanging and homogenous" and culture becomes "...an all-encompassing system of rules or norms that determine personal behaviour" (Atkinson, 1999, p.626). Thus, simplistic or essentialist concepts of culture in foreign language learning neglects how culture informs all aspects of an individuals' life, and fails to understand how individuals create and interpret meaning within a cultural framework. Arguably, this

view of culture is needed for Japanese students who have learning objectives related to “fostering a positive attitude toward communication through foreign languages” (MEXT, 2011).

Hence, this study puts forward the need to view culture as not separate to culture, or external to the individual. The overall result of separating culture from language, or simplifying it, leads to a culture-as-knowledge approach to teaching (Crozet & Liddicoat, 1997; Quinn, 2006). Similar to viewing language as a body of rules and forms to acquire which are external to a learner, culture is also reduced in this same approach and it leads to learners receiving static facts of culture. In her critical evaluation of English ideologies in Japan, Kubota (1998, p.295) suggests "critical consciousness and practical skills in English along with inclusion of varieties of English in the curriculum are necessary for Japanese learners to appropriate English for social transformation". This view of "English for social transformation" further provides evidence that foreign language learning is much more complex and involved than acquiring facts of knowledge about language and culture. Shaules (2017, p.1) points out that in order to transform oneself, a deeper learning process must occur, one that involves:

...trial and error practice, experimentation, interaction and self-expression. What may start as a purely intellectual exercise - the memorization of words and study of grammatical rules - must be transformed and internalized into something more personal.

Therefore, the perspective taken in this study to develop the framework, is that cultural learning is achieved by learning to interpret, create and exchange meanings through languages and cultural systems, which are and/or becoming a part of one's repertoires (Scarino et al., 2016). In addition, the concept of culture(s) as resources that individuals draw on to allow participation within societies (Liddicoat & Scarino; 2013, p.21) is also recognized in this study as a conduit for individuals to nurture their personal relationships with societal norms, symbolic systems and practices with any particular culture. Further discussion on how this view of culture is conceptualized in my framework's view of FL & ID is developed in Chapters 3 and 4.

By adapting the questions in Liddicoat's (2004) Framework of Understanding

Cultural Component of Language Education, the review and analysis of the concepts of language and culture has resulted in uncovering several key areas towards achieving the aim of this study. The main issue is that a gap exists between MEXT foreign language learning objectives which adhere to an intercultural orientation to language learning, and the simplistic concepts of language and culture utilised in pedagogical methods to satisfy the demands of teaching English for high stakes entrance examinations. One implication is the perceptions and experiences of FL & ID gained from secondary English education, may cause Japanese university students challenges to meet internationalization objectives such as the PPGHRD's aim to "foster human resources who can positively meet the challenges and succeed in the global field." (MEXT, 2012). A conclusion of this review and analysis is that to achieve an intercultural orientation to language learning, which is also implicit within MEXT'S PPGHRD and the notion of global human resources (see section 3.1.1), more complex, integrated and personal concepts of language and culture are needed in my framework's conceptualization of FL & ID.

### **2.3 Towards creating this study's concept of foreign language and intercultural development**

This chapter introduces the key background literature that influenced the foundation of this study's concept of FL & ID. Chapters 3 and 4 explain the framework's components in detail, along with the first version of the developed concept of FL & ID. Chapter 6 outlines the further developments made to the original concept of FL & ID.

This section presents the perspectives of language, culture and communication that have shaped this study's concept of FL & ID. As suggested in the previous section, the concepts of language and culture influencing the English language education context in Japan are not suited to developing the PPGHGRD objectives and MEXT's notion of global human resources. This study argues the purpose of language and culture learning for Japanese university students enrolled in courses implemented under MEXT initiatives such as the PPGHRD has changed from passing exams, to more practical and pragmatic needs, as a result from the need to know how to effectively engage with linguistic and cultural diversity. It is also acknowledged that a structural understanding of language, and a view of culture as factual knowledge play a part in FL & ID. However,

these levels of conceptualization are mismatched with the communication needs and abilities required to “foster human resources who can positively meet the challenges and succeed in the global field” (MEXT, 2012). The position in this study is that concepts of language and culture are needed that highlight the processes of meaning-making and interpretation within intercultural interactions. After spending eight years (or more) of emphasizing form over function, Japanese university students who are required to develop global human resources need an opportunity to recognize the complexities involved in meaning-making when using language for social interaction. A starting point for this is to ensure that language is integrated with culture when conceptualizing language learning within internationalization initiatives with objectives based on fostering global human resources. A body of literature exists which argues for an interrelated relationship between language and culture in foreign language teaching and learning (Byram, 1997, 2008; Diaz, 2013; Fantini, 1997; Kramersch, 1993; Liddicoat & Scarino, 2016; Risager, 2006; Scarino et al., 2016; Shaules, 2016, 2019). However, while this relationship is seemingly recognised in MEXT’s Course of Study policies of foreign language learning, and MEXT’s various internationalization initiatives (see Chapter 1), the integration of language and culture has not been effectively realized in the English language education context in Japan. Shaules (2016) maintains that one reason is for this is that foreign language policies tend to conceive learning goals in different ways, as language learning is thought about in concrete terms such as knowledge and skills, but cultural learning is conceptualized in abstract terms such as awareness. To continue generating knowledge in order to create the conceptualization of FL & ID for the framework, the next sections introduce literature which further the understanding of the notions of communication, language and culture adapted in the field of FL & ID.

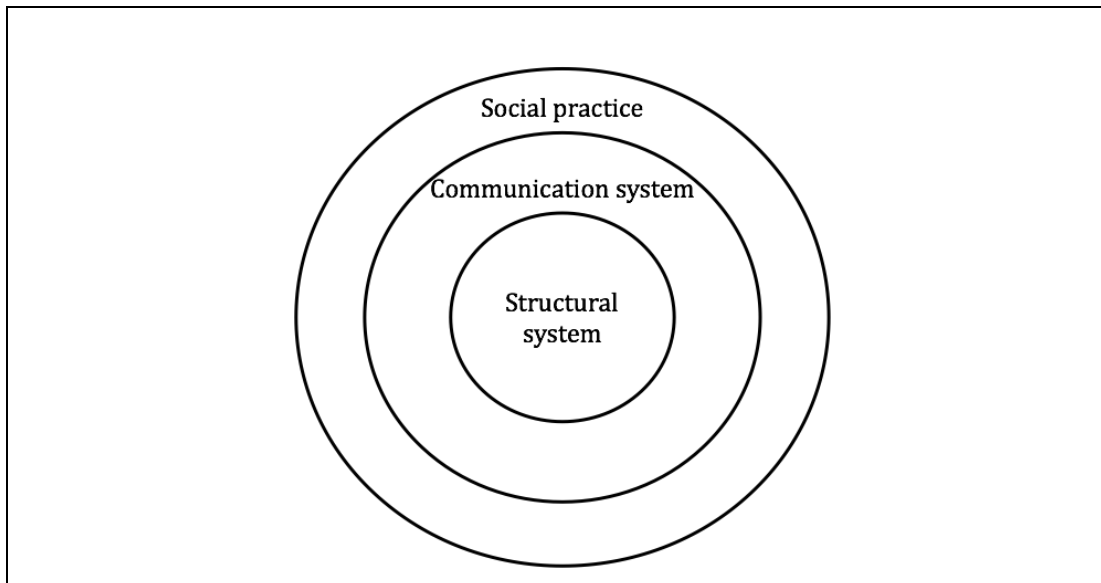
### **2.3.1 Concepts of language and culture influencing foreign language education**

This section introduces the various conceptualizations of language and culture, and their varying relationships within foreign language education. The structural perspective of language that has been influencing the English language education context in Japan is arguably a valid perspective in terms of simplifying language for the purpose of passing discrete item exams. However, as stated before in this chapter, the PPGHRD objectives require a much more complete and complex view of language, and

the following sections will build an argument to illustrate the significance of the cultural dimension in communication and foreign language learning.

To begin with, the multi-functional aspect of language is shown below in Figure 1.1. This figure illustrates how language can be conceptualized as integrated layers, where each layer emphasizes a different aspect of language.

Figure 1.1: The Layers of Language



This figure is adapted from Liddicoat & Scarino (2013, p.17). The layers of language show that the structural system has elements of the communication system, which make it possible to create and accomplish social practices. This implies that all of these layers of language are integrated and not separated from each other. Therefore, as global human resources are expected to engage and interact within intercultural situations, Japanese university students need experience and knowledge of foreign language learning and use within all three layers of language. As the view of language as a structural system has already been introduced in section 2.1, language as a communication system will be discussed first.

The nature of communication has been understood from various disciplines and approaches and produced numerous definitions. Dance (1970), claims that definitions of communication can be categorised by fifteen distinct components (p.4). The most relevant ones to this study, plus the concept of communication from the perspective of

intercultural communication (Haugh & Liddicoat, 2009) are collected from Dance (1970) and Haugh & Liddicoat, 2009 and shown in Table 1 below.

Table 1: Notions of Communication Relevant to This Study

<b>Component</b>	<b>Description of communication</b>
Symbols/verbal/speech	Communication as the verbal interchange of thoughts or idea.
Understanding	Communication is the process by which we understand others and in turn endeavour to be understood by them. It is dynamic, constantly changing and shifting in response to the total situation.
Interaction/Relationship/ Social Process	Interaction, even on the biological level, is a kind of communication; otherwise common acts could not occur.
Process	The transmission of information, ideas, emotions, skills, etc. It is the <i>act</i> or process of transmission that is usually called communication.
Culture	First, culture constitutes an important aspect of the context in which communication occurs, influencing the ways in which utterances are designed and interpreted. Second, culture may also influence the structure of texts in the form of different genres or text types that are implicitly accepted as appropriate within different cultural settings. The influence of culture is also apparent in the different pragmatic and interactional norms that emerge when examining speech acts across different cultures.

The various notions of communication stated in Table 1 are used in this study to understand the different factors influencing communication for global human resources. First of all, the notion of communication as a verbal interchange of thoughts is perhaps the most widely understood view in English language education context in



Japan. This is evidenced in MEXT's (2008) Course of Study (see section 2.1) as English learning goals are described in terms of communicating as a transmission of information. This view originated from the field of engineering, when Shannon and Weaver (1949) created a model of communication to assist in developing a mathematical theory of communication. In this model, an information source produces a message, which is transmitted through a channel and received at the destination. Even though this model has aided the world of science and technology, it has shaped a common understanding of communication in western societies (Carey, 2009). This study will argue that a view of communication based on transmission of information ultimately invites a linear understanding of communication where the sender creates meaning (encodes a message) and sends this meaning to a receiver (who decodes the message). The first issue is that this model of communication supports a simplistic and restrictive view of communication in foreign language education, as the process of communication is narrowed to the production and translation of the text (grammatical structures, vocabulary choices, pronunciation and translation). This encourages language learners to focus on communication as a matter of code replacement (Liddicoat & Scarino, 2013, p.14) and to focus on developing skills to encode and decode messages. Deardorff (2006) also shows that the appropriateness and effectiveness of communication is limited if internal attitudes such as openness, curiosity and discovery are overlooked in the process of FL & ID.

Furthermore, a linear view of communication does not account for the perspective of language as social practice. The social practice layer within language highlights the communal function of language, where knowing a language means to engage in social practices in order to participate in everyday life (Liddicoat & Scarino, 2013, p.14). This particular layer illustrates the interactive description implied with the PPGHRD'S notion of "foster human resources who can positively meet the challenges and succeed in the global field" (MEXT, 2012). Communication at this layer implies that interlocutors are not just transmitting linguistic codes to one another. Instead, this layer emphasizes communication as a social process where communicative events between interlocutors are contingent, emergent and a joint accomplishment (Kasper, 2006, p.22). This idea of joint accomplishment or co-construction of meaning between language users has been recognized as an important factor of communication (Devito, 2013; Kramsch, 1986; Liddicoat & Scarino, 2013). Devito (2013, p.5) demonstrates this

by stating how interlocutors are individuals, but their meaning making depends on whom they communicate with. This suggests communication is not an entirely individual cognitive problem, but an event that requires all parties to co-construct and negotiate meaning together. Liddicoat and Scarino (2013, p.15) similarly state that language is something that people use to "express, create and interpret meanings", but more significantly "language is learned as a system of personal engagement with a new world, where learners necessarily engage with diversity at a personal level." While I recognize the different functions of communication described in Figures 1.1 and 1.2, this study will argue that concepts of communication as personal, social and emergent mostly benefit a conceptualization of FL & ID for the purpose of developing global human resources. This point is further developed in the next section.

### **2.3.2 Concepts of culture within language learning needed to achieve the PPGHRD objectives**

This section builds a case for developing concepts of culture within language learning that aligns with the PPGHRD objectives. Similar to the multi-layered view of language presented in the preceding sections, culture is also understood from a varying number of perspectives, and each understanding brings a different relevance to FL & ID. As noted in Chapter 1, neither the GHRDC nor MEXT explicitly mention what theories or concepts of language and culture have shaped the PPGHRD objectives, or helped to form the concept of global human resources. Therefore, the notion of global human resources as described by the GHRDC (see section 3.1.1) is understood in this study from concepts of culture and language as:

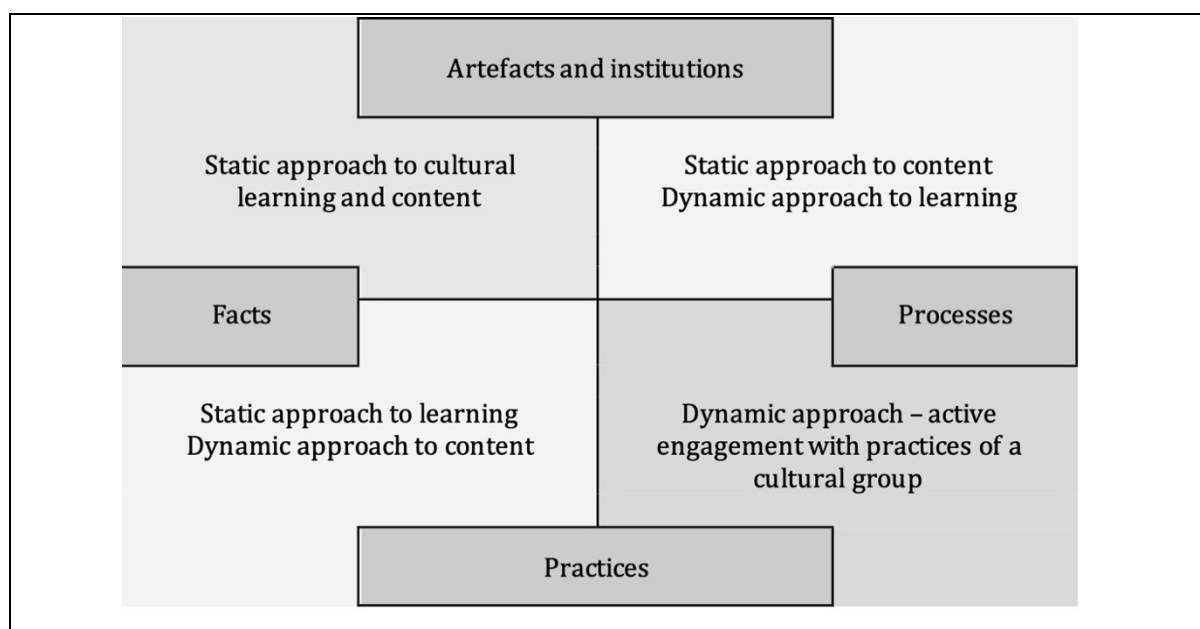
- 1) Culture is a framework, through which individuals shape their self-perceptions, perceptions of the world, make their relationships with others.
- 2) Language is used to explore culture and vice-versa. Language and culture are created through the actions of individuals, in particular through the ways in which they use language.
- 3) The relationship between language and culture is situated and emergent.

(Baker, 2015; Liddicoat & Scarino, 2013; Scarino & Liddicoat, 2009)

Before discussing the reasons why these views of language and culture have been chosen, the main approaches to teaching culture within foreign language education is outlined from Scarino and Liddicoat's (2009) understanding (see Figure 1.2) is explained.

Figure 1.2 (adapted from Scarino & Liddicoat, 2009, p.20) illustrates how the approaches to teaching culture within foreign language education can be divided into four main areas. Each area represents the concept of culture to be either a static body of information (culture as facts or artefacts and institutions), or as a dynamic system (culture as practices and/or processes).

Figure 1.2: Concepts of How Culture is Taught in Foreign Language Education



Earlier sections pointed out how the English language education context in Japan is associated with static approaches of culture. Kramsch (2006) describes such approaches to teaching culture in foreign language education involve viewing culture as history, literature and the arts of a national group (p.13). The potential backwash of this approach is that these features become observable products of a group, which can be associated with people belonging to that particular culture (Baker, 2017; Kohler, 2015). "Culture as fact" also comprises the observable actions of a social group, the valued ways of behaving and acting, or the associated values and beliefs that are expected within that social group (Kohler, 2015, p.20). This view implies that certain social groups will act and behave in certain ways, and has the danger of producing

stereotypes, as it effectively removes personal agency or variability found within encounters with people from the same culture. Baker (2017, p.53) sums up the problems of using the concept of culture as facts, artefacts and institutions as being "overly-deterministic [with] essentialist portrayals of culture and cultural difference. It overlooks much of the negotiated, contested, changeable and situated nature of culture".

Static concepts of culture do not offer many benefits for my framework, as I have made a case until now for a view of FL & ID that provides learners with an understanding that culture is not external to them, as it plays a large part in shaping their own reality, and the reality of others. Thus, this study acknowledges approaches of foreign language teaching that view culture as practices or processes as useful towards creating and teaching the framework in my context. From this point of view, culture is a guide that produces variability in people's daily lives which allows them to communicate, interpret shared meanings and select possible actions to achieve goals (Liddicoat & Scarino, 2013, p.22). Liddicoat and Scarino's intercultural orientation to language learning (2013) provides this study with the following stance:

Viewing culture as a dynamic set of practices rather than as a body of shared information engages the idea of individual identity as a more central concept in understanding culture. Culture is a framework in which the individual achieves his/her sense of identity based on the way a cultural group understands the choices made by members, which become a resource for the presentation of self. (p.23)

From this point of view, developing global human resources involves a process of reflection and analysis on behalf of the individual which brings awareness and understanding to not only learning new kinds of culture and language, but also of their first language and culture(s). So, culture is understood as an integral part of all interactions, it is not external or detached to the individual as it plays a crucial role in the act of meaning-making.

The idea that culture is a dynamic system "through which society constructs, represents, enacts and understands itself" (Scarino & Liddicoat, 2009, p.20) is also implied in the GHRDC (2010) document which defines global human resources. Throughout this document, the proposed solution by the GHRDC to solve the issues of a

declining Japanese economy, decreasing numbers of Japanese students studying abroad, and Japanese universities “requiring more globalization” (p.3) is through the “engagement in global duties” by global human resources. This kind of engagement is described by the GHRDC as “make themselves easily understood”, “overcome differences in values and characteristics arising from cultural and historical backgrounds” and “understand others and consider their standpoints”. All of these objectives imply the need to acknowledge culture as processes. Understanding the processes of a certain culture is vital to participating in the practices of that culture (Kohler, 2015, p.21). This further suggests that individuals need experience of the practice and processes of other cultures in order to understand, accept and potentially adjust to the new ways of meaning-making.

Furthermore, the idea of learners accepting and adjusting their own framework of reference from the experience of an interaction indicates that culture as practice is inherently intersubjective, as culture can only emerge from the relationship between two individuals or more. Baker (2015, p.16) argues that this emergent view of culture between interlocutors causes culture(s) to be “...constantly in change, with new beliefs, values, attitudes, and practices becoming socially sedimented while older ones fall out of use”. Therefore, an emergent view of culture can explain how cultural identities can be seen as fluid and co-constructed with others. This provides a much more open-minded and flexible approach to teaching culture within my framework and it avoids the essentialist and deterministic view of culture found in more static views of culture. Therefore, the notion of culture as practices and processes allows the consideration of FL & ID in dynamic, complex and individual terms. Also, due to the humanistic element present in the concepts of language and culture presented until now, there is a need to consider the whole person within the concept of FL & ID for this study. Chapters 3 and 4 explain in more detail how the dimensions of affect, behaviour and cognition were acknowledged in the developed concept of FL & ID.

## **2.4 How, when and where an individual experiences foreign language and intercultural development**

Until now this chapter has focused on the concepts of language and culture that have shaped the English education context in Japan, and suggestions have been given on the concepts of language and culture most suitable to achieve the PPGHRD objectives. This has distinguished which kinds of concepts of culture and language should shape my framework's concept of FL & ID. From now, the discussion will turn to establishing how, when and where an individual experiences FL & ID. The theories and concepts described in the following sections helped to develop and carry out the framework's four components for the first research cycle: the concept of FL & ID; classroom approach; syllabus; and assessment method (see Chapters 3 and 4)

In considering how, when and where individuals experience FL & ID, this study took the following direction:

- 1) Highlight the personal aspect and life-long endeavour of FL & ID.
- 2) Consider theories, models and concepts that illustrate a process-orientated and developmental nature of FL & ID.
- 3) Consider the relationship between independent learning from daily life experiences and formal classroom learning.
- 4) Determine the relevant skills, attitudes and knowledge of global human resources from the FL & ID literature.

To accomplish the aim of this study, concepts of language and culture that are understood as practices and processes used for meaning-making in social encounters are utilised. This highlights the perspective in this study that language and culture are learned, practiced not only in the classroom, but also from daily experiences outside of the classroom. Furthermore, this perspective also suggests that the process of language and cultural development is a non-linear and life-long process. This is also applied to the notion of FL & ID for this study. The wide range of variables that affect development within a socio-cultural context and the emergent properties that exist from context-specific encounters with other individuals, reveals how development is more complicated than the notion of education as a linear process leading to development.

Also, these context-specific encounters with other individuals potentially require interlocutors to have a large repertoire of awareness, skills, experiences and knowledge at their disposal to effectively understand and be understood. This suggests that experiences outside of the classroom are vital towards development and further implies that continual experiences are advantageous. However, simply being exposed to 'foreign' factors (e.g. different, new, strange attitudes, values and beliefs) cannot guarantee development, as interlocutors need certain attitudes, skills and knowledge to internalize and accept.

In addition, I acknowledge a paradox that exists if I determine FL & ID as a life-long process, but the demands of the PPGHRD and the IBPP (International Business Plus Program) require Japanese students to develop within the time constraints of a four-year undergraduate program. Therefore, I sought to discover theories and concepts from different fields that could provide a self-sustainable view and understanding of FL & ID. In other words, the formal learning period at university is seen as a limited period of time to create an initial understanding and build momentum towards developing global human resources after this learning period finishes. This section introduces the concepts, theories and models which focused on understanding the intercultural dimension with the framework's concept of FL & ID. Chapters 4 and 5 introduce the personal development theories which contributed to producing the self-sustainable attribute of the framework.

#### **2.4.1 Establishing the framework's conceptualization of foreign language and intercultural development**

One of the main aims of the literature review was to identify FL & ID theories that resembled the attitudes, skills and knowledge of global human resources. Furthermore, as the university where I work at asked me to develop a framework that could assess FL & ID, I wanted to create a conceptualization of FL & ID with teaching and learning objectives in mind.

The field of intercultural communication has been understood from a large variety of disciplines, and each discipline has been studied from various paradigms which has provided a multitude of models to theorize intercultural communication from a particular perspective. As I was carrying out this study within the English language

education context in Japan, I chose the theory of intercultural (communicative) competence to inform my framework's learning goals in terms of attitudes, skills and knowledge for developing global human resources. Bennett (2015, xxiii) gives a broad definition of intercultural competence as "a set of cognitive, affective and behavioural skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts". This definition of intercultural competence suggests that meaning-making and negotiation within intercultural interactions are a product of cognition, affect and behaviour. Therefore, for the purpose of FL & ID, there is a need to raise awareness of how these three interrelated areas influence foreign language learners. In addition, Bennett's definition of intercultural competence concurs with the position argued in the previous sections that FL & ID has to go beyond an approach of learners acquiring language forms and cultural facts. Byram's notion of intercultural communicative competence (ICC) is utilized in this study as it acknowledges that part of the ability to be effective and appropriate within intercultural communication comes from interlocutors' co-orientation with others and a critical negotiation of identity (Spitzberg & Chagon, 2009, p.16-17). Moreover, Byram's notion of ICC is chosen for the basis of the concept of FL & ID as I found it to resemble the abilities of global human resources. In addition, the notion of ICC has evolved in the foreign language education context, and its components are formulated in terms of foreign language and intercultural development learning goals to help the stages of curricula planning. The next section explains more about the decision why Byram's ICC was utilized in establishing a theory of FL & ID for the framework.

#### **2.4.2 Connecting the project for promotion of global human resource development with intercultural communicative competence**

As introduced in Chapter 1, the GHRDC (a joint committee between MEXT and METI) outlined Japan's current issues related to economics, industry, and education. In 2010, the GHRDC defined the concept of global human resources, and this influenced the creation of MEXT's internationalization initiative which this study is carried out within – the Project for Promotion of Global Human Resource (PPGHRD). The GHRDC explained that global human resources "are commonly required to have" three main abilities:



- 1) Fundamental competences for working persons usually required for an adult.
- 2) Communication ability in foreign language.
- 3) Ability to understand and take advantage of different cultures.

(GHRDC, 2010, p.7).

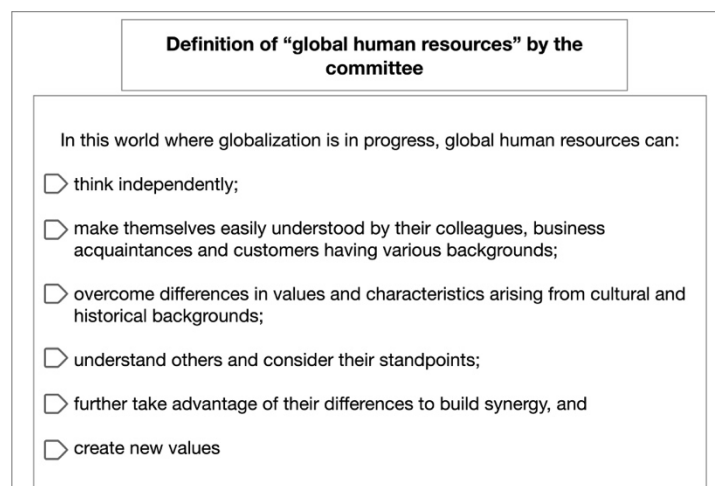
The emphasis of foreign language ability and cultural understanding by the GHRDC is further demonstrated in their description of the three key outcomes for global human resources:

- 1) Take actions while being aware of the existence of differences in values and communication methods on the basis of diversified backgrounds and histories.
- 2) Not to judge cultural differences as good or bad, but to be interested in and understand differences and take flexible actions;
- 3) To recognize strength of diverse people with cultural difference and to use such strengths for the creation of new values through a synergetic effect”

(GHRDC, 2010, p.7).

Figure 1.3 (adapted from GHRDC, 2010, p.6) provides the committee’s definition of global human resources in a series of can-do statements.

Figure 1.3: The Global Human Resource Development Committee’s Definition of Global Human Resources



The key argument put forward in this study is that the three key outcomes and the definition of global human resources given by the GHRDC implies global human resources require skills beyond foreign language competence. The “engagement in global duties”, suggests that whatever one’s local or national sensibilities, global human resources require a shift in their internal frames of reference regarding awareness, attitude, behaviour, knowledge, expectations and perception in the process of meaning-making and interpretation. From the literature review, the definition and outcomes of global human resources were found to resemble Byram’s (1997) notion of intercultural communicative competence (ICC). Byram’s (1997) notion of ICC is adapted in this study as a basis of the framework’s conceptualization of FL & ID. Byram (1997) bases ICC on the awareness, understanding and development of cognitive (knowledge), behavioural (skills) and affective (attitudes) dimensions and maintains that “someone with [ICC] is able to interact with people from another country and culture in a foreign language” (p.71). More significantly is the idea of the individual who develops ICC becomes an “intercultural speaker”, a person who is able to mediate between linguistic and cultural boundaries (Byram, 1997, 2008, 2012).

Byram's notion of ICC (1997) incorporates five *savoirs*, or interrelated dimensions, of knowledge of self and others; attitudes; skills of interpreting/relating; skills of discovery and interaction; and critical cultural awareness. These are shown in Figure 1.4 (adapted from Byram, 1997, p. 34).

Figure 1.4: Byram’s Model of Intercultural Communicative Competence

	<b>Skills</b> of interpreting and relating.	
<b>Knowledge</b> of self and others; of interaction.	<b>Education</b> Critical awareness of self culture and others’ culture.	<b>Attitudes</b> towards others; curiosity and openness.
	<b>Skills</b> of discovery and interaction.	

“Knowledge of self and others” is described as understanding the “...social groups and their products and practices in one’s own country and in the interlocutor’s country, and of general processes of societal and individual interaction” (Byram, 1997, p.51). This suggests that a person negotiating spoken or written discourse in an intercultural

encounter, needs a sense of critical cultural awareness to avoid ethnocentricity or prejudice. This is also related to “skills of interpreting and relating”, as Byram (1997) points out one needs “...the ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own” (p.52). Furthermore, “Attitudes” are concerned with “...curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own” (Byram, 1997, p.50). This demonstrates that one needs a certain open-mindedness and willingness to readjust beliefs and values gained from their socialization. Finally, “skills of discovery and interaction” are about “...[the] ability to acquire new knowledge of a culture and cultural practices and the ability to operate, knowledge, attitudes and skills under the constraints of real-time communication and interaction” (Byram, 1997 p.52). This last point is significant as it illustrates cultural practices between people from various cultural backgrounds may not be the same. Similarly, there is a need to recognize perceptual differences involved in intercultural encounters. Therefore, the relationships found between the PPPGHRD objectives and Byram’s ICC are detailed in Table 2 below.

Table 2: Connecting the Project for Promotion of Global Human Resource Development Objectives with Byram’s ICC model

<b>Project for Promotion Global Human Resource Development (GHRDC, 2010; MEXT, 2011)</b>	<b>ICC (Byram, 1997)</b>
“...Overcome the Japanese younger generation’s of “inward tendency...”	<ul style="list-style-type: none"> <li>- Skills of discovery and interaction</li> <li>- Knowledge of self and others; of interaction</li> <li>- Attitudes towards others, curiosity and openness</li> </ul>
“...Positively meet the challenges and succeed in the global field...”	<ul style="list-style-type: none"> <li>- Knowledge of self and others; of interaction</li> <li>- Attitudes towards others, curiosity and openness</li> </ul>
“...Enhancing the ties between nations”	<ul style="list-style-type: none"> <li>- Critical awareness of self culture and other’s culture</li> </ul>
“...improving Japan’s global competitiveness...”	<ul style="list-style-type: none"> <li>- Critical awareness of self culture and other’s culture</li> <li>- Knowledge of self and others</li> </ul>

As none of the documents written by MEXT, METI or the GHRDC give theoretical guidance how to develop global human resources and achieve the PPGHRD objectives, intercultural (communicative) competence literature, especially Byram's notion of ICC, is utilized to inform the learning goals for my FL & ID framework.

Byram states that ICC learning goals and curricula planning occur across three specific locations of learning: the classroom, structured learning outside the classroom, and independent learning (Byram, 1997, p65-p.70). This is an important perspective for my study, as I argue throughout this thesis to avoid restricting FL & ID to the formal cognitive learning processes associated to classroom learning (Byram, 1997; Coperías Aguilar, 2007; Liddicoat & Scarino, 2013; Woodin, 2018). This thesis advocates the need to integrate learners' lived experiences into my framework, as these out-of-the-classroom experiences are influential in creating a personal relationship with FL & ID (Ros i Solé, 2016; Scarino et al., 2016). Therefore, the notion of independent learning, the lifelong process whereby every individual acquires attitudes, skills and knowledge from their daily experiences within his or her own environment (Barrett et al, 2014, p. 27), plays a crucial role within my framework's conceptualization of FL & ID.

Byram's model of ICC is also an extension of Hymes's (1972) concept of communicative competence, which extends Hymes's argument that sociocultural competence is vital towards using a language (Hymes, p.277-278). Likewise, Byram (2008, p.58) comments how native speakers need an understanding of their own contexts in order to use their first language. Thus, Byram argues that sociocultural competence creates a tendency for foreign language learners to be viewed as incomplete native speakers (Byram, 2008. p.59). Also, even if learners could develop sociocultural competence in a particular language, this would imply that for foreign language learners to be accepted by native speakers they must become "...linguistically schizophrenic, abandoning one language in order to blend into another linguistic environment" (Byram, 1997, p.11). A useful metaphor to understanding the mediation of language and culture in this study, is that learners need the ability to co-create temporary bridges with others in order to reach out, support and understand each other's realities. However, they also need reflective and critical abilities to understand their future intercultural situations, will be co-created with others, and have the potential to be co-constructed in various ways. Even though Byram does not specifically link ICC development with constructionist/constructivist theories of learning,

Strugielska & Piątkowska (2017) argue ICC does have a constructionist nature, specifically co-constructive, as they point out how ICC development occurs from two specific kinds of interactions that individuals do every day; interacting with their own past experiences, prior practice, prior knowledge etc; and the actual interactions that individuals have with others and their situational context. From this perspective, my framework recognises how learners have constructed their current perceptions of FL & ID based on their previous learning experiences, therefore this point was also considered when developing the conceptualization of FL & ID. Byram's notion of "intercultural speaker" (1997, 2008, 2012) is also adapted in this study as an ideal state of what foreign language learners have to become. The notion of intercultural speaker in this study is defined in Table 3 (developed from Byram; 1997, 2008, 2012; Liddicoat & Scarino, 2013).

Table 3: Definition of Intercultural Speaker for this Study

<p>1). Have the ability to see how different cultures relate to each other, in terms of similarities and differences, and to act as mediator between them. This may require the person to (temporarily) suspend deep values or beliefs.</p> <p>2). Have the ability to mediate between oneself and others, i.e. being able to take an 'external' perspective on oneself as one interacts with others. Also, to analyse, and where desirable, adapt one's behaviour and underlying values and beliefs.</p> <p>3). Have a range of experiences and competences that allows one to relate to a variety of combinations of cultures so that the relationships are not just binary, but plural.</p> <p>4). Be able to understand the language and cultural varieties within their own country, region, city, community, social groups and have a similar approach to understanding other people, culture and societies.</p> <p>5). View all intercultural situations as the potential for being dynamic and emergent situations. Meaning-making will be co-constructive, implying effective mediation will also depend on the other individual(s).</p> <p>6). Furthermore, the concept of intercultural speaker is an ideal state and for this study and it serves the purpose of a motivational strategy for learners to realize their own goals.</p>
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The definition of intercultural speaker for this study is supported by Byram's literature describing the intercultural speaker (1997, 2009, 2012) and the dynamic and emergent interpretations of language and culture Liddicoat & Scarino's (2013) intercultural orientation to language learning (section 2.3.2). This definition also brings together the GHRDC's definition of global human resources (Figure 1.3) and the relationship stated between the PPGHRD objectives and ICC (Table 2). The implication is that the notion of global human resources is understood from this study's definition of intercultural speaker, which denotes the key outcome of global human resources is to develop mediation qualities in act of meaning-making across cultures. The limitations of adapting the notion of ICC are also acknowledged, and these are discussed in the last section of this chapter. The following sections introduce the key theories and models that were utilized in understanding how an individual becomes an intercultural speaker. Furthermore, Chapter 4 goes on to explain how these theories and models were adapted to create the classroom approach for the first version of the framework.

### **2.4.3 Theories and models adapted to become the intercultural speaker**

The theoretical perspective to develop this study's definition of the intercultural speaker (see Table 3) is understood by adapting Liddicoat and Scarino's intercultural orientation to language learning (2013), Deardorff's (2006) process model of intercultural competence and Byram's notion of the intercultural speaker. These perspectives are brought together in this study to support a process-orientated view towards how an individual becomes the intercultural speaker.

The intercultural orientation to language learning presents the view of "languages and cultures as sites of interactive engagement in the act of meaning-making and implies a transformational engagement of the learner in the act of learning" (Liddicoat & Scarino, 2013, p. 49). Therefore, from this perspective the learner is placed in the forefront of the learning process and in doing so, becoming an intercultural speaker is understood as an experiential process. This is further understood from the acknowledgement that language learners draw upon past experiences as a starting point for connecting their learning, and this framework of reference acts as way for learners to interpret new experiences, and influences what and how students learn (p.23). Liddicoat and Scarino (2013) also recognize this as "each learner brings [their

own] learning relationships with languages and culture and a personal history formed through and in relation to languages and culture" (p.54) This signifies that becoming the intercultural speaker requires the opportunity to explicitly become aware of how one's personal experiences have influenced one's present perceptions and conceptions that make up their frameworks of reference. In addition, Liddicoat and Scarino (2013) state that intercultural understanding is not an abstract, but embodied process as learners are individuals "...with their own linguistic and cultural positionings and identities" and they are "involved in an encounter with alternate positionings and identities that they need to understand and evaluate" (p.51). This perspective infers how the intercultural speaker actively takes on multiple roles involving analysis, reflection and adaptability to understand and evaluate encounters. Scarino and Liddicoat (2009) add to this understanding by stating how "each experience of participation and reflection [leads] to a great awareness of self in relation to others" (p.33). Most significantly for this study, all of this implies that becoming an intercultural speaker is a highly personalised process.

Understanding the intercultural speaker in terms of an individual process brings a personalised approach to FL & ID in this study. Learners are understood as individuals with unique experiences influencing their present, past and future view of life. From this perspective, FL & ID is understood as lived experience in this study, where learning occurs from a process of participation, interaction, engagement and reflection throughout learners' lives (Scarino et al., 2016, p.25). Byram (1997) demonstrates the significance of lived experiences by stating that ICC is not solely developed in the classroom; it is an integration of fieldwork, classwork and independent living. While the classroom provides "the space for systematic and structured presentation of knowledge", the classroom is also the place to integrate the everyday experiences by providing the opportunity to reflect "on skills and knowledge acquisition beyond the classroom walls" (p.65)

The notion of lived experiences plays a vital role in developing the theory and practice of the framework throughout this study. Section 3.2.1 explains how the framework's concept of FL & ID is based on the idea of lived experiences, and Chapter 6 discusses how the phenomenology of lived experiences was utilized in this research to investigate an emic perspective of the process of FL & ID. Consequently, this study accepts that formal education is not the only arena where learners develop. Instead, this

study recognizes the need for my framework to provide an opportunity for learners to become aware of foreign language learning as lived experience. This approach will be informed by Liddicoat and Scarino's (2013, p.60) notion of interacting processes of intercultural learning.

Figure 1.5: Interacting Process of Intercultural Learning

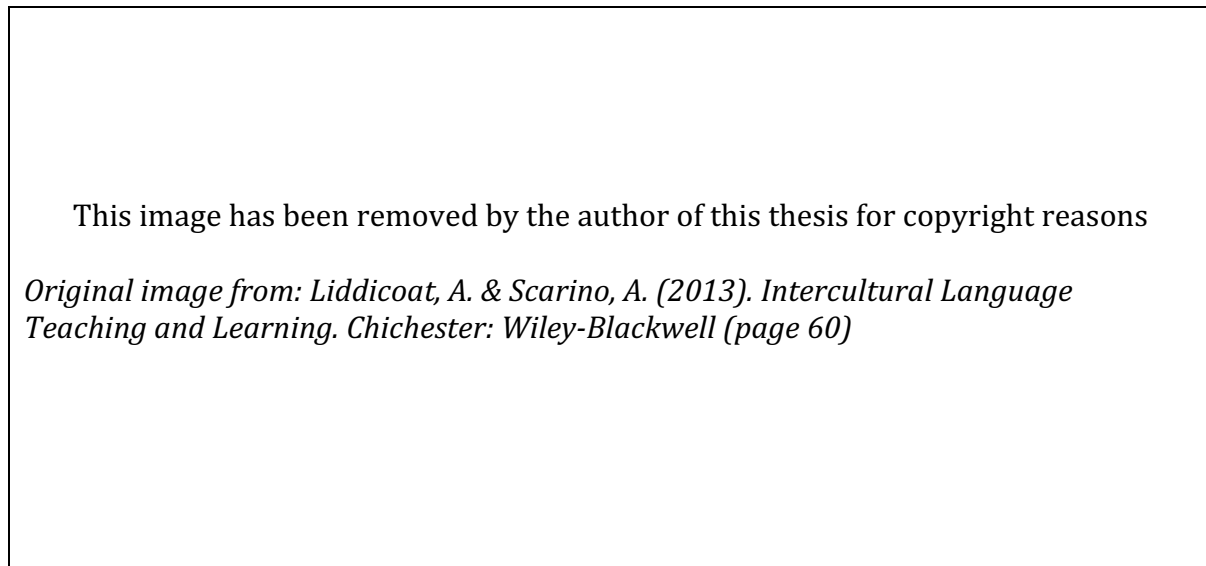
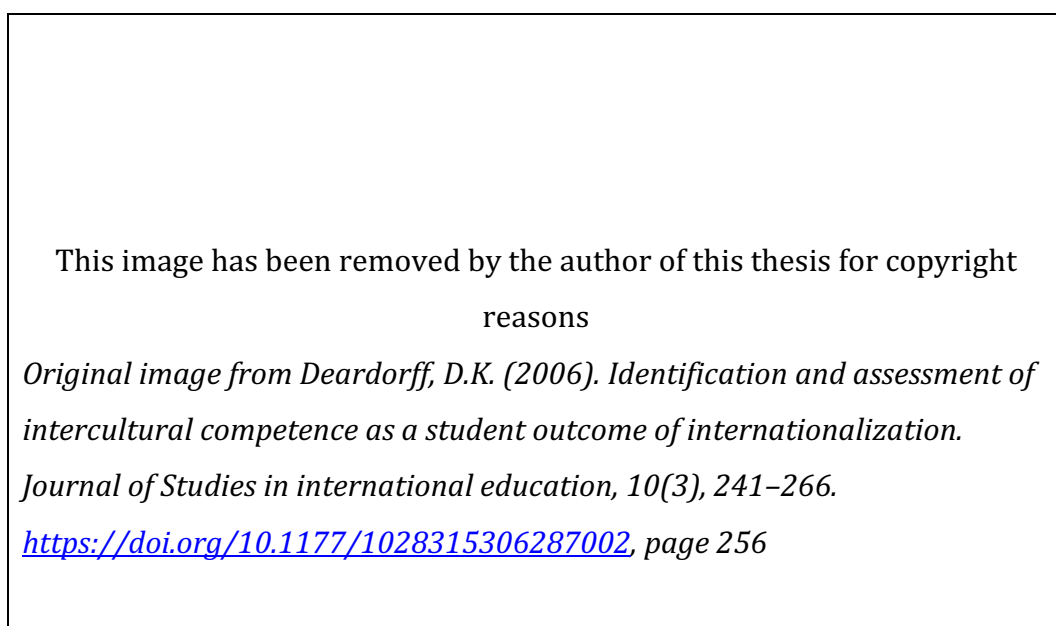


Figure 1.5 (adapted from Liddicoat and Scarino, 2013, p.60) shows how intercultural learning is an on-going process and it is achieved from an interrelated process of interacting, noticing, reflecting and comparing. These interdependent processes demonstrate FL & ID in terms of an individual's external interaction with others and their surrounding environment, and also with the individual's own internal meaning-making systems. The implication towards becoming the intercultural speaker is that the individual is continually engaging in this process from classroom learning and from their daily experiences. In the literature, Scarino et al. (2016, p.27) argue this view of development as "the notion of interaction means capturing opportunities for exchange and meaning-making" and "it includes an evolving interaction between learners and their learning environment in action/interaction with others in their learning trajectories". Scarino, Kohler & Benedetti (2016, p.27) go on to explain that, interaction involves "...consideration of the representation of concepts and ideas" which indicates that learners need to actively interact with their own frameworks of reference in order to be appropriate and effective during an interaction, and to continue evaluating their frameworks after the interaction has ended.



To bring a more holistic understanding of what kind of attitudes, skills and knowledge the intercultural speaker needs, and also provide a didactic approach for the framework's syllabus, Deardorff's (2006) process model of intercultural competence is adapted. This provides the study with an understanding of how the inner factors of an individual (cognitive and affective) have to be developed first, and then refined in order effectively and appropriately communicate across cultures. Deardorff's model also agrees with certain notions from Byram's (1997) view of ICC, in particular the need for knowledge and understanding of " ...one's own cultural norms and sensitivity to those of other cultures" (Deardorff, 2006, p.37). Also, Deardorff infers the idea of the intercultural speaker by identifying that intercultural interlocutors should have the ability to shift their internal frame of reference appropriately. Significantly, her process model of intercultural competence visually represents intercultural development as a continual life-long process where no maximum peak can be achieved. This last point is commonly shared amongst researchers (Barrett et al., 2014; Byram, 1997; Deardorff, 2006, 2011; Holmes & O'Neill, 2012) and it is also a fundamental view in this study. Therefore, the framework for this study highlights the need for learners to become aware how time (past, present and future) is interconnected, and how time plays an important role in the process of intercultural development. Deardorff's process model of intercultural competence is shown in Figure 1.6 (taken from Deardorff, 2006).

Figure 1.6: The Process Model of Intercultural Competence



The following points summarise how Deardorff's model has been influential on this study. These points are expanded in the description of the framework's components (see Chapters 3 and 4):

- 1) The circular representation demonstrates the continual nature of reflection and growth involved in intercultural development, thus inferring the need for learners to re-visit and re-evaluate skills, experiences, knowledge and attitudes gained. This implies that intercultural development is a life-long endeavour where no peak can be reached, a consensus amongst many researchers (Barrett et al., 2014; Byram, 1997; Coperías Aguilar, 2010; Deardorff, 2006, 2011).
- 2) The model focuses on first understanding self (Individual), then other (Interaction). This distinction of internal and external outcomes explicitly shows how internal factors have a direct influence on the ability to produce effective communication. This is significant for curriculum design, as traditional approaches to language learning often focus on first developing language output and skills (pronunciation, fluency, accuracy etc.). In addition, the quality of an intercultural speaker being able to mediate by appropriately shifting their framework is recognized in Deardorff's model as a product of developing attitudes and knowledge and comprehension.
- 3) This model also recognizes that intercultural development involves cognitive, affective and behavioural factors. However, attitudes are shown as the foundation of development. This significance highlights the humanistic perspective that suggests how affective factors such as motivation, emotion and anxiety influence foreign language learning and use (Dörnyei, 2005; Dörnyei & Hadfield, 2013; Williams et al., 2015).
- 4) The importance of learners explicitly understanding their socio-cultural context is denoted by "cultural self-awareness". This highlights the necessity of learners reflecting and understanding how their own normality, and potential of bias and subjectivity towards language, culture and/or communication that may occur within

intercultural situations.

#### **2.4.4 Limitations of utilizing the notion of intercultural communicative competence**

This section presents the limitations of ICC and how they were addressed in this research. While the strength of Byram's model is a focus on objective-setting by defining what learners need to become, what is missing from Byram's model is: an explanation of the relations between each sub-competence; and a development theory explaining how learners actually become an intercultural speaker. These points have featured in literature debating how to bridge the gap between ICC theory and practice (Diaz, 2013; Guo, 2007; Scarino, 2009; Shaules, 2016; Spencer-Oatey & Franklin, 2009; Spitzberg & Changnon, 2009). The following paragraph discusses what I did to tackle these limitations in the first version of the framework.

Byram (2009) points out how the concept of ICC is "...proposed as a prescriptive model for the guidance of teaching and assessment" (p.325) and that educators need to "...specify 'objectives' that can be used in planning teaching and assessment...and help foreign language teachers to include intercultural competence in their pedagogical aims" (p.324). While a prescriptive model is useful in encouraging teachers to consider their own contextual needs and interests towards utilizing ICC for the development of syllabi and curricula, one limitation is the lack of a developmental theory which details how individuals become an intercultural speaker. As this is the inherent issue underlying both the PPGHRD and IBBP regarding how Japanese students can develop global human resources, this situation encouraged me to develop a theoretical and practical understanding to how learners become the intercultural speaker in my framework.

Not understanding how or if relationships exist between all of the components of ICC was an issue for my framework, as it caused a challenge towards planning a didactic ordering to which competences needed to be focused on before others in the syllabus. Byram (2009, p.325) admits that his model of ICC "...does not describe or prescribe relations among the sub-competences...it is a list model". Bolten (2006, quoted in Rathje; 2007, p.255), points out how list models do not show interdependence between elements, instead these elements are listed and "...understood as a kind of catalogue of

'separate competences". Moreover, Diaz (2013, p.31) argues this limitation as "... highly problematical, as such ordering is essential in formulating specific instructional objectives that may be mapped across levels within courses and within programmes of study".

In order to address these points, and to bring an understanding towards becoming an intercultural speaker, Deardorff's (2006) process and pyramid models of intercultural competence provide a process-orientation understanding of how individuals become an intercultural speaker for my framework. Specifically, the circular representation of the process model of intercultural competence (see Figure 1.6) shows how an individual must continually reflect, become self-aware, self-evaluate and repeat this process in order to develop ICC. This perspective also demonstrates that no "ICC peak" can be achieved, thus providing an important point of view in this project that the intercultural speaker is an ideal state, a state that contains a desirable and idealized image of what a person wants to become. Moreover, Deardorff's models shows the relationships between sub-competences, and by stressing the need to first develop factors related to the personal level, in order to effectively and appropriately interact with others (2006, p.257), a didactic ordering of ICC components is understood in order to plan and implement the syllabus for the framework. A visual representation of how the Deardorff's model was utilizing in the concept of FL & ID is shown in Chapter 4.

## **2.5 Concluding comments on chapter 2**

This chapter has presented the gap that exists between current concepts of culture, language and communication influencing the English language context in Japan, and the concepts of FL & ID necessary to achieve the objectives of internationalization initiatives such as the Project of Promotion of Global Human Resource Development (PPGHRD). The literature review argues a case that the static concepts of culture, language and communication influencing the English language education context in Japan, present a challenge towards developing "foreign language ability" and "cultural understanding" outlined in the GHRDC's definition of global human resources. Therefore, this chapter also presented the relevant literature that establishes this study's theoretical foundation regarding how the concept of global human resources is

developed within my framework. Chapter 3 outlines the research questions of this study, and it also describes in the detail the research design of this study.

## Chapter 3: Research design

### 3.1 Introduction

Chapter 3 introduces the research design and describes the approach taken to develop and implement the framework. As mentioned in previous chapters, the purpose of this study was to create a framework for me to teach a course aimed at developing global human resources within the International Business Plus Program (IBPP) at the Japanese university where I work. The framework presented in this study has four main components: a conceptualization of FL & ID (foreign language and intercultural development); classroom approach; syllabus; and assessment. To develop and implement the framework, an action research approach consisting of two research cycles was carried out. Due to changes in the research direction at the end of the first cycle (explained in section 3.6), the second cycle had different research aims and research questions. However, each of these cycles gradually produced the main contribution of this study: an interpretative framework that takes a learner-centred approach to encouraging and understanding learners' process of FL & ID. Also, in this study I took the role of teacher-researcher, and I was responsible for implementing the framework based on the course requirements provided by the university. The study can be best described as exploratory research, as it was addressing the lack of theoretical or practical directions for how to develop global human resources within the Japanese higher education context.

For the reader to understand the contextual factors influencing the research design choices, Chapter 3 begins by examining the Project of Promotion of Global Human Resource Development (PPGHRD), IBPP objectives and definition of global human resources. Following this, the discussion which started in Chapter 2 regarding a theoretical and practical approach for developing global human resources is continued. Later sections in this chapter introduce the reasons why an action research approach was chosen and a discussion on the research paradigm is also given. Finally, the research questions of each research cycle are re-introduced, along with a description of the research design choices of each research cycle.

### **3.2 Research design: Contextual factors influencing the research design**

Chapter 1 introduced the context of this study and explained how it arose from my need to create a framework to satisfy the aims of the IBPP, a four-year undergraduate program created by the Japanese university where I work. Chapter 1 also explained how the IBPP has been developed in conjunction with the aims of the Japanese Ministry of Education, Culture, Sports, Science and Technology's (MEXT) internationalization initiative – the PPGHRD. This section will explain how an analysis of the objectives and concepts of the PPGHRD and IBPP have influenced the initial research design and approach of this study, and also resulted in finding and addressing two main gaps in the literature. The first gap relates to a lack of information related to developing an approach that can achieve the PPGHRD and IBPP objectives, and the second gap pertains to a lack of learner-centred approaches for developing global human resources. Before the objectives of the IBPP are introduced, the PPGHRD objectives are explained.

The overall aims of the PPGHRD and the description of the skills and abilities of global human resources (introduced in Chapters 1 and 2) have shaped the choices of theory and practice adapted to create my framework. In particular, the aims of the PPGHRD provided fundamental starting points to create the research design. To refresh the reader's understanding, Table 4 below (created from GHRDC, 2010; MEXT, 2012) gathers the description of the PPGHRD aims and the Global Human Resource Development Committee's (GHRDC) definition of global human resources (introduced in Chapters 1 and 2).

Table 4: Aims of the Project for Promotion of Global Human Resource Development and Definition of Global Human Resources” Given by the Japanese Ministry of Education and the Global Human Resource Development Committee

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**The overall aims of the PPGHRD are to:**

- (i) overcome the Japanese younger generation's "inward tendency".
- (ii) foster [global] human resources who can positively meet the challenges and succeed in the global field, as the basis for improving Japan's global competitiveness and enhancing the ties between nations.

The GHRDC states that global human resources “are commonly required to have... 1) Fundamental Competencies for Working Persons\* 2) communication ability in foreign language, and 3) the ability to understand and take advantage of different cultures.

The abilities and skills of global human resources are defined by the GHRDC as:

- think independently;
- make themselves easily understood by their colleagues, business acquaintances and customers having various backgrounds;
- overcome differences in values and characteristics arising from cultural and historical backgrounds;
- understand others and consider their standpoints;
- further take advantage of their differences to build synergy, and create new values;

\*Fundamental Competencies for Working Persons is a concept proposed by METI which outlines “basic skills required for a person to work with various people in the work place or local society”

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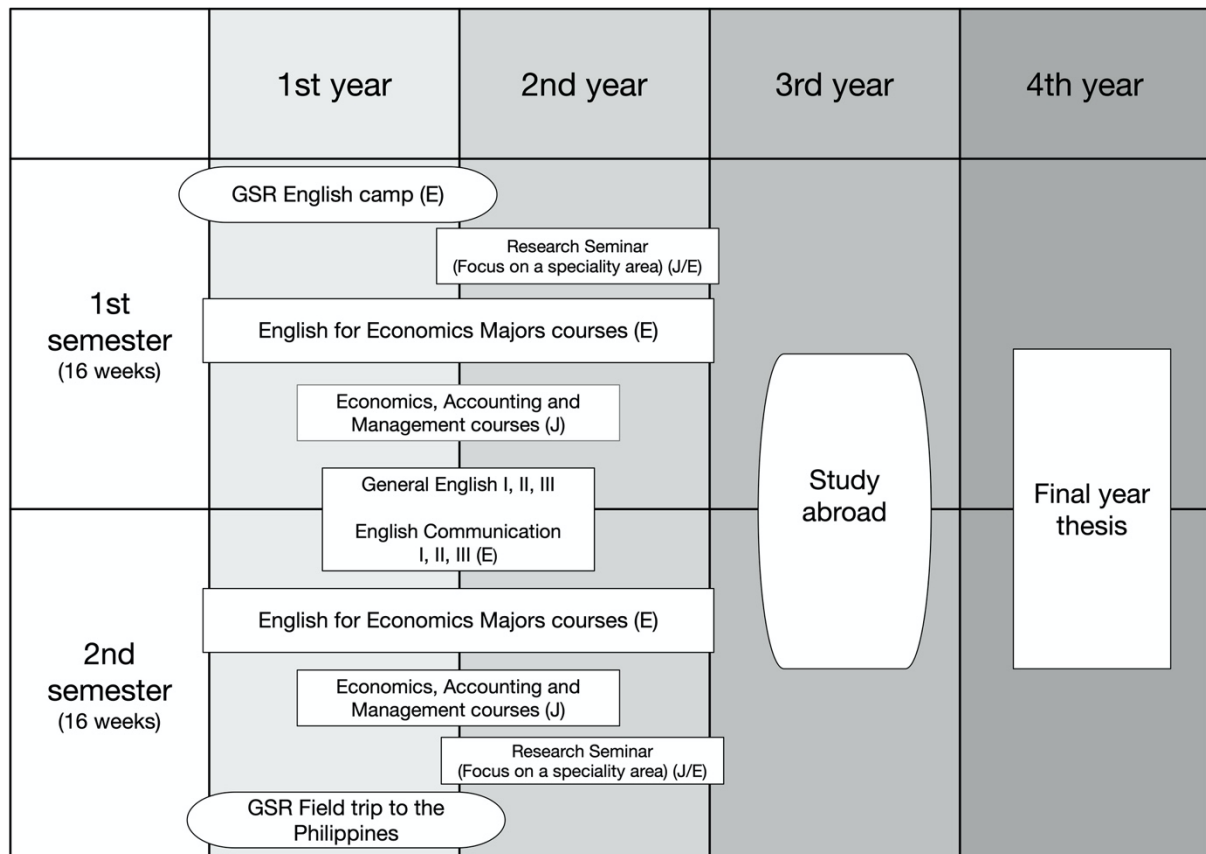
To foster global human resources who can “think independently”, this study agrees with Grennon Brooks and Brooks’s (1999, p.49) assumption of learning “we are all responsible for our own learning. The teacher’s responsibility is to create educational environments that permit students to assume the responsibility that is rightfully and naturally theirs”. Hence, a constructivist paradigm was used to develop and implement the framework. The first decision in the research design process was to create a learner-centred approach established on constructivist learning principles that acknowledge



how building knowledge and understanding depends on an individual's lived experiences, and also emphasizes the co-constructive role of others within social interaction (Pritchard & Woollard, 2010, p.8).

As described in Chapter 1, the IBPP is a four-year undergraduate program developed by the university where I work with financial support from MEXT's PPGHRD. Figure 1.7 below presents the overall structure of the IBPP.

Figure 1.7: An Overview of the International Business Plus Program Structure



Note: E = English is the language of instruction; J = Japanese is the language of instruction

The IBPP committee developed the IBPP in 2012. This committee consists of Japanese professors who specialize in economics related areas at the university. The IBPP contains courses related to economics, management and accounting, and the language of instruction is either Japanese or English. The language of instruction was decided by the IBPP committee. The English for Economics Majors courses comprise of separate courses designed to develop academic English skills. These courses are Introduction,

Intermediate and Advanced Writing; Introduction and Intermediate Reading; and Discussions & Presentations. In addition, there are three English content courses, Global Business Communication I, II, III. All of these courses use English only as the language of instruction. Furthermore, all students at the university take General English I, II, III and English Communication I, II, III. These are mandatory courses for all first and second grade students.

Also, the IBPP attracts approximately thirty students every year, and one of the program requirements is that all students must study abroad for a one or two semester period. This study's framework was developed and implemented within one of the IBPP courses designated by the university to develop the PPGHRD's concept of global human resources. However, the designated course changed in each research cycle, and the reasons are explained in section 3.6.

The university created their own concept of "Global Social Responsibility" based on the notion of global human resources (see Table 5 below). As the only definition of Global Social Responsibility provided by the university is the one shown in Table 5, the definition of global human resources is viewed as synonymous. The IBPP learning outcomes are also shown in Table 5.

Table 5: International Business Plus Program Proposal (adapted from NU, 2012)

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The aims of the [IBPP] will be to develop students with a "Global Social Responsibility Mindset (GSR)" to work anywhere in the world.

*Definition of GSR Mindset*

Those with GSR Mindsets understand underlying value diversities, have an ability to actively lead to agreeable solutions, and invest themselves to solving problems, in the face of global issues that involve conflicts of interest to each other.

Aims of the IBPP:

1. Awakening the responsibility and desire that forms the basis of a GSR mindset through short-term overseas training and participating (sic) given by experts dealing with global issues.
  2. Improving communication skills through group work with international students and the expansion of English language subjects.
  3. Developing a practical problem-solving ability in different cultural environments through overseas internships and long-term overseas study programs.
- 

Similar to the PPGHRD aims and concepts of the global human resources (Table 4), "GSR Mindset" is also conceptualized in terms of experiential development that occurs from intercultural interactions. Also, similar to the concept of global human resources, GSR Mindset is described in idealized terms of cognitive, affective and behavioural abilities. Hence, this concept also comes across as being objective-driven and abstract. Furthermore, no theoretical guidance is offered by the university for how educators can develop the student's GSR Mindset. Therefore, this situation encouraged me to carry out this study and it also informed the research design choices to determining the framework's theoretical and practical approach for developing global human resources.

### **3.2.1 Research design: A theoretical and practical approach for developing global human resources**

This section explains the initial stages taken to establishing the theoretical and practical approach for developing global human resources in my framework. The GHRDC's definition of global human resources in terms of independent thinkers (see Table 4 in the previous section) was used to consider the question: How can I create a learning experience that encourages students to understand their own substantive role in developing global human resources? This in turn implies structuring learning in terms

that students can realize and explore their own interests and needs in becoming global human resources. Consequently, literature which emphasizes personalised learning in offering greater control and student ownership of their learning was adapted (Department of Education and Children's Services, 2010; Groff, 2017; Powell & Kusuma-Powell, 2011; Zmuda et al., 2015). This provided a general understanding towards the theory and practice that established a learner-centred framework which encouraged the students to personally engage in the learning process.

The PPGRHRD's aim of "overcome[ing] the Japanese younger generation's "inward tendency" to "foster [global] human resources who can positively meet the challenges and succeed in the global field" (see Table 4 in the previous section), also inspired the decision to build a framework that would encourage the students to personally engage in the learning process. In recent years, the notion of "inward tendency" (*uchimuki-shikō*) has become a popular buzzword within Japanese government, media and academic discourse. Essentially, it has been used to accuse the younger Japanese generation of becoming "insular" and "...responsible for Japan's failure to secure and cultivate [global] resources" (Burgess, 2015, p.487). This sentiment is also argued in an editorial by the Japan Times (2013), as "...the hope for Japan to internationalize appears less likely..." due to "...the recent turn of Japanese students toward being more inward-looking, afraid to try new things, uneasy with communication, and nervous about English". In addition, the idea of inward-looking Japanese students has become the commonly accepted way to explain the main reason behind declining numbers of Japanese students studying abroad (Imoto, 2013; Tobitate, 2017; Tsuruta, 2013). However, some academic and media discourses try to offer more rational and pragmatic explanations for the declining numbers of Japanese students who study abroad, or who have a lack of interest in developing a global view. The Japan Times (2013) editorial further suggests that students' current attitudes towards a global perspective are dependent on context, as students "...pick up an [inward-looking] attitude from their environment - from parents, teachers, media, and society". Also, a survey of 2004 Japanese students by the British Council (2014) demonstrates the complexities influencing student interest to studying abroad. For example, sixty-nine percent of the participants did not think, or did not know, if Japanese employers value university graduates with overseas study experience. The report concludes that "...[students] concerns about overseas study are not due to a cultural mind-set that is

exclusive to Japan - instead, when making decisions, they consider their foreign language skills, cost and employability".

Proving the validity (or lack) of the *uchimuki-shikō* concept goes beyond the scope of this study. However, as discussed in section 1.2, the position taken in this study is that this concept unfairly blames Japanese university students as the reason for Japan's failure to produce global human resources. The concept neglects other agents and/or social structures responsible, and moreover, Japanese students are overgeneralized. The British Council report demonstrates that Japanese students have a range of personal reasons that prevents them from wanting to develop global human resources. This influenced the decision to take an interdisciplinary approach to highlight the individual learner in the framework. A starting point for this was adapting Ros i Solé (2016, p.3) perspective of FL & ID – one that is formed from individual and personal experiences:

Learners embark on personal journeys where they draw their own cartographies of the world, which use the force of perception, affect and creativity to experience and fashion new road-maps of the world and new interpretations...[languages and cultures] are not only 'acquired' and 'learned', but also 'lived'.

Ros i Solé's perspective provides the understanding that an individual's perception and experience of FL & ID is connected to their past, present and possible future experiences. However, this does not mean that individual learning experiences are done in isolation. As discussed in section 2.4.3, Liddicoat and Scarino's (2013) intercultural orientation approach to language learning provides this study's concept of FL & ID with an understanding that experiences are co-constructed with others and meaning-making is construed through languages and culture. Therefore, the IBPP aim of "awakening the responsibility and desire that forms the basis of a GSR mindset" (Table 5) is viewed in this study from development in terms of experiential learning as:

Learning in which the learner is directly in touch with the realities being studied. It is contrasted with the learner who only reads about, hears about, talks about,

or writes about these realities, but never comes into contact with them as part of the learning process" (Keeton and Tate, 1978 quoted in Kolb 2015)

To address the question of how learners can personally engage with the process of FL & ID, the L2 Motivational Self System (Dörnyei, 2005, 2009) has been adapted for this research. The L2 Motivational Self System (hence after L2MSS) is a learner-centred theory used in foreign language education which suggests three primary sources of motivation to learn a foreign language: the learner's vision of her/himself as an effective L2 speaker, the social pressure coming from the learner's environment and positive learning experiences (Hadfield & Dörnyei, 2015, p. 4). The L2MSS expands on Markus & Nurius's (1986) belief in possible future selves, a concept that theorises individuals having three different future states of reality: what one might become; what one would like to become and what one is afraid of becoming. The L2MSS utilizes these three states, but applies concepts relative to second/foreign language learning. In the L2MSS, the process of trying to achieve the future vision becomes the motivational tool. Learners first need to create their own future L2 goals (the ideal L2 Self), then gain an awareness of the various obligations or unfeasible aspects related to their future vision (the Ought to L2 Self). Also, the immediate learning environment has an effect on the learner's motivation (the L2 Learning Experience). Learner development is understood in terms of closing the gap between their actual present self and their ideal L2 future self, by successfully engaging with the actual language learning process (Dörnyei, 2009, p. 29). Becoming the ideal L2 future self depends on learners gaining an awareness and understanding of personal duties, obligations and responsibilities (Dörnyei & Kubanyiova, 2014, p. 14). In effect, the L2MSS provides my framework with a learner-centred approach to creating own goals and raising self-awareness of the responsibilities and abilities to achieve them.

Classroom studies carried out in the English language education context in Japanese universities that utilized the L2MSS suggest: the strong impact of the concept of ideal L2 self on motivated learning behaviour for Japanese students (Irie & Brewster, 2013; Ueki & Takeuchi, 2012); the effectiveness of the L2 Self as a concept for developing L2 learner autonomy of Japanese students (Ueki & Takeuchi, 2013); and the ability to raise student awareness in perceiving a variety of ways in which their ideal L2 self-image can change over a course of study (Sampson, 2012). However, the

intercultural dimension is not directly mentioned in these studies, or in the literature by Dörnyei describing the L2MSS. Hadfield and Dörnyei (2013) describe the L2MSS's component of the L2 Learning Experience as "concern[ing] situation-specific motivates related to the immediate learning environment and experience" (p.3), hence this component is updated in this study to include Liddicoat and Scarino's (2013) intercultural orientation to language learning perspective of "languages and cultures as sites of interactive engagement in the act of meaning-making and implies a transformational engagement of the learner in the act of learning" (p. 49). This provides this study's perspective that the process of becoming the L2 Self is influenced by the immediate, local, national and global contexts, and this process requires the individual to actively engage with their environment, with others, and their own frameworks of reference to become the ideal L2 Self. The L2MSS became an integral part of a motivational classroom approach for the framework, as it gave the students ownership towards creating and sustaining personal FL & ID goals. How the L2MSS was further developed and implemented into the framework's classroom approach is explained in Chapter 4 (section 4.2.2 and 4.3.2).

The second research cycle of this study makes a greater emphasis on exploring the learners' perspective of FL & ID by identifying shifts in their perceptions and experience of FL & ID. This is carried out under the lens of transformative learning. Transformative learning continues the constructivist themes of development in this study but it specifically frames adult learning as a personal process that involves an individual adjusting their previously held perspectives due to a new learning experience (Cranton, 2016; Mezirow, 1991; Taylor & Cranton, 2012). From this perspective, an adults' body of knowledge and experience forms their own frames of reference that shapes, but also limits, their perceptions of reality. In order to alter one's perceptions of reality, a "deep and structural shift in the basic premises of thought, feelings, and actions" is required to "permanently alter our way of being in the world" (Morrel & O' Connor, 2002, p.11). Therefore, the second research cycle explored the PPGHRD's aim of students "overcoming inward tendencies" to "foster global human resources" (Table 4, section 3.2) in terms of a transformative developmental process. In the second research cycle, this perspective informed the framework's classroom approach and syllabus design to provide ways in raising student's self-awareness to uncover any personal reasons which could cause them to resist the process of FL & ID. From this self-

awareness, students were then encouraged to consider personal ways how to engage with FL & ID. Hence, this produced a supposition that FL & ID viewed from a transformative developmental process requires learners to first realize and understand their own subjectivity of FL & ID as an essential first step of the development process. Chapter 6 explains in more detail how transformative learning theory influenced the development and implement of the framework's concept of FL & ID. Therefore, the research direction to developing the notion of global human resources in this study is informed from a conceptualization of FL & ID which takes an interdisciplinary approach to highlight personal developmental processes, and centres on the engaging and subjective nature of FL & ID. This perspective also shapes the framework's classroom approach, syllabus design and assessment.

### **3.3 Research design outline**

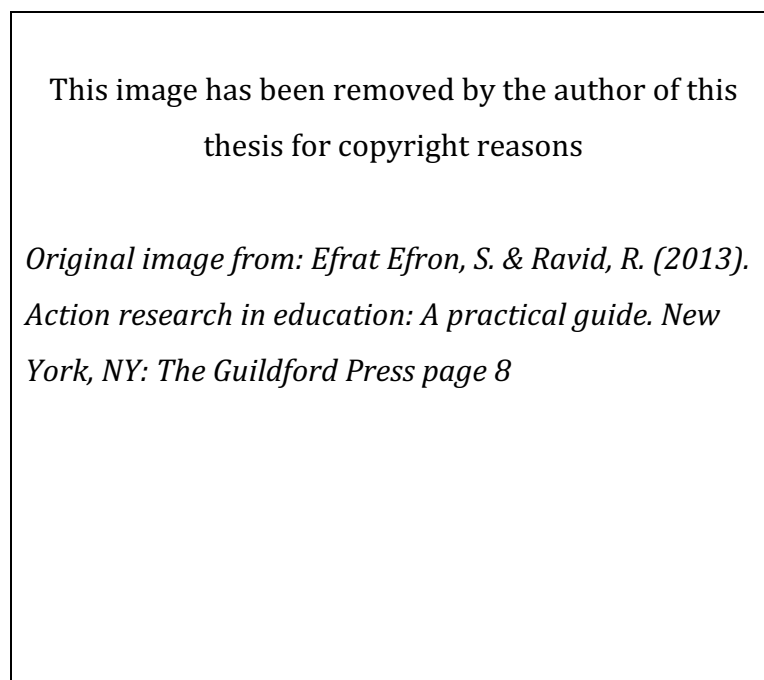
This section gives the rationale for incorporating an action research approach to develop and implement the framework. This research study is best described as small-scale exploratory research to implement informed change within my teaching context. Two research cycles were carried out with different research aims. The aim of the first cycle was to produce an instrument that could provide empirical evidence of students developing global human resources. The aim of the second cycle was to identify learner shifts in their perceptions and experiences of FL & ID. Two intervention studies were carried out in each research cycle to achieve the research aims. In this research, the intervention was specifically the sixteen-week course that I used to develop and implement my framework (see section 3.2 for an overall understanding of the IBPP). In addition, the aim or purpose of this study is not to suggest my framework for use as a standardized solution for other teaching contexts with similar demands. Instead, this study implies the need for learner-centred solutions generated from the context specific needs to develop global human resources.

An action research approach was chosen for the following reasons. Action research is designed to bridge the gap between research and practice (Somekh, 1995, p.340), by providing the means for practitioners to solve educational problems and making improvements through a systematic process of generating knowledge from classroom interventions (Tomal, 2010, p.14-p.15). Action research further serves the



purpose of this research study as it is done by practitioners within a particular social situation, therefore, providing the means for practitioners to gain an insider perspective (McNiff & Whitehead; 2010, p.17-18). Therefore, action research also provides educators to collect information to not only improve their own teaching, but their students' learning as well (Descombe, 2014; McNiff & Whitehead, 2010; Mills, 2011). Furthermore, I recognise that classroom action research is an approach to improve education by changing it and learning from the consequences of change (Kemmis & McTaggart, 1992, p.22-25) by putting the teacher-researcher in control of their own practice. Therefore, the main advantages of an action research process for this study was the ability that I had in making the decisions to develop, implement and make further changes to the framework, with regards to the results and analysis from each classroom intervention. The action research process for this study was based on Efrat Efron and Ravid's (2014, p.8) six cyclical steps (Figure 1.8 below).

Figure 1.8: The Six Cyclical Steps of Action Research Which Informed This Research Study



This cyclical process was chosen to gradually develop the theoretical and practical approach of the framework, as I expected each research cycle would provide a further understanding of the students' perceptions and experiences of FL & ID, and also their learning needs. In addition, each cycle permitted further literature reviews and a way to

address limitations. An overview of the design choices of each cycle, as well as a reintroduction of each cycle are explained later in section 3.6. Chapters 4 and 5 explain the procedures, methods and results of the two studies from the first cycle, while Chapters 6 and 7 do the same for the two studies of the second cycle. The results obtained from the four studies carried out over the two-cycle period, and the reflection-on-action, and in-action, refined and developed the framework's concept of FL & ID, classroom approach, syllabus and assessment (see Chapters 4, 5, 6 and 7).

I am aware that the insider-researcher's presence can inevitably influence the results of the research (McNiff & Whitehead, 2010, p.18). Critics of action research have cited the practitioner's role of deep involvement has the potential of the teacher-researcher's personal bias to influence and distort the findings of a study (Burns, 2005, p.250). This has led to some authors concluding that action research lacks academic rigor, and it is not perceived as valuable as other kinds of research (e.g. Sowa, 2009). Therefore, a discussion of my positionality in this research is the focus of the next section. However, triangulation, the process of corroborating evidence from different methods of data collection to enhance the accuracy and creditability of a study (Creswell, 2012, p259), was used in both research cycles. The different data collection methods and procedures are briefly introduced later in section 3.6, and explained in further detail in Chapters 4 and 6. Nonetheless, literature supports action research as a valid approach for educators who carry out small-scale research to create solutions in their teaching context (e.g. Burns, 2010; McDonough & McDonough, 1997; McNiff & Whitehead, 2010; Tomal, 2010).

Especially, two points from Diaz (2013) argue the advantages of action research for educators with a need to create research-based solutions for their teaching contexts. Diaz maintains that action research is more likely to result in "relevant, long-lasting improvement in teaching practices" (p.14) due to the interpretative nature of action research allowing the teacher-researcher to devise solutions founded on the views and interpretations of participants involved in the investigation within their own educational contexts. Secondly, Diaz (2013) further reasons how the cyclical nature of action research provides the means for educators to engage in an ongoing process of action and reflection, thus allowing the potential for teachers to be at the helm of their own professional learning process (p.14). In addition, a large amount of published action research studies with similar research aims to this study have also attempted to

achieve their aims by integrating the intercultural dimension into foreign language learning. For example, these action-based studies (Mitchell et al., 2015; Salem, 2012; Tran & Duong, 2018) demonstrate how a framework was created and applied within each practitioner's' context to develop the ICC of Russian, Lebanese and Vietnamese university students respectively. In other contexts, Zheng and Gao (2017) created a study to improve Taiwanese university students' ICC through collaborative intercultural projects using web-based tools such as online forums, weblogs and Skype. Also, Chen and Yang (2014) examined and improved Chinese university students' attitudinal change as ICC development, in particular these students' attitudes towards World Englishes. However, at the time of developing the foundations for my framework I was not aware of Japan based action research studies which a similar aim and stance to this study.

### **3.4 Researcher role**

The purpose of this section is to disclose my positionality in this research study. Wellington (2015, p.87) states that uncovering the researcher's positionality by being self-critical of the researcher's thinking, belief, faith and knowledge is an important part of being sensitive and becoming aware of personal bias, prejudice and preconceptions in the research process. This section will explain who I am in relation to the research (my context and the participants), how my perspective was an influential factor towards carrying out my studies, and also discuss the potential influences of the insider-researcher.

What the researcher knows, and how he/she knows it, shape how a researcher sees the world and acts within it (Denzin & Lincoln, 2018, p.56). Therefore, I recognise all of my personal life experiences accumulated as a researcher, teacher and the various daily social roles that I have adapted throughout my life – my positions - have contributed in some way to the research design, data collection procedures and analysis of this study. As described in section 1.3, the main theme which influences this research study, the development of FL & ID, has been a long time personal and professional interest of mine. I recognise that the perceptions of FL & ID which I have developed from my personal life experiences have shaped my attitudes and beliefs towards how and why I have learned foreign languages (Chilean Spanish and Japanese). Pitard (2017)

points out how the practitioner is inevitably influenced by their own perspectives and values, thus making it impossible to conduct objective and value free research (p.5), and Berger (2015, p.220) argues the position of the researcher may shape the nature of the researcher-researched relationship, and thus, influence the information that participants are willing to share.

To monitor the border between involvement and detachment of the practitioner, the literature argues that reflexivity, the process of a continual internal dialogue and critical self-evaluation of the researcher's positionality (Creswell, 2012; Given, 2008; Wellington, 2015), can contribute to uncover the positionality of the researcher. At the start of this research study I (a British-Chilean national) was 36 years old and had been living and working in Japan for the previous 9 years. I mention my cultural background, as my experience of learning and using Spanish as my second language, has influenced my own beliefs, values and perceptions for learning another language. I have never attended any formal courses to learn Spanish, and I now realize that experiential learning (in particular with my Chilean parents while I lived in the U.K.) has played a big part within my own process of learning Spanish as a second language. Therefore, I understand my reasons, and thus, the process of learning and using Spanish has been a very different experience to how and why the students in my teaching context learn and use English, and chose to (or not) engage in the process of FL & ID. Furthermore, my several years of working within the English language education context in Japan (from elementary school to university), knowledge and experience of living in Japan, and having a Japanese wife and mixed-race daughter all contributed to my investment in this project, and the insider-perspective role I had in this research. By keeping a research journal during this research study, my reflection-on-action, and in-action, allowed me to become consciously aware of my worldview and background. One outcome of this method is I could uncover my positionality throughout this research study and consciously understand how I value and view FL & ID through a lens of experiential learning, with an emphasis on independent and life-long learning. All three of these themes feature in the concepts and theories adopted to create this research study's framework.

Furthermore, the role of insider-researcher contributed to findings and conclusions of this study in two main ways. First of all, I recognise that my familiarity and pre-existing relationships with some of the participants could have potentially

influenced the results. In the first research cycle approximately 80% of the participants had experience of learning with me in the previous semester. In the second research cycle, around 50% of the participants had previous learning experiences with me. Therefore, my presence potentially assisted or hindered students' willingness to participate, and also could have influenced how they perceived what was expected of them to complete the research tasks. To facilitate the validity of the results, in the first cycle a research colleague assisted me with the analysis of the results (section 5.5.1). However, I could not do the same for the second cycle's results. Also, my insider perspective contributed to improving my behaviour and attitudes towards teaching and learning of FL & ID, as this position allowed me to become more empathetic of learners' purpose and needs. This was a valuable experience towards future professional growth for creating teaching and learning approaches mindful of learners' perspective of FL & ID. Moreover, I acknowledged that the insider-researcher position in action research allows the practitioner to an understanding of a social situation in terms of a learning process, rather than reaching a successful closure to the research problem (McNiff and Whitehead; 2010, p.19). Therefore, the action research approach taken in this study was also understood as an opportunity for professional growth.

### **3.5 Philosophical assumptions of the research design**

This section sets out the underlying epistemological and ontological foundations of the research direction taken to achieving the aim of this study. The purpose is to describe what has consciously and unconsciously shaped the theoretical assumptions to how the framework was developed for this action research-based study.

As the objectives of my framework evolved over the two-cycle period of this action research study, the first cycle used a pragmatic paradigm, while the second cycle adopted an interpretative paradigm. The main factors to influence these choices of paradigm were: the English language education context in Japan; the nature of the PPGHRD and IBPP goals; and my perspective on how the framework should be developed and implemented for students to develop these goals. Crotty (1998) shows how the research paradigm embodies what knowledge is (ontology), how we know it (epistemology), and the process for studying it (methodological). In educational research, epistemologies tend to diverge between positivist and interpretative

perspectives. Cohen et al. (2007, p.9) describe the former as “knowledge is hard, objective and tangible” and the latter as “knowledge is personal, subjective and unique”. Specifically, in the field of intercultural communication, Hua (2016, p.55) states that studies following a positivist paradigm set out to “identify patterns and causal effect of culture on communicative behaviours and practices” and these studies “treat cultural values, cultural norms, and communicative behaviours as variables and seek to generalize based on a set of measurements”. Conversely, studies within an interpretative paradigm “seek to uncover and interpret culture through the context where it exists, and are very often carried out in the tradition of ethnographic study of culture” and “the researcher’s role is not to identify rules and the causal link between culture and communicative behaviours, but to try to interpret culture in its entirety” (p.60-61).

Due to the belief that participants in this study had their own subjective reality, which potentially lead to each study having multiple realities, this study adopted a relativist ontology where "a single phenomenon can have multiple interpretations and there is no basic process by which truth can be determined" (Riyami, 2015, p.413). Therefore, this ontological belief influenced the decision to select an action research approach over positivist approaches that postulate a single fixed reality exists (Guba, 1990, p.9). As mentioned in section 3.2.1 of this chapter, the aim of this study is to create a theoretical and practical approach that avoids overgeneralizing the student’s intentions to develop a global perspective. Therefore, using a positivist paradigm would produce limitations to the learner-centred focus in a study that acknowledges the subjectivity of a learner's personal world within the process of FL & ID.

The choice of research paradigm in this study was dependent on the aims of each research cycle. The aim of the first cycle was to produce an instrument that could provide empirical evidence of development from the intervention. The research questions that drove the planning and implementation of the two studies in the first cycle study produced a mixed-methods inquiry aimed at finding to what extent the intervention caused participants to develop ICC (deductive), and to investigate the participants’ perceptions and experience of FL & ID (inductive). Tashakkori and Teddlie (2003, p.713) state that mixed-methods studies often follow a pragmatic line of enquiry, where pragmatism is defined as:

a deconstructive paradigm that debunks concepts such as ‘truth’ and ‘reality’ and focuses instead on ‘what works’ as the truth regarding the research questions under investigation...[it] acknowledges that the values of the researcher play a large role in the interpretation of results.

Therefore, the qualitative phase was carried out under the philosophical assumption that qualitative inquiries are to understand complex phenomena by considering “the realities experienced by the participants themselves” (Suter, 2012, p.344), while the aim of the quantitative phase was to provide the empirical evidence. The quantitative phase that produced numerical data showing if participants had developed ICC (objective), was obtained from the qualitative phase showing participants’ personal relationships with FL & ID (subjective). The process of quantizing the data, transforming qualitative data into quantitative data (Tashakkori & Teddlie, 1998), is explained in section 5.5.1. With regards to choosing a pragmatic line of enquiry, Morgan (2007, p.73) states the pragmatic approach taken to answering research questions relies on abductive reasoning, where the deductive results of a quantitative phase can serve as inputs to the qualitative goals, and vice versa. Instead of creating a dichotomy between the knowledge generated in each phase, an intersubjective view of the results was created in the first research cycle.

The aim of the second research cycle changed to identifying learner shifts in their perceptions and experiences of FL & ID. This was influenced by the university where I work no longer requiring empirical evidence of students’ development (explained in detail in the next section), and also the results and findings from the first research cycle encouraged me to investigate a phenomenological approach towards discovering the participants’ perceptions and experiences of FL & ID. Thus, the second research cycle assumed an interpretivist theoretical perspective which acknowledged a social constructivist epistemology where “knowledge is socially constructed by people active in the research process, and that researchers should attempt to understand the complex world of lived experience from the point of view of those who live it” (Mertens, 2010, p.16). As the constructivist paradigm emphasizes the subjective nature of meaning-making, the goal of interpretive inquiry is to discover the meaning of the world as it is experienced by the individual (Mertens, 2010, p. 237), and of the interpretations people give to the actions of others (Given, 2008, p.460). This

perspective is significant for this study, as it demonstrates the potential interpreting the personal perceptions, beliefs, values and expectations that Japanese university students have regarding FL & ID. Therefore, the phenomenological lens in the second research cycle provided the opportunity to understand that multiple contradictory, but equally valid accounts of the world, can exist (Gray, 2014, p.20) as participants construct personal meaning of FL & ID in same, similar and different ways. Thus, adopting a constructivist epistemology foregrounded the notion of FL & ID as a personal process which was not fully emphasised in the first research cycle. This allowed me to verify a personal approach of FL & ID towards creating my framework.

Even though the objective of the first research cycle was different to the second research cycle, the findings and conclusions of the first cycle all served to develop the framework. The implication of researching from different paradigms was that the conclusions and findings assisted in producing a framework mindful of students' learning needs from different perspectives, hence, and an overall understanding of how to encourage the students to engage in the process of FL & ID was achieved. Moreover, the action research approach allowed me to take ownership of my practice. While the initial research aims were in part shaped by the university I work for, the cyclical process involved in this study allowed me to explore the inquiry I wanted to pursue and develop the framework based on informed decisions.

### **3.6 Overview of the two research cycles**

The main purpose of this section is to give an overview of the two research cycles to understand how the research design evolved during the whole research study. The associated research questions and aims of each study will be re-introduced within each research cycle description.

The research process began in April 2014 after I was asked by the IBPP committee at the university I work to create an IBPP course (which started April 2015) that would encourage the development of global human resources. Also, the IBPP committee requested me to provide empirical evidence of student's development. The IBPP committee designated a two-semester elective course that IBPP students could take from the start of their third year of study. Each semester would feature sixteen 90-minute sessions. However, by the end of the first study the IBPP committee made



sudden changes to the curriculum. This resulted in the committee asking me to teach a different elective IBPP course (one semester only) but for second year students. This action by the IBPP committee effectively ended my intention to continue the first study into the second semester. The committee decided to focus on measuring English proficiency before graduation by the standardized TOEIC (Test of English for International Communication) examination. Therefore, by the end of the first study the IBPP committee had no interest for me to empirically measure student's development. As I was not entirely sure if the committee would change their plans again in the near future, I decided to carry out a second study in the new course with the same research aims to collect further data and verify results from the first study. Table 6 (below) gives an overview of the two research cycles, and the procedures and data collections of the four studies. As the research aims of my project evolved in each cycle, so did my epistemological position. This prompted me to adopt various types of qualitative and quantitative approaches for each of the four studies.

Table 6: Overview of the Procedures and Data Collection Methods Used Over the Duration of the Project

	First Cycle		Second Cycle	
	1 <sup>st</sup> Study	2 <sup>nd</sup> Study	3 <sup>rd</sup> Study	4 <sup>th</sup> Study
<b>Date</b>	April 2015 to August 2015	October 2015 to February 2016	October 2017 to February 2018	October 2018 to February 2019
<b>Main aims</b>	-Generate knowledge of context. -Create the first version of the framework. -Create an ICC assessment tool.	-Implement findings of the 1 <sup>st</sup> study. -Continue to generate knowledge of context. -Continue developing the framework. -Validate the ICC assessment tool.	-Continue to generate knowledge of context. -Evolve the framework. -Describe and identify FL & ID from the perspective of the learner.	-Implement findings of the 3 <sup>rd</sup> study. -Continue to generate knowledge of context. -Continue developing the framework -Describe and identify FL & ID from the perspective of

				the learner.
<b>Participants</b>	9	6	11	12
<b>Procedures</b>	- Create the 4 components of the framework: Concept of FL & ID, syllabus, classroom approach and assessment.	-Evaluate and improve: The syllabus, classroom approach and assessment.	-Further develop the concept of FL & ID. -Improve the syllabus.	-Verify the concept of FL & ID. -Improve the syllabus.
<b>Data collection methods</b>	-Pre-intervention questionnaire. -Visual/narrative.	-Pre-intervention questionnaire. -Visual/narrative.	-Visual/narrative. -Writing/visual tasks.	-Visual/narrative. -Writing/visual tasks.
<b>Data analysis Methods</b>	Mixed methods	Mixed methods	Qualitative	Qualitative

Two research cycles with four separate studies were achieved from April 2015 to February 2019. The one-year period before the start of the first study was used to carry out the literature review which contributed to developing the four components of the framework: conceptualization of FL & ID, syllabus, classroom approach and assessment. Participants were recruited in the first class of each study by explaining the research aims, tasks involved and the opportunity to create personal FL & ID goals. Depending on the study, approximately 80% to 100% of the total enrolled students agreed to participate in each study. As the project went on, time spent between studies involved me reflecting-on-action, interpreting results, updating the research aims and evolving the first version of the framework. Also, the length of this research study was restricted to two research cycles, as I felt that by the end of the fourth study I had generated enough knowledge and understanding of my context to achieve the overall aim.

The first research cycle took place between April 2015 and February 2016 and it contained two separate studies. Nine students participated in the first study, while seven students participated in the second study. As the course was new and the university had provided no information on what or how to teach, the framework's

components were developed before the start of the first study. This process also influenced the design of the research questions. The framework's conceptualization of FL & ID was created from the concepts and theories depicting FL & ID as a personal, engaging and life-long process (see section 2.4.2 and 3.2.1). As this research study argues that the concept of global human resources resembles the abilities of Byram's (1997) intercultural speaker and the components of Deardorff's (2006) process model of intercultural competence (section 2.4.3), these concepts were adapted as the learning outcomes for the global human resources. Thus, developing global human resources was understood in the first cycle as developing ICC. In order to teach the framework's concept of FL & ID, the syllabus and classroom approach were developed. Lastly, the assessment method was created from the data collected in each study.

The first research cycle had three main aims. The first was to provide empirical evidence of the participants developing ICC from the intervention. The second aim was to generate knowledge of the context, namely to find out the participants' perceptions and experiences of FL & ID. The third aim was to begin identifying and understanding the challenges and limitations of creating the framework, in order to continue the development for further studies. These three aims produced the first and second study's research questions:

- 1) To what extent can participants develop ICC over a one-semester period?
- 2) What are participants' perceptions and experience of foreign language and intercultural development?
- 3) What are the challenges and limitations to create my framework?
- 4) How can a framework for intercultural competence be developed and used with students at a Japanese university?

Research Question 1 was to find the effectiveness of the intervention for encouraging participants to develop ICC. From my experiences of teaching and knowing the majority of the participants in the first study, I felt that some of them had already developed certain skills, attitudes and knowledge associated with ICC. As these students had voluntarily joined the IBPP, I expected they had pre-existing interests and motivation to learn about global human resources, study abroad, or work in a company with a global outlook. Therefore, the first research question took this account as learning from the

framework would give some participants the opportunity of further ICC development, rather than learn ICC as something completely new. Also, as I was taking an approach to highlight the personal aspect of FL & ID in this research, I was aware that the experiences, motivation and interests of students in other programs, faculties or departments at the university could have been different.

Furthermore, an instrument was created to quantitatively compare the participants ICC development before and after the intervention. Research Question 2 aimed at exploring the participants' subjective experience of FL & ID, this was influenced by the choices of concepts and theories that were adapted to create the personal, engaging and life-long process conceptualization of FL & ID in this research study. Research Question 3 and 4 evaluated my framework in order to reflect and implement changes for the next research cycle. Chapter 4 introduces in detail the methodology of the first research cycle and outlines the procedures taken to develop the first version of the framework, and the methods used to collect data in the first two studies. Chapter 5 presents the findings and implications of the first two studies.

The second research cycle took place between October 2017 and February 2019 and this contained the third and fourth studies which were also separate. The third study involved eleven participants, while twelve students participated in the fourth study. The time between research cycles was used to explore and prepare a new research direction. As the IBPP committee no longer required me to empirically provide evidence of students' development, I had *carte blanche* towards choosing the research direction of the second cycle. Due to the findings, limitations and implications of the first cycle, I chose to eliminate the quantitative instrument and instead focus on exploring the participants' perceptions of FL & ID. In doing so, I reasoned that this would allow the opportunity to develop the phenomenological themes and aims discussed in this chapter. Hence, this new research direction encouraged me to find from a literature review theories and concepts that could provide the means to support Deardorff's (2006) notion of the development in terms of an internal shift. This resulted in adapting concepts from the field of transformative learning and from personal development theory to provide an understanding of FL & ID in terms of an internal shift that is transformative in nature (see section 6.4.1). This influenced the aims of the research questions for the second research cycle:

- 1) What are participants' perceptions and experience of foreign language and intercultural development before and after the intervention?
- 2) What are the shifts in the participants' perceptions and experience of FL & ID during the intervention?
- 3) To what extent can the framework encourage participants to develop their personal relationship with FL & ID?
- 4) What are the challenges and limitations of my framework?

Research Question 1 and 2 focused on the phenomenological approach of the second research cycle, by identifying the participants' shifts of their evolving perceptions and experiences of FL & ID as a result of the intervention. Research Question 3 sought to validate the framework by investigating if the framework was effective for students to grow their own FL & ID goals. Moreover, this research question provided data to highlight the personal aspect of FL & ID that is discussed throughout this thesis.

Research Question 4 was carried over from the first cycle as it proved a useful way to reflect-on-action. Chapter 6 describes the methodology of the second research cycle and sets out the procedure taken to develop the first version of the framework, and the methods used to collect data of the last two studies. Chapter 7 introduces the findings and implications of the last two studies.

### **3.7 Ethical considerations**

The ethical considerations were identified and addressed before any of the studies were carried out, and approval was received from the university where I work, and the University of Sheffield's ethics reviewers. This process began with me enrolling onto the University of Sheffield's FCA6100 Research Ethics and Integrity online module. As I was a long-distance student and working full time for the whole duration of my doctoral studies, I took the module online. First of all, I submitted my research proposal to the University of Sheffield's ethic reviewers before the commencement of my first study. This required me to outline the aims and objectives of my doctorate, explain my intended methodology, assess any risk to personal safety and how I planned to store the data. Also, I had to give information regarding procedures to recruit participants, evaluate any potential harm to participants, explain my data confidentiality measures

and how informed consent was going to be obtained from participants. Furthermore, I made a four-page participation document (in English and Japanese) outlining the aims of my research, potential benefits of participating, anonymity, participant tasks, a consent form that required a signature from the participant, and the University of Sheffield contact details. This document also directly explained that the tasks were not connected to the course grade, lack of participation would not be penalized, and participants could opt to drop out from the study at any time. The proposal was finally accepted after the University of Sheffield's ethics reviewers suggested some minor amendments to the wording in my proposal. With regards to obtaining permission from the university I work at, I had to take a short online ethics module produced by the university, and I was not required to submit a research proposal. However, before I started my research study, the faculty dean gave a verbal agreement to my research plan.

Although this research was considered low risk by the University of Sheffield, some ethical issues did exist. As mentioned in section 3.1, I took the role of practitioner in this research. In the literature, the teacher in the classroom is argued to be seen as an authoritative position for students. Esmaeili et al. (2015) point out that a teacher's authority has a close relation to with the concept of power and influence (p.2), and they specifically describe five kinds of authority teachers have within a classroom: legal, specialty, reference, reward and punishment. For my situation, students may have felt pressured to join the study. Those who did participate may have believed they would receive higher grades, and those who did not join may have felt they would be penalized in some way. To try and overcome such perceptions, I verbally addressed these areas during the recruitment of participants. I took my time to explain the tasks involved and how these studies were part of my doctoral thesis, therefore participation would not affect their course grade. Moreover, all students received the four-page participation document in English and Japanese explaining all of these factors.

Furthermore, as I was framing FL & ID in all of my studies as interpretive and a personal endeavour, an underlying factor of my approach for collecting data was encouraging the participants to express their own understandings of FL & ID. This approach caused some challenges due to the learning and teaching culture of the Japanese classroom. My experience of teaching bears a close resemblance to the position in the literature (Nakane, 2007; Matsuyama et al., 2019; Sato, 2017) that

Japanese students mainly experience teacher-centred classrooms fronted by Japanese teachers instilling a hierarchical student-teacher relationship. This first challenge was overcoming the student's beliefs of the "right" or "correct" way of FL & ID is what the teacher believes and decides. Therefore, in every class I made a concentrated effort to elicit the students' own beliefs and values of FL & ID. Depending on the specific class aims, this was achieved through learner-centred approaches that encouraged learner responsibility through group or pair work, and/or raising self-awareness and preparing personal thoughts through homework assignments (Hadfield & Dörnyei, 2013; Hedge, 2000; Scharle & Szabó, 2000). Moreover, from attending faculty meetings I was aware that the professors teaching the other IBPP courses did not use the same classroom approach as me. Also, these professors did not share the same philosophical stance as me (see section 3.5). Therefore, the different styles of learning required by the students across all IBPP courses would have been another challenging factor for students. Another challenge was that a minority of the participants had not experienced learning with me, also these participants reported in their data to have had relatively little or no experience of learning with a non-Japanese teacher. Therefore, a large amount of trust was required for these participants to feel safe enough to express and explain their own personal beliefs and perceptions of FL & ID. These concerns were also addressed in the research design. I utilised learner-centred pedagogy to produce a classroom culture that focused on classroom dynamics through fostering collaboration and interdependence amongst students, encouraging individual accountability, and two-way dialogue between teacher and students (Berardo & Deardorff, 2012; Corbett, 2010; Dörnyei & Murphy, 2003; Dörnyei & Kubanyiova, 2014).

A further ethical issue that was explored in this thesis was the decision of choosing a language to collect data as all of the participants (and myself) were multilinguals. All of the Japanese university students had been formally learning English for at least eight years, and they had been learning another foreign language at the university for least one year. This is common for all Japanese students who are studying at a Japanese national university. Also, the three non-Japanese students who participated in the first and fourth studies were learning Japanese and English as their second and third languages (see section 5.2 and 7.2 for a description of all participants' foreign language experience and proficiency). In addition, I am also multilingual as Chilean Spanish is my second language (fluent), and Japanese is my third language

(intermediate). The following paragraphs give context and explain the reflexive process that was taken for chosen English as the language to collect data in all of the studies.

The IBPP committee set English as the language of instruction for the course where I carried out all four studies. As explained in section 3.2, the IBPP committee decided that IBPP courses were to be taught using either Japanese or English. However, my position since teaching in Japan has always been that having an “English only in the classroom” policy can directly, or indirectly, emphasize the “pervasive monolingual ideology in language education” where multilingual language practices in the classroom are “regarded as problematic rather than advantageous to student’s learning” (Simpson, 2020, p.43). In particular, such separation of languages in Japanese education have allowed me to experience native-speakerism, what Holliday (2006, p.385) describes as “the belief that ‘native-speaker’ teachers represent a ‘Western Culture’ from which spring the ideals both of the English language and of [ELT] methodology”. Native-speakerism is of course not unique to the English language education context in Japan. Nevertheless, I have felt this issue create a particular tension for many Japanese students of English as it creates a dichotomisation between idealising the “native-speaker”, and a pressure which comes from being overly self-critical for trying to achieve “native-speaker like” pronunciation, fluency or accuracy. Konakahara and Tsuchiya (2020, p.9) suggest this kind of backwash from native-speakerism promotes “[a] lack of confidence in English as well as unconscious linguistic discrimination among Japanese people”. As Liddicoat and Scarino’s (2013) interacting processes of intercultural learning was utilized to form this study’s conceptualization of FL & ID (see section 2.4.3), this study adapted a view of multilingualism which is described by Scarino et al. (2016) as:

Thus in learning languages students are learning to operate across languages and cultures and the cultural worlds that they represent. [Students] are learning to operate multilingually, that is, they are learning to operate within more than one linguistic and cultural framework.

So, to encourage the participants to “engage in the experiences of languages, cultures, and their relationship” (Liddicoat & Scarino, 2013, p.60), all four studies had no strict “English only in the classroom” policy. Even though I used English as the language of



instruction, I directly encouraged the use of Japanese, English or other languages during the class. In addition, I raised awareness of English as a Lingua Franca, and especially the nature of English when it is used as a lingua franca in intercultural settings.

Konakahara and Tsuchiya (2020, p. 10) reason that such an approach can “contribute to a change in people’s view on a language per se, thereby enabling them to value the dynamic, multilingual, and communicatively effective nature of English as a Lingua Franca”.

Another reason why I chose English as the data collection method was that my Japanese language proficiency was not good enough to analyse large amounts of qualitative data. Hence, it was easier for me to analyse the data in English. I did not want to use a translator for the qualitative data due to cross-cultural qualitative research studies commenting on the impact of translation on research findings, including translation techniques (Esposito, 2001), translation barriers (Lopez, Figueroa, Connor, & Maliski, 2008); and translation issues (Larkin et al., 2007). This situation also prompted the decision to use a visual narrative data collection method for participants to express their ideal intercultural self through drawings, as visual methods can provide participants an alternative to verbal means to express their experiences and feelings (Kalaja & Pitkanen-Hutha, 2018, p.160). Also, I rationalized that as the participants had voluntarily joined the IBPP, they had a willingness to learn, practice and use English. Furthermore, my experience of previously teaching and knowing the majority of the participants (see section 3.4) led me to believe that their English proficiency was good enough for the data collection. The pre-intervention questionnaire data also confirmed their English proficiency and long history of formal English education. Therefore, I deemed these participants to be competent to express their thoughts in English.

Nonetheless, I was aware of the complexity involved of using L1 or L2 to collect data for the qualitative methods in both research cycles. For example, Kemp (2009, p.18) points out that “it is difficult to assess for each participant where the mental boundaries lie between the languages used. For example, it is often noted that multilinguals may see related languages as effectively the same language”. Also, Aden and Eschenauer (2020, p.105) state that “when passing from one language to another, one needs to experience the underlying values of these new realities, which involve our subjective experience that occurs through prereflexive and nonconscious processes”. So, I was aware that using either English or Japanese, or allowing the participants to

choose their preferred language, may have led to different findings. To explore the tensions that could exist between the linguistic and cultural worlds of the participants, a narrative task was created in the second research cycle that asked the participants to express any differences between their “Japanese self” and “English self” (see section 7.6). Nevertheless, a practical concern for collecting data was that using Japanese, or the language that the participants’ chose, would have created a lengthier data analysis process. Also, more than likely, a different analysis system for each language would have been needed. Williams (2009, p.213) maintains that “ethics demands that the researcher engages in moral deliberation within the context of the research” and that “the high degree of complexity emergent from educational research practice is not adequately served by codes, compliance or custom but foregrounds ‘character’”. Therefore, the process to choose English as the language for data collection was an ethical decision largely influenced by my circumstances, ontology and character.

### **3.8 Concluding comments on chapter 3**

This chapter has introduced the research design choices and explained the research questions used to frame the research in order to achieve the aim of this study. The chapter began with a description of how the PPGHRD and IBPP objectives and the development of global human resources were addressed in this study. An explanation was also given regarding why an action research approach was carried out to create the framework for developing global human resources. The research design choices and different research directions of the two research cycles were also described. In addition, the philosophical assumptions, the practitioner role which I adopted, and ethical considerations were also discussed. The following Chapters (4, 5, 6 and 7) will present the methodology and results of each research cycle.

## **Chapter 4: Methodology of the first research cycle**

### **4.1 Introduction**

This chapter describes the procedures and methods of the first research cycle which produced the first and second studies. Both of these studies contained different participants and were separated by approximately eight weeks. To address the research questions, an intervention was carried out in both studies. Each study allowed me to gradually research, generate knowledge, and bring about a change to my teaching context. In this thesis, I am identifying the framework that I created as the major contributor which shaped the participants learning experiences, and hence the results achieved. However, as the framework's conceptualization of FL & ID acknowledges both classroom and independent learning experiences to influence the process of developing global human resources/becoming the intercultural speaker (section 2.4.3), this study recognises that participants' informal learning experiences outside the classroom also played a part in their FL & ID during the intervention. This chapter introduces the development and implementation of the framework's components for the first research cycle. Chapter 6 does the same, but for the second research cycle.

### **4.2 The first research cycle: Developing and implementing the framework**

Before the data collection methods of the first research cycle are introduced, this section explains the procedures taken to develop and implement the four components of the framework in the first two studies. A visual representation of the framework is given in Figure 1.9 below.



theories and concepts that established the framework's conceptualization of FL & ID in the first research cycle:

- 1) This research study's definition of intercultural speaker (Chapter 2, Table 3) is understood as the individual who has the abilities, attitudes and knowledge described in the Global Human Resource Development Committee's (GHRDC) concept of global human resources. It is also understood as the product, the main learning outcome, of students engaging in the process of FL & ID.
- 2) Byram's (1997) notion of ICC forms the learning outcomes of the framework and details the abilities, attitudes and knowledge of what an intercultural speaker needs to develop.
- 3) The components of Deardorff's (2006) process model of intercultural competence also provides an understanding of the qualities that an intercultural speaker needs to develop. This model also offers an understanding of the relationships between sub-competences and didactic ordering to plan and implement the syllabus.
- 4) Also, Deardorff's (2006) process model of intercultural competence offers a perspective of becoming the intercultural speaker as a continual process with no peak. Therefore, the intercultural speaker is understood as an ideal state.
- 5) Furthermore, Liddicoat and Scarino's (2013) intercultural orientation to language learning contributes to the position in this study - the process of FL & ID requires individuals to actively interact with their surroundings and internal meaning-making systems. This point furthers the understanding of the intercultural speaker as a continual process, and acknowledges the interdependent role of classroom and independent learning within the framework's conceptualization in my framework.

This conceptualization informed the other framework's components: classroom approach; syllabus; and assessment in the first research cycle. The following sections in this chapter introduce each of these components.

#### 4.2.2 Classroom approach

The classroom approach was seen as the important bridge between theory and practice to teach and learn the framework's conceptualization of FL & ID. Hence, the classroom approach provided the method to develop the skills, attitudes and knowledge of the GHRDC's concept of global human resources during the intervention. The Project of Promotion of Global Human Resource Development (PPGHRD) and International Business Plus Programme's (IBPP) objectives, knowledge generated from the literature review, and a reflection on my professional and personal experiences of FL & ID within the Japanese context (section 3.1) inspired the framework's classroom approach with the following features:

- 1) Encourage a personal and process-orientated view of becoming the intercultural speaker (Deardorff, 2006, 2011) by adapting the concept of the ideal L2 self (Dörnyei, 2005, 2009) and create a structured approach (Hadfield & Dörnyei, 2013) for students to create and re-evaluate their own FL & ID goals during the intervention.
- 2) Integrate the three locations of ICC development: classroom, fieldwork and independent living (Byram, 1997) into the classroom approach and promote the perspective of FL & ID as life-long (Byram, 1997, Deardorff, 2006) and as lived experience (Liddicoat & Scarino, 2013).
- 3) Utilize Liddicoat and Scarino's (2013) intercultural orientation to language learning to provide the understanding that FL & ID in terms of lived experience requires the individual to notice, compare, interact and reflect in relation with others, their environment and their own meaning-making systems.
- 4) Acknowledge the limited one-semester period of study as a way for students to gain momentum towards becoming an intercultural speaker after the period of study.

As the associated theories, models and concepts utilized to create the classroom approach have been introduced throughout Chapter 2 and 3, this section describes how they were brought together to form the above four features.

As discussed in section 3.2.1, MEXT's (2012) supposition that Japanese students need to overcome "inward tendencies" influenced the research direction to not overgeneralize students' motives of developing a global perspective, and instead, understand and promote a personal perspective of FL & ID. This resulted in creating an overall pedagogical strategy to provide the students accessibility and encourage investment into the process of FL & ID. This was first achieved by creating a motivating classroom approach based on the L2 Motivational Self System (section 3.2.1). Moreover, the concept of the ideal L2 Self (Dörnyei, 2009) and Deardorff's (2006) view of intercultural competence as a life-long endeavour with no pinnacle are combined to create the unique notion of "ideal intercultural speaker" in this research study. The ideal intercultural speaker (here after known as IIS) is defined in this research study as an individual's future vision of personal FL & ID goals which they continually seek to develop, improve or become. By adapting the concept of the ideal L2 Self, development is seen in terms of closing the gap between an individual's actual present self and their ideal intercultural self by engaging in the process of FL & ID. The ideal quality of the L2 Self is also expressed in Deardorff's (2006) process model of intercultural competence (section 2.4.3, Figure 1.6), as the circular representation of intercultural competence demonstrates continual improvement and Deardorff (2006, p. 257) states "one may never achieve ultimate intercultural competence".

To acknowledge the importance of the journey in becoming the IIS, a process-orientated classroom approach was produced by using Hadfield and Dörnyei's (2013) visionary motivational program, a six-step program that lets learners create, self-evaluate and sustain their own ideal L2 Self. Suggestions from the six-step program were followed to enable the students to construct an attractive, and feasible, future vision of their IIS during the period of the intervention. This consisted of students creating their own IIS before the intervention, then reviewing and producing a re-evaluated IIS once the intervention had finished. This formed a visual narrative data collection method in both studies to provide a comparative analysis of participants' perceptions of FL & ID before and after the intervention. Due to the sixteen-class limit of the semester, the first three components of the visionary motivational program was used to create two key strategies for the data collection: (1) "creating the vision" – this influenced the decision to collect data with the visual narrative method before the intervention; (2) "revisiting the vision" - elements of the second (strengthening the

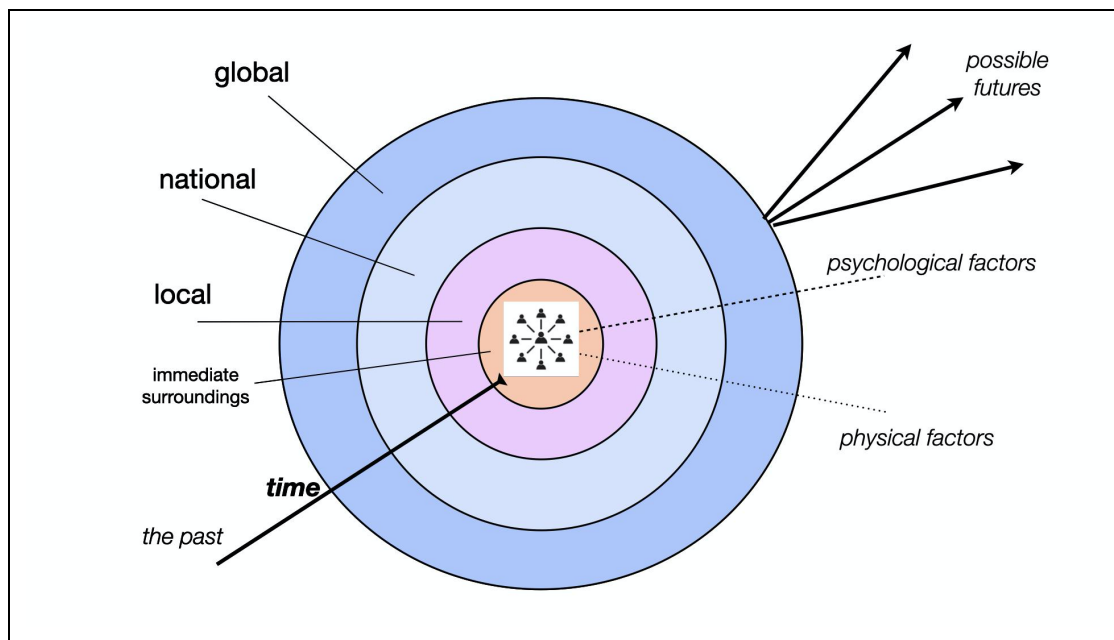
vision) and third (substantiating the vision) component, were combined to establish the visual narrative data collection method after the intervention had finished. This data collection procedure is further explained in section 4.3.3 of this chapter.

Hadfield and Dörnyei (2013) explain that “substantiating the vision” involves “subjecting the original vision of the ideal future self to a reality check to make sure if it is plausible and realistically achievable” as “...the point of imagining an ideal future self is not to indulge in idle fantasy but to construct a future possible reality that can be planned for and worked towards” (p.32). In order for language learners to rectify their “erroneous assumptions”, Dörnyei and Kubanyiova (2014) argue that learners need clarity in two specific areas: (1) “the reasonable criteria for progress, particularly in terms of time and ultimate level of L2 attainment, and (2) the existence of a number of alternative routes to success, which makes it necessary for learners to personalise their learning” (p.91). The first of these two points, the “reasonable criteria for progress”, was interpreted as the developed syllabus, concept of FL & ID and concept of the ideal intercultural speaker of my framework. Therefore, the intervention was understood as a period of learning to raise self-awareness and development. The second point was catered for by asking participants to revise and re-evaluate their first IIS at the end of the learning period. The purpose was for participants to understand their IIS as personalised and continually evolving, therefore raising awareness of the ideal quality of the ideal intercultural speaker. The results obtained by comparing the first and second IIS of each participant was also used as the basis for empirical evidence of ICC development over the intervention period. This will be explained in more detail in the later sections which describe the data collection methods.

The three locations of ICC development were integrated into the classroom approach by considering a visual representation of where and when students engage in the process to become the IIS (see Figure 2 below). This provided the means to describe the various factors (time, personal and socio-cultural factors) influencing the framework’s conceptualization of FL & ID.



Figure 2: A Visual Representation of Where and When Individuals Engage in the Process of Becoming the Ideal Intercultural Speaker



An individuals' psychological factors (e.g. attitudes, behaviours, personality, motivation, etc.) and physical factors (e.g. height, weight, shape, hair, etc.) are all influenced by time (the past, present and possible futures) and space. Space is defined as the context surrounding the individual: the immediate surroundings (e.g. the classroom); the local area (e.g. a city); the national (e.g. Japan); or global. This representation acknowledges the co-constructive view of the self (Dörnyei, 2009; Liddicoat & Scarino, 2013) as individuals also influence their surroundings, and the other individuals within those surroundings.

The visual representation also assisted in producing the pedagogical strategies for teaching and learning the framework's conceptualization of FL & ID. Reflective activities from Berardo and Deardorff (2012) and Utley (2004) were used to inform a pedagogical approach that acknowledged how previous FL & ID experiences could have an influence on current student perceptions of FL & ID. Also, to recognise the importance of fieldwork in bringing the classroom and lived experiences together, ethnographic tasks were developed based on ideas from Corbett (2010) and Roberts et al. (2001). These tasks provided a structured approach to realize Liddicoat and Scarino's (2013) notion of interacting process of intercultural learning (section 2.4.3), thus offering the opportunity for students to engage in the process of FL & ID by

interacting, noticing, observing and reflecting aspects of language, culture and their own perceptions and experiences of FL & ID. Furthermore, learner-centred approaches to encourage co-operative learning principles such as responsibility, interdependency and accountability for personal learning (Huber & Reynolds, 2014) was adapted to inform pedagogical strategies for classwork and homework tasks. Specific examples of the classroom approach in the first two studies included:

- 1) The textbook *Identity* (Shaules et al., 2004) was used to provide structured classroom group and pair work activities. These activities provided opportunities for students to engage with FL & ID through writing, reading, listening and conversation tasks.
- 2) Classroom and homework reflective tasks were designed to primarily raise self-awareness and understanding of personal experiences and perceptions of FL & ID. Also, to raise the significance of independent learning experiences outside the classroom in developing ICC, these tasks focused on raising awareness of previous FL & ID experiences at the local, national and global levels.
- 3) Critical cultural incidents were designed to increase awareness and understanding of what factors may cause to intervene the process of FL & ID.

The classroom approach that was used in both studies in the first research cycle was considered a fundamental factor in developing the participants' perceptions of FL & ID and developing their ICC.

### **4.2.3 Syllabus**

This section explains the syllabus design of both studies in the first research cycle. Before each study was carried out, a syllabus was created for the course. The action research approach anticipated a reflection-on-action would contribute to the reconsideration of learning objectives, review of the research questions and the need to update the syllabus for following studies. The syllabus for each study was informed by the framework's conceptualization of FL & ID, the aims of the PPGHRD and IBPP, and the need to create a structured method to realize the classroom approach. In particular,

the syllabus design provided the units of instruction that influenced the participants' perceptions and experiences of FL & ID during the intervention, and their abilities to develop and/or improve ICC from the intervention. In addition, the syllabus for both studies was created with the one-semester time period in mind, which consisted of a total of sixteen weekly 90-minute periods. Furthermore, the main language of instruction was English as this was a condition set by the university (see section 3.2). So, I produced all classroom materials in English. To encourage the use of English in the classroom, in the first class I reasoned to the students to try and use as much English as possible in and outside of the classroom. Also, throughout the course I stated that I expected them to make mistakes in English, as I explained how mistakes can be opportunities for learning. In addition, I did not have a strict "English only" rule during classes. Instead, I created classroom values which encouraged all members (including myself) to communicate in English first, and then use Japanese if it was needed. Therefore, I sometimes used Japanese in the classroom to clarify complicated concepts, provide simple translations, or mention specific Japanese cultural traditions, values or beliefs.

The syllabus structure of the first study was mainly informed by units and content from the textbook *Identity* (Shaules et al., 2004). This textbook was chosen as it is described as "a communication course for Asian young adult learners from high beginner to intermediate levels". Many of the units featured Japanese values and beliefs and provided a basis for students to reflect and compare cultural identities and consider alternate views. Moreover, it was the only foreign language textbook that I could find which dealt with the framework's conceptualization of FL & ID themes of culture as practices, and the negotiation of meaning as a co-constructive process. The textbook also satisfied the framework's classroom approach to deliver a learner-centred focus with a variety of reading, speaking, listening and writing activities supplied in the textbook's different units, audio CD and from expansion activities in the teacher's book. The syllabus learning outcomes were based on aspects of Byram's ICC (1997, p.49-53) and Deardorff's (2006) components of intercultural competence that resembled the PPHGRD and IBPP objectives, and the GHRDC's description of the skills, attitudes and knowledge of global human resources (section 2.4.2 and 2.4.3). In particular, Deardorff's (2006) process model of intercultural competence informed the ordering of the syllabus units. Deardorff's model argues the progression of intercultural

competence from the personal level to the interpersonal level, thus personal attitudes regarding respect; openness; and curiosity and discovery were emphasised during the start and throughout the syllabus.

However, as the Identity textbook does not explicitly mention Byram's (1997) or Deardorff's (2006) notions of intercultural competence, extra content and materials were created to raise awareness of ICC as a range of skills, attitudes, behaviour and knowledge needed to co-construct meaning within intercultural situations. For example, in class 8 and class 9 of the syllabus, Unit 3 from the Identity textbook is used to introduce the notion of culture shock. This unit features the story of a Japanese student who studied in the USA for one year, and the student talks about his experiences of culture shock and how he learned to be "flexible and adapt[able]" (Shaules et al., 2004, p.10). As the textbook doesn't explain how students can become flexible, I utilized various materials and activities from Berardo & Deardorff (2012) that allowed the students to first become self-aware of their own flexibility. Then, I introduced to the students Byram's (1997, p50-51) explanation of attitudes in terms of "curiosity, openness and the readiness to suspend disbelief about other cultures and belief about one's own". In effect, Byram's gives advice about what an individual needs to do in order to become more flexible and adapt to other ways of thinking. Then, for a homework assignment, I asked students to identify and interview returnee senior students who they believed to be flexible. The students were asked to make questions for the returnee students based on what they had learned from Byram's explanation of attitudes. Other classes in the syllabus followed a similar approach which adopted other materials and activities, utilized Byram or Deardorff's literature, and raised self-awareness by further exploration of the topic. Table 7 below shows the outline of the syllabus that was created for the first study.

Table 7: The Syllabus Created for the First Study

Week	Topic	Week	Topic
1	Introductions	9	Unit 3: Culture shock
2	Visualize your ideal intercultural self	10	Unit 4: Culture in language
3	Developing the ideal intercultural self	11	Unit 4: Culture in language
4	Unit 1: About identity	12	Unit 5: Body language and customs
5	Unit 1: About identity	13	Unit 5: Body language and customs
6	Unit 2: Values	14	Unit 8: Communication styles
7	Unit 2: Values	15	Unit 8: Communication styles
8	Unit 3: Culture shock	16	Present your ideal intercultural self

Student evaluation was based on class participation, homework assignments and an end of semester presentation to share participants' second IIS with all class members. In the first class, the class syllabus and key themes were introduced and different activities were done to create better group dynamics. In the second class, the concept of the IIS was explained and participants were asked to visualize and create their first IIS (described in section 4.3.3). In the third class, the process of developing the IIS was explained in terms of the framework's conceptualization of FL & ID and the classroom approach (see the previous sections). From class four until the penultimate class, the Identity textbook (Shaules et al., 2004) and the pedagogical strategies outlined in the classroom approach were implemented to develop the learning outcomes. Also, Units 6 and 7 of the textbook were left out in favour of Unit 8 (Communication styles) as this unit gave an opportunity for participants to be introduced to ICC factors associated with the interaction areas of Deardorff's (2006) process model of intercultural competence.

After the data was collected and analysed for the first study, the effectiveness of the first study's syllabus was reviewed and evaluated according to three main criteria:

- 1) Had the syllabus effectively conveyed my concept of FL & ID and the classroom approach?
- 2) Could students successfully create, review and evaluate their vision of IIS?
- 3) Had students successfully achieved the learning objectives of the course of study?

The following conclusions were reached:

1. From the research data collected, most participants seemed to have developed the learning objectives that were based on Byram's (1997) ICC and Deardorff's (2006) process model of intercultural competence. This suggested the effectiveness of the first study's syllabus. This point will be explained in more detail in the following data collection method sections.
2. More time should be dedicated in the syllabus for students to value and understand FL & ID as a personal, sustainable and process-orientated endeavour. Even though most students seemed to achieve the learning objectives, there was not enough evidence to suggest that students had understood my concept of FL & ID.
3. Some of the textbook units did not successfully convey my concept of FL & ID adequately enough. This was mainly due to these units giving a surface level understanding of a particular unit subject. In which case, I found myself having to develop more content.
4. More time is needed time for participants to revisit and reflect on their own visions of IIS during the semester (e.g. through classwork and/or homework assignments).
5. From my classroom observations, many of the textbook classroom tasks seemed to not be cognitively engaging enough for the majority of the students.
6. More time was needed during the semester to explain and review the concept of ICC.
7. Using English as the main language for classroom instruction, materials and general communication between students did not cause any communication issues.

These points were taken into consideration to further update the syllabus for the second study. However, as mentioned in the introduction, the relatively short time between each study (approximately eight weeks) was not enough time to address all of these points. Nevertheless, an updated syllabus was made before the start of the second study. This is shown in Table 8 below.

Table 8: The Syllabus Created for the Second Study

Week	Topic	Week	Topic
1	Introductions	9	Culture shock part 1
2	Visualize your ideal intercultural self	10	Culture shock part 2
3	Developing the ideal intercultural self part 1	11	Culture in language part 1
4	Developing the ideal intercultural self part 2	12	Culture in language part 2
5	Developing the ideal intercultural self part 3	13	Socio-cultural difference and similarities part 1
6	Developing the ideal intercultural self part 4	14	Socio-cultural difference and similarities part 2
7	Invisible culture: values and beliefs part 1	15	Review your ideal intercultural self
8	Invisible culture: values and beliefs part 2	16	Present your ideal intercultural self

Due to the encouraging results of the first study, the same learning objectives were carried over to the second study, and once again, student evaluation was based on class participation, homework assignments and an end of semester presentation to share participants' second IIS with all class members. One of the conclusions from the first study was to provide more time in the syllabus explaining the IIS concept, in order for students to value a process-orientated understanding of FL & ID and how to become their IIS. Therefore, from class two until class six, lectures and classroom activities addressed this point by concentrating the syllabus on the framework's concept of IIS in terms of daily engagement with the process of FL & ID as outlined in the framework's conceptualization of FL & ID. Also, the first study's finding informed the need to raise student awareness of socio-cultural and personal factors that cause an individual to engage in the process of FL & ID. Furthermore, based on the conclusions of the first study and experiences gained using the Identity textbook, I developed more original content which directly explained the framework's conceptualization of FL & ID. As a result, fewer units and materials from the textbook were used.

To review and evaluate the effectiveness of the second study's syllabus, the same questions that were used for the first study were also used. The conclusions for the second study's syllabus were:

1. Similar to the first study, many of the participants developed the learning objectives that were based on Byram's (1997) ICC and Deardorff's (2006)

process model of intercultural competence. This suggested the effectiveness of the second study's syllabus.

2. From feedback collected directly from participants at the end of the second study, the majority implied that the classroom tasks and course materials were cognitively stimulating and engaging.
3. However, some participants reported the concept of the IIS to be abstract and complicated to understand. These participants stated a preference for more concrete and/or practical examples to understand better how to become their own IIS.

The findings and implications of the second study were used to further update the framework's components in the second research cycle. The next sections introduce the data collection methods of the first and second studies.

### **4.3 Data collection methods for the first and second studies**

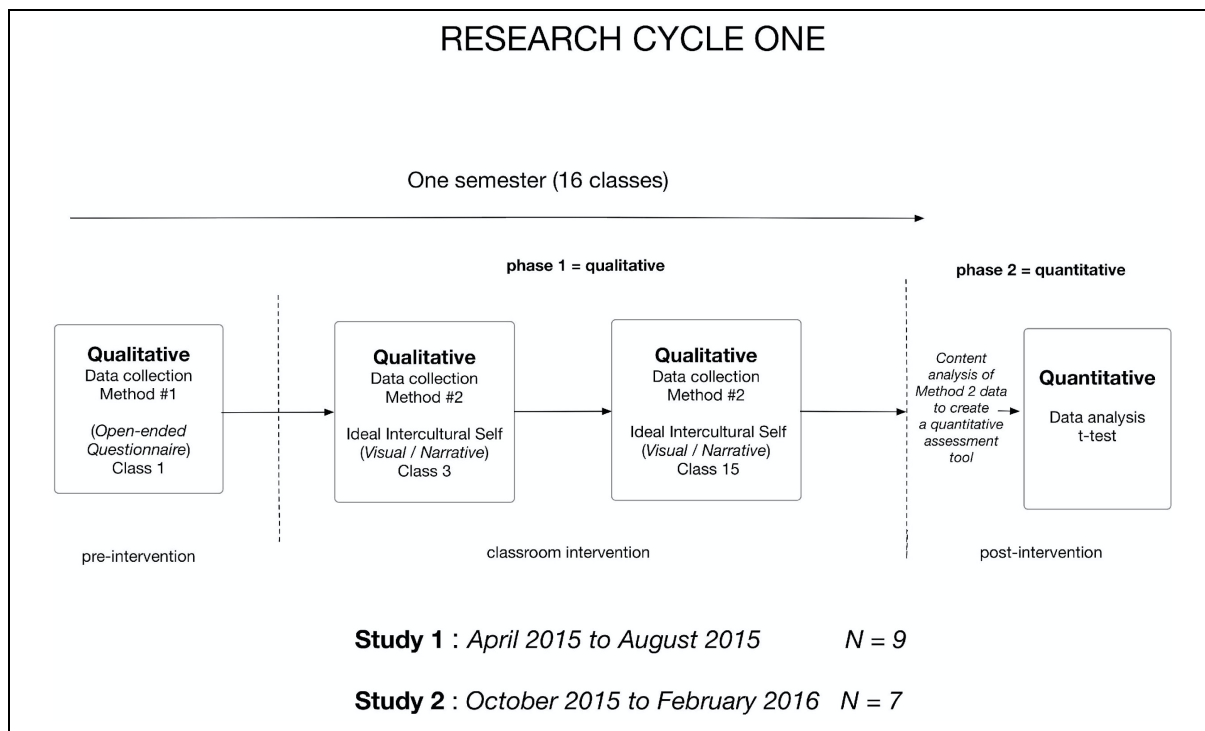
As pointed out in section 3.3, the research aim in the first research cycle was informed by the purpose of creating a quantitative assessment tool to measure empirically the students' ICC development. A mixed-methods design was carried out to answer the research questions in the first and second studies. This kind of design was understood as using both qualitative and quantitative methods in the process of data collection, analysis and interpretation in a single, or series of studies, to investigate the same underlying phenomenon (Leech & Onwuegbuzie, 2007). Different data collection methods were employed to answer the research questions and corroborate the findings (Creswell, 2012, p.259), thus giving a multi-level of analysis and a better understanding of a complex phenomenon (Dörnyei, 2007). With this in mind, a sequential exploratory mixed-methods design was chosen for the first two studies. As I had framed FL & ID as a personal and ongoing process in my framework, my interest was to explore the phenomena of FL & ID from my student's perspectives, therefore qualitative data collection methods were used for this purpose. However, at the same time, I also had the need to produce a tool that could empirically measure ICC development over the intervention period. Thus, both studies had two phases: first, qualitative methods were used to collect data, then by using content analysis, a quantitative tool was developed to



provide the empirical evidence in the second phase. The following sections in this chapter introduce the methods to achieve this.

According to Creswell and Plano Clark (2018, p.267), an exploratory sequential design is useful to provide the researcher with an approach grounded in the views of participants, by having a first research phase focused on the collection and analysis of qualitative data, then in the second phase, have the qualitative findings translated into an approach or tool that is tested quantitatively. This translation, or quantizing, of the qualitative data was understood as an advantage in this study to facilitate pattern recognition (Miles & Huberman, 1994; Sandelowski, 2001) and also as a way to “...show regularities or peculiarities in qualitative data [that] might not otherwise [be seen]” (Sandelowski et al., 2009). Furthermore, the quantitative tool that was developed in the second phase, was seen as “...based on the culture or setting of the participants rather than pulled ‘off the shelf’ for use” (Creswell & Plano Clark, 2018, p.267), thus satisfying my need to create a tool based on the understanding of my context, and avoiding a “one size fits all” for FL & ID. In addition, Creswell (2012) cites that an exploratory sequential mixed-methods is useful in exploring a phenomenon, identifying themes, designing an instrument and subsequently testing it (p.543). Taking all of this into account, the intent of these data collection methods was to refine and extend the qualitative findings with numerical data that would show signs of ICC. Figure 2.1 (below) gives a visual representation of the mixed-methods design used in both studies in the first research cycle.

Figure 2.1: A Visual Representation of the Data Collection Methods Involved in the First and Second Studies



An overview of the data collection methods for both of the studies is introduced. The first phase involved the qualitative methods. At the end of the first class, data was first collected by an open-ended questionnaire survey to discover the participants' existing perceptions and experiences of FL & ID. At the end of the second class, all of the participants were asked to visualize their IIS and express it by drawing and writing at the end of the second class. Then, at the end of the fifteenth class, participants re-evaluated their IIS drawings and writings to produce a second version of their IIS. A comparative analysis was carried to ascertain a comparative development of ICC. In the second phase, an inductive and deductive content analysis of each participant's first and second IIS was carried out. The reasons for this are explained later in this chapter (section 4.3.4). This process provided the method to create the quantitative tool and give the empirical evidence of participants' development of ICC over the period of intervention.

Lastly, to assist with a better interpretation of the participants' first and second IIS, semi-structured interviews were planned and carried out at the end of the qualitative phase in the first study. Interviewing was thought of as a useful data collection tool due to the emic perspective of the research questions, as interviews

present individuals' perspectives, expressed in their own words on the topic explored (Efrat Efron & Ravid, 2013, p.68). Dörnyei's (2007, p.136-143) procedures how to plan and carry out semi-structured interviews were utilized. However, after two separate 40-minute interviews were carried out, I realized the limitations of this method to answer the research questions. Both participants took time to articulate and produce sufficient data, and I found it challenging to elicit answers from the participants without introducing bias into their answers. Dörnyei (p.144) acknowledges these points as disadvantage of interviews. A possible reason was participant discomfort with the interviewing process (Tomal, 2010, p.44). Another reason could have been that the interviews were conducted in English. Due to these reasons, the data from the two participants are not included in this thesis. The following section introduces the information relating to the participants, the data collection procedures, and validation of each data collection method in both studies.

#### **4.3.1 The first research cycle: Participants**

Students who enrolled onto the IBPP course were asked to participate in each study. The course was promoted as a personalised approach to FL & ID and no pre-requisites for registration were given. I explained my research aims as: 1) create a framework that encourages students to develop ICC; 2) allow students to create their own personal goals of FL & ID and build momentum towards their own goals by the end of the course. All students were given a written explanation in Japanese and English, and this included an outline of the participants' tasks. The written explanation also mentioned that students willing to participate would remain anonymous in any future publications, and they were able to withdraw at any point without forfeiting score towards their course credit. In the first study, all nine students who enrolled onto the course agreed to participate in the study (five females and four males). In the second study, seven of the nine students who enrolled onto the course agreed to participate in the study (four females and three males).

Non-probability sampling and, in particular, convenience sampling, was used to conduct each study. Cohen et al. (2018, p.217) maintain that non-probability sampling is frequently used in small-scale research, where the researcher targets a particular group and acknowledges that no attempt to generalize is desired. Instead, the sample

represents some characteristic the researcher seeks to study (Creswell, 2012, p.145). This method of sampling suited my research design, as I had planned and developed my framework based on the notion that the participants were individuals with their own personal experiences and perceptions of FL & ID. The goal of this research was not an attempt to roll out my framework as a standardized solution for Japanese universities which have similar PPGHRD objectives. Furthermore, I recognized that the particular kind of non-probability sampling used in both of my studies was convenience sampling. Convenience sampling, where research participants are selected based on their ease of availability (Given, 2008, p.124), has been criticised in the literature for not representing a target population (Privitera & Ahlgrim-Delzell, 2019, p.239), and potentially causing a lack of transferability (Given, 2008, p.124). Moreover, I was aware that convenience sampling can provide results that are not necessarily reflective of the population being studied (Given, 2008, p.124). By taking an action research approach I acknowledged that the framework which I developed was appropriate and valid for my teaching context. The constructivist and grounded theory approach that was taken to develop my FL & ID framework and to collect data accepts a non-positivist view that avoids generalizing results. Hence, I expected theory to emerge from the data, instead of vice versa, thus I accept the grounded theory perspective that theory is emergent rather than predefined (Cohen et al., 2007, p. 491) towards developing and implementing my framework. In Chapter 5 participant profiles are introduced which describes the participants individual details such as age, gender, etc.

#### **4.3.2 Data collection method #1: Pre-intervention questionnaire survey**

Participants were asked to complete a web-based questionnaire survey in their free time between the first and second class of the course of study. The main aim of this data collection method was to generate data towards answering the second research question: What are participants' perceptions and experience of foreign language and intercultural development? As this data collection took place before the intervention, the findings were intended to elaborate and extend an understanding regarding the effectiveness of the intervention towards developing participants' ICC. This data collection method also assisted in triangulating the data, by adding another qualitative data collection to interpret the results collected from the visual/narrative method. The

questionnaire survey was made by using the widely available and free online platform Google Forms. It contained sixteen items, and to permit greater freedom of expression and greater richness of data (Dörnyei, 2007, p.107), most of these questions were open-ended.

Questionnaire surveys were chosen to explore the participants' perceptions and experiences of FL & ID, as they offer data collection with insider meaning, and provide the means for participants to reveal the meanings and interpretations of their experiences and actions (Punch, 2005). Nunan's (1992) approach to constructing questionnaires was used to make the items of the questionnaire survey. According to Nunan (p.143) while responses to closed questions are easier to collate and analyse, open questions are likely to "reflect the full richness and complexity of the views held by the respondent" As both studies contained a relatively small group of participants, I decided to use mostly open-ended items. The wording of the questions was constructed with the following four main points from Nunan (p.143-145):

- 1) Questions should not reveal the researchers' own attitude, e.g. using leading questions;
- 2) Avoid questions that are complex or confusing;
- 3) Items should not contain more than one question;
- 4) Avoid culturally biased, or biased questions in general.

Furthermore, Fantini's (2007) Assessing Intercultural Competence (AIC) survey questionnaire informed to create items with the purpose of finding out the participants existing experiences and perceptions of FL & ID, as the AIC is designed to learn how international educational programs impact the intercultural development of individuals and others. A thirteen-item survey questionnaire with open-ended questions was produced (Table 9 below). Q1 to Q3 intended to find where participants had experienced the majority of their socialization. Q4 to Q7 was an attempt to know more about the participants' knowledge and experiences of foreign languages. All participants had taken the TOEIC test during their first or second year of study at the university, and my intention of using their latest TOEIC score was as a point of comparative reference only, and not as a measure of their FL & ID. Q8 to Q13 aimed at finding out about the

participants' past and recent personal perceptions and experiences of FL & ID locally, nationally and globally.

Table 9: The Questionnaire Used to Collect Data about the Participants' Existing Perceptions and Experiences of FL & ID Before the Intervention

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Q1. What country are you from?  
Q2. What city have you lived most of your life in?  
Q3. How many years have you lived in that country?  
Q4. At school, when did you start learning English? How often were your classes?  
Q5. Do you know any other foreign languages apart from English and Japanese? If "yes", please list them. Please state how long you have learned it for and rate your own proficiency (beginner, intermediate, advanced or native-like)  
Q6. What is your latest TOEIC score?  
Q7. When did you take your last TOEIC test?  
Q8. How many countries have you visited? (go to Q12 if you have not been to another country)  
Q9. What was the duration of the longest trip that you took?  
Q10. What was the main purpose of that trip?  
Q11. In your trips abroad, did you develop any meaningful intercultural experiences or relationships? If yes, please check all that apply (non-Japanese teachers, neighbours, friends, mixed-race people, people from other ethnic backgrounds, people from different religions, people from different areas of your home country, world events, foreign books, foreign movies), and/or select "Other" and explain  
Q12. When you were growing up in your hometown, did you have any meaningful intercultural experiences or relationships? If yes, please check all that apply (non-Japanese teachers, neighbours, friends, mixed-race people, people from other ethnic backgrounds, people from different religions, people from different areas of your home country, world events, foreign books, foreign movies), and/or select "Other" and explain  
Q13. Can you describe your first meaningful childhood intercultural experience in your home country?

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At the end of the first class, an explanation was given about the objective of the questionnaires (Nunan, 1992, p.145). Also, the adjective "meaningful" that appears in Q11, Q12 and Q13 was defined to the participants with the examples appearing in these questions, and by emphasising the difference between deep and a surface level relationship and/or experience. From the literature, this is understood in terms of lived experience, where learning occurs from a process of participation, interaction, engagement and reflection (Scarino et al., 2016, p.25), and from Liddicoat and Scarino's (2013) description of intercultural learning as an interrelated and on-going process of interaction, noticing, reflection and comparing. Both of these concepts infer that an

individual develops a meaningful intercultural experience from an active engagement with FL & ID that encourages an internal shift. Furthermore, to avoid respondent fatigue (Dörnyei, 2007, p.110), I advised participants to not take more than 30 minutes to finish. At the end of the first class, a link to access the questionnaire survey was given to all participants and they were instructed to submit their responses before the next class. The collected data was analysed by myself at the end of each study. This was mainly done to avoid any potential bias towards grading participants for their non-research course evaluation. The results from the first study mainly showed that participants answered the questions without confusion and did not give erroneous data, therefore the same items were used in the second study. Analysis of the data collected from both studies will be given in the following chapter.

#### **4.3.3 Data collection #2: Visual and narrative data collection method**

An emic perspective towards finding the participants' perceptions of FL & ID, and if the participants developed ICC from the intervention was established by creating a qualitative data collection method based on visual and narrative methods.

As the framework's conceptualization of FL & ID argues a personal, on-going and engaging process, I wanted the means to capture and express participants' perceptions and experiences of FL & ID in this way. Also, this data collection method was informed with the perspective of the classroom approach which offers access and encourages students to invest in the process of FL & ID (described previously in section 4.2.2). This section introduces the aims and procedures of this data collection method, while the following section introduces the content analysis process of the qualitative data which created the assessment tool to provide empirical evidence of participants' ICC development.

To find the extent of ICC development from the intervention, a visual and narrative method was created based on literature supporting the use of emic data collection methods to understand participants' personal perspectives and experiences of FL & ID (Deardorff, 2011; Dörnyei & Kubanyiova, 2014; Hadfield & Dörnyei, 2013; Melo-Pfeifer, 2015). This method consisted of participants creating their vision of ideal intercultural self (IIS) before the start of the intervention, then re-evaluating it to create a second version at the end of the intervention. First of all, this method was informed by

Deardorff's (2011) discussions of using learning contracts and encouraging self-critical reflections to develop and assess intercultural competence. This was used as the basis for a data collection method that would provide access to participants' personal FL & ID goals. Deardorff describes learning contracts as helpful and effective for learners to develop their own learning objectives related to the overall intercultural competence goals, provide a time line for learning to occur, and indicate evidence of learning and action taken as a result of learning (2011, p.74).

To let the participants create their own FL & ID goals, the technique of visualisation was utilized in both studies to encourage all participants to visualise their own IIS before and after the intervention. Visualization, the process of an individual creating mental imagery regarding what he or she wants to feel or become in the future, is a well-established method in sports psychology (Paivio, 1985). The validity of this method is argued by (Dörnyei, 2009) as providing a useful way for language learners to view the ideal self as a "possible future reality" (p.12). In recent L2 intervention studies, visualization has been used to demonstrate a link between imagery and self-motivation (Fukuda et al., 2011; Magid & Chan, 2012). These studies reported that visualization tasks for creating future self-guides allowed participants to facilitate their future identity formation and strengthen their future L2 self-images. Therefore, visualization was adopted in this study with the intention to not only uncover the participants' own perceptions of becoming an ideal intercultural speaker, but also as a way to generate participant motivation to becoming their IIS.

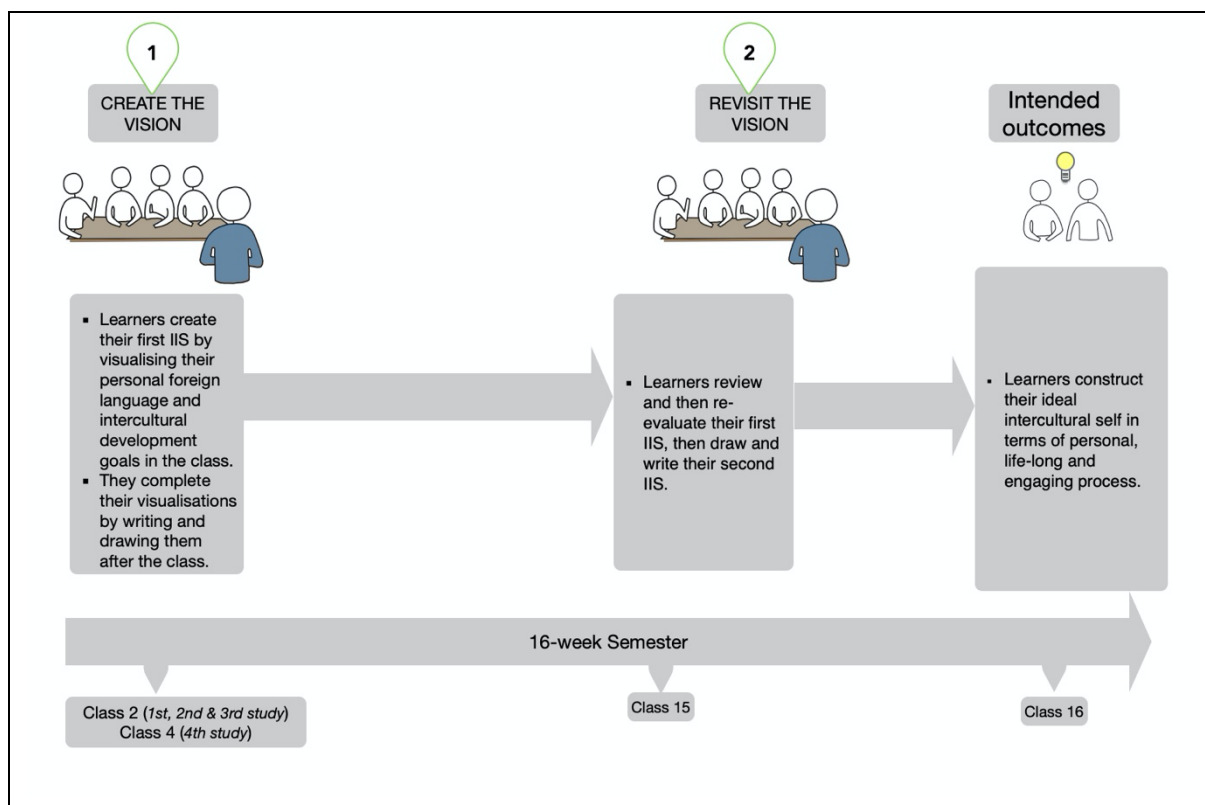
Thus, the intention was to compare the participants' first and second IIS to find out if the intervention had caused a development of ICC. Classroom studies with an emic approach based on the L2 Motivational Self System have often used interviews or open-ended questionnaires (Apple et al., 2013; Gillies, 2010; Kojima-Takahashi, 2013; Magid & Chan, 2012). However, the literature argues the advantages of visual narrative methods in researching phenomena conceptualized in terms of complexity and subjectivity which spans over time and which consider the participants' perspectives. Kalaja and Pitkänen-Huhta (2018) point out how visual methods offer "researchers a way into the inner selves and histories of language users and language learners". They go on to argue how visual methods can be useful to study the subjective experiences of language learning, as visuals "offer participants an alternative to verbal means to express their experiences and feelings and to reflect on their language practices,



identities and learning and teaching processes” (p.159). In particular, Kalaja and Pitkänen-Huhta argue how drawing has “proven to be a very plausible way of accessing complex and abstract issues to complement the more traditional methods of data collection” (p.159). Also, Melo-Pfeifer (2015) makes the case of drawings as “reports/narratives anchored in experience” and “offer[ing] insights into private worlds and provid[ing] their view of the processes of language learning”. Chik’s (2018) studies of language learners’ beliefs and practices by using visual methods makes a similar conclusion and points out how “visual data collection and analysis provides the much-needed emic perspective that places the learners as the actors in their learning processes” (p.328).

The visual narrative data collection procedure that was carried out in all studies is illustrated in Figure 2.2 below.

Figure 2.2: An Explanation of the Procedure for the Visual and Narrative Data Collection Method in All Studies



During the second class, the role of future vision in creating motivation and the ideal intercultural self was introduced through classroom tasks. Then, participants were asked to create their first IIS through the technique of visualization. An original

visualization script was created and informed from visualization examples taken from Hadfield and Dörnyei (2013) and Dörnyei and Kubanyiova (2014). Figure 2.3 shows the visualization script that was created and used in both studies.

Figure 2.3: Visualization Scripts Used in First and Second Studies to Visualize the First

IIS

<p><b>#1 Prepare the mind: Breathing exercise script</b></p> <p>Everyone please sit quietly...keep your feet on the floor...legs uncrossed...keep your back straight...hold your head straight...but feel relaxed...don't feel tension in your legs...don't feel tension in your back...don't feel tension in your head...relax....now slowly breathe in...feel your chest expand...slowly breathe out...let all of the air out of your chest...close your eyes...slowly breathe in...feel your chest expand...slowly breathe out...let all of the air out of your chest...don't worry about the people or sounds around you...let's do 2 more times...slowly breathe in (repeat 2 more times)...enjoy feeling relaxed and breath at your own pace.</p> <p><b>#2 Practice exercise: Cafe Story</b></p> <p>Close your eyes and relax.... Imagine you are sitting in a cafe in another country.... You are sitting with an English speaking friend. You are both talking in English....your English is perfect...There are many people in cafe from different countries....The atmosphere is lively and positive.... You can hear the people at the next table speaking English...they are talking about a soccer game...You can understand everything. You call for the waiter...you are talking in English...you order your favourite drink....you order your favourite food...you make no mistakes. The waiter talks to you English. You understand him...you feel confident and positive. You continue talking to your friend in English. The waiter comes back with your drink....you drink a little...you feel happy and positive...When I count to five, please return back to the room and wake up...one...two...three...four...five....</p> <p><i>Discuss with your partner</i></p> <p>Q. In the cafe, what could you see, hear or smell?</p> <p>Q. Describe the taste of your drink in detail (i.e. use adjectives, explain your feeling)</p> <p>Q. You could understand everyone's (your friend, waiter, other customers) English. Describe your feelings to your partner.</p> <p><b>#3 Ideal intercultural self-visualization script</b></p> <p>Close your eyes and relax...congratulations - you have become your ideal intercultural self...how old are you?...what do you look like now? where do you live...? what is your house like.....who lives with you?.....what is your job?... do you enjoy it?...what makes you happy in life...?</p> <p>About English...what are your strengths? What can you do well in English?...When do you use English?...at home?...at work?... with friends?...with family?...everyday? What other foreign languages do you know?...do you also use this everyday?...at home?...at work?...with family?...everyday?</p>
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Adhering to the suggestions given by Dörnyei and Kubanyiova (2014) on how to create and implement the visualization script, the first task was to produce an “introductory imagery exercise”. This involved making a breathing exercise script. The example given by Dörnyei and Kubanyiova (2014, p.54) was used as a basis, but I adjusted the language to the proficiency level of the participants. The purpose of this exercise was to relax and clear the minds of the participants, and create the appropriate atmosphere for visualization (Dörnyei and Kubanyiova, 2014, p.54). The next step was for participants to practice visualizing. This was done with the aid of the “Cafe story” script (Figure 2.3). The purpose of this story was to expose the participants to the notion of visualization, and in particular, get the participants to imagine their own descriptions of objects, scenes and people in increasingly elaborate detail in the present tense, in order for them to self-generate and experience their ideal future. Dörnyei and Kubanyiova (2014, p.52) advise that while this technique may appear “fascinating because it seems mysterious” it can seem “nothing more than hocus-pocus to some students”. To overcome this, I introduced examples of famous Japanese sports people who have published their own future visions of becoming their “ideal sports-self” that they had when they were younger (e.g. Olympic medallist Kohei Uchimura, football player Keisuke Honda, and baseball player Ichiro Suzuki). Finally, the “ideal intercultural self” script was carried out. There were two aims. The first was to elicit and extract the participants' perceptions involved in becoming their ideal intercultural self. However, at the same time, I was aware that I had to keep my elicitations to a minimum if I expected their first IIS to contain only existing beliefs and thoughts influenced by their previous life experiences. The second aim was to allow participants to create a positive outcome. Dörnyei and Kubanyiova (2014, p.57) suggest that whatever the content of the visualization, the script should guide individuals towards achieving success, accomplishing a goal, carrying out a task, obtaining a result and conclude the imagery with a feeling of pride, satisfaction and happiness. All three activities took approximately 20 minutes to complete.

Once participants had finished visualizing their IIS, they were asked to sketch and write their visions on a piece of paper, then create their first IIS by using an ipad and the (at the time) free note-taking application called Notability on their ipad after the class had finished. This method was chosen as the application allows users to freely draw, write and insert media easily (own photos, internet images, videos etc.).

Therefore, due to participants' existing experience with this application, using the iPad in the first two studies was seen as an effective way to allow participants in expressing their IIS visions, and for me to collect and store their data. In order to gain the insider perspective, participants were told to choose the verb tense that best expressed their first IIS. Also, they were asked to include images (hand drawn, own photos, clip art and photos from the internet). Dörnyei & Kubanyiova (2014) suggest that pre-existing images (such as travel photos of famous landmarks) can allow individuals to build up a vivid image of a desired future self, as they provide “sensory glimpses of the bigger picture” (p.46). This viewpoint is shared with other visual narrative literature that describe a combination of visual and narrative methods that include hand-drawn images, pre-existing images and/or words to utilize the individual's own imagination for creating tasters of possible desired future selves (Hadfield & Dörnyei, 2013; Packard & Conway, 2006; Ruvolo & Markus, 1992).

The process to create the participants' second IIS vision began during class fifteen. Their second IIS was a self-evaluation of their first IIS. This data was used to set up a comparative analysis of each participant's first and second IIS to answer the first and second research questions. This idea was informed by Hadfield and Dörnyei's (2013) visionary motivational program, a six-step program which states the need to substantiate the learner's original vision of ideal future self “to a reality check to make sure it is plausible and realistically achievable” (p.32). Further literature dealing with pedagogy to encourage learners in developing their ideal future selves point out the usefulness of constructive reality self-checks to “enable wishful thinkers to face reality and calibrate their expectations and action plans accordingly” and also “help pessimists to see that, with appropriate strategies, achieving success in an L2 is within everybody's reach” (Dörnyei & Kubanyiova, 2014, p.93). At the start of class fifteen, all participants were given a worksheet designed as a “reality check” for participants to revisit and re-evaluate their own first IIS (Figure 2.4 below).

Figure 2.4: Self-Reality Check Worksheet for Participants to Review their First Ideal Intercultural Self

Easy to achieve	Possible to achieve, but long-term	Hard to achieve	Not possible to achieve	New ideas

This was developed from a classroom activity by Hadfield and Dörnyei (2013, p.37) to “substantiate the vision”. The activity was explained to all of the participants as a method to review and self-evaluate their original future self-vision. An example IIS was created to show the participants how to complete the task. Then, I demonstrated how to complete the self-reality check by working through each category by giving examples of what the imaginary student could, or could not achieve. After this, participants used their first IIS to work through each category. I also encouraged participants to include new thoughts and goals that they had developed from the course, and/or from their independent life experiences since the intervention started. Throughout the activity I was at hand to answer participants’ questions, however I was careful not to influence participants with my own subjectivity of FL & ID. The process to create and submit their second IIS was the same as the first IIS, thus participants created their second IIS using the Notability App on their ipad, and submitted it to the Google Classroom before the start of the sixteenth (final) class. This data was used to set up a comparative analysis of each participant's first and second IIS to answer the first and second research questions. Lastly, all participants were asked to express their first and second IIS using English (as discussed in section 3.7). The next section explains how a content analysis was carried out for the comparative analysis of the participants’ first and second IIS.

#### 4.3.4 Content Analysis

A content analysis of the visual narrative data provided the means to answer the first research question “To what extent can participants develop ICC over a one-semester

period?”, and the second research question “What are participants’ perceptions and experience of foreign language and intercultural development?”. Moreover, the content analysis of the visual narrative data provided the means to convert the qualitative data into numerical codes. This produced the quantitative phase and the framework’s assessment method to providing empirical evidence of ICC development.

Content analysis was chosen for the following reasons. First of all, Krippendorff (2004) maintains that [visual narrative] texts contain personal meaning located in a specific context and that content analysis is a systematic and objective way to describing and quantifying meaning and phenomena (p.22–p.24). In addition, content analysis is an “interpretive analysis of the underlying deeper meaning of the data” (Dörnyei, 2007, p.246) and content analysis can reduce text using both pre-existing categories and emergent themes in order to test a theory (Cohen et al., 2018, p.675). Therefore, the main advantages identified of content analysis for my research, was: 1) content analysis acknowledges each participants’ ideal intercultural self as a personal product created and influenced from context 2) it offered a way to discover themes of participants perceptions and experiences of FL & ID, and use the components of ICC as a basis of categories to evaluate each participant’s IIS pdfs for ICC development 3) it gave an unobtrusive method to discover if each participant had, or had not, developed a certain amount of ICC from the intervention period 4) it provided support towards triangulating the results of the qualitative phase.

On the issue of trustworthiness, Bailey (1994, p.318) points out certain issues of reliability involved in content analysis, due to the subjective decisions on the researcher’s part in constructing the categories for analysis, and carrying out the analysis. To address this, a colleague working at another Japanese university agreed to also analyse each participant’s first and second IIS. Julien (2008, p.121) maintains “using more than one researcher to analyse the data and seeking agreement between different researchers on the content identified is a common method of improving trustworthiness”. Also, within education, content analysis has been a proven method for studies with visual narrative data. For example, it has been used to: investigate student teachers’ beliefs about the learning and teaching of English (Ribas & Perine, 2018); discover the beliefs held by small children about learning two foreign languages (Chik, 2018); reveal Japanese university students’ negative and positive attitudes towards learning English (Suzuki & Childs, 2016). In addition, Kalaja et al. (2013) carried out a

number of studies in various contexts that used visual narrative methods and content analysis to collect data from foreign language learners and teachers. They concluded that using content analysis for visual narrative methods can offer an alternative insight of more traditional methods to discover the participant's conscious and unconscious beliefs, especially learner subjective and intersubjective beliefs within the classroom.

Elo and Kyngäs (2007) content analysis process was adopted as it provides step by step instructions to preparing and organising a content analysis (see Figure 2.5). Additional literature specifically related to visual narrative analysis (Rose, 2001), content analysis in educational research (Cohen et al., 2018), and further guidelines on how to plan and perform content analysis (Bengtsson, 2016) were also consulted for this process. Figure 2.5 is taken from Elo and Kyngäs (2007).

Figure 2.5: The Content Analysis Process Utilized in This Research.

The image has been removed by the author of this thesis for copyright reasons

*Original image from: Elo, S., Kyngäs, H. (2007). The qualitative content analysis process. Journal of Advanced Nursing, 62(1), 107-115. <https://doi.org/10.1111/j.1365-2648.2007.04569.x> Page 110*

An inductive approach was first carried out in order to gather information about the personal perceptions and experiences of FL & ID contained in each participant's first and second IIS. The aim of the inductive analysis was to develop interpretations of the data to generate themes (Cohen et al., 2018, p.645), especially to attempt and "uncover the less obvious contextual or latent content therein" (Julien, 2008, p.121). Thus, the generated themes would give an understanding regarding what the participants perceived, believed and/or valued before and after the intervention with regards to becoming their ideal intercultural self.

Following Elo and Kyngäs (2007) content analysis process outlined in Figure 2.5, the first step of the analysis involved preparing the data. This began with me becoming familiar with the data by looking through each participants' first IIS. While doing this, the unit of analysis was created by assigning codes to categorise data extracts. This initial coding process was to label and group similar types of data so that the process of analysing the data would be more manageable. Two rounds of analysis were carried out to understand the data and verify the findings. Next, to make sense of the data the questions given by Elo and Kyngäs (2007, p.109) to find themes and patterns in the data were adapted. These were: Who is telling? Where is this happening? When did it happen? What is happening? Why? This led to the first round of analysis and the creation of categories such as "family", "people", "career", "travel abroad" "attitudes", "skills" and "self-perceptions". The second round of analysis focused on the producing sub-categories by answering questions such as: What kinds of experiences? What kinds of people? Travelling in Japan or other countries? Working in Japan or other countries? etc. By digging deeper into the data, the second round of analysis was repeated two more times to verify the sub categories and further code the data. This allowed the common themes to be determined and permitted a narrative to be interpreted from the data. The same content analysis process was carried out to code and analyse the participants' second IIS. The inductive results for each research cycle are introduced in section 5.3 and section 7.3.1. In addition, a description of the content analysis coding scheme is shown in Appendix A.

The main assumption while coding was that presence of data would have indicated a factor of FL & ID that participants found significant towards becoming their ideal intercultural self. As I was trying to explore the participants perceptions of FL & ID, I tried not to introduce bias in the visualization process that produced the



participants IIS. The visualization script (Figure 2.3, section 4.3.3) contained a general description to elicit a personal future vision, and I tried to avoid leading or value-laden words. Also, the participants were asked to draw and write their IIS as homework to avoid bias from other participants. However, despite my efforts to reduce bias, I was aware that the participants could have discussed their visions with other participants before submitting their IIS. In addition, any words used in the visualization script to elicit the participants' visions may have had the potential to cause unintentional bias. Another limitation was my analysis of the participants' data. This was influenced by my teacher-researcher position. Some of the participants had previous formal learning experience with me, so for these participants I consciously/ consciously used my existing knowledge of their character, skills and attitudes to identify meaning from their data. In addition, I also acknowledged that my fifteen years of teaching within the Japanese context also made me sensitive to identify certain perceptions and values relating to FL & ID. These two last points are mentioned as they are considered by me to be both a limitation and advantage for analysing the data. Moreover, another limitation of content analysis is the debate regarding the epistemology of absence-based inference. Therefore, I was aware that participants may have not included personally important aspects of FL & ID in their IIS as they were not directly prompted by me, or they may have forgotten to include it.

The next step was to carry out a deductive analysis of the IIS pdfs. According to Patton (2002, p.454), once patterns or themes have been established through inductive analysis, confirming and/or testing these results can be done with a final stage of deductive analysis. This was the case at this stage in the research, as I wanted to determine if students had developed ICC during the intervention period. To prepare the data, Elo and Kyngäs (2007, p.109) and Bengtsson (2016, p.10) suggest that this is achieved by selecting the unit of analysis, then determining whether the material is to be analysed as a whole or divided into smaller units. In addition, Patton (2002, p.454) suggests that the key issue to making this decision depends on what the research is seeking to clarify from the study. To achieve my aim of comparing each participant's first and second IIS pdfs for signs of ICC development, I decided to code for descriptions of ICC components as words and images using Byram's (1997) concept of ICC and Deardorff's (2006) process model of intercultural competence (e.g. flexibility, open-mindedness etc.) for intensity, instead of frequency. In order to make sense of the data,

Elo and Kyngäs (2007, p.109) maintain that the aim is to “become immersed in the data” by considering the following questions: Who is telling? Where is this happening? When did it happen? What is happening? Why? At this point in the analysis, my hypothesis had been that the period of intervention would show a comparative development of ICC for each participant. However, by becoming immersed in the data, these questions led me to further reflect on the findings from the qualitative phase. To begin with, the first IIS is seen in this research as a product of participants’ existing experiences and perceptions of FL & ID until that point in their lives. Therefore, any differences expressed in the participants’ second IIS is due to the new and/or re-evaluated perceptions of FL & ID developed from the intervention, and/or their daily experiences. In addition, the participants that demonstrated a comparative improvement or development, to an extent, validates the discussion on Byram’s (1997) idea that ICC is developed from formal learning and independent experiences outside of the classroom (section 2.4.2).

#### **4.3.5 Assessment**

This section explains how the framework’s assessment method was created in order to find if the students had developed ICC over the period of the intervention. In keeping with the content analysis process described in the previous section (Elo & Kyngäs, 2007), the next step was to develop a categorization matrix and to code the data obtained from the deductive analysis according to the categories. Hence, the qualitative data was quantitized into numerical codes to produce the numerical data from the participants’ IIS pdfs and analyse statistically if participants did (or did not) develop ICC. The term “quantitized” was introduced by Tashakkori and Teddlie (1998) to explain the process of transforming qualitative data into numerical codes in order to evaluate the frequency or intensity of themes under analysis. To carry out the comparative analysis of each participant’s first and second IIS pdf, each pdf was coded for the intensity of specific ICC components. This involved giving numerical ratings regarding the amount of ICC to be found in each participant’s IIS, then comparing the results to find any signs of development and/or improvement. Coding the data will be explained after the process of the categorization matrix is introduced. Furthermore, to address accuracy, reliability and coding bias, my colleague working at another university in Japan, with an academic background and similar research interests to me

(mentioned in the previous section), agreed to code each participant's first and second IIS in both studies.

In order to analyse each participant's first and second IIS pdf, a four-point scale matrix was designed by using the individual components of Deardorff's (2006) process model of intercultural competence. The matrix developed for the first study is shown in Table 10 below.

Table 10: Categorization Matrix Used to Code the Data in the First Study

Categories	1	2	3	4
<b>Respect (valuing cultures, cultural diversity)</b>	Shows little awareness of cultural diversity and little awareness of own culture. Negative towards cultural diversity and interacting with others.	Shows a surface level understanding of cultural diversity and own culture. Has little interest of valuing other cultures. Tolerates cultural diversity.	Shows an explicit understanding and, respect or appreciation of cultural diversity and own culture. Has a mostly positive attitude towards cultural diversity and interacting with others.	Shows a deep understanding, appreciation or respect of the cultural diversity and own culture. Has a positive attitude towards cultural diversity and interacting with others.
<b>Openness (to intercultural learning, does not have judgement)</b>	Has an ethnocentric view of intercultural learning (e.g. close-minded, judgemental of others). Uses stereotypes and generalisations of others.	Shows a potential to become more open-minded towards other. Still has difficulty to suspend judgement of culturally different others. Evidence of a willingness to change.	Shows an open-mind with almost all that are culturally different. Understands that others are individuals, and is mostly able to suspend judgement with culturally different others.	Suspends judgement of any stereotypes or generalisations of others who are culturally different. Understands others are individuals too. Shows an ethno-relative attitude.
<b>Curiosity and discovery (is willing to learn new things, ok with uncertainty)</b>	Demonstrates an unwillingness to learn or discover new things (about self or others). Shows they are not comfortable with different cultural values, beliefs, customs or culturally different situations.	Shows they can learn or discover new things, but they do not know the values or benefits to self. Not comfortable with some different cultural values, beliefs, customs or culturally different situations.	Mostly understands the benefits and values of learning from different cultural values, beliefs, customs or culturally different situations. Mostly understands how curiosity and discovery can benefit self. They are mostly OK in uncertain situations.	Understands the benefits and values of learning from different cultural values, beliefs, customs or culturally different situations. Shows evidence that they are able to continually learn and discover independently and are OK in uncertain situations.
<b>Cultural self-awareness</b>	Shows minimal self-awareness of own visible and invisible kinds of culture.	Identifies some visible and/or invisible cultural self-awareness.	Is able to see new perspectives and opinions of their own visible and invisible culture.	Recognizes how visible and invisible culture has helped to influence their perceptions of the world and expectations of others.
<b>Knowledge of cultural worldview framework</b>	Demonstrates a surface understanding of elements associated to different cultural frameworks across the world and how it is related to their self (e.g. politics, economics, history, communication styles).	Demonstrates a partial understanding of elements associated to different cultural frameworks across the world and how it is related to their self (e.g. politics, economics, history, communication styles).	Demonstrates a better understanding of elements associated to different cultural frameworks across the world and how it is related to their self (e.g. politics, economics, history, communication styles).	Demonstrates a complex understanding of elements associated to different cultural frameworks across the world and how it is related to their self (e.g. politics, economics, history, communication styles).
<b>Empathy (internal)</b>	Unable to understand the world through the eyes (and way of thinking) of the others.	Able to understand the world through the eyes (and way of thinking) of the other, but still uses own thought processes and worldview to reach conclusions.	Able to understand the world through the eyes (and way of thinking) of others and their own eyes. Able to use own thought processes and feel what others thinks too.	Able to understand the world through the eyes (and way of thinking) of others and their own eyes. Able to use own thought processes and feel what others thinks too. However, also understands individuality, and the many ways to view the world. They are able to think and act appropriately.
<b>Flexibility (internal)</b>	Shows an inability to think (cognitive), feel or behave (affective) another way than the cultural norm.	Thinks, feels or behaves in another way than the cultural norm, but still find it uncomfortable.	Understands the need to think, feel, or behave in different ways than the cultural norm.	Understands the benefits and values associated with thinking, feeling or behaving in other ways than the cultural norm.

As the individual components of Deardorff's (2006) process model of intercultural competence were utilised to create the syllabus, the matrix categories were also informed by these components. Deardorff (2006) argues the significance of individuals developing the individual components first, in order to "achieve the external outcome of behaving and communicating appropriately and effectively in intercultural situations" (p.257). Furthermore, to reflect the constructivist approach of ICC development in Deardorff's model, I created descriptors for each category to indicate a progression of development from lack of awareness to awareness, then understanding to a deeper understanding. These descriptors were produced by combining the various explanations and definitions of intercultural (communicative) competence given by Deardorff's model (2006), and Byram's concept of ICC (1997). Other models such as the Intercultural Knowledge and Competence VALUE Rubric (Association of American Colleges & Universities, 2009) and the Competences for Democratic Culture model (Barrett, 2016) were consulted to gain an understanding for writing the matrix descriptors. Also, a second version of the categorization matrix was developed to analyse the participants' first and second IIS for the second study (Table 11 below). This newer version was created after the data from the first study was analysed. The findings of the first study, a reflection-on-action, and discussions with my colleague led to the decision of creating a 5-point scale and updating some of some descriptors to allow a more accurate evaluation of each IIS pdf. The quantitative results of first and study results are introduced in section 5.5.2 and 5.5.3.

Table 11: Categorization Matrix Used to Code the Data in the Second Study

Required Attitudes	1	2	3	4	5
<b>Respect (valuing cultures, cultural diversity)</b>	No evidence of cultural diversity and little awareness of own culture.	Shows little awareness of cultural diversity and little awareness of own culture.	Shows a surface level understanding of cultural diversity and own culture.	Shows an explicit understanding and, respect or appreciation of cultural diversity and own culture (e.g. gives reasons for respecting cultural diversity).	Shows a deep understanding, appreciation or respect of cultural diversity and own culture (e.g. gives critical reasons for respecting cultural diversity).
<b>Openness (to intercultural learning, does not have judgement)</b>	Has an ethnocentric view of intercultural learning (e.g. close-minded, judgemental of others).	Uses stereotypes and/or generalisations of other or other culture to produce a simplistic understanding of intercultural matters.	Shows a potential to become more open-minded towards others. Positive towards intercultural learning.	Open-minded towards others. Also open-minded towards intercultural learning but does not fully understand the values and benefits to self.	Suspends judgement of any stereotypes or generalisations of others who are culturally different.
<b>Curiosity and discovery (is willing to learn new things, ok with uncertainty)</b>	Demonstrates a resistive attitude to learning or discovering new things about self or others, related to cultural values, beliefs and customs	Demonstrates a tentative willingness to learn or discover new things (about self or others). They give a surface level understanding of the values or benefits to self.	Demonstrates a positive willingness to learn or discover new things (about self or others). However, they do not fully understand the values or benefits to self.	Willing to learn and mostly understands the benefits and values of learning from other cultural values, beliefs, customs or culturally different situations.	Willing to learn and understands the benefits and values of learning from other cultural values, beliefs, customs or culturally different situations.
<b>Cultural self-awareness</b>	Does not recognise the influence of culture to their self.	Shows a surface level awareness of own culture, but gives no evidence about how it may influence self.	Shows a deeper awareness of various kinds of own culture (e.g. visible and invisible) and how it may influence self.	Understands how visible and invisible culture influence different aspects of self (e.g. communication styles, ways of thinking, gender roles etc).	Understands how visible and invisible culture influence different aspects of self and is able to see new perspectives and opinions of their own visible and invisible culture.
<b>Knowledge of cultural worldview frameworks</b>	Shows no evidence about how other cultural worldview frameworks relate to and/or influence their self (e.g. world events, world politics, world economics, world history, etc).	Shows a surface awareness of how other cultural worldview frameworks relate to and/or influence their self (e.g. world events, world politics, world economics, world history, etc).	Shows a partial understanding of how other cultural worldview frameworks relate to and/or influence their self (e.g. world events, world politics, world economics, world history, etc).	Shows a better understanding of how other cultural worldview frameworks relate to and/or influence their self (e.g. world events, world politics, world economics, world history, etc).	Shows a complex understanding of how other cultural worldview frameworks relate to and/or influence their self (e.g. world events, world politics, world economics, world history, etc).
<b>Empathy (internal)</b>	Resistant to understand the world through the eyes of others, and how they think.	Willing or potential to see the world through the eyes of others, and how they think. Shows a simplistic understanding of how others think.	Able to understand the world through the eyes of others. Shows evidence that they use own thought processes and worldview to reach conclusions.	Able to understand the world through the eyes of others. Able to use own thought processes and feel what others think.	Able to understand the world through the eyes of others of others, and their own eyes. Able to use own thought processes and feel what others think. Shows evidence of acting appropriately.
<b>Flexibility (internal)</b>	Not willing to adjust or accept other ways.	Shows evidence or potential to think (cognitive), feel or behave (affective) another way than their cultural norm.	Thinks, feels or behaves in another way than their cultural norm, but does not fully understand/show their reasons why.	Understands the need to think, feel, or behave in different ways than the cultural norm.	Deeply understands the benefits and values associated with thinking, feeling or behaving in other ways than the cultural norm.

Lastly, I am aware of the stance in the literature regarding the importance of a large sample size to minimize sampling error (Creswell, 2012; Mertler & Charles, 2011). Creswell (p.147) cites a rough estimate of fifteen participants or more are needed for statistical procedures so that the sample is likely to be a good estimate of the characteristics of the population, and to make valid inferences of the findings. However, as mentioned before, the empirical assessment in this research study was carried out due to the demands of the IBPP. As discussed before, generalizing the results was not the aim of this study due to the convenience sampling used (section 4.3.1), and the interpretative perspective taken to designing this study (section 3.5). The action research approach utilized in this study was acknowledged to generate knowledge and improve practice while creating a solution for my teaching context. Thus, integrating both quantitative and qualitative methods in the first cycle was seen as way to complementary way to explore the different aspects of the same research questions (Efrat Efron & Ravid, 2013, p.46). Therefore, the numerical representations of the participants' first and second IIS data provided an understanding regarding if the learning outcomes of the course were achieved or not. However, my perspective was that numbers alone cannot provide enough information to know specific details about how, why and when students develop (or not) during the intervention. Due to the freedom of not using the quantitative assessment method in the second research cycle, the second research cycle followed a qualitative line of inquiry as the research direction focused on understanding these questions by exploring the process of FL & ID from the participants' perspectives. Chapter 6 introduces the methodology of the second research cycle in detail.

#### **4.4 Concluding comments on chapter 4**

This methodology chapter of the first research cycle has introduced the procedures and methods that were used in carrying out the first and second studies. An intervention study based on a mixed-methods approach was set up to explore the participants' perceptions and experiences of FL & ID, and find out to what extent the participants could develop ICC from the intervention period. The four components of the framework that were utilized to carry out each study were described in detail. Finally, the mixed-

methods and procedures were outlined. Chapter 5 presents the results and discussion of the first and second studies from the first research cycle.



## Chapter 5: Findings for the first research cycle

### 5.1 Introduction

This chapter presents the findings and discussion of the data gathered in the first research cycle. As explained in the previous chapter, the aim of the first research cycle was to create an assessment method to empirically measure if participants could, or could not, develop ICC from the intervention period. Two unattached studies, separated by a period of approximately eight weeks, were carried out with the same four research questions (section 3.6). An overview of the mixed-methods design is given below to remind the reader of the purpose of each phase.

#### *The first phase (qualitative)*

Pre-intervention data collection method: Open-ended questionnaire survey and visual narrative method

The intention of this first phase was to create and inform the quantitative measure of the second phase. The purpose was: (1) to investigate the phenomenon of FL & ID grounded in the participants' own descriptions of their perceptions and experiences of FL & ID; and (2) set up a comparative analysis towards answering the first and second research questions.

#### *The second phase (quantitative)*

From carrying out a content analysis of the visual/narrative data collected pre and post intervention in the first phase (section 4.3.3), participants' data were quantitized. This process provided the empirical evidence to show if participants could, or could not develop ICC during the period of study. This is explained in more detail later in this Chapter (section 5.4). Statistical analysis was performed to validate the empirical

findings. As explained in Chapter 4, triangulation was used for checking the consistency of the findings generated from all of the data collection methods.

There were two main findings from both studies. First of all, the results suggest that the majority of participants showed a relative improvement or development of certain ICC components during the intervention period. Second of all, the visual narrative data collected pre and post intervention demonstrated a comparative shift of the participants' perceptions of FL & ID. These included: re-evaluating existing values and beliefs regarding their ideal intercultural self, appreciating the need for experiential learning and a self-realization that becoming the ideal intercultural speaker is a complicated process. Furthermore, the choice of visual narrative methods was advantageous in demonstrating that 1) students have individual perceptions and experiences of FL & ID 2) students have individual goals about becoming an ideal intercultural speaker 3) students have individual perceptions to how their goals can be achieved. This chapter begins with an overview of all of the participants involved in both studies.

## **5.2 Research Cycle one: Participant profiles**

This section gives a profile of the participants in terms of their pre-intervention experience and knowledge of FL & ID. This data was obtained from the pre-intervention questionnaire survey that was administered to all participants at the end of the first class (see section 4.3.2 for the items). Comments are given in relation to answering the second research question: What are participants' perceptions and experience of foreign language and intercultural development?

As described in section 4.3, both studies contained a different group of students who enrolled onto each course. Also, both courses were elective, rather than required (section 3.5). The participants' data has been gathered into two tables. Table 12 (below) focuses on the participants' foreign language experience and proficiency, while Table 13 introduces the participants' intercultural experiences. Throughout this chapter, participants will be identified from their alpha-numeric identifier (e.g. 1A, 1B, 2A, 2B) to protect his or her privacy. The number denotes which study the student participated in.

Table 12: First and Second Study Participant Profiles - Participants' Foreign Language Experience and Proficiency

<b>Participant</b>	<b>Gender</b>	<b>Age</b>	<b>Foreign Language</b>	<b>English</b>	<b>TOEIC score</b>	<b>CEFR equivalent</b>
<b>1A</b>	M	20	Chinese (B)	JHS	565	low B1
<b>1B</b>	F	21	Japanese (B)	JHS	615	low B1
<b>1C</b>	M	20	Chinese (B)	JHS	585	low B1
<b>1D</b>	M	23	Japanese (I)	ES	565	low B1
<b>1E</b>	F	21	German (B)	ES	565	low B1
<b>1F</b>	F	20	Chinese (B)	ES	720	high B1
<b>1G</b>	F	20	Chinese (B) French (B)	ES	700	high B1
<b>1H</b>	M	21	French (B) Italian (B)	Kindergarten	890	intermediate B2
<b>1I</b>	F	21	French (B)	ES	680	intermediate B1
<b>2A</b>	F	19	Chinese (B)	ES	610	low B1
<b>2B</b>	F	19	Chinese (B)	JHS	500	high A2
<b>2C</b>	M	19	French (B)	Kindergarten	635	intermediate B1
<b>2D</b>	F	20	Chinese (B)	ES	630	intermediate B1
<b>2E</b>	F	19	Chinese (B)	ES	490	high A2
<b>2F</b>	M	19	Chinese (B)	ES	450	high A2
<b>2G</b>	M	19	Chinese (B)	JHS	485	high A2

Note. English = when participants started to formally learn English; Foreign Language = foreign languages they know and/or learning; (B) = beginner, (I) = intermediate. ES = Elementary school; JHS = Junior high school

Participants 1B and 1D were Chinese and the only non-Japanese participants. For them, Japanese and English were their foreign languages, so for data continuity with the Japanese participants, “Japanese” is displayed as their foreign language. To find out the participants’ self-perceptions of their own foreign language skills (apart from English), they were asked to evaluate their level as beginner, intermediate, advanced or native-like. All participants were currently learning English and another foreign language, due to the mandatory requirement of the university. Both 1B and 1D had been learning Japanese for approximately 2 years, whereas the Japanese participants had all been learning their foreign language for approximately 1 year. With regards to English, the majority of the participants reported to have started learning English from elementary school (age 6 to 12), and most of them started from grade five (10 to 11 years old). All of these participants reported to have taken English classes once a week. Only 1H and 2C started to learn English from kindergarten. These participants stated that their teachers would play games with them using English. From junior high school (age 12 to 15 years old) to high school (age 15 to 18 years old) English was a mandatory subject for all participants. During this period, all of the participants experienced English classes three or four times a week. Therefore, the majority of participants had approximately 9 or 10 years of English experience at the start of the study.

Table 12 also shows the participants’ English proficiency in terms of their TOEIC (Test of English for International Communication) scores (and their CEFR equivalent). The CEFR scores were mapped according to correlations given by Educational Testing Service who administer the TOEIC in Japan (ETS, 2019). The TOEIC is an international standardized test of English language proficiency commonly taken by university students in Japan. All of the participants had taken the TOEIC a few months prior to each study. In the first study, the average TOEIC score was 653, whereas in the second study it was 545. One reason for the discrepancy in average TOEIC score was that the first study contained third-year students, while the second study consisted of second-year students.

Table 13 below introduces the data collected from the questions designed to broadly find out the participants’ intercultural experiences in their own country and abroad.

Table 13: First and Second Study Participant Profiles - Intercultural Experiences

Participant	CV	Longest trip	Main purpose of longest trip	Overseas Intercultural Experiences	Home Country Intercultural Experiences
1A	1	< 1 week	Visit family	Rel	NNF, WE
1B	2	> 2 years	Study abroad	NNF, NNT, BF/GF	WE, TV
1C	4	< 1 week	Leisure	None	NNT JHS
1D	1	> 3 years	Study abroad	NNF, BF/GF	NNT JHS, NNF
1E	1	1 to 2 weeks	High school trip	NNF	NNT JHS
1F	4	1 month	English intensive program	NNF, NNT	FM, NNF, NNT JHS, WE
1G	4	1 to 2 weeks	High school trip	NNF	NNT, TV
1H	0	N/A	N/A	N/A	FM, WE
1I	2	1 month	Home stay	NNF, HF	NT JHS, FB
2A	1	2 to 3 weeks	University field trip	NNF	None
2B	1	2 to 3 weeks	University field trip	None	None
2C	2	2 to 3 weeks	University field trip	NNF, NNT	TV, FM, kindergarten friend
2D	1	2 to 3 weeks	University field trip	NNF	TV, FM, NNT
2E	2	2 to 3 weeks	University field trip	NNF, NNT	None
2F	1	2 to 3 weeks	University field trip	NNF	None
2G	1	2 to 3 weeks	University field trip	None	TV, FM

Note. CV = number of countries visited; BF/GF = Boyfriend or girlfriend; FB = Foreign books; FM = Foreign movies; HF = Host family; NT JHS = Native teacher at junior high school; NNF = Non-native friend; NNT = Non-native teacher; Rel = Relative; TV = TV drama; WE = World event.

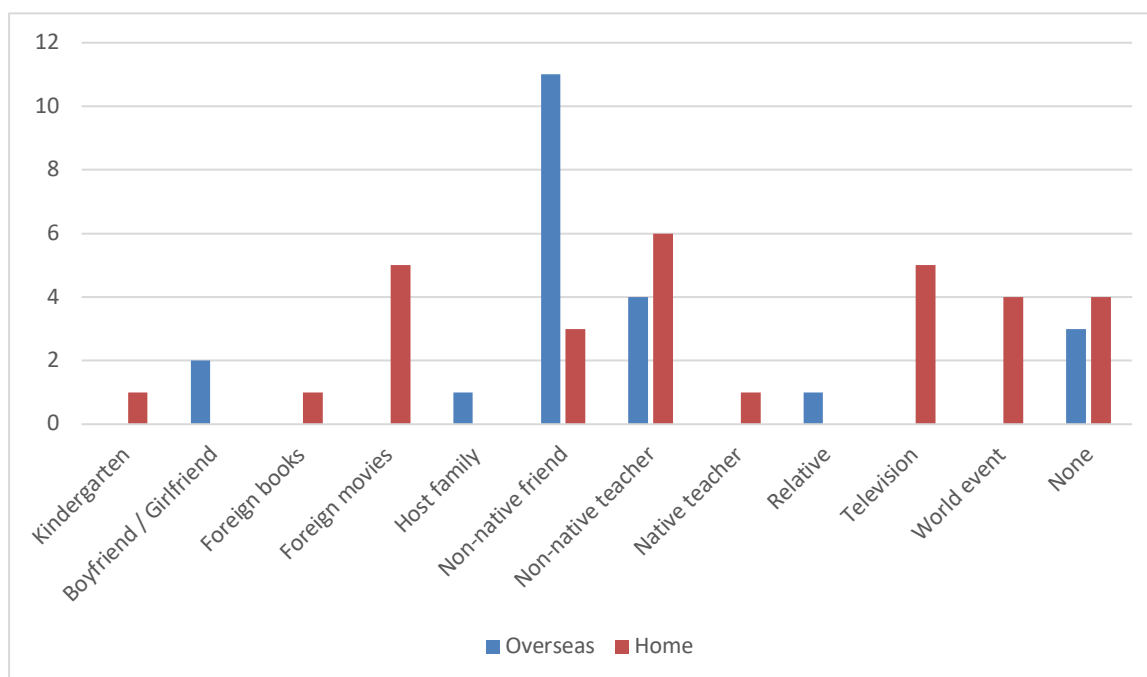
Table 13 shows that all participants had visited four or fewer countries. However, participant 1H had never been to another country. In addition, the longest trip most participants had taken was one month or less. In the second study, all participants had recently completed a sixteen-day field trip to Thailand. This was a mandatory component of the IBPP course. In the first study, the Chinese participants (1B and 1D) both stated their current stay in Japan as the longest trip to another country. Both of them had chosen to do their undergraduate degree in Japan. Furthermore, except for participant 1A and 1C, Table 13 reveals that the majority of the participants' longest trip (between 1 week and 3 years) was associated with studying abroad.

### **5.2.1 Participants' intercultural experiences**

This section elaborates on the questionnaire survey results by focusing on the second research question: What are participants' perceptions and experience of foreign language and intercultural development? In the questionnaire survey, the items from Q8 to Q13 (Table 9, section 4.3.2) were all designed to address this question by offering various examples of experiences (e.g. world events, foreign books, foreign movies) and with people in their country or abroad (e.g. non-Japanese teachers, neighbours, world events etc). In addition, participants could also write about other experiences. The intention was to investigate how participants had experienced FL & ID in their own countries and overseas, and gain a perspective into the participants' perceptions into how and why they engaged with FL & ID before the study started.

The results of the participants' meaningful intercultural experiences in their home country, other countries, and inside and outside of the classroom (see section 4.3.2 for this study's description of "meaningful"), are gathered together and shown in Figure 2.6.

Figure 2.6: Participants' Meaningful Overseas and at Home Intercultural Experiences



The majority of the participants (11 out of 16) cited “overseas non-native friend” as their most meaningful intercultural experience. The second most popular answer was “at home non-native teacher” (6 out of 16). This was followed by “foreign movies” and “television” (5 out of 16). There are two interesting findings in the results. First, the answer for most meaningful overseas (non-native friend) and at home experiences are different (non-native teacher). This suggests the participants formed their intercultural experiences in the classroom while in their home country, but outside of the classroom while overseas. Secondly, this finding is supported as only 4 out of 16 stated “non-native teacher” for their overseas intercultural experience, and 3 out of 16 participants cited “non-native friend” in their home country. For example, participant 1C explained:

...when I was a junior high school student, I had a good relationship with my ALT (assistant language teacher). However, I wanted to talk a lot more with him, but because of my poor English skill I couldn't. This experience grewed (sic) me up I think”.

Participant 1F states:

...when I was a junior high school student, it was first time to talk with [a] foreign teacher. I thought it would be impossible to communicate with them, but I could do it! Though my English skill is really low, we made face to face to communication. It was like a dream for me.

In addition, participant 1I reported her meaningful intercultural experience as a native (Japanese) teacher:

My Japanese teacher at junior high school was a wonderful teacher and gave me [the] opportunity to be interested in English, foreign country and culture.

Another interesting finding was most participants stated their “at home meaningful intercultural experiences” to be with objects, e.g. “foreign books”, “foreign movies” and “television”, instead of people. For example, participant 1H reported “world event” as meaningful for him. He gave the following examples “Disney, Sydney Olympics, Japan-Korea FIFA World Cup, World news: The 2nd Iraq War and September 11th”. Similarly, participant 1F wrote:

The news of Iraq war gave me [a] big shock. Maybe I was 7 years old. That time I learned this world has many many problems and not peaceful before I thought (sic).

Furthermore, 4 out of the 16 participants reported to have had no meaningful at home intercultural experiences. These results imply that most of the participants have not had many at home opportunities to engage with FL & ID with other people (except with non-native teachers at school). However, all meaningful overseas experiences are in relation with other people.

To sum up, the questionnaire survey provided an insight into the participants’ existing experiences and perceptions of FL & ID. Trends were found regarding participants’ citing “non-native friends” as the most meaningful overseas intercultural experience, and “non-native teacher” as the most meaningful at home intercultural



experience. However, the range of results and the written explanations given by the participants demonstrated all participants had individual and existing experiences and perceptions of FL & ID before the study started. Adapting Byram's (1997) notion of ICC to interpret these findings, brings an understanding that these participants' experiences would have been formed from formal education, fieldwork and/or independent experiences. Therefore, it is implied that the participants would have already developed a certain amount of ICC before the study began. Implications of these results include the possibility that these participants perceive intercultural experiences differently when they are in their home countries, compared to when they travel abroad. Consequently, the intervention period can be viewed as a period of time for participants to raise self-awareness of their personal values and beliefs involved in FL & ID, and begin a period of self-evaluation and self-assessment towards FL & ID. The following sections introduce the results obtained from the visual narrative method carried out before and after the intervention.

### **5.3 Phase 1 (Visual narrative method): Pre-intervention themes – what are the participants' perceptions and experience of foreign language and intercultural development?**

As detailed in section 4.3.3, a visual narrative method also contributed to answering the first and second research questions for both studies. This method was used to investigate this research study's notion of the ideal intercultural self (IIS): an individual's future vision of personal goals and hopes related to becoming an ideal intercultural speaker (introduced in section 4.2.2).

All participants in both studies, except participant 1G, submitted their first IIS before the intervention started. The quality of their data varied, as some participants could express their visions effectively, while other participants found it more challenging, or lacked the effort. However, as expected, their images and words illustrated an individualized, and not standardized, view of their own thoughts and perceptions to becoming an ideal intercultural speaker. For example, participants expressed their IIS with a varying amount of hand drawn images, personal photos and stock images from the internet. In addition, some participants preferred to describe their IIS using the present tense, while others used the future tense. Also, even though

participants had not received instruction regarding the FL & ID components of the syllabus until that point, some participants' IIS included certain components of intercultural competence as described in Byram's (1997) notion of ICC (section 2.4.2) and also Deardorff's (2006) process model of intercultural competence (section 2.4.3) – both of these were fundamental for the framework's conceptualization of FL & ID.

The first part of the content analysis (section 4.3.4) produced the inductive analysis of the participants' first IIS. This revealed seven prevalent and similar themes to emerge from both studies. They are categorised as follows: (1) A connection to worldwide frameworks (e.g. politics, economics, environment, religion, etc.), (2) the IIS is developed with/through other people, (3) the IIS is developed overseas, (4) the role of attitudes on FL & ID, (5) the IIS is connected with family, (6) the IIS is connected with work, (7) language and/or communication skill. The description of the inductive analysis coding scheme is introduced in Appendix A. Tables 14 and 15 show the pre-intervention themes from the first and second studies.

Table 14: First study - Pre-intervention Themes from Participants' First IIS

Themes	Participants										Total
	1A	1B	1C	1D	1E	1F	1G	1H	1I	Total = 8	
The IIS is developed with/through other people	■	■	■	■	■	■	N/A	■	■		8.0
Connection with worldwide frameworks (-ve)	■		■		■	■	N/A		■		5.0
Connection with worldwide frameworks (+ve)		■		■				■			3.0
The IIS is developed overseas	■				■	■	N/A	■	■		5.0
The IIS is connected with work		■		■	■	■	N/A	■			5.0
Language / communication skill	■		■	■		■	N/A		■		5.0
The role of attitudes on FL & ID	■			■		■	N/A		■		4.0
The IIS is connected with family					■		N/A				1.0

Table 15: Second study - Pre-intervention Themes from Participants' First IIS

Themes	Participants							Total
	2A	2B	2C	2D	2E	2F	2G	
The IIS is developed with/through other people	■		■	■	■	■		5.0
Connection with worldwide frameworks (-ve)	■			■	■	■	■	5.0
Connection with worldwide frameworks (+ve)		■	■					2.0
The IIS is developed overseas	■	■	■		■	■		5.0
The role of attitudes on FL & ID	■	■	■		■	■		5.0
Language / communication skill			■	■	■	■	■	5.0
The IIS is connected with work		■	■	■			■	4.0
The IIS is connected with family		■			■		■	3.0

The inductive pre-intervention results from both studies showed the majority of participants perceived the IIS to be developed with/through people and developed overseas. This supports the main finding from the pre-intervention survey which revealed most participants cited their meaningful intercultural experiences as overseas interactions with people. Moreover, the majority of participants' first IIS in both studies lacked an explicit connection of their own life on a global scale. These results indicate an apparent lack of interest, know-how and/or experience to personally connect with worldwide frameworks. Lastly, I was unaware of any external factors that may have influenced the participants' data.

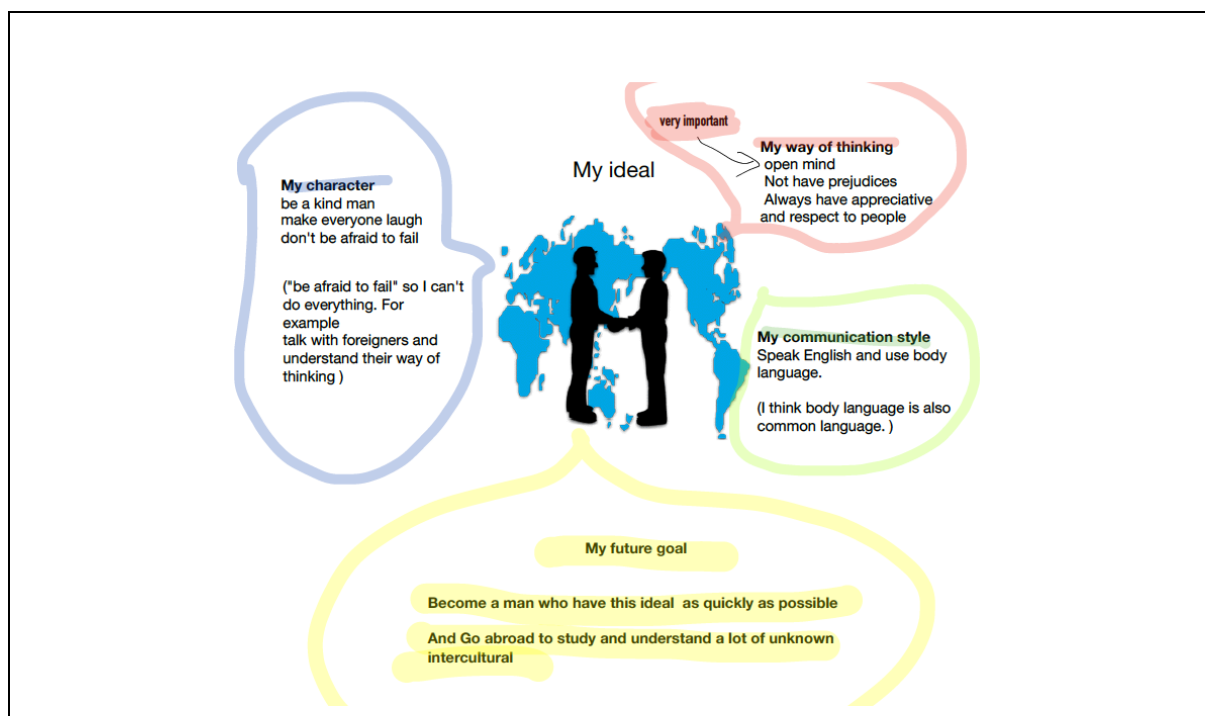
The following paragraphs introduce the first IIS pdfs and analysis for six participants within both studies. Due to the space constraints a selection of the participants first and IIS pdfs can be found in Appendix C. Participants 1A, 1F, 2A and 2F were chosen as they were characteristic of the emergent themes, namely (1) a lack of connection to worldwide frameworks (e.g. politics, economics, environment, religion, etc.), (2) the IIS is developed with/through other people, (3) the IIS is developed overseas, and (4) language and/or communication skill. Participants 1B and 2D were chosen as they are an example of an anomaly to the emergent themes. Participant 1B

revealed an existing connection to worldwide frameworks and expressed her IIS in a self-critical and self-reflective way. Participant 2D was the only participant who showed no comparative signs of development from all of the pre and post-intervention results.

### Participant 1A

Participant 1A is a 20-year old Japanese male, with eight years of formal English experience, who cited meaningful overseas intercultural experiences as “relatives” and home intercultural experiences as “non-native friend” and “world event”. His first IIS is shown below in Figure 2.7.

Figure 2.7: Participant 1A’s First IIS Pdf



Participant’s 1A first IIS illustrates his willingness to develop various aspects of himself, and also shows a sense of flexibility. He already shows awareness of certain components of intercultural competence before the intervention. In his narrative, he highlights open-mindedness, not having prejudice, appreciating and respecting others as important aspects of his ideal intercultural self. All of these are components are included within Byram’s (1977) ICC and Deardorff’s (2006) model of intercultural competence. With regards to the emergent themes across all first IIS pdfs, 1A exhibits 5 of these seven themes. First of all, participant 1A perceives his IIS to be developed with

and through other people, for example “talk with foreigners and understand their way of thinking”. The image of the two people shaking hands surrounded by the map of the world further implies this. Especially, as this image appears in the centre of his document. Second, participant 1A does not directly show a connection with worldwide frameworks in terms of economics, politics or other macro systems, thus suggesting (consciously or subconsciously) his perception of developing his IIS on a one-to-one level with people. Third, 1A states he will “go abroad to study and understand a lot of unknown intercultural”, which demonstrates his belief of developing his IIS overseas. Fourth, he suggests that attitudes play an important role for his character, as he mentions “be afraid to fail” when communicating with non-Japanese people. Finally, his description of “my communication style” as “speak English and use body language” shows he acknowledges the role of non-verbal communication as well as verbal communication to become his IIS.

### **Participant 1B**

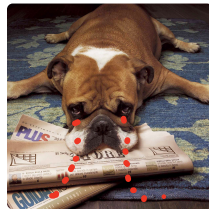
Participant 1B is a 21-year old Chinese female, with nine years of formal English experience, who reported meaningful intercultural experiences as “non-native friend, non-native teacher, boyfriend/girlfriend” and meaningful at home intercultural experiences as “world events” and “TV program”. Figure 2.8 shows her first IIS.

Figure 2.8: Participant 1B’s First IIS Pdf

Now, I was busy in developing the new education system for the developing countries as an educationist, which makes me happy. Maybe you had been in foreign years. Looking back also surprised to had changed in the conscious of painful, while the were experiences for struggling with the wrong education policies in China and some other no democratic- rights 's countries. My family, friends from many countries and my work shaped who I am, what's more, helping me deal with varied circumstance.



substantial and will ask me twenty years ago, I countries for many on myself, I am aware that how much I past years. I was education that made us government 's policies ridiculous. Thus, my



So, when you feel tired, do not like this



we should fight !!!

Participant 1B's first IIS is notable as it has certain features not common amongst other participants. First of all, her vision is written in the present tense and it contains words and images of a reflective, critical and appreciative nature. The photo with the slogan "I am strong because I know my weaknesses" displays her own insightfulness, also the images of the "tired" dog and the monkey with a gun, seems to reveal a self-critique about not being active. Participant 1B explicitly states her self-realization "...looking back on myself, I am also surprised to aware that how much I had changed in the past years (sic)" and also social criticism:

...I was conscious of education that made us painful while the government policies were ridiculous. Thus my experiences for struggling with the wrong education policies in China and some other [non]-democratic rights countries.

Moreover, participant 1B's IIS is centred around a future vision that connects with worldwide frameworks, particularly education - "developing the new education system for the developing countries". The significance of this is seen in the literature, as Byram (1997, p.58) argues how the intercultural speaker "knows about education systems, religious institutions, and similar locations where individuals acquire a national identity". In addition, participant 1B also demonstrates 2 out of the seven major themes. First of all, she perceives developing the IIS with other people, and second, she believes this will happen at work "...My family, friends from many countries and my work shaped who I am, what's more helping me deal with varied circumstance (sic)". Interestingly, participant 1B does not mention foreign languages - English or Japanese (the other foreign language she is currently learning) in her IIS.

### **Participant 1F**

Participant 1F is a 20-year old Japanese female, with approximately 12 years of formal English experience. From all of the Japanese students, 1F (and 1I) had spent the most time overseas (one month). Participant 1F cited her overseas meaningful intercultural experiences as "non-native friend", "non-native teacher" and at home meaningful intercultural experiences as "foreign movies", "non-native friend", "non-native teacher at junior high school" and "world events". Her first IIS is shown in Figure 2.9.

Figure 2.9: Participant 1F's First IIS Pdf

### My Ideal Intercultural Self to the English Conversation

#### ● Work ●

I'm living in Japan but twice a year I go to abroad for a business trip plus, sometimes stay abroad for a year. I'm working multi-nationality company. So I go to many countries and meet many different country people. I'm really enjoying working.



#### ● Skill ●

I developed my Ideal Intercultural Self through my job. Meeting a lot of people gives me many new experience. I learned not only English, but many culture and way of thinking.

#### ● Friends ●

I have many friends who are from different countries. Some friends are friend since when I was a student. And Others became friend when I went business trip

#### ● Thinkings ●

After I start working this company, I changed my way of thinking. It is completely different when I was a student's one. Now I know a lot of way of thinking. I can think things more widely.

Participant 1F has expressed her IIS in the present tense. With regards to intercultural competence, her description for “Thinkings” implies that she values flexibility and open-mindedness for her IIS. Also, in “Skill” she alludes to experiential learning, through work, as being crucial to her learning language (English) and culture(s). Participant 1F exhibits 5 out of the seven emergent themes. Firstly, she shows a lack of connection with worldwide frameworks, and secondly, the most prevalent theme is developing her IIS with/through other people. The image of 2 people interacting also supports this. Third, 1F mentions developing her IIS outside of Japan. Fourth, some of her reasons are connected to her business trips. Fifth, she mentions learning English from her work



experiences, and includes this in her “skill” section. There is no information about the other two themes: “family” or “the role of attitudes on FL & ID”.

## Participant 2A

From the second study, participant 2A is a 19-year old Japanese female, with approximately ten years of formal English experience. She described her overseas meaningful intercultural experiences as “non-native friend”, but reported to have had no at home meaningful intercultural experiences. Her first IIS is shown in Figure 3.

Figure 3: Participant 2A’s First IIS Pdf

My perfect future intercultural self

**My character**

Be a open-minded person  
Be a broad-minded person

To be achieve...  
Accept others' opinions and thoughts  
Respect others  
Have confidence in myself - believe myself and understand my strength  
Have various knowledge and a lot of curiosity- read books and watch movies in any genre

**My communication style**



1. Know - know both similarities and differences
2. Think - think why you did so and said so
3. Tell - tell each other

I think that it's not good to accept outer communication: verbal expression and behavior. I have to think inter communication. It is important for me to think why. If I don't think why, I may be out of step with someone talk to.

**My future goal**

I want to visit various countries and communicate with local people to know similarities and differences between me and them. I will share and expand my value.

I want to take many pictures with people from other countries in the future. I will clip those pictures and add comments about country, language, way of thinking and so on.

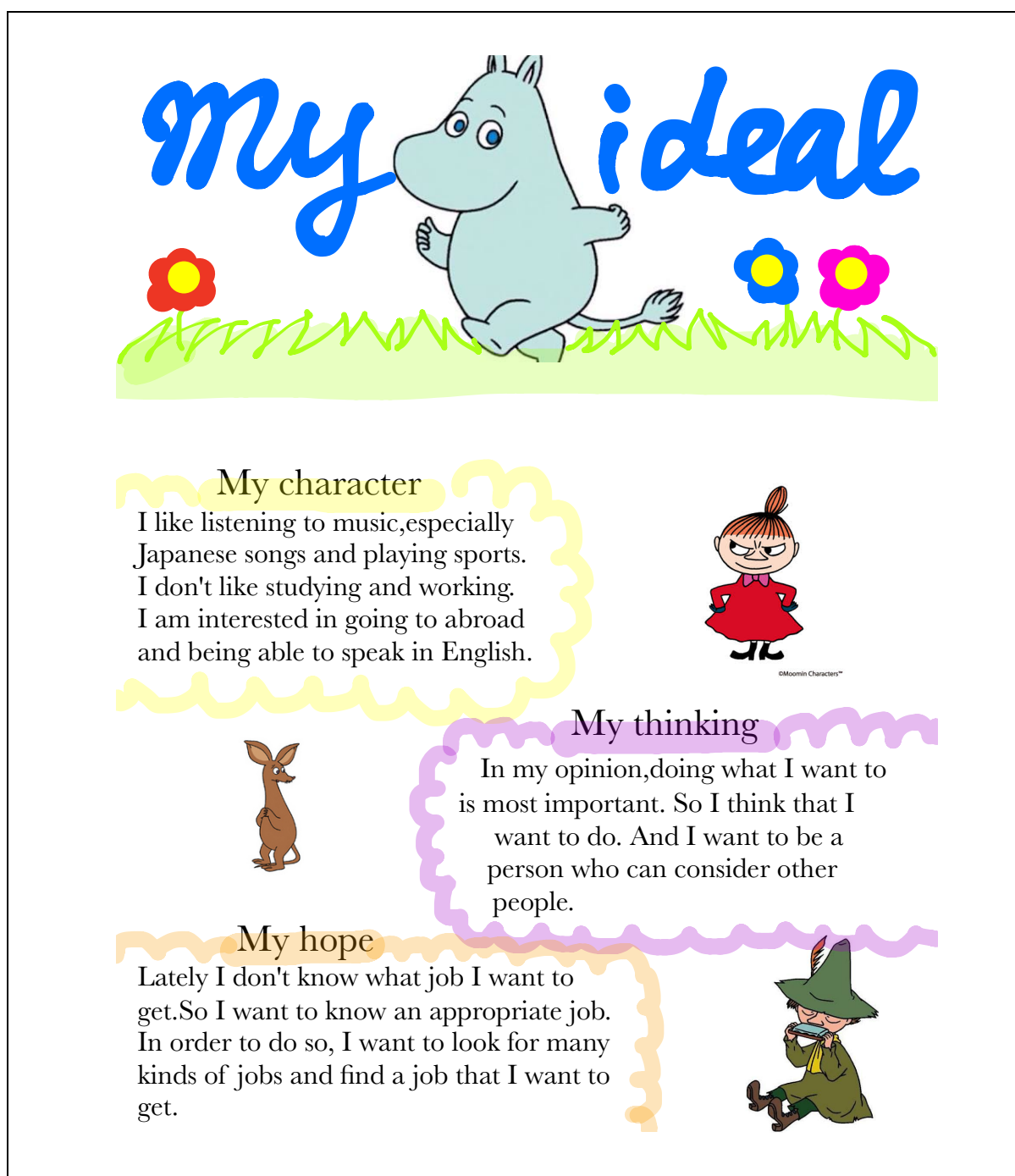


Participant 2A's first IIS shows signs of various aspects of intercultural competence. For example, "be [an] open-minded/broad-minded person", "accept others' opinions and thoughts" and her description of "My communication style" describe elements of open-mindedness, empathy and flexibility. Also, her critical writing style that describes the difference between "inter and outer communication" reveals her perception of the ideal intercultural self to have the attitude and/or ability to look past a person's surface. Participant 2A reveals 4 out of the seven emergent themes. First of all, she does not mention a direct connection with worldwide frameworks. However, she perceives her ideal intercultural self to be developed with/through other people and in other countries "I want to visit various countries and communicate with local people to know similarities and differences between them and me". Lastly, her comment of "have confidence in myself – believe myself and understand my strength" uncovers a current lack of confidence and/or self-belief. This demonstrates a significance of attitudes to develop her ideal intercultural self.

### **Participant 2D**

Participant 2D is a 20-year old Japanese female, with approximately ten years of formal English experience. She described her overseas meaningful intercultural experiences as "non-native friend" and at home meaningful intercultural experiences as "TV", "foreign movies" and "non-native teacher". Her first IIS is shown in Figure 3.1.

Figure 3.1: Participant 2D's First IIS Pdf



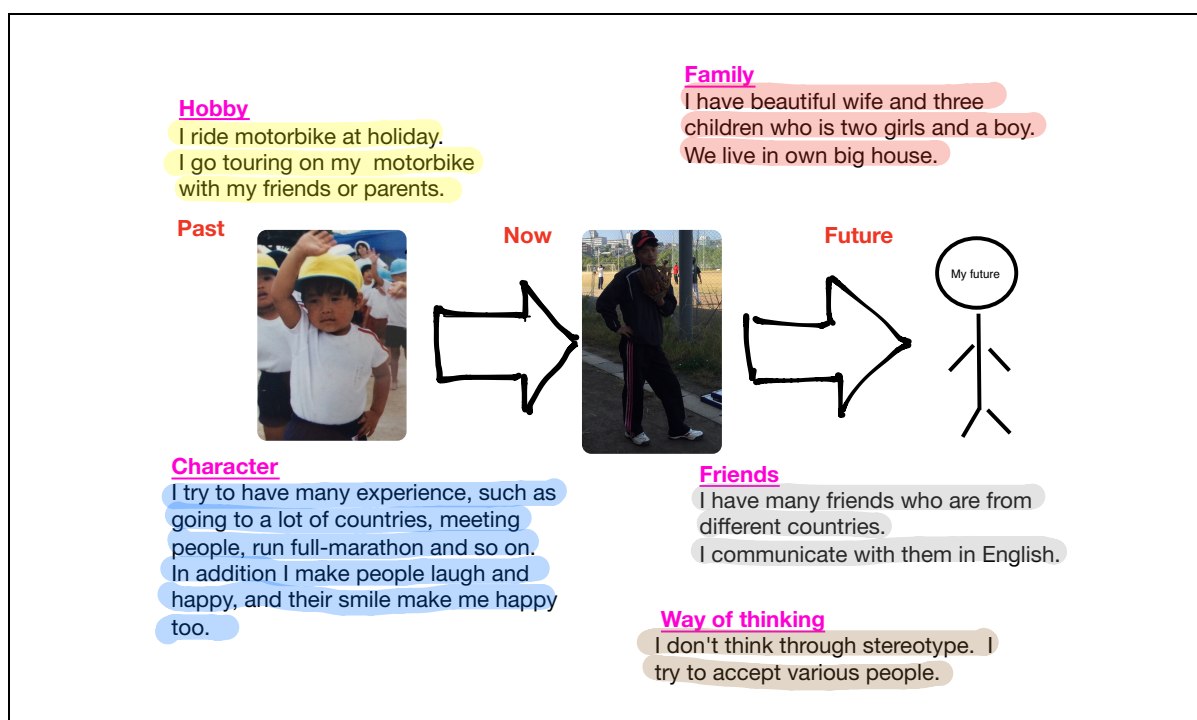
Participant 2D's first IIS presents a minimal description, but she outlines her desire to improve attitudes associated to FL & ID. For example, "I want to be a person who can consider other people" shows that she wants to develop open-mindedness and/or empathy. Also, she admits being interested in visiting other countries, which can suggest a certain degree of curiosity and discovery. However, her IIS presents some mixed feelings. For example, "I don't like studying and working" and "I am interested

in...being able to speak in English”. In addition, participant 2D indicates (consciously or subconsciously) a focus on her individuality. This is evidenced in her narration “In my opinion, doing what I want to is most important” and this is also reflected in the choice of images, as these characters are doing things by themselves instead of interacting with each other. This aspect is different to most of the other first IIS, as most of the participants drew or presented images of individuals interacting. Participant 2D reveals 4 out of the seven emergent themes. First of all, she does not exhibit a personal connection with worldwide frameworks. Second, she implies that her IIS will be developed with/through people “I want to be a person who can consider other people”. Thirdly, “able to speak English” demonstrates she values English skill. Lastly, she perceives her IIS to be connected to work, even though she has not currently decided her future profession.

### **Participant 2F**

Participant 2F is a 19-year old Japanese male, with approximately nine years of formal English experience. His English proficiency was the lowest of all participants (TOEIC 450, CEFR high A2). He described his overseas meaningful intercultural experiences as “non-native friend” and reported to have had no at home meaningful intercultural experiences. His first IIS is shown in Figure 3.2 below.

Figure 3.2: Participant 2F's First IIS Pdf



Participant 2F offers a simplistic first IIS without mentioning many aspects of FL & ID, however he appears to value an ethno-relative perspective “I don’t think through stereotype (sic). I try to accept various people.” Also, his comment of “I try to have many experience (sic), such as going to a lot of countries...” suggests he values experiential learning towards achieving his IIS. The choice of images, as well as the categories describing his IIS, highlight a focus on himself and a lack of connection with worldwide frameworks. Participant 2F features 6 out of the seven emergent themes. First, he does not show a personal connection with worldwide frameworks. Second, he believes his IIS will be developed with/through other people. Third, he believes his IIS will be developed from going to other countries. Fourth, language (English) and communication both feature in his IIS. Fifth, regarding attitudes he cites “I make people laugh and happy, and their smile make[s] me happy too”. Sixth, family also appears in his ideal intercultural self.

### Pre-intervention findings

The pre-intervention findings discussed here are in relation to the first and second research questions. First of all, the visual narrative method revealed each participants’

individual personal vision of their ideal intercultural self, but the emergent themes that were discovered also demonstrated similarities in perceptions and experiences of FL & ID. The significance of these findings is that they are consistent with the framework's conceptualization and classroom approach of FL & ID, which suggests development in personal terms. However, the co-constructive aspect of development with others and with their environment also implies that individuals will develop similar perceptions of FL & ID. With regards to the first research question, almost all of the participants in both studies expressed some signs of intercultural competence in terms of Byram's ICC (1997) and Deardorff's (2006) intercultural competence. This indicates that almost all of the participants had developed some level of intercultural competence before the intervention started. An empirical analysis of each participants' first IIS is given in section 5.5.1 of this chapter.

In relation to the second research question, the data indicates several common themes in both studies with regards to the participants perceptions and experiences of FL & ID. For example, most participants perceived their IIS to be developed with/through people, especially from travelling, studying or working in other countries. Also, the majority of the participants perceived developing their IIS through experiential learning outside of classroom (e.g. travel overseas, at work etc). Some participants associated their IIS development with studying abroad (e.g. see Appendix B, participant 1E, 1H and 2C). An interesting finding was that 4 out of the 16 participants stated to have had no meaningful intercultural experiences at home. Further, many of the sixteen participants demonstrated an apparent lack of a personal connection with worldwide frameworks, as their ideal intercultural self visions did not reveal a connection with frameworks such as related to religion, economy, poverty etc (e.g. see Appendix A, participant 1H, 2C and 2E). This could indicate a lack of "critical cultural awareness", described within Byram's (1997) components of ICC as "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries (p.53). In addition, one potential reason of the participants lack of connection with worldwide frameworks could be due to their formal education. Chapter 2, discussed how concepts of language and culture influencing the teaching and learning of the English language education context in Japan has failed to provide learners with the practices and process of culture to engaging with cultures. Also, the pre-intervention questionnaire survey results show that teachers are

influential in creating students' attitudes and beliefs regarding FL & ID, as 6 out of sixteen participants cited “non-native teacher” in their home country as a meaningful intercultural experience. However, as this research study conceptualizes FL & ID to occur throughout one’s lifetime, and from learning experiences outside of the classroom, other variables (e.g. parents, family, economic circumstances etc.) have also influenced the participants’ lack of wanting to connect with worldwide frameworks. On the other hand, as mentioned in section 4.3.4, the reason for not mentioning a connection with worldwide frameworks was that the participants simply may have forgotten to include it. Or they did not see the relevance, as they were not directly asked to consider this aspect by me when they created their first IIS from the visualization script.

As the participants’ first IIS was created from the visualization technique and script (section 4.3.3) this influenced, to some extent, what the participants chose to include in their ideal intercultural self visualizations. Before visualizing their first IIS, I led the participants through a practice activity (section 4.3.3, Figure 2.2, “Cafe story”). This story encouraged the participants to visualize a scene where they are interacting with other people using English. This could have subconsciously influenced why many of the participants visualized developing their first IIS with/through people. Other reasons why certain themes emerged in their first IIS could also be due to the visualization script elements that were used (section 4.3.3, Figure 2.3). For example, in the first section of the visualization script, participants were asked to consider where they would like to live and work. Several participants included these factors in their IIS (e.g. 1F, 1E, 2F). The second section directly stated “English” and asked participants to consider if they would use English with friends and/or family. This could be another reason to why several participants included other people in their IIS. The third section of script was an attempt to elicit participants’ perceptions of intercultural abilities. However, even though the script had the potential to produce bias in the participants IIS, the results show that each participant managed to produce a unique and personal vision.

Relating these findings back to MEXT’s objective of the PPGHRD to “overcome the Japanese younger generation’s inward tendency” (MEXT, 2012) and the discussion about how this stipulation overgeneralises the personal motivates for young Japanese people to engage in the process of FL & ID (section 3.2.1), these pre-intervention results

support this research study's stance that it is narrow-minded to assume all Japanese university students have no interest in FL & ID. Every participant's first IIS (except 2D) depicts a personal and positive interest in FL & ID, especially as most participants expressed certain amounts of curiosity and discovery in their journey to become the ideal intercultural self. The emergent themes suggest that these participants value, and have an interest in, developing factors of personal interest (e.g. friends and family) and/or personal gain (e.g. career, improving skills and knowledge), instead of connecting with worldwide frameworks to develop their IIS. However, one important factor missing from many first IIS visions, apart from a few participants (e.g. 1A, 1C and 2C), was an explanation about how to become the ideal intercultural self. Even though the visualization script guided the participants to consider life experiences to become their IIS, the majority of the participants omitted these life experiences from their first IIS. Therefore, a conclusion of these pre-intervention results is that all of the participants did not show evidence of being "inward looking" in terms of being insular, instead they demonstrated a desire for FL & ID, but a lack of explanation regarding how to develop suggests a lack of knowledge and experience of how to become their ideal intercultural self.

### **5.3.1 Phase 1 (Visual narrative method): Post-intervention results**

This section introduces the post-intervention visual narrative results for both studies. All participants submitted a second ideal intercultural self (IIS) vision after the fifteenth (penultimate) class. This was a re-evaluation of their pre-intervention IIS vision. As this data collection method was administered at the end of the intervention, it was expected that the participants would express new or changed perceptions and experiences of FL & ID in their second IIS gained from the intervention. Therefore, the data obtained from this method was used towards answering the first and second research questions. To satisfy the first research question, each participants' first and second IIS were compared to reveal any ICC development. This formed the basis of the research study's assessment method of ICC (section 4.3.5). This section compares the first and second IIS data for each participant to answer the second research question: What are the participants' perceptions and experience of foreign language and intercultural development?



All participants except participant 1G submitted a second IIS. Similar to the first IIS data, the quality varied due to the abilities and/or effort of the participants to self-evaluate and create their new future vision of the ideal intercultural self. Once again, the participants expressed their IIS through clip art, hand drawn images, photos and words. As some of the word and image choices from the first study IIS pdfs were not easy to analyse, participants in the second study were asked to write on the back of their second IIS the reasons for their chosen images, and to also give evidence or reasons to support their personal claims of development and/or improvement. If a participant from the second study had carried this out, then the main points of their writings have been summarised and included within the analysis of their second IIS. The inductive analysis of the participants' second IIS data revealed a continuation, or deletion, of some the themes from the first IIS. Moreover, the second IIS data revealed an overall increase of ICC components and a number of new themes related to self-awareness and the perception of the ideal intercultural speaker as an intricate, complicated and long process to develop.

The most common themes which continued from the participants' first IIS were: (1) the IIS is developed with/through other people and (2) the IIS is developed overseas. Six major new themes were found, these were: (1) intercultural (communicative) competence factors (based on the Byram's and Deardorff's concepts of intercultural competence used to inform the framework's conceptualization of FL & ID), (2) suggestions on how to develop the IIS (3) self-reflective learning, (4) the need for experiential learning to develop the IIS, (5) motivation to develop the IIS, and (6) self-realisation that becoming the IIS is a complicated process. In addition, a larger presence of connecting with worldwide frameworks was noted in both studies. Also, I acknowledge that attitudes and motivation are interlinked, but for the post-intervention results attitude and motivation were separated to highlight attitudes of resistance (e.g. being afraid, feeling shy) and attitudes of engagement (e.g. students wanting use English, get involved in learning etc). A description of the indicators of an explanation of the themes are shown in Appendix A. Table 16 and 17 (below) show the post-intervention results for all participants.

Table 16: First Study - Post-intervention Themes from Participants' Second IIS

Themes	Participants									Total
	1A	1B	1C	1D	1E	1F	1G	1H	1I	
Themes from the first IIS										Total = 8
The IIS is developed with/through other people	■	■	■	■	■	■	N/A	■	■	8.0
The IIS is developed overseas	■	▼			■	■	N/A	■	■	6.0
Connecting to worldwide frameworks (+ve)	▲	■		■		▲	N/A	▲		5.0
The IIS is connected with work		▼		■	■	■	N/A	■		4.0
The role of attitudes on FL & ID	■			■		■	N/A		■	4.0
Language / communication skill	■		▼	▼		■	N/A	▲	■	4.0
Connection to worldwide frameworks (-ve)			■		■		N/A		■	3.0
The IIS is connected with family		■			■		N/A			2.0
New themes										
Intercultural (communicative) competence factors	▲	▲	▲		▲	▲	N/A	▲	▲	7.0
The need for experiential learning to develop the IIS	▲	▲			▲	▲	N/A	▲	▲	6.0
Suggestions on how to develop the IIS	▲	▲	▲		▲	▲	N/A	▲		6.0
Self-reflective learning		▲	▲		▲	▲	N/A	▲	▲	6.0
Self-realisation that becoming the IIS is a complicated process						▲	N/A	▲	▲	3.0
Motivation to develop the IIS	▲						N/A	▲		2.0

Note. ▲ = new data (not present in the first IIS); ▼ = no data (present in the first IIS, but no longer found in the second IIS); ■ = data continued from the first IIS.

Table 17: Second Study - Post-intervention Themes from Participants' Second IIS

Themes	Participants							Total
	2A	2B	2C	2D	2E	2F	2G	
Themes from the first IIS								Total = 7
Connecting to worldwide frameworks (+ve)	▲	■	■		▲	▲	▲	6.0
The IIS is developed with/through other people	■		■	■	■	■		5.0
The IIS is developed overseas	■	▼	■		■	■		4.0
The role of attitudes on FL & ID	■	■	■		■	▼		4.0
Language / communication skill	■	▲	■	■	▼	▼	▼	4.0
Connecting to worldwide frameworks (-ve)	▼			■				1.0
The IIS is connected with work		▼	■	▼			▼	1.0
The IIS is connected with family		▼			▼		▼	0.0
New themes								
Self-reflective learning	▲	▲	▲	▲	▲	▲	▲	7.0
Motivation to develop the IIS,	▲	▲	▲		▲	▲	▲	6.0
Suggestions on how to develop the IIS	▲	▲	▲		▲	▲	▲	6.0
Intercultural (communicative)competence factors	▲	▲	▲		▲	▲		5.0
The need for experiential learning to develop the IIS			▲		▲	▲		3.0
Self-realisation that becoming the IIS is a complicated process	▲					▲	▲	3.0

Note. ▲ = new data (not present in the first IIS); ▼ = no data (present in the first IIS, but no longer found in the second IIS); ■ = data continued from the first IIS.

The same new themes were recorded in both studies, however each study featured different major new themes. For example, from the first study the most common new theme was the development of “intercultural competence factors”. Whereas, in the second study “self-reflective learning” was the major new theme. Nevertheless, developing intercultural competence factors was the fourth most prevalent theme in the second study, therefore these findings suggest the intervention encouraged the majority of participants to develop their ICC. “Suggestions on how to develop the IIS” was a common (third) theme in both studies. Also, the themes of self-reflective learning and explanations of how to continue development are evidence of students creating a

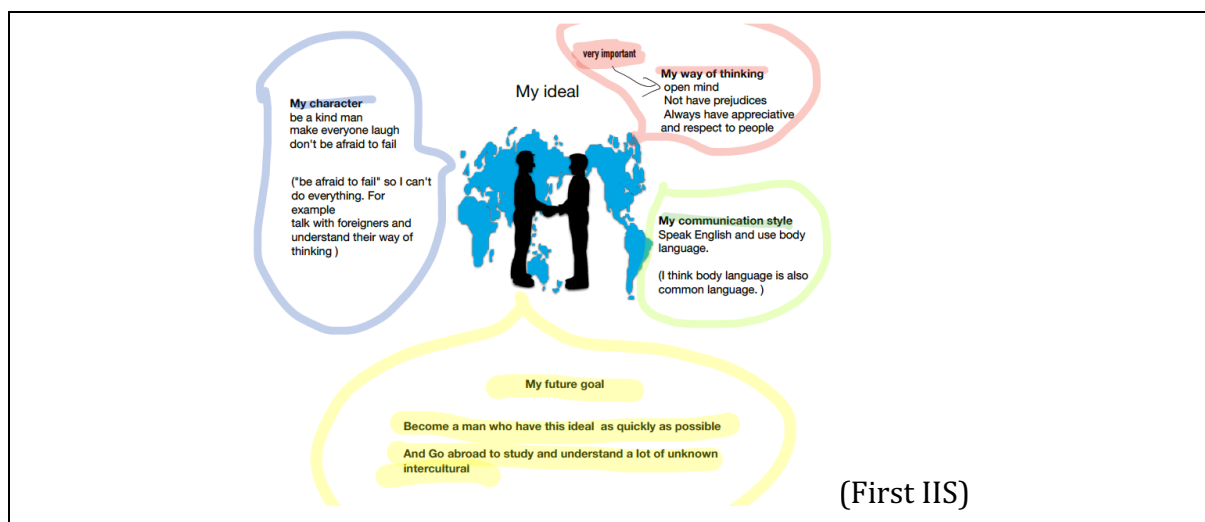
momentum and a degree of self-sustainability towards developing their IIS after the period of study. This was one of the features of the framework’s classroom approach (section 4.2.2). The second study contained other interesting findings. These included: All participants no longer perceived to develop their IIS with their family; almost all participants included motivation in their IIS and 5 out of seven participants revealed a connection with worldwide frameworks. Possible reasons for these new developments may be due to the updated syllabus used in the second study which included specific content on motivation, culture and society.

From now, the following paragraphs introduce the results of the same participants that were chosen for the pre-intervention results. These participants are indicative of the results discussed in the previous paragraph, but also provide an understanding of how the participants could develop their second IIS. Each participants’ first and second IIS is displayed, and to assist with the interpretation of the data, a table which gathers and compares the individual differences for each participant is shown.

### Participant 1A – second IIS

Participant 1A’s first and second IIS is shown below in Figure 3.3.

Figure 3.3: Participant 1A’s First and Second IIS Pdf



## (Second IIS)

Ideal Intercultural Self

**My way of thinking**  
Be an open minded  
Not have prejudices about culture, races, religion...  
Always have appreciative and respect to people  
Thinking deeply (don't judge by only visible things, think or forecast of invisible things)  
Make positive efforts to learn or be taught the thing I don't know.



**My communication style**  
Speak English and using body language.  
Using different way of speaking for different situation (For example casual or formal)



**My motivation**  
These two motivations necessitate for me  
First is inside  
This is because if I want to speak English and be an open minded person, I must be willing to do it. If not, I never achievement this purpose.  
Second is outside  
people can only talk about own ideal. However, people often make some excuse for doing nothing to fulfill own ideal.  
Then I think if people are drove into the situation that must speak English and be an open minded, people do something to get used this situation.  
For example go abroad  
My case, my mother is foreigner so she knows a lot of friends of foreigner. Making good use of this, I can approach my ideal



**My future**  
I will talk to a lot of people and exchange of each opinions then I want to get a lot of knowledge, be an open minded person and get many friends.



I want to and should see the world

Participant 1A's second IIS is more self-reflective and detailed than his first IIS. It contains three old themes and five new themes. He continues to perceive his ideal intercultural self in terms of developing it with/through other people, in other countries and language (English) allows him to communicate with other people. However, participant 1A now offers a greater amount of detail regarding his beliefs to develop his IIS, particularly in terms of intrinsic and integrative motivation, and developing his IIS with/through other people. For example, in his first IIS he wrote "talk with foreigners and understand their way of thinking", but now he suggests "Thinking deeply (don't judge by only visible things, think or forecast invisible things)...make positive efforts to learn or be taught the thing I don't know"(sic). This also indicates participant 1A's greater awareness and interest for discovering and connecting with other people and/or culture(s) and societies. This is supported with the images of "No to Racism" and backpacker/hiker with their arms wide open. This interest to connect with worldwide frameworks was not evident in his first IIS. What is more, participant 1A displays ICC

factors such as open-mindedness, flexibility and adaptability e.g. “ ...if I want to speak English and be a[n] open minde[d] person, I must be willing to do it. If not I never achievement this purpose (sic)”. An overview of the comparative analysis between the first and second IIS for participant 1A is shown in Table 18.

Table 18: Participant 1A’s IIS - A Comparison of Continued and New Themes


<b>Deleted themes</b>	<b>Continued first IIS themes</b>	<b>Second IIS new themes</b>
	<ul style="list-style-type: none"> <li>• The IIS is developed with/through other people</li> <li>• The IIS is developed overseas</li> <li>• The role of attitudes on FL &amp; ID</li> <li>• Language / communication skill</li> </ul>	<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (+ve)</li> <li>• ICC factors</li> <li>• Suggestions on how to develop the IIS</li> <li>• The need for experiential learning to develop the IIS</li> <li>• Motivation to develop IIS</li> </ul>

### **Participant 1B**


Participant 1B’s first and second IIS is shown below in Figure 3.4.

Figure 3.4: Participant 1B's First and Second IIS Pdf


Now, I was busy in developing the new education system for the developing countries as an educationist, which makes me happy. Maybe you had been in foreign years. Looking back also surprised to had changed in the conscious of painful, while the were experiences for struggling with the wrong education policies in China and some other no democratic- rights 's countries. My family, friends from many countries and my work shaped who I am, what's more, helping me deal with varied circumstance.



substantial and will ask me twenty years ago. I countries for many on myself , I am aware that how much I past years. I was education that made us government 's policies ridiculous. Thus, my



So, when you feel tired, do not like this




we should fight!!!


(First IIS)

---

As a teacher, I am busy with the new education system and struggling with the unfair old education system. As a wife, daughter, mother and strong are also daily life. What's makes substantial foundation of honesty , ere. Even though, I things . Maybe you because so many years ago, I had been in Japan for many years. Looking back on myself, I had been stupid, silly, misunderstood, sad, thankful, happy. I am also surprised to aware that how much I have changed in the past years. I was conscious of many things, such as, the government's policies, the education, the relationship between people. Thus, I just adjust myself with the study and life experience. My experiences for struggling with the wrong education policies in China and some other no democratic-rights's countries.



er, being patient necessary in my more, the life and happy. The those, being brave, practical, since have lost so many will ask me why,



What shaped who I am, are my family , friends from different areas and my work. And all of those, helping me deal with varied circumstance.

Be strong and clear-headed and know my weaknesses are important parts in my life. Being myself without distracting thoughts.

Participant 1B's second IIS maintains a similar structure, but her narrative has become more focused and as she has gained a more self-reflective and self-critical perspective to become her ideal intercultural speaker. For example, in her first IIS, she described herself as generally "developing the new education system". However, in her second IIS she describes herself as a "teacher" who is "busy" and "struggling". Another example of this specific focus is the definition of "happy life" from her first IIS. She now offers an explanation as "The foundation [of this happy life being] honesty, brave, practical and sincere". Her self-reflective narrative continues by concluding on her past life as "...stupid, silly, misunderstood, sad, thankful, happy". However, her final paragraph and the image describing "Life isn't about waiting for the storm to pass..." suggests she believes her self-awareness and development from life experiences will allow her to become her IIS. To sum up, participant 1B continues four of her old themes: A connection with worldwide frameworks (+ve), the IIS is being developed with/through people, it is connected with family (especially apparent due the family image) and it is developed from her work. She no longer (explicitly) perceives her IIS to be developed from experiences in other countries.

Also, 1B displays four of the post-intervention common new themes discovered in most participants' second IIS: Suggestions on how to develop the IIS; self-reflective learning; the need for experiential learning to develop the IIS; ICC factors such as flexibility and adaptability e.g. "What shaped who I am are my friends, family [from] different areas and my work. All of those helping me deal with varied circumstance (sic)". However, all of these five themes were present, to some extent, in participant 1B's first IIS. An overview of the comparative analysis between first and second IIS for participant 1B is shown in Table 19.



Table 19: Participant 1B's IIS - A Comparison of Continued and New Themes

<b>Deleted themes</b>	<b>Continued first IIS themes</b>	<b>Second IIS new themes</b>
<ul style="list-style-type: none"> <li>• The IIS is developed overseas</li> </ul>	<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (+ve)</li> <li>• The IIS is developed with/through other people</li> <li>• The IIS is connected with family</li> </ul>	<ul style="list-style-type: none"> <li>• ICC factors</li> <li>• Self-reflective learning</li> <li>• Suggestions on how to develop the IIS</li> <li>• The need for experiential learning to develop the IIS</li> </ul>

### **Participant 1F**

Participant 1F's first and second IIS is shown below in Figure 3.5.

Figure 3.5: Participant 1F's First and Second IIS Pdf

**My Ideal Intercultural Self to the English Conversation**

**Work**

I'm living in Japan but twice a year I go to abroad for a business trip plus, sometimes stay abroad for a year. I'm working multi-nationality company. So I go to many countries and meet many different country people. I'm really enjoying working.

**Skill**


I developed my Ideal Intercultural Self through my job. Meeting a lot of people gives me many new experience. I learned not only English, but many culture and way of thinking.

**Friends**

I have many friends who are from different countries. Some friends are friend since when I was a student. And Others became friend when I went business trip

**Thinkings**

After I start working this company, I changed my way of thinking. It is completely different when I was a student's one. Now I know a lot of way of thinking. I can think things more widely.



(First IIS)

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(Second IIS)

**My Ideal Intercultural Self to the English Conversation**

**Work**

After graduate from university, may be I still live in Japan. But twice a year I go to abroad for a business trip plus, sometimes stay abroad for a year. I'm working multi-nationality company. So I go to many countries and meet many different country people. I'm really enjoying working.


**Skill**

I developed my Ideal Intercultural Self through my job. Meeting a lot of people gives me many new experience. I learned not only English, but many culture and way of thinking. Even if it take more time to understand well about invisible culture or foreign humour, to be open mind, I can accept many differences and beyond difficulties.

**Friends**

I have many friends who are from different countries. Friends make me more flexible. For example, if I just hear the news about bad relationship of between China and Japan, I may be will have prejudice for Chinese. But to become friend and talk, I can remove it.

My ideal intercultural self will not achieve without relations with people. When we face difficulties in intercultural situation, "don't stop talking and keep trying with open mind" are important. Though it is difficult to adjust to foreign value and beliefs, if I have friends and open mind, I can enjoy such a difficult situation.



Participant 1F's second IIS structure remains similar, and she seems to value work as the most foundational aspect to developing her IIS. However, a closer inspection reveals several changes in how she now perceives becoming her ideal intercultural self. In particular, her second IIS indicates a greater focus on developing the IIS with/through other people and she exhibits ICC factors such as flexibility, adaptability, curiosity & discovery and open-mindedness.

Participant 1F has retained three categories from her first IIS, but some of her descriptions have become more self-reflective and specific. For example, 1F offers an explanation about how her friends will make her become more flexible "Friends make me more flexible. For example...I can remove it"(sic). Within this explanation she also demonstrates a certain connection with worldwide frameworks, by indicating a sense of discover/curiosity to know more about problems between China and Japan from different perspectives. Also, participant 1F seems to have developed the perception that the ideal intercultural self is a long and complicated process. This is seen in her whole description of "Skill" where she realizes that adapting to different ways of thinking will take time to develop, and the image of the cat and mouse also suggests a conscious awareness of the challenges to do this. This point is further exemplified as she deleted the her first IIS image showing the two identical faces communicating. Her perception of intercultural situations as complicated is further demonstrated in her following narrative: "faci[ing] difficulties in intercultural situation" and "...though it is difficult to adjust to foreign value and beliefs, if I have friends and open mind, I can enjoy such a difficult situation". Thus, the cat and mouse image could suggest she feels a displacement of status/power/skills within intercultural communication, which could be understood as fear or anxiety. This was not present in the first IIS image of the two faces interacting, therefore she may have developed this new perception from the intervention.

To sum up, participant 1F continues five of her pre-intervention themes: The IIS is developed with/through other people; the IIS is developed overseas; the role of attitudes on FL & ID; the IIS is developed with work; language/communication skill. Also, participant 1F now indicates a connection with worldwide frameworks (+ve). Further, 1F displays five new themes: ICC factors; suggestions on how to develop the IIS; self-reflective learning; the need for experiential learning to develop the IIS; self-realisation that becoming the IIS is a complicated process. An overview of the

comparative analysis between first and second IIS for participant 1F is shown in Table 20 below.

Table 20: Participant 1F's IIS - A Comparison of Continued and New Themes

<b>Deleted themes</b>	<b>Continued first IIS themes</b>	<b>Second IIS new themes</b>
N/A	<ul style="list-style-type: none"> <li>• The IIS is developed with/through other people</li> <li>• The IIS is developed overseas</li> <li>• The IIS is developed with work</li> <li>• The role of attitudes on FL &amp; ID</li> <li>• Language/communication skill</li> </ul>	<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (+ve)</li> <li>• ICC factors</li> <li>• Suggestions on how to develop the IIS</li> <li>• Self-reflective learning</li> <li>• The need for experiential learning to develop the IIS</li> <li>• Self-realisation that becoming the IIS is a complicated process</li> </ul>

## Second study – Post intervention results

### Participant 2A

Participant 2A's first and second IIS is shown below in Figure 3.6.

Figure 3.6: Participant 2A's First and Second IIS Pdf

My perfect future intercultural self

**My character**

Be a open-minded person  
Be a broad-minded person

To be achieve...  
Accept others' opinions and thoughts  
Respect others  
Have confidence in myself - believe myself and understand my strength  
Have various knowledge and a lot of curiosity- read books and watch movies in any genre

**My communication style**



1. Know - know both similarities and differences
2. Think - think why you did so and said so
3. Tell - tell each other

I think that it's not good to accept outer communication: verbal expression and behavior. I have to think inter communication. It is important for me to think why. If I don't think why, I may be out of step with someone talk to.

**My future goal**

I want to visit various countries and communicate with local people to know similarities and differences between me and them. I will share and expand my value.


I want to take many pictures with people from other countries in the future. I will clip those pictures and add comments about country, language, way of thinking and so on.

(First IIS)

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**(Second IIS)**



**About what I am today**

20 years old  
A student of Nagasaki University  
Major in economics  
Live in Nagasaki

Have learned English for about 8 years  
Have learned Korean for 2 years  
Have a driver's license  
Work part time job in a cafe

**Way of thinking / Personality**

I am a open-minded person.  
I don't persist in my opinions and can accept others' opinions.  
For that...  
I don't have stereotypes and prejudice against different people.  
I think that I want to be like peach not watermelon if personality is compared to fruit. Peach skin is soft, so I can peel easily. It is the same that I don't refuse whoever comes and accept them. Also peach core is hard, so I can't crack the core. It is the same that I have principles, which you can't know easily. I try to have more flexibility.

I am always curious.  
It is better to do a lot of things and expand my interests.  
For that...  
I should keep myself open to new ideas. I need to meet many people, listen to different genres of music, watch different genres of film and read many books.


If I am a open-minded and curious person, I will establish friendly relations with various people.

**Experience**

I have been to more than 20 countries (by 40 years old )  
For that ...  
I have to save money and make plans to spend time and money usefully.  
I especially want to go to Finland! In Finland, I want to meet Santa Clause lol. Also I want to watch aurora. Finland is famous for an area where people can sometimes watch aurora.


**Motivation**

I have inside motivation.  
For that...  
I need to understand myself well and take a look at myself again. I think inside motivation is the most sustainable motivation. Inside motivation always comes from me. It is important to believe myself, so I can have confidence. Confidence leads to inside motivation.



**Knowledge / Skill**

I can communicate with people using 2 languages: English and Korean.  
For that...  
I will make an effort little by little every day to acquire languages. I think it is the key to study abroad from next semester. It is important to talk actively to people using body language, for example, eye contact and gesture.  
By speaking actually in English and Korean, I can gradually learn those. I want to start to talk to positively without being afraid of making mistakes.




Participant 2A displays a new idea of her ideal intercultural self in her second IIS. Compared to her first IIS, 2A's second IIS demonstrates not only more signs of ICC, but an understanding of becoming the ideal intercultural self as a long and complicated process. Also, her second IIS has a more self-reflective style as she states the need to develop and/or improve herself. For example, participant 2A states "I need to understand myself well and take a look at myself again" and concludes that "inside motivation" and "confidence" are necessary factors to knowing herself better. 2A perceives that open-mindedness can be developed from meeting a lot of people, and developing knowledge from music, film and books. Similarly, she expresses her idea to improve her communication in English and Korean by gradually making daily efforts to do this, and changing her attitude to not "being afraid of making mistakes". This last point is illustrated in the image of the scissors cutting through "I cannot". In addition, 2A shows some evidence of becoming (relatively) more curious to connect with worldwide frameworks. This is displayed through the image of the circle of people with different colours, the image of "thank you" translated in different languages, and her aim to travel to more than twenty countries before she is 40-years old. Lastly, participant 2A has omitted "work" from her second IIS.

On the back of her second IIS, 2A clarified the reasons to why she chose the images in her second IIS. She explained that the image of "colourful people" shows "people have differences and similarities and it is important to accept them". In addition, the image of the "person opening her brain" is to demonstrate the "...importance to be curious about various things". Furthermore, she wrote that "...through Rob's lessons and my reflections on my experience in other country (sic), I realized difference and similarities between Japanese and others". All of these points support the findings of 2A developing ICC factors such as curiosity and open-mindedness, and also that the intervention (including myself), shaped the perceptions and beliefs in her second IIS.

To sum up, participant 2A continues four of the pre-intervention themes from her first IIS: The IIS is developed with/through other people; the IIS is developed overseas; the role of attitudes on FL & ID; language/communication skill and/or knowledge. Also, 2A displays five new themes: A connection with worldwide frameworks (+ve); ICC factors; suggestions on how to develop the IIS; self-reflective learning; the need for experiential learning to develop the IIS; self-realisation that

becoming the IIS is a complicated process. An overview of the comparative analysis between first and second IIS for participant 2A is shown in Table 21.


Table 21: Participant 2A's IIS - A Comparison of Continued and New Themes

<b>Deleted themes</b>	<b>Continued first IIS themes</b>	<b>Second IIS new themes</b>
<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (-ve)</li> </ul>	<ul style="list-style-type: none"> <li>• The IIS is developed with/through other people</li> <li>• The IIS is developed overseas</li> <li>• The role of attitudes on FL &amp; ID</li> <li>• Language/communication skill</li> </ul>	<ul style="list-style-type: none"> <li>• ICC factors</li> <li>• Self-reflective learning</li> <li>• Self-realisation that becoming the IIS is a complicated process</li> <li>• Motivation to develop the IIS</li> <li>• Suggestions on how to develop the IIS</li> <li>• Connecting to worldwide frameworks (+ve)</li> </ul>

## Participant 2D


Participant 2D's first and second IIS is shown below in Figure 3.7.


Figure 3.7: Participant 2D's First and Second IIS Pdf



# my ideal


**My character**  
I like listening to music, especially Japanese songs and playing sports. I don't like studying and working. I am interested in going to abroad and being able to speak in English.





**My thinking**  
In my opinion, doing what I want to is most important. So I think that I want to do. And I want to be a person who can consider other people.


**My hope**  
Lately I don't know what job I want to get. So I want to know an appropriate job. In order to do so, I want to look for many kinds of jobs and find a job that I want to get.



(First IIS)

---

(Second IIS)



# my perfect intercultural

**Way of thinking**  
open-minded, positive, patient




**experience**  
go to many places, do to many volunteers and talk with many people

**personally**  
cheerful, happy and powerful

**knowledge**  
big box about English, religion

**motivation**  
inside motivation

**communication style**  
a little loud, use gesture

To achieve these...  
Firstly I have to be positive. By being positive, I can try many things. And next, I have not to be worried about faults.

**Way of thinking**  
My way of thinking is negative. When I make mistakes, I am very nervous. But I think it is not good, and I have to make my mind positive.

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Participant 2D's second IIS retains the same images, but the structure and narrative has changed. 2D shows some new perceptions involved to becoming the ideal intercultural self, but only offers a vague and general explanation. Therefore, without offering more details for her choice of words and images, an analysis of her perceptions, or identifying signs of ICC development cannot be achieved. However, she discloses her way of thinking as "negative" and reflects that "When I make mistakes I am very nervous. But I think it is not good, and I have to make my mind positive". This last point demonstrates self-reflective learning.

To sum up, participant 2D continues 3 of her first IIS themes: A connection with worldwide frameworks (-ve); the IIS is developed with/through other people; language and communication skill. Participant 2D displays just one new theme: Self-reflective learning. An overview of the comparative analysis between first and second IIS for 2D is shown in Table 22.

Table 22: Participant 2D's IIS - A Comparison of Continued and New Themes

<b>Deleted themes</b>	<b>Continued first IIS themes</b>	<b>Second IIS new themes</b>
<ul style="list-style-type: none"> <li>• The IIS is connected with work</li> </ul>	<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (-ve)</li> <li>• The IIS is developed with/through other people</li> <li>• Language/communication skill</li> </ul>	<ul style="list-style-type: none"> <li>• Self-reflective learning</li> </ul>

## Participant 2F

Participant 2F's first and second IIS is shown below in Figure 3.8.

Figure 3.8: Participant 2F's First and Second IIS Pdf

**Hobby**  
I ride motorbike at holiday.  
I go touring on my motorbike with my friends or parents.

**Character**  
I try to have many experience, such as going to a lot of countries, meeting people, run full-marathon and so on. In addition I make people laugh and happy, and their smile make me happy too.

**Family**  
I have beautiful wife and three children who is two girls and a boy. We live in own big house.

**Friends**  
I have many friends who are from different countries. I communicate with them in English.

**Way of thinking**  
I don't think through stereotype. I try to accept various people.



(First IIS)

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(Second IIS)

# My new future intercultural self

**Experience**  
I want to improve experience. I learned many things about intercultural self. However only learning isn't meaningless. I should try to use it in a daily life. For example when I study something, I use knowledge of motivation, when I go to foreign countries, I use knowledge of culture shocks. Therefore I want to have many experience. How do I improve the skill? I have to do more active. Even if I don't want to do, I try to do. So I have a courage and make a challenge. In this challenge, I will able to have various experiences.

**Way of thinking**  
I am closed-minded now, that is, I build a barrier to first meet parson. Therefore I don't get along with them. Of course I can get along with them over time. However I will meet a lot of people from now. I want to change my heart to be friendly from first time. I want to become opened- mind more.



**Motivation**  
I'd like to improve motivation skill, especially inside and integrative motivation. My main motivation is outside or instrument motivation until now such as getting high score. After this, I want to try to do inside motivation from my heart and integrative. First, I have to inspire myself while making sure of my target to come from inside motivation. Second, I want to meet a lot of foreigners to come from integrative motivation.

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Participant 2F now exhibits a different perception of his ideal intercultural self. His second IIS displays self-reflective learning, and his choice of images denote an ideal intercultural self with an intersubjective quality that was not present before. For instance, the picture of the people jumping together and his description of “I want to meet a lot of foreigners [which] comes from integrative motivation” demonstrates his desire to develop his IIS with/through other people. Moreover, the image of the person breaking through the wall and admission of “...I am closed minded now, that is, I build a barrier to first meet person (sic)” indicates his desire to change his attitude and/or outlook so that he can connect with others. Furthermore, 2F suggests how to develop his IIS, and also displays an appreciation of experiential learning to develop his IIS. Although not directly stated, the image of the traveller looking into the sunset and narration such as “I will meet a lot of people from now”, could imply a self-realisation that becoming the IIS is a complicated process. In addition, 2F’s IIS shows signs of ICC development, namely curiosity, open-mindedness and flexibility.

On the back of his second IIS, participant 2F’s explains that his perception of FL & ID has changed from the intervention. He writes “...I didn’t know about [my ideal intercultural self] at high school, but I started to think about it now. This experience has influenced my ability to develop”. Regarding why he chose the images, he explains “the traveller is a challenger. She [has] a lot of experience from travelling” and “I want to break the wall surrounding my heart”. Therefore, 2F’s explanation supports the findings from his narration and choice of images.

To sum up, participant 2F continues 2 of his first IIS themes: The IIS is developed with/through other people; the IIS is developed overseas. Also, 2F displays seven new themes: A connection with to worldwide frameworks (+ve); ICC factors; suggestions on how to develop the IIS; self-reflective learning; the need for experiential learning to develop the IIS; motivation to develop the IIS, self-realisation that becoming the IIS is a complicated process. An overview of the comparative analysis between first and second IIS for participant 2F is shown in Table 23.

Table 23: Participant 2F's IIS - A Comparison of Continued and New Themes

<b>Deleted themes</b>	<b>Continued first IIS themes</b>	<b>Second IIS new themes</b>
<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (-ve)</li> </ul>	<ul style="list-style-type: none"> <li>• The IIS is developed with/through other people</li> </ul>	<ul style="list-style-type: none"> <li>• Connecting to worldwide frameworks (+ve)</li> </ul>
<ul style="list-style-type: none"> <li>• Language/communication skill</li> </ul>	<ul style="list-style-type: none"> <li>• The IIS is developed overseas</li> </ul>	<ul style="list-style-type: none"> <li>• ICC factors</li> <li>• Suggestions on how to develop the IIS</li> <li>• Self-reflective learning</li> <li>• The need for experiential learning to develop the IIS</li> <li>• Motivation to develop the IIS.</li> <li>• Self-realisation that becoming the IIS is a complicated process</li> </ul>
<ul style="list-style-type: none"> <li>• Language/communication skill</li> </ul>		

#### 5.4 Discussion: Phase 1 (Qualitative results)

The qualitative phase results including the pre-intervention questionnaire survey, and the visual narrative data collection method are discussed in this section. The main aim of the qualitative phase was to answer the second research question: What are participants' perceptions and experience of foreign language and intercultural development? Also, as mentioned at the start of the chapter, another purpose of the qualitative data was to support the empirical findings from the quantitative data in the second phase in order to answer the first research question: To what extent can participants develop ICC over a one-semester period?

First of all, the pre-intervention survey indicated most participants had a limited amount of meaningful intercultural experiences in their home countries and in other countries. One main finding was that most participants viewed their most meaningful overseas intercultural experiences as relationships with people (friends), but the most

meaningful at home intercultural experience was with non-native teachers. Due to the participants having experienced relatively little overseas travels, this finding suggests that the classroom has played an overall significant role in shaping the participants' perceptions and experiences of FL & ID. While the analysis of the participants' first IIS data did not result in any common themes indicating participants to value or perceive developing their IIS from formal education, the pre-intervention visual narrative data demonstrated that the majority of the participants perceived to develop their IIS with/through other people, particularly overseas. Also, due to few participants directly stating they would develop their IIS in Japan and/or with Japanese people in their first or second IIS, this suggests many of the participants perceived to develop their IIS not in Japan, and with non-Japanese people.

By comparing each participant's first and second IIS, both studies identified a number of new emergent themes regarding their perceptions of FL & ID, these themes included: A connection to worldwide frameworks (+ve); suggestions on how to develop the IIS; self-reflective learning; the need for experiential learning to develop the IIS; and motivation to develop the IIS. These emergent themes suggest the framework was effective in creating new perceptions and experience of FL & ID in line with the various models, theories and concepts that were adapted in creating the framework's conceptualization of FL & ID. Furthermore, more components of ICC were identified in many of the participants' second IIS, and from this stage of the analysis, these results can imply an improvement or development of ICC. The quantitative analysis aims to validate this claim (presented in the next section).

Thus, the qualitative phase results have provided preliminary findings to the research questions and provided important conclusions until this stage in the research. First of all, these findings suggest the framework encouraged students towards developing skills, attitudes and knowledge outlined in the GHRDC's concept of global human resources (section 3.2). Second, the visual narrative data collection method designed to create and self-evaluate personal FL & ID goals revealed not only a useful data collection method in gathering an emic perspective of participants' perceptions and experiences of FL & ID, but also a useful pedagogical strategy for encouraging students to invest and engage in the process of FL & ID. Hence, participants demonstrated the potential to develop a self-sustainable and informed perception of how to engage with FL & ID as a result of the intervention. Third, these findings show

that the Japanese students in these studies are not “inward-looking”. Even though the pre-intervention survey and first IIS revealed the majority of these participants having limited experiences with FL & ID before the start of the study, and perhaps a slightly naive understanding of FL & ID, the visual narrative data revealed the participants to have a personal interest in FL & ID. This included their own beliefs and perceptions how to improve and/develop skills, knowledge and attitudes to become their ideal intercultural self. Moreover, the emphasis of personal interest to engage in the process of FL & ID demonstrated in visual narrative data, is a point missing from Byram’s (1997) ICC. For example, the participants’ expressed their personal perceptions of FL & ID in terms of career, friends and family. Such personal aspects are absent from Byram’s notion of ICC.

Regarding the limitations of the analysis, I acknowledge that any development or improvement shown by the participants is not solely due to the classroom intervention. As I had adapted Byram’s notion of ICC for conceptualization of FL & ID in framework, I recognise the interlink between classroom and independent experiences outside of the classroom on participants’ FL & ID. In addition, the teacher-student relationship that existed between the participants and I could have influenced the participants to write and show information to appease me, and also this relationship could have consciously and unconsciously affected how I analysed the participants’ words and images.

## **5.5 Phase 2: Quantitative results**

The main purpose of the quantitative phase was to directly answer the first research question, by providing empirical evidence of the participants developing ICC as a result of the intervention. The quantitative phase was accomplished by following the content analysis process adopted for this research (section 4.3.4). First of all, a deductive analysis of each participants’ first and second IIS was carried out to identify components of ICC. This led to the creation of a categorization matrix (Table 10 and 11, section 4.3.5) to code the participants’ data for each study, and the categories were based on the components of ICC (Byram, 1997; Deardorff 2006). Each participant's data was transformed into numerical codes, and the categorization matrix was used to evaluate each participant's first and second ICC. A comparative analysis was then carried out to find if the participants developed ICC over the intervention period. Before

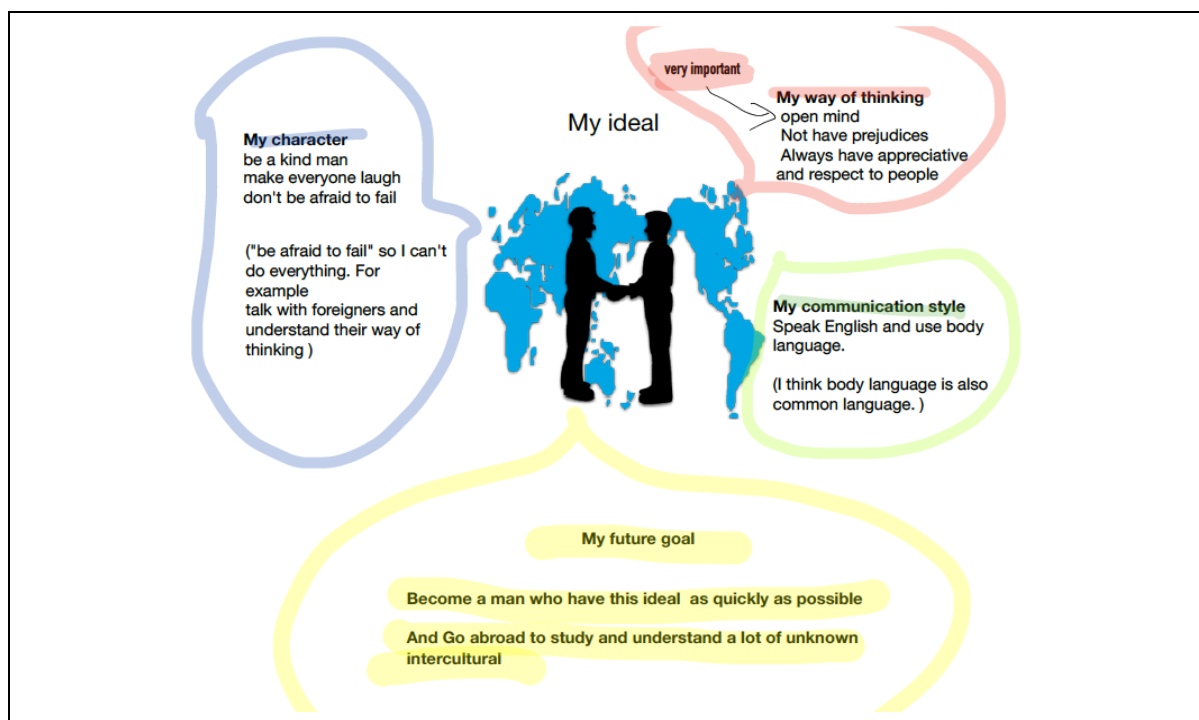
the results of each study are introduced, an explanation of the coding process that produced the numerical codes is introduced.

### **5.5.1 Coding process**

The quantization of the words and images of each participants' first and second IIS was informed by a coding process based on explanations from Miles et al., (2014) and Saldaña (2013). This was carried out by myself and independently by my colleague, the second rater at their location (see section 4.3.4). The process involved several sequences and a number of coding approaches to achieve different functions and aims (Miles et al., 2014, p.80). The process began with hypothesis coding. Saldaña, (2013, p.147) maintains that hypothesis coding is the "application of a researcher-generated, predetermined list of codes to qualitative data specifically to assess a researcher-generated hypothesis" and that "the codes are developed from a theory/prediction about what will be found in the data". This was achieved by each rater first assigning codes, based on the categories of the categorization matrix (e.g. openness, curiosity etc.) to each participant's first IIS pdf. After this, the same procedure was performed to each participant's second IIS pdf. The purpose was to identify signs of ICC development within each IIS pdf. Next, to find out the intensity of each category, magnitude coding was performed on each participant's first IIS pdf, then second IIS pdf by each rater. Magnitude coding, the method that applies numbers to qualitative data to "quantize" a phenomenon's intensity (Saldaña, 2013, p.76) allowed each rater to independently evaluate, based on the matrix descriptors, how much of each category was observed within each IIS pdf. After the independent evaluation of all participants' IIS pdfs was complete, I met with the second rater to share and discuss our findings.

An example of the coding process is explained from now. Participant 1A's first IIS pdf is used for the example (see Figure 3.9 below).

Figure 3.9: Participant 1A's First IIS pdf



The following results were obtained by using the categorization matrix developed for the first study (section 4.3.5, Table 10). Both raters agreed on the same score for the following categories: Respect (3); Openness (3); Cultural self-awareness (2). Examples of these categories were:

- The image of 2 people shaking hands with a backdrop of the world, indicates showing a positive attitude towards cultural diversity and interacting with others (Respect =3).
- “Open mind...not have prejudices...always have appreciative and respect people (sic)” (Openness = 3).
- “I think body language is also common language”. This implies 1A's has an awareness that his own social practices, in this case non-verbal communication, are shared and/or created with others (Japanese or non-Japanese). This shows participant 1A identifying visible and/or invisible cultural (self) awareness (Cultural self-awareness = 2).



Different scores were achieved for the reminding four categories: Curiosity & discovery; Knowledge of cultural worldwide framework; Empathy; and Flexibility. As a further example, the analysis of 1A's second IIS pdf (Figure 4) is also explained.

Figure 4: Participant 1A's Second IIS pdf

**My way of thinking**

Be a open minded

Not have prejudices about culture,races,religion...

Always have appreciative and respect to people

Thinking deeply(don't judge by only visible things, think or forecast of invisible things)

Make positive efforts to learn or be taught the thing I don't know.



very easy body language

Ideal Intercultural Self



**NO TO RACISM**

**My motivation**

These two motivations necessitate for me

First is inside  
This is because if I want to speak English and be a open minded person, I must be willing to do it. If not, I never achievement this purpose.

Second is outside  
people can only talk about own ideal.However, people often make some excuse for doing nothing to fulfill own ideal.

Then I think if people are drove into the situation that must speak English and be a open minded, people do something to get used this situation.

For example go abroad

My case, my mother is foreigner so she knows a lot of friends of foreigner. Making good use of this, I can approach my ideal

**My communication style**

Speak English and using body language.

Using different way of speaking for different situation  
(For example casual or formal)

**My future**

I will talk to a lot of people and exchange of each opinions then I want to get a lot of knowledge , be a open minded person and get many friends.



I want to and should see the world

As pointed out in the qualitative analysis of the first phase (section 5.3.1), 1A's second IIS pdf demonstrated a general development and/or improvement of ICC factors. Both raters gave the same scores for the categories of Respect (4); Openness (4); Curiosity & Discovery (4) and Flexibility (4). For example:

- Both raters agreed that 1A's description of "My way of thinking" contained a narrative indicating a suspending judgment of stereotypes or generalizations of others who are culturally different. This was further reinforced with 1A's choice of "no to racism" image (Respect = 4 and Openness = 4).

- In addition, both raters commented that “Make positive efforts to learn or be taught the thing I don’t know” indicates 1A has an awareness of the benefits and values of learning from different cultural values, beliefs, customs or culturally different situations (Curiosity & Discovery = 4).

- Also, both raters pointed out that 1A’s comment of “...if I want to speak English and be a[n] open minded person, I must be willing to do it. If not, I never achievement this purpose (sic)” demonstrates an understanding of the benefits and values to thinking, feeling or behaving in a new way (Flexibility = 4).

The full results achieved by both raters for all participants’ first and second IIS pdfs are given in the following sections.

### 5.5.2 The first study’s quantitative results

The raters scores for all participants in the first study are shown below in Table 24 and Table 25. The average of first and second IIS pdfs were calculated in order to deduce whether or not, participants developed ICC from the period of the intervention.

Table 24: Rater 1’s Evaluation

Participant	Required Attitudes						Knowledge and Comprehension				Desired internal and external outcomes				Average	
	Respect		Openness		Curiosity and discovery		Cultural self-awareness		Knowledge of cultural worldview frameworks		Empathy		Flexibility		First	Second
	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second		
1A	3	4	3	4	2	4	2	3	2	3	2	3	2	4	2.3	3.6
1B	3	3	2	3	2	2	2	3	2	2	2	3	2	3	2.1	2.7
1C	2	3	2	3	2	3	1	2	1	1	2	2	2	3	1.7	2.4
1D	2	2	1	2	1	2	2	2	1	2	2	3	2	2	1.6	2.1
1E	2	2	2	2	2	3	2	3	1	2	2	2	2	2	1.9	2.3
1F	3	3	2	4	3	3	2	4	1	3	2	3	3	3	2.3	3.3
1H	3	3	3	3	3	4	2	3	3	3	3	4	3	4	2.9	3.4
1I	3	3	4	4	3	3	3	3	1	2	3	3	3	4	2.9	3.1

Table 25: Rater 2's Evaluation

Participant	Required Attitudes						Knowledge and Comprehension				Desired internal and external outcomes				Average	
	Respect		Openness		Curiosity and discovery		Cultural self-awareness		Knowledge of cultural worldview frameworks		Empathy		Flexibility		First	Second
	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second				
1A	3	4	3	4	3	4	2	3	1	2	3	3	3	4	2.6	3.4
1B	2	2	2	2	2	2	2	3	3	3	2	3	2	3	2.1	2.6
1C	2	2	2	3	2	3	1	2	1	1	2	3	2	3	1.7	2.4
1D	2	2	1	2	2	2	1	2	1	1	2	2	2	2	1.6	1.9
1E	2	2	2	2	3	2	1	2	1	2	2	2	2	2	1.9	2.0
1F	3	4	2	4	4	4	2	3	1	3	2	3	4	4	2.6	3.6
1H	2	3	3	3	3	4	2	3	2	3	3	4	3	4	2.6	3.4
1I	3	3	3	4	3	3	3	3	1	2	3	3	3	4	2.7	3.1

If no evidence of a particular category was found, the lowest score (1) was awarded. The average results from both raters illustrate that all participants obtained higher average scores for their second IIS pdfs. These results suggest that all participants comparatively developed ICC from the intervention. Statistical analysis was carried out to support in verifying and summarizing the raters' evaluation. However, I acknowledged the limitations of this method for small-scale studies. The data was processed in SPSS to compare pre and post intervention mean scores. A one-tailed paired-sample t-test was conducted to evaluate whether the post-intervention mean ( $M = 2.87, SD = .6$ ) was significantly higher than the pre-intervention mean ( $M = 2.21, SD = .46$ ). The result was significant,  $t = 7.16, d.f = 7, p < .01$ . The pre and post mean scores confirm that most participants were able to develop ICC from the intervention, and the higher post-intervention standard deviation reveals a variety of ICC components were developed among the participants. Furthermore, to assess inter-rater reliability, a Pearson Product Moment Correlation Coefficient test was performed. The inter-rater correlation ( $r = 0.94, p = .001$ ) indicated that both researchers evaluated the pdfs with similar scores. These scores demonstrate reliability and my (rater 1) familiarity with the participants did not cause bias in the results.

### 5.5.3 The second study's quantitative results

The raters scores for all participants in the second study are shown below in Table 26 and Table 27. As the first study, the average of first and second IIS pdfs are calculated in order to deduce whether or not, participants developed ICC from the period of the intervention.

Table 26: Study 2 Rater 1's Evaluation

Participant	Required Attitudes						Knowledge and Comprehension				Desired internal and external outcomes				Average	
	Respect		Openness		Curiosity and discovery		Cultural self-awareness		Knowledge of cultural worldview frameworks		Empathy		Flexibility		First	Second
	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second		
2A	4	5	4	4	4	5	3	3	1	2	2	4	3	4	3.0	4.0
2B	2	3	3	3	3	4	1	4	1	2	1	2	1	2	1.7	2.7
2C	5	5	3	4	3	4	3	3	3	2	4	4	4	4	3.6	3.7
2D	1	1	1	1	2	2	1	1	1	1	2	2	2	2	1.4	1.4
2E	2	4	3	3	3	3	2	2	2	2	2	2	2	2	2.3	2.6
2F	2	3	3	5	2	4	1	2	1	2	2	2	2	3	1.9	3.0
2G	1	2	1	3	1	2	1	1	1	2	1	2	1	2	1.0	2.0

Table 27: Rater 2's Evaluation

Participant	Required Attitudes						Knowledge and Comprehension				Desired internal and external outcomes				Average	
	Respect		Openness		Curiosity and discovery		Cultural self-awareness		Knowledge of cultural worldview frameworks		Empathy		Flexibility		First	Second
	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second	First	Second		
2A	4	5	4	4	4	4	3	4	1	3	3	4	3	4	3.1	4.0
2B	2	3	2	3	3	3	3	3	1	2	2	3	2	2	2.1	2.6
2C	5	4	3	4	3	4	3	4	2	3	3	3	3	4	3.1	3.7
2D	1	1	1	2	1	2	1	2	1	2	1	2	1	2	1.1	1.7
2E	2	4	3	3	3	3	2	3	1	2	2	2	2	2	2.1	2.6
2F	2	3	3	5	3	5	3	4	1	2	2	2	2	2	2.3	3.1
2G	3	2	3	2	2	3	2	2	1	2	2	3	2	2	2.1	2.1

Once again, if no evidence of a particular category was found, the lowest score (1) was awarded. The average results from both raters illustrate that most participants obtained higher average scores for their second IIS pdfs. No participants showed a decrease of the average score. However, rater 1's evaluation showed participant 2D to have the same average for first and second scores (1.4), and rater 2's evaluation revealed participant 2G to have the same average for first and second scores (2.1). As with the first study, the data was processed in SPSS to provide empirical verification. A one-tailed paired-sample t-test was again carried out and it revealed a positive result,  $t = 5.39$ ,  $d.f = 7$ ,  $p < .01$ . The post-intervention mean ( $M = 2.80$ ,  $SD = .86$ ) was higher than the pre-intervention mean ( $M = 2.21$ ,  $SD = .75$ ). This analysis confirmed that the intervention produced an overall increase of ICC development for the majority of participants. Also, the similar standard deviation between the pre- and post-intervention scores implied that the intervention developed similar components of ICC, compared to the participants of the first study who developed a wider range of ICC components. One reason could be that a 5-point scale matrix was used to analyse the data, therefore providing a more accurate evaluation of the participants' IIS pdfs. Another reason could have been the updated syllabus used in the second study that focused more on the individual components of intercultural competence outlined in Deardorff's (2006) process model of intercultural competence. In addition, to assess

inter-rater reliability, a Pearson Product Moment Correlation Coefficient test was performed. The inter-rater correlation ( $r = 0.91$ ,  $p = .000$ ) indicated that a high relationship between the scores given by both raters. Therefore, the scores from the second study also demonstrated reliability and my (rater 1) familiarity with the participants did not cause bias in the results. The last section of this chapter answers all four research questions for both studies by triangulating the results and findings obtained in the qualitative and quantitative phases.

## 5.6 Discussion

This chapter ends by gathering the main findings of the data collection methods in relation to the four research questions of the first research cycle. As the action research process continues to build on the results of the first research cycle, Chapter 6 starts with a reflection on action and the implications of the first research cycle that assisted the planning and implementation of the second research cycle.

*To what extent can participants develop ICC over a one-semester period?*

The empirical data indicates most of the participants in both studies developed a certain amount of ICC from the intervention period. The qualitative data also supports this finding, as the inductive content analysis of the participants' second IIS also identified components of ICC. This demonstrated the ability of the developed framework to provide a solution in my teaching context in creating a theoretical and practical approach based on the GHRDC's concept of global human resources. However, as the framework's conceptualization of FL & ID acknowledges ICC development to occur from formal education and independent living, the limitation of these studies is that it is not known how much of this development was attributed solely to the classroom teachings. Another limitation is that the intervention was a relatively short learning period, so it is not known if participants experienced a temporary or permanent development of ICC. Therefore, recommendations for further studies would be to continue the original plan of the two-semester framework (or longer if possible), and carry out longitudinal studies to assess if students can sustain their ICC development over a lengthier intervention period.

*What are participants' perceptions and experience of foreign language and intercultural development?*

The visual narrative method was effective in showing all of the participants personal perceptions and experiences of FL & ID before and after the intervention. The inductive content analysis carried out on the participants' visual narrative data, identified several common pre and post intervention themes. Moreover, the range of themes found in the pre-intervention data in both studies provided evidence towards disputing MEXT's claim that the younger Japanese generation have "inward tendencies". The most common pre-intervention themes in both studies was the perception of developing the IIS with/through other people and developing the IIS overseas. Future family and future career were also perceived to be important for many participants. In addition, many of the participants' pre-intervention data showed a lack of connecting with worldwide frameworks. Corroborating the participants' first IIS data with their questionnaire survey answers revealed a difference of how participants cited their meaningful intercultural experiences in their home country, and overseas. The most popular answer for participants' meaningful intercultural experiences in their home country was "non-native teachers", however the most popular meaningful intercultural experience was "friends". Furthermore, the majority of participants stated or displayed in their first IIS a belief for developing their ideal intercultural self in Japan, or with other non-Japanese people. This finding suggests a conscious or unconscious perception among the participants for developing their IIS overseas and not with Japanese people.

The analysis of the post-intervention data revealed a number of new themes: e.g. suggestions on how to develop the IIS; self-reflective learning; self-realisation that becoming the IIS is a complicated process; a connection with worldwide frameworks. This suggests that the pedagogical strategies used in the intervention were effective in encouraging the participants to develop the associated attitudes and skills of these themes. Furthermore, as these new themes are related to the skills, attitudes and knowledge involved in the frameworks' concept of FL & ID, the post intervention results also imply that many of the participants learned to experience FL & ID in a new way. The quantitative results go some way to confirm these findings, as the majority of the participants' results showed a comparative development of ICC components. However, a limitation to these findings is that no other qualitative methods were administered to

provide support for the post-intervention results. A recommendation for further research would be to collect emic data during the intervention period to identify signs of participants developing new perceptions of FL & ID.

*What are the challenges and limitations to create my framework?*

Efrat Efron and Ravid (2013, p.14) point out that the nature of classroom action research is time consuming and only so much can be completed with time restraints and available resources. This was the case for the first research cycle as the development, implementation and analysis of the results took more than a year to complete. Constructing a bespoke framework based on personalised learning to satisfy the PPGHRD and IBPP aims was challenging and laborious, as I had to conduct the literature review in order to adapt suitable concepts and theories to create each component of the framework. In addition, the decision by the IBPP committee to change the curriculum half way through the first study brought an unforeseen challenge to the original research direction. Another limitation was the choice of content analysis of the visual narrative method. Given (2008) points out that meaning is context dependent and subjective, and a single piece of text can be open to subjective interpretation by the researcher (p.121). However, the colleague that agreed to analyse the data in a separate location attempted to improve the trustworthiness of the results. Also, the second research cycle addressed this limitation by introducing other data collection methods to assist in corroborating the findings. Chapter 6 begins with a reflection on action of the first research cycle and discusses how limitations were addressed.

*How can a framework for intercultural competence be developed and used with students at a Japanese university?*

The results of the first and second study demonstrate that it is possible for educators to bridge the theory and practice gap in their teaching contexts to create a teaching/learning solution to satisfy the demands of internationalization initiatives such as MEXT's PPGHRD. Therefore, the main contribution of the first research cycle was the creation of a framework that encourages learners to personal engagement in the process of FL & ID, and provide an assessment method to empirically measure



students' development of ICC over a learning period. Chapter 6 builds on the research study by taking a new research direction and further evolving the framework.

## **Chapter 6: Methodology for the second research cycle**

### **6.1 Introduction**

This chapter introduces the planning and implementation of the second research cycle. This new research cycle investigates a personal process of FL & ID, due to the findings and implications of the first research cycle's studies. Specifically, the focus of the second research cycle is to uncover and identify the shifts in students' perceptions of FL & ID during the intervention period. I anticipated this new research direction could provide me with the means to continue developing mindful teaching and learning approaches to encourage students in creating the momentum needed towards achieving their personal FL & ID goals. The action research approach described in Chapter 3 that was used to carry out the first cycle, also informed this second cycle. Due to the focus on a personal process of FL & ID, and the International Business Plus Program (IBPP) committee no longer requiring empirical evidence of students developing ICC, a phenomenological approach was utilized in order to evolve the framework and build on the findings from the first cycle.

### **6.2 The first research cycle: Reflecting on the data**

This section introduces the reflection-on-action that was taken in order to analyse the first research cycle and produce the foundations of the planning and implementation for the second research cycle.

Leitch and Day (2000) describe reflection-on-action as "teachers' thoughtful consideration and retrospective analysis of their performance in order to gain knowledge from the experience" (p.180). The reflection-on-action that I took at the end of the first cycle involved an analysis of my action research plan, the results, and my own personal and professional learning. This process identified the implications, generated a new research direction, and created an implementation plan for the second cycle. To accomplish a thorough reflection-on-action, Putman and Rock's (2018) questions of "What did I learn?", "How does what I learned from the studies connect with the current literature?" and "How successful was my action research plan in

accomplishing my goals and objectives [for] resolving my problem statement?" were used to describe the major implications throughout this section.

Regarding what I learned, the first cycle generated knowledge about the personal and professional learning that occurred in three interdependent areas (1) student learning; (2) myself as a teacher; and (3) the effectiveness of my framework. Concerning student learning, as it was pointed out in the conclusion section of Chapter 5, most participants in the first and second studies demonstrated a relative development of ICC over the sixteen-week intervention period. The developed concept of the ideal intercultural speaker and visual narrative methods to collect data not only revealed ICC development, but also revealed many of the participants to form new, re-evaluated and personal perceptions of FL & ID. Moreover, results from both studies indicated the majority of participants developed a connection with worldwide frameworks. The first implication is these results determine a case against MEXT's (2012) supposition that the Japanese younger generation have an "inward tendency" (see section 3.2.1). The second implication is these results demonstrate how students have a personal relationship with FL & ID, in terms of individual experiences, perceptions and future visions. These factors contributed to eliminating the quantitative instrument which measured students' ICC development, and to focus on investigating an emic perspective of FL & ID in the second research cycle.

Therefore, my position in the second cycle developed into exploring and interpreting the nature of FL & ID as it is lived by students. This direction was taken to not only create syllabi and pedagogy in tune with student needs and interests, but also identify how, why and when students develop new perceptions or experiences of FL & ID during a period of study. Also, in my planning stages, I expected this approach could have the potential to raise awareness of students' own shifts in perceptions of FL & ID, and create dialogue between educator and student, and also amongst students. Instead of using a summative assessment method which externally measures ICC development, I concluded that a focus of FL & ID as it is lived by students would provide a better advantage to creating a sustainable approach to FL & ID. I believed this to be essential for students to continue becoming their ideal intercultural self after the course had ended. This action also allowed me to consciously gain a better understanding of my constructivist epistemological values and interpretivist approaches to education and research. Consequently, I decided to evolve my framework by considering a

phenomenological approach of FL & ID (see section 3.5) for the second research cycle. Section 6.3 in this chapter explains in more detail how the framework was further developed to cater for this new research direction.

Another important aspect of my reflection-on-action was the analysis of the student learning (participants' results) from the first cycle, as this action helped me to clearly identify my own values and perceptions of FL & ID. In consequence, this also allowed me to understand my positionality (section 3.4). A key factor to improving practice and professional self-development requires practitioners to identify the values, beliefs and theoretical perspective they hold relating to their focus (Denscombe, 2014; McNiff & Whitehead, 2010; Putman & Rock, 2018). Therefore, carrying out the first research cycle resulted in my understanding of the personal, professional values and beliefs of FL & ID that I bring into the classroom, and how I am influencing the students that I teach. In section 3.5, I described how I adopted a constructivist epistemology as a basis to conceptualize FL & ID in my framework, and I acknowledged my teaching perspective of FL & ID has been influenced largely by how I have learned English, Spanish and Japanese – experiential, personal and continual. Evidence of my influence on the participants' development is seen in the participants who created new beliefs and attitudes regarding the need for experiential learning beyond the classroom, new values involving self-reflective learning, and an overall self-investment to develop their ideal intercultural self. These results indicate those participants had grown a personal point of view towards FL & ID, and provided a contrast to the literature describing how Japanese students at the secondary level are influenced to learn English to pass high stakes tests (section 2.1). Therefore, these reflections encouraged me to further consider and investigate the nature of FL & ID as lived by the individual.

The last point in this section will address the question: How successful was my action research plan in accomplishing my goals and objectives to resolve my problem statement? In terms of creating an FL & ID framework within my context to address the overall aims of MEXT's Project of Promotion of Global Human Resource Development (PPGHRD), and satisfy the aims of the IBPP (section 3.2) the first research cycle accomplished this purpose. I managed to create a concept of FL & ID based on theories, concepts and models that I identified to correspond to the various skills, attitudes and knowledge outlined in MEXT's concept of global human resources (section 3.2). Furthermore, the first research cycle's results suggest a teachable solution to bridge the

theory and practice gap was delivered. Moreover, the framework contributed in providing a practical and accessible method for students to create a personal connection with FL & ID, and gain momentum towards their own FL & ID goals. Also, the nature of action research generated specific knowledge of my teaching context, permitted me to recognise my own values and beliefs of FL & ID, and develop an informed solution. Despite these achievements, I wanted to continue my investigation and evolve my framework with a second research cycle.

### **6.3 The second research cycle: Planning**

The planning of the second research cycle followed soon after the first cycle finished (February 2016). Due to my assigned teaching consignments, further studies could only be carried out in the same course as the second study. This restricted further studies to be carried out once a year in the second semester and with a different group of students. Therefore, the planning process of the second research cycle took approximately eighteen months. The plan was then implemented into a third (October 2017 to February 2018) and fourth study (October 2018 to February 2019). As with the studies in the first cycle, the third and fourth studies also lasted for one semester. The third study contained eleven participants and the fourth study had twelve participants. Each study contained a different set of participants, but all of the participants in both studies were IBPP students in the second year of their study. Once again, participants were recruited in the first class for each study by explaining the research aims, the tasks involved, and that participation could lead to developing an understanding to achieve personalised FL & ID goals. In both studies, all of the enrolled students agreed to participate in each study. To investigate the new research direction, the first step involved a literature review to explore a phenomenological approach to FL & ID. An emphasis was placed on literature which acknowledged the perspective of FL & ID as it is lived by individuals (Ros i Solé, 2016; Scarino et al., 2016; Shaules, 2007, 2015), and also literature which recognized learner development as an internal shift in frames of reference (Cranton, 2016; O'Sullivan, 2002; Mezirow, 1991, 2003; Taylor & Cranton, 2012). The second step was to evolve the different components of my FL & ID framework to synthesize the findings of the literature review. Throughout the planning

process and further elaboration on the first cycle results, new research questions were created which identified with the phenomenological nature of the second cycle:

- 1) What are participants' perceptions and experience of foreign language and intercultural development before and after the intervention?
- 2) What are the shifts in the participants' perceptions and experience of FL & ID during the intervention?
- 3) To what extent can the framework encourage participants to develop their personal relationship with FL & ID?
- 4) What are the challenges and limitations of my framework?

The interpretive nature of the first and second question is concerned with the individual, and the need to “get inside the person and to understand from within” (Cohen et al., 2018, p.19). The first and second questions investigated the participants' perceptions and experiences of FL & ID before, during and after the framework. Unlike the first and second studies, the aim of the third and fourth study was not to quantitatively evaluate the development of the participants as a result of the intervention. Instead, these research questions were concerned with verifying if my framework was effective in establishing a personal foundation of FL & ID, by examining the perceptions and experience of FL & ID through “snapshots” of participants' narratives at the start, several points during the intervention and at the end. Evidence of this would allow me to verify the new transformative learning approach of my framework (introduced in the next section), and have an effective educational solution towards encouraging students to engage with FL & ID.

The purpose of the third and fourth questions were to support the validation of the framework. As McNiff and Whitehead (2010, p.16) point out, in action research the expectation is that practitioners will improve their own practices “through learning from existing practices, and will explain how and why the improvement has happened, and the validation processes involved”. Therefore, the third question specifically investigated if the framework was effective in encouraging the participants to develop a personal sense of engagement with FL & ID. The fourth research question was carried over from the first cycle to support with the reflection-on-action process. The following

paragraphs in this section discuss the evaluation and analysis process that was taken in order to revise or eliminate aspects of the existing framework created in the first cycle.

### *Eliminating the framework's quantitative instrument*

One of the first decisions taken in planning the second research cycle was to remove the quantitative instrument which I had developed to empirically evaluate the students' development of ICC. Two factors caused me to take this action. First, as explained in section 3.6, The IBPP committee no longer required me to provide empirical evidence of students developing ICC. Second, while the statistical analysis determined the validity of the instrument, during the first research cycle I had increasing doubts regarding the need to assess ICC in my context. The literature review taken during the first cycle offered an understanding into the position that intercultural competence can be assessable and is necessary (Byram, 1997; Fantini, 2009; Gregersen-Hermans & Pusch, 2012; Sercu, 2010). However, I wanted my second research cycle to contribute to the literature by reconsidering the importance attached to intercultural competence assessment. As an educator, I understand the necessity of assessment within education, and I acknowledge the point in the literature that "teaching involves assessment" (Rea-Dickins, 2004). However, during this stage of the research I developed the position that assessment within formal education promotes instrumental motivation for students to take and/or pass a course, and this contradicted with my epistemology of FL & ID as lived experience and as a lifelong process which is not limited to a one semester period (see section 3.4).

In section 2.4.2 and 2.4.3 I explained the decision to use Byram (1997) and Deardorff's (2006) notions of intercultural competence was due to the similarity of skills, attitudes and knowledge described in MEXT's (2012) concept of global human resources. Byram's and Deardorff's notions of intercultural competence were useful to produce the framework's concept of FL & ID, create the syllabus's learning objectives and determine the classroom approach. However, even during the first research cycle I debated the ethical issue of using intercultural competence for my framework, and especially as the basis of assessment. The descriptors and evaluation categories of the quantitative instrument were based on Byram's (1997) concept of ICC - a concept created in a European context, which arguably values European concepts of

(inter)cultural communication. Also, Deardorff's (2006) process model of intercultural competence is a grounded-theory approach model that was based on input from "scholars representing a Western and mostly U.S centric view of competence, a view in which such competence resides largely within the individual" (Deardorff, 2006, p.245).

Further literature review in the second research cycle led me to consider Spitzberg and Changnon's (2009) point that the Western emphasis on individuality within intercultural models and theories tend to prioritize skills related to assertiveness, and this is in contrast to the collectivist tendencies of Eastern societies that value sensitivity and conformity (p.44). Therefore, I reflected on the question "is it feasible to assess Japanese students on skills and attitudes that are unknown, undervalued and/or not popular to them?" I reasoned that my framework encouraged the students to re-evaluate their existing perceptions of FL & ID, however the students were empowered as they decided to join the course and participate in the studies. At this planning stage of the second cycle, my conclusion was that all education provides the opportunity for change, but assessing students' skills, attitudes and knowledge on learning objectives which have been created in other socio-cultural contexts raises ethical concerns. Therefore, I eliminated the quantitative instrument which evaluated ICC development, as the instrument conflicted with my epistemological outlook in this second research cycle. Nevertheless, I recognised the quantitative instrument was useful to indicate evidence of ICC development, and could be used for summative assessment. Indeed, the quantitative instrument could be adopted to create a multimodal assessment plan of intercultural competence. Deardorff (2011) advocates that a multimethod assessment plan with a number of useful direct and indirect measures including learning contracts, portfolios, self-reflection and performance can include both teacher's and learner's perspective of intercultural competence assessment.

#### *A new research focus: A phenomenological approach to FL & ID*

Taking the decision to step away from empirically measuring students' ICC development also made me reconsider how to achieve the PPGHRD and IBPP objectives within my course. My position at this stage was that the PPGHRD outcome of "[students] positively meet[ing] the challenges and succeed[ing] in the global field" (MEXT, 2012),

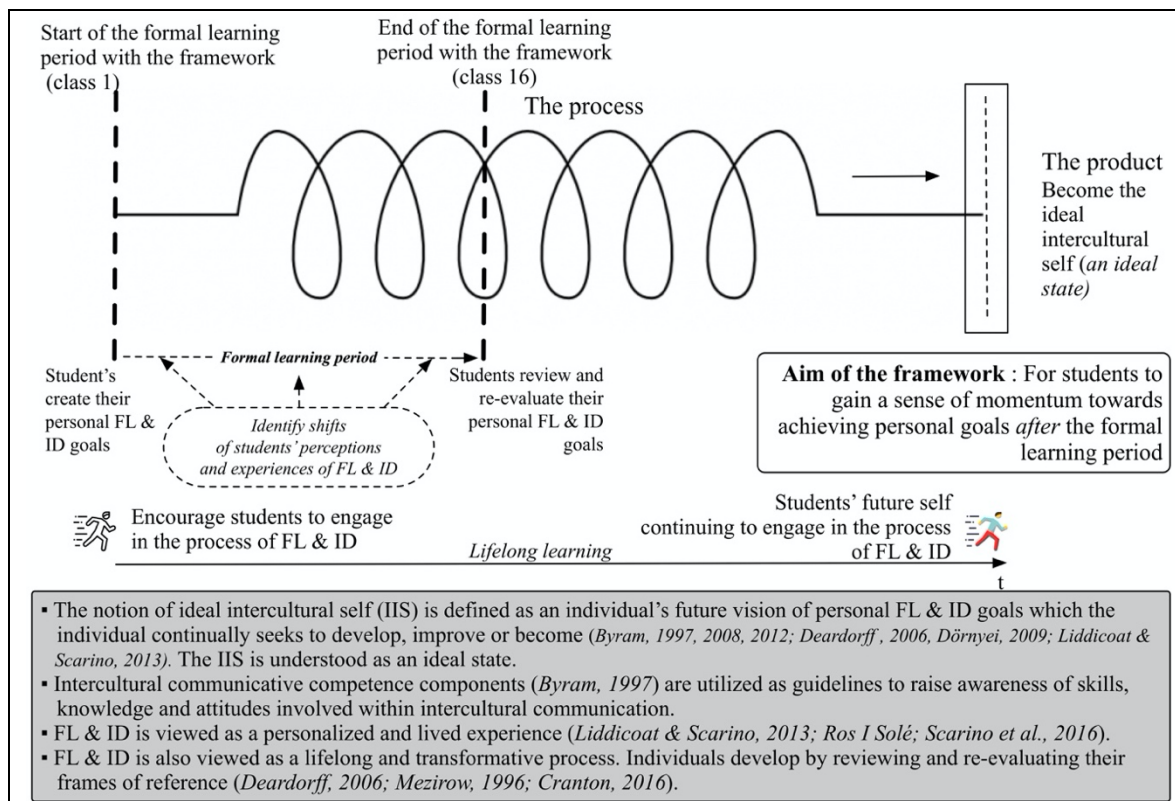


and the IBPP's intention to "produce global minded business professionals who are able to solve problems in a satisfactory and practical manner" (NU, 2012), could not be wholly achieved within the four-years of undergraduate studies, and less so within the one-semester period of my framework. One of the main findings obtained from the first cycle was a demonstration of participants' subjective and interpretative nature of FL & ID. In particular, the visual narrative data revealed a highly personal and dynamic perspective of FL & ID. One implication of this methodology was the ability for a teacher to become mindful of learners' subjectivity by accessing the learners' views of FL & ID. This has a further implication of improving the syllabi and classroom practice to meet the learners' needs. Hence, these results pointed towards a further investigation that would go beyond the measurement of separate ICC components, and instead, take a phenomenological approach to the research. In particular, Ros i Solé's work (2016) of the personal world of the language learner encouraged the phenomenological approach of the second research cycle as she makes the case for research that "shift[s] from rationalistic and empiricist methodologies to phenomenological frameworks" that emphasize "the search for meanings and essences and the wholeness of experience, rather than on measurements of isolated phenomena and their components" (p.5). The following sections in this chapter explain how each of the framework's components were further developed to incorporate a phenomenological perspective.

#### **6.4 Evolving the framework**

As introduced in Chapter 3, the framework in the first research cycle featured four main components: The conceptualization of FL & ID; classroom approach; syllabus; and assessment. The action research approach taken in this study (see section 3.3) encouraged the planning of the second cycle which started with a further literature review to explore the theories, models and concepts that could be used to explore the new research questions, and accordingly evolve each component of the framework. This procedure led to foregrounding the interpretative nature of my framework. In doing so, this approach produced a framework to understand learners' evolving experience of FL & ID, and a method to encourage the process of becoming an ideal intercultural speaker. Figure 4.1 below shows a visual representation of the updated framework.

Figure 4.1: A Visual Representation of the Updated Framework Developed for the Second Research Cycle



The following sections introduce how each component of the framework was further developed.

#### 6.4.1 Updating the conceptualization of foreign language and intercultural development

As detailed in section 4.2, the conceptualization of FL & ID created for the first research cycle contained a constructivist perspective which promoted a learner-driven understanding towards building the desired outcomes of the PPGHRD and IBPP. These constructivist themes included an individual creating their own understanding, the need to customize learning, and emphasis on prior experiences in the role of learning. Due to my comments in the previous section regarding the ethicality of using Byram's (1997) notion of ICC and Deardorff's (2006) models of intercultural competence, their roles in the concept of FL & ID were utilized in an updated capacity. In the second cycle, Byram's concept of the intercultural speaker, the person who can bridge linguistic and

cultural boundaries (2009), was viewed as an ideal concept for participants to compare their own skills, attitudes and knowledge and critical self-assess their own ideal intercultural self. Moreover, ICC learning objectives were no longer used to measure student's development. Also, Deardorff's (2006) process model of intercultural competence provided students with a process and cyclical orientated view of FL & ID, and the components of intercultural competence were used for creating units in the syllabus units to raise self-critical awareness amongst students, and to initiate teacher-student dialogue regarding the skills, attitudes and knowledge students need to develop their personal FL & ID goals. Once again, these components were not used as learning objectives that students were expected to develop during the intervention. However, the main limitation of Byram's and Deardorff's models to answer my research questions was a lack of a theoretical explanation regarding how students develop. The research questions in the second cycle indicated a need to frame FL & ID from the learners' perspective, especially to identify signs of learner development during the intervention. Therefore, a literature review was carried out to evolve the conceptualization of FL & ID to understand development in terms of a shift in the learners' perception of FL & ID. Literature related to personal development (Cook-Greuter, 2004; Cook-Greuter & Soulen, 2007) experiential learning (Beard & Wilson, 2006; Given, 2008; Ros i Solé, 2016; Scarino et al., 2016; Shaules, 2007; Shaules, 2015) and transformative learning (Cranton, 2016; Mezirow, 1991, 2003; O'Sullivan, 2002; Taylor & Cranton, 2012) provided the necessary phenomenological approach to update the conceptualization of FL & ID. The overall effect on the updated conceptualization of FL & ID was: 1) a greater emphasis on the idea that individuals actively engage with their own experience of the learning process 2) a way for both teacher and students to access how, when and why FL & ID development occurs.

#### *Vertical and horizontal development: A theory to frame personal development*

The first point to re-address in the updated conceptualization of FL & ID was the lack of a theoretical construct within the notion ICC (Byram, 1977) that explains how a person becomes the intercultural speaker. This was an important aspect in the second research cycle, as the new research questions required a theory to depict the process of learner development during the intervention. As explained in section 2.4.4, the first version of

the framework utilized Deardorff's (2006) process model to overcome this limitation and provide a process-orientation understanding of how learners become an intercultural speaker. The strength of Deardorff's work was in providing a relationship between the sub competences of intercultural competence, which helped to plan and implement the syllabus and inform an appropriate classroom approach. However, the existing concept of FL & ID had no theory regarding how learners become an ideal intercultural speaker. The first cycle results showed the majority of participants to have developed or improved different ICC components, but I was not able to answer how participants developed, and at what point they showed signs of development during the intervention.

To create a theoretical construct of development for my framework I started by revisiting the concepts of language and culture discussed in the literature review (section 2.2). These concepts demonstrated a split regarding how language and culture are generally perceived as simplistic in the English language education context in Japan, versus the concepts of language and culture as practices and process that provide a framework for individuals to engage with society (section 2.3.2). For example, the wide range of socio-cultural variables that exist in everyday life, and the emergent properties that occur from context-specific encounters with other individuals, show how development can be non-linear (Agar, 1994; Larsen-Freeman, 1997; Shaules, 2007). This is in stark contrast to traditional classroom methods which view development as a steady linear progression through a textbook. However, integrating independent and classroom learning, as demonstrated in the first and second studies of this research, can offer different opportunities for students to learn and develop. For example, the post-intervention results from the first cycle showed most participants to have created new and positive values and beliefs regarding how to experience FL & ID beyond the classroom. Also, many participants changed their perceptions regarding FL & ID and how to achieve their ideal intercultural self. These results suggest that time spent in the classroom, doing homework assignments, and independent learning during the intervention period encouraged the participants to transform their perceptions and experience of FL & ID. Therefore, my aim was to adapt an existing theory into my framework which could account for classroom and independent learning towards how an individual becomes the ideal intercultural speaker. This would be the basis of how to understand personal development in the second cycle of the framework.

From developmental psychology, Cook-Greuter's developmental theory (2004) is applied to my framework as foundation towards a theoretical construct for understanding student development. Cook-Grueter's theory conceptualizes a person's development as being either horizontal or vertical from the perspective of human development and psychology. The descriptions of each kind of development have been gathered below into Table 28 (Adapted from Cook-Greuter; 2004; Cook-Greuter & Soulen; 2007).

Table 28: Properties of Horizontal and Vertical Development

<b>Development type</b>	<b>What</b>	<b>Where</b>	<b>how</b>
Horizontal	"...increasing knowledge and skills without a fundamental change in how individuals make meaning of their lives and experiences... <b>acquiring</b> new skills, behaviours, and knowledge and learning to apply their new competences to widening circles of influence."	"Schooling Training Self-directed Life-long learning"	"...exposure to life..."
Vertical	"A much rarer kind of development. It refers to how adults <b>learn</b> to see the world through new eyes. Find new ways to interpret our experiences...supporting people to transform their current way of making sense toward broader, more integrated perspectives."	<i>(Not directly specified, but it is inferred that vertical development can happen from the same areas as horizontal development)</i>	"...by increas[ing] what we are aware of, what we can pay attention to, therefore <b>transforming</b> our view of reality."

The intention of the information presented in Table 28 is to distinguish between horizontal and vertical process of development, however both kinds are important and necessary for overall development (Cook-Greuter & Soulen, 2007, p.51). Horizontal growth is viewed as "development geared towards expanding, deepening, and enriching a person's current way of meaning-making" and that this is done by "adding

information and knowledge, transfer from one area to another". This description closely follows more traditional classroom approaches which value acquisition of knowledge in order to develop skills. However, Cook-Greuter (2004) also states that horizontal development can happen from "exposure to life" (p.276). On the other hand, vertical development is described as "learn[ing] to see the world through new eyes...[it is a way] to change our interpretations of experience and how we transform our views of reality" (Cook-Greuter; 2004, p.276). This implies that vertical development involves learners' re-evaluating their existing frameworks of reference, and this transformation results in a development which is "...more powerful than any amount of horizontal growth and learning" (Cook-Greuter; 2004, p.276). One main implication of this theory for my updated conceptualization of FL & ID is that teaching and learning to acquire language forms or cultural facts is not enough to promote the notion of vertical development and an individual's internal shift. Cook-Greuter & Soulen (2007, p.183) acknowledge this point as:

...development in its deepest meaning refers to transformations of consciousness. Because acquisition of knowledge is part of horizontal growth, learning about developmental theories is not sufficient to help people transform.

In addition, they maintain that vertical development occurs from "only specific long-term practices, self-reflection, action inquiry, and dialogue, as well as living in the company of others along on the developmental path" (2007, p.183). This implies the significance of experiential learning towards more transformative forms of development. It also implies the participants in the first cycle who exhibited patterns of self-reflection, motivation and new values related to experiential learning experienced vertical growth. Studies exploring the effects of experiential learning to transform perceptions include: Experiences of studying abroad (Strange & Gibson, 2017) and experiential classroom pedagogy (Mollaei & Rahnama, 2012; Sharifi & Shariati, 2017).

Therefore, the literature on personal development, experiential learning and transformative development confirmed two points: 1) classroom teaching not only encourages horizontal growth but can encourage vertical growth too 2) experiential learning plays an essential role for FL & ID, therefore pedagogical strategies aimed at experiential learning need to be integrated into the classroom approach and syllabus of

the updated framework. This last point is expanded upon later in the updated classroom approach section (6.4.2).

### *Investigating the phenomenological perspective of FL & ID*

The new research questions required an understanding of the developmental process from the learners' perspective. In this second cycle, phenomenology (see section 3.5) provides a theoretical understanding to access, interpret and consider the lived experiences of individuals (Given, 2008; Gray, 2014; Shaules, 2007). In effect, phenomenology highlights a relativist perspective of learners' subjectivity, and so in this second research cycle, a phenomenon such as FL & ID has multiple interpretations. Thus, answering the new research questions necessitates access to each participant's subjectivity and an understanding of how the participants have formed their perceptions and experiences of FL & ID. Therefore, phenomenological approaches that view FL & ID as personal and lived experience (Ros i Solé 2016; Scarino et al., 2016) were adapted to update the conceptualization of FL & ID.

To carry this out, a literature review focused on bringing a theoretical understanding of language learners' subjectivities into the updated conceptualization of FL & ID. Ros i Solé's (2016) notion of the personal world of the language learner was utilized for this purpose. Ros i Solé's (2016) points out the "experiencing of language learning" and focuses on the "personal worlds made by the language learner in his/her intimate journeys between the mind, the body and the social, and from the subjective to the intersubjective" (p.21). Her position is that living languages as opposed to "acquiring" languages foregrounds how individuals are shaped by linguistic and cultural experiences which they lived and:

...our cultural and linguistic dispositions are not only sediments of the past, but they are primarily inflected and engendered by the present. The focus is on how we engage with the present, in the process of becoming and our affirmation of difference. (p.40)

This idea of language learners engaging with their surroundings in order to develop implies that the learner is in a constant state of becoming, which coincides with the theory of the ideal intercultural speaker created in the first cycle.

The notion of lived experience as engaging with one's surroundings is also apparent in Liddicoat and Scarino's (2013) intercultural orientation approach to language learning (section 2.3.2). In the second cycle, Liddicoat and Scarino's (2013, p.60) explanation of intercultural learning as an on-going interrelated process of interacting, noticing, reflecting and comparing, brings an understanding of how lived experience allows a language learner to engage with their surroundings in order to become the ideal intercultural self. Scarino et al. (2016) also support the notion of language learning as lived experience. They give a detailed explanation of FL & ID as a continuous re-framing and re-consideration of an individual's experiences of learning and thoughtful re-orientation (p.25). This perspective also emphasizes how a language learner needs to actively participate and engage not only with their surroundings, but with their internal frameworks of reference. All of these notions follow an experiential learning approach which Beard and Wilson (2006, p. 19) describe as "[a] sense-making process of active engagement between the inner world (internal stimuli) of the person, and the outer world of the environment (external stimuli)". Thus, perceptions are understood as a process that starts with how the individual filters and interprets stimuli, and self-assesses them by assimilating, accommodating or rejecting the new information and experience (Beard & Wilson, 2006, p.23). Moreover, the ability to reconfigure this process and structure thoughts in a new way – development – is understood in this second cycle from a transformative learning theory perspective. Before this perspective is introduced, the concept of FL & ID as lived experience is reiterated to highlight two important implications for my framework. Firstly, in order to develop, the learner is not only actively engaging with their environment, but also with their own personal frameworks of reference created from previous life experiences. Secondly, the updated syllabus and classroom approach for the second cycle will incorporate aspects of experiential learning within the process becoming the ideal intercultural speaker.



## *Transformative learning*

The studies conducted in the first research cycle revealed a comparative change of the participants' perceptions and experiences of FL & ID before and after the intervention. However, as no data was collected between the first and second IIS production points in the first or second study, it was not possible to identify at what point(s) the participants shifted their perceptions and experience of FL & ID. From a reflection-on-action, I decided this line of research could provide an educator with the means of creating teacher-student dialogue by raising student self-awareness of personal reasons causing engagement (or lack of) in the process of FL & ID.

Therefore, the second research question (What are the shifts in the participants' perceptions and experience of FL & ID during the intervention?) was set up in the second cycle to investigate this point. The literature review identified certain studies in different L2 learning contexts that used transformative learning theory to develop an FL & ID framework. The transformative learning outcomes that were identified in these studies included: students demonstrating a deeper and more complex understanding of culture (Deveci, 2014; Ivers, 2007; King, 2005); and shifts in how foreign language learners see and position themselves to the target language and its culture(s) (Crane & Sosulski, 2020; Johnson & Mullins Nelson, 2010). These studies showed that FL & ID frameworks based on transformative learning theory can achieve an understanding of perspective shifting. Therefore, to understand learner development as a shift in personal perceptions and experience of FL & ID, literature from transformative learning theory, the process of examining, questioning, and revising one's perceptions (Cranton & Taylor, 2012, p. 5), was adapted for the updated conceptualized of FL & ID.

Hence, this research cycle promotes the process of becoming the ideal intercultural speaker in terms of a transformative learning process. This is viewed as an ongoing process of active engagement with the individual's external surroundings and also their own internal systems. Transformative learning theory offers an understanding into this developmental process, and how to identify the shifts of participants' perceptions and experience of FL & ID. Mezirow (2003, p. 58) states that an adult's knowledge and experiences have created their frames of reference, defined as "sets of fixed assumptions and expectations – [including] habits of mind, meaning perspectives and mind-sets". These frames of reference shape, but also limit an

individual's perceptions of reality (Cranton, 2016; Mezirow, 2003), so in order to transform one's frames of reference, a 'deep and structural shift in the basic premises of thought, feelings and actions' are needed to result in 'a shift of consciousness that dramatically and permanently alters our way of being in the world' (O'Sullivan, 2002, p. 11). Thus, the position put forward here is an individual does not transform into a new person, instead what is transformed is the process to learn and structure meaning perspectives in a new way. This position is derived from literature that explains that these meaning perspectives, or an individual's frames of reference, represent "a web of assumptions and expectations through which we filter the way we see the world" (Cranton, 2016, p.18). Taylor (2008, p.17) also puts forward that "it is the revision of a frame of reference in concert with reflection on experience that is addressed by the theory of perspective transformation" and "the transformative process explains how adults revise their meaning structures". Taylor goes on to describe meaning structures as "culturally defined frames of reference" (p.17) and Mezirow (2000) implies that these meaning structures are acquired uncritically in childhood through acculturation and socialization.

For the updated concept of FL & ID, adapting transformative learning theory implies that learners' shift in meaning structures requires an expansion in capacity to imagine others' frames of reference. This shift occurs from "disorienting dilemma" that results from a process of reflection on one's assumptions, called into question by the dilemma and triggered by the uncomfortable disorientation (Crane & Sosulski, 2020, p.71). The nature of FL & ID has the potential for individuals to experience new things, or experience something that is well known to them, but in a different way. Both scenarios can cause a disorienting dilemma, or a "cognitive impact" which have the ability to change perceptions and adjust one's sense of self to experience FL & ID in a new way (Shaules, 2015, p.45-p.47).

To identify signs of transformative learning amongst the participants during the third and fourth studies, the ten phases of transformative learning, originally created by Mezirow (1991) is adapted. While Mezirow (1991) articulated these ten phases after researching a group of women returning back to college to continue their education, this theory has been applied to a wide number of fields, particularly higher education settings (Hanson; 2010; Kegan, 2000; Kasworm & Bowles, 2012). Figure 4.2 (Adapted from MacKeracher, 2012) shows a revised version by MacKeracher (2012) based on

Cranton's (2002) updated description of Mezirow's ten phases of transformative learning. The ten phases describe a transformative process that adults experience in order to change their perceptions. These phases demonstrate the significance of experiential learning and critical reflection for development to occur.

Figure 4.2: Ten Phases of Transformative Learning

1. A disorienting dilemma: Experiencing an event in society that disorients one's sense of self within a familiar role.
2. Engaging in reflection and self-reflection
3. Critically assessing the personal assumptions and feelings that have alienated self from traditional role expectations.
4. Relating discontent to similar experiences of others; recognizing the shared problems.
5. Identifying new ways of acting within the role.
6. Building personal confidence and competence.
7. Planning a new course of action.
8. Acquiring the knowledge and skills necessary to implement this new course of action.
9. Trying out the planned action and assessing the results.
10. Reintegrating into society with the new role behaviours and with new assumptions and perspectives.

After an initial cognitive impact, the individual enters a self-reflective and self-analytical process that requires an active engagement with self and surroundings to question their ontological and epistemological outlooks. Mezirow (2003) maintains that such a development from a transformative learning perspective is:

...understood as a uniquely adult form of metacognitive reasoning. Reasoning is the process of advancing and assessing reasons, especially those that provide arguments supporting beliefs resulting in decisions to act. Beliefs are justified when they are based on good reasons (p.58).

Mezirow's ten phases of transformative learning is applied to the updated concept of FL & ID to identify the different kinds of development that participants experience during the intervention. Furthermore, one strength of utilizing these ten phases for the framework's conceptualization of FL & ID, is in providing a structured understanding of how students can overcome a disorienting dilemma as a result of learning and experiencing new values, beliefs and ideas involved in FL & ID. However, the limited one-semester period does not provide the opportunity to know how permanent students' perspective transformation will be. Also, how to encourage students to experience later phases of transformative learning that involve habitual learning from daily experiences is beyond the scope of this study. Hence, the ten phases of transformative learning are utilized in the second research cycle. This provides an understanding in the updated conceptualization of FL & ID regarding the process that individuals need to go through in order to change their perceptions and experiences of FL & ID.

#### **6.4.2 Classroom approach**

The classroom approach was still viewed as the important bridge between practice and theory in the second research cycle. The phenomenological perspective and the new transformative approach of the updated conceptualization of FL & ID informed the update of the framework's classroom approach, as well as my experiences of teaching the first and second studies. Specifically, the classroom approach facilitated the teaching and learning pedagogy throughout the third and fourth studies. This included the further development of the classroom materials and homework assignments. The majority of the materials were created after considering how to realize the themes of the updated concept of FL & ID, and considering Scarino et al.'s (2016) six characteristics of language learning (explained later in this section). Effective materials created in the third study were also used for the fourth study. In addition, the personal, experiential and transformative themes of the updated concept of FL & ID encouraged me to focus on classroom management, classroom atmosphere, student monitoring to foster reflection and reflexivity, and student participation and collaboration in group or pair work.

The re-evaluation of the original classroom approach was carried out by focusing on the two central themes of the updated conceptualization discussed in the previous sections: 1) a phenomenological perspective of FL & ID; 2) a transformative approach to FL & ID. Also, a reflection-on-action regarding my teaching experiences from the first and second studies also informed this re-evaluation process. The findings from those studies indicated that the majority of the participants responded well to the pedagogical methods that were implemented. So, I decided to continue a similar learner-centred pedagogy. Further reflection-on-action caused me to consider Ros i Solé's (2016) perspective of the "personal world of the language learner" towards updating the classroom approach:

[my perspective] has argued that a nomadic orientation to language pedagogy provides a multitude of paths and routes for the language learner to follow. It looks at language learning not as a way to acquire a fixed set of transferable skills to apply to a particular cultural situation, but to develop a personal collection of memories, imaginings and emotions that weave in learners' intersubjectivities, histories and dispositions to form a personally assembled multilingual world. (p.138)

Even though my intention was to develop a personal classroom approach for the first cycle, Ros i Solé's position caused a reflection and realization that the concept of ICC as learning objectives for students to develop, improve and measure, could have generated a perspective for students expecting to "acquire a fixed set of transferable skills" from the intervention. Thus, shifting learner agency away from the students, and not providing a truly personal oriented view of FL & ID. Instead of expecting students to develop or improve ICC components from the intervention period, the main focus was to produce a classroom approach that encouraged students to engage with the process of FL & ID, and transform their existing perceptions and experiences of FL & ID. Hence, the classroom approach in this second cycle took a more humanistic approach by developing pedagogy based on experiential learning values that allowed the students to understand and appreciate the subjective and intersubjective aspects of FL & ID introduced in the previous sections. So, in this second cycle, the notion of ICC was utilized as a set of guidelines to raise awareness of the variety of skills, knowledge and

attitudes involved within intercultural communication and cross-cultural understanding. The participants were not expected to improve or develop ICC components, instead students were encouraged to developing a critical perspective regarding the ICC components they personally valued (or not) to become the ideal intercultural speaker.

The features of the first research cycle's framework's classroom approach are carried over (section 4.2.2). In order to create pedagogy which adhered to the new themes of a phenomenological perspective and a transformative approach to FL & ID, Scarino et al. (2016) six characteristics of language learning were used to inform the updated classroom approach. These six characteristics are:

- 1) Language learning as personalisation
- 2) Language learning as multilingual
- 3) Language learning as conceptual
- 4) Language learning as interactive and mediated
- 5) Language learning as reflective and reflexive
- 6) Language learning as developmental

From the literature review, I identified these characteristics of language learning as closely following the personal, experiential and transformative description of my updated conceptualization of FL & ID. The six characteristics, how they were utilized to create the updated classroom approach, and examples of pedagogy used in the third and fourth studies are introduced.

#### *Language learning as personalisation*

A personal view of FL & ID in this updated framework is facilitated from Scarino et al. (2016) description of language learning as personalisation. They point out how language learners' histories of participation and engagement – experience, provide their frames of reference with which learners interpret new experiences and “influence what and how students learn as well as their success in learning” (p.23). Moreover, Scarino et al. highlight that language and culture are fundamental to this framing and to the process of making sense. These views on personalisation foreground a humanistic

stance in my updated classroom approach in that personal life experiences (inside and outside of the classroom) shape a learners' frames of reference, and pedagogy used to teach and learn requires an approach to foster the transformation of learners' frames of reference for FL & ID. Therefore, these perspectives provided the groundings of the phenomenological approach which allowed me to create pedagogy with three points in mind: 1) the notion of engaging in learning experiences; 2) analysing the role of language and culture; 3) reflect on learning experiences. For example, classroom activities throughout the intervention were set up to encourage students to discuss their personal learning experiences of English (and other foreign languages), gradually raise awareness of personal perceptions of FL & ID and share their meanings through group work, pair work and/or homework assignments. Classroom materials were developed by myself, or adapted from the literature (Berardo & Deardorff, 2012) and further developed for my context. The overall aim was for the students to progressively and consciously become aware of their own, and each other's, personal view of FL & ID. This also provided me the opportunity to investigate an emic perspective of FL & ID.

### *Language learning as multilingual*

All experiences and learning are framed through a comparative lens in which often multiple languages are at play (Scarino et al., 2016, p.26). For the third and fourth studies, this perspective highlighted how participants' frames of reference were viewed as construed from their experiences of using Japanese, English and other foreign languages in and out of Japan. Scarino et al. (2016, p. 27) also refer to Liddicoat and Scarino's (2013) description of the interacting processes of intercultural learning (section 2.3.3) of interacting, noticing, comparing and reflecting, where "the notion of interaction means capturing opportunities for exchange and meaning-making". In my framework, interaction is understood as external interactions with the environment and other individuals, but also internal interactions with one's own frames of references and meaning perspectives. Language and culture play a significant role in both kinds of interactions. Hence, Scarino et al. (2016) maintain that "interactive questioning underpins the processes of noticing, comparing and reflecting" (p. 26) and suggest pedagogy which invite students to notice "features of the concept/phenomenon being learnt as well as aspects of the language(s), the culture(s)" and "make comparisons, not

just in terms of similarities and difference, but also comparisons involving, for example past/present, change and so on". Hence, with these points in mind, I created classroom materials with open-ended questions, which invited reflection, debate from multiple perspectives and attempted to uncover hidden unconscious perceptions regarding personal beliefs and values of FL & ID.

### *Language learning as conceptual*

Language learning as conceptual argues the point of view that students not only acquire language and know how to use it, but also engage in the intercultural (Scarino et al., 2016, p. 29). Scarino et al. also argue that the pitfalls of acquiring language with a focus on description may lead to "nothing more than replacing a word/idea/concept in one language with the 'equivalent' in another in order to name it" (p.29). Instead, teaching and learning language at a conceptual level permits the chance for "engaging in the intercultural, comparative work that is likely to capture the interest of students" (p.29). A similar stance in the literature points out the need for language learning perspectives that "[look] at the interpretative and complex processes involved in the fashioning of new cultural worlds and new multilingual identities" (Ros i Solé, 2016, p.3), or acknowledge how "we develop an intercultural mind by gaining an awareness of our own cognitive processes and cultural configuration, as well as interacting with people whose configurations are different from our own, thus developing new cultural intuitions" (Shaules, 2015, p.205). These points all inspired the development of classroom materials that promoted exploration of socio-cultural factors. In addition, transformative learning pedagogy was created by adapting ideas from literature (Kasworm & Bowes, 2012) describing pedagogical methods in general higher education settings to encourage critical reflection and the examination of personal beliefs and assumptions about self and world.

### *Language learning as interactive and mediated*

The perspective of language learning as interactive and mediated, as described by Scarino et al. (2016), was key towards creating transformative learning pedagogy in the updated classroom approach. Their notion of mediation describes the need to consider



how learners are positioned in their learning and “come to understand” how they “construct meaning in learning and create the connections that form new learning” (p.44). They also maintain that language learning as interaction “involves participating in experiences, analysing reactions and responses and reflecting on knowledge, assumptions, perspectives, experiences and interactions”. While Scarino et al. (2016) do not equate their description of “language learning as interactive and mediate” (p.44) with transformative learning theory, their descriptions are akin to the transformative learning process which is described as “the revision of a frame of reference in concert with reflection on experience” (Taylor, 2017, p.17). Therefore, the discussions on pedagogy given by Scarino et al. (2016) to foster interaction and mediation were utilized to develop the classroom approach. The general approach taken was inspired from the original understanding of individuality created in the first cycle - learners have diverse characteristics, histories and future goals, and have been taking part in various local, national and global socio-cultural situations since birth. Also, the general approach was updated with Scarino et al.’s idea of “teachers build a culture of learning by facilitating interaction with individual learners and across learners, connecting perspectives, ideas and understandings” (p.44). Specifically, classroom materials were developed in the framework to promote interactive questioning between students and myself, encouraging the elaboration, comparison and connection of individual ideas. The purpose was to create a sustainable approach by inspiring students to further interact and mediate beyond the classroom.

### *Language learning as reflective and reflexive*

Scarino et al. (2016, p.47) point out two areas which influenced the development of a more reflexive pedagogy in the updated classroom approach. Language learning involves a reflection on one’s experiences and perspectives, and how these perspectives are influenced in the linguistic choices one makes. Also, language learning involves a reflection on self and others, in terms of self in reciprocation to others. This subjective and intersubjective perspective view of language learning shows the necessity of providing classroom time for learners to realize from reflection, the conscious and unconscious meanings they have developed from their daily interactions. While Scarino et al. (2016) do not provide pedagogical examples, the classroom approach I took

throughout the intervention was based on classroom learning experiences for students to consciously recognise personal perceptions, values and beliefs from intracultural and intercultural experiences. Homework assignments encouraged students to validate their own conscious findings by interviewing peers, friends and/or family members, or ethnographical activities designed to make the students notice, compare, and evaluate what they recently discovered about their own reflections.

### *Language learning as developmental*

The final guideline from Scarino et al. (2016) solidified and confirmed the humanistic stance of the updated classroom approach. The intention of the classroom approach in the first cycle, with the aid of Deardorff and Byram's notions of ICC, was also to view FL & ID as a continual life-long journey. However, Scarino et al.'s description of "language learning is a continuously cumulative process in which attention should be given to all facets of development" and that "connections over time across the scope and sequence of learning are important for this process" (p. 48) brought a greater understanding on what areas of learner development needed attention in the framework: "conceptual development, procedural development, aesthetic, emotional, attitudinal development, linguistic development, meta-linguistic development and reflective and reflexive development." (Scarino et al., 2016, p.48). Having all of these areas of development under one umbrella highlights that participants' development during the intervention contained aspects of all these different aspects. Furthermore, such a view foregrounded that the participants were not expected to acquire language forms or add information to their existing systems in order to develop. Instead, understanding learner development as a sum of all these parts influenced a pedagogical approach which adhered these areas in the design of classroom materials, homework and classroom management.

Furthermore, the consideration of language learning as development contributed to re-evaluating the assessment in the second cycle. Scarino et al. (p.48) offer that "by entering the world of students' sense or meaning-making in the context of diversity, teachers are able to offer the kind of feedback for learning that will enhance learners' development in all aspects of language learning". Therefore, formative and summative assessment of the students focused on teacher-student feedback at the start, during and end of the course. Apart from the homework assignments described in the previous

pages, formative assessment was done two times during the course. This consisted of setting up a small group discussion (two or three students in a group). Also, discussion questions were set up to encourage the students to self-evaluate by reflecting, noticing and comparing. Feedback and encouragement were given to the students to further consider how to become their ideal intercultural self. Summative assessment focused on student self-evaluation in relation to their own perceptions of FL & ID which they completed at the start and end of the course. This was done with the aid of the ideal intercultural self pdfs which participants also produced in the third and fourth studies. This procedure is further explained in section 6.4.4 and 6.4.5.

### **6.4.3 Syllabus**

The syllabus was also updated in the second research cycle. Once again, a syllabus was created before each study was carried out. The main intention for the syllabus of the third study was to realize the framework's updated classroom approach and phenomenological direction of the second research cycle. Due to the action research approach taken, a reflection and evaluation of the syllabus at the end of the third study led me to implement changes and create an updated syllabus for the fourth study. These changes are explained later in this section. The biggest difference of the updated syllabi was the concept of ICC was no longer used to create the course learning objectives. Instead, the approach taken to make each syllabus was informed by the main themes of the updated conceptualization of FL & ID and new classroom approach: language learning as transformative, experiential, engaging and personal (section 6.4.1 and 6.4.2). The literature informing these themes (Liddicoat & Scarino, 2013; Mezirow, 1991; Ros i Solé 2016; Scarino et al., 2016; Shaules, 2015; Taylor, 2012) assisted to create the syllabus and the learning outcomes for the third and fourth studies.

The learning outcomes were designed with several factors in mind. First of all, due to the themes of personalised learning within the updated conceptualization of FL & ID, standardized learning objectives were not pursued. Furthermore, Mezirow's (1991) advice that transformative learning outcomes cannot be specified in advance of an educational experience was adhered to. The approach used in the third and fourth studies followed Mezirow's (1991) view of focusing on the learning process itself and evaluate "changes in reflection" and the "quality of the reflection" (p.220). Also, due to

the limitation of sixteen 90-minute learning periods, I did not expect participants to experience later phases of transformative learning (section 6.4.1, Figure 4.1) as these phases involve acting on and exploring new perspectives. Therefore, the basic desired learning outcome was for all students to: 1) raise awareness of the main themes involved in the conceptualization of FL & ID; 2) explore and evaluate own perceptions and experiences of FL & ID; 3) determine and re-evaluate own goals of FL & ID.

The first step taken to develop the syllabus for the third study was to implement the main findings from the studies in the first cycle. I focused on the aspects where participants lacked awareness or did not show development from the intervention (e.g. a lack of connection to worldwide frameworks, a lack of awareness or value regarding the role of attitudes in FL & ID, a lack of value for experiential learning to develop the IIS). In addition, I paid attention to the areas of development (e.g. self-reflective learning, motivation to develop the IIS, suggestions on how to develop the IIS) and sought to foster these areas further in the new syllabus. After this, Byram's notion of ICC (1997) was implemented to raise student awareness of intercultural communication and cross-cultural communication as interaction that involves a wide variety of skills, knowledge and attitudes. The notion of ICC was not used as a prescriptive list that students needed to develop. Instead, literature describing FL & ID as subjective and intersubjective (Liddicoat & Scarino, 2013; Scarino et al., 2016; Shaules, 2015) were utilized as a basis to develop syllabus content. Lastly, Deardorff's (2006) process model of intercultural competence continued to inform FL & ID as a continual process of self-revision and development. Also, the foundational internal outcomes of intercultural competence given in Deardorff's model prompted me to create content related to attitudes, flexibility and adaptability. The outline of the syllabus used in the third study is given below.

Table 29: The Syllabus Used in The Third Study

<b>Week and topic</b>	<b>Week and topic</b>
1 Introductions	9 Focus on positive attitudes to become an intercultural speaker part 2
2 Your ideal intercultural self	10 What is flexibility?
3 About the intercultural speaker	11 Flexibility and empathy: see the world through other people's eyes part 1
4 Macrofactors influencing your ideal intercultural self part 1	12 Flexibility and empathy: see the world through other people's eyes part 2
5 Macrofactors influencing your ideal intercultural self part 2	13 Role models: meet other students who are becoming intercultural speakers part1
6 Microfactors influencing your ideal intercultural self part 1	14 Role models: meet other students who are becoming intercultural speakers part2
7 Microfactors influencing your ideal intercultural self part 2	15 Review your first ideal intercultural self
8 Focus on positive attitudes to become an intercultural speaker part 1	16 Course review and the next steps to become an intercultural speaker

The purpose of the first class was to introduce the syllabus, course learning outcomes, key themes and develop group dynamics by asking participants to share their existing perceptions and experiences of FL & ID. Several sources based on learner-centred approaches were adapted and further developed to create pedagogy and homework tasks for the intervention (Berardo & Deardorff, 2012; Corbett, 2010; Dörnyei & Kubanyiova, 2014). Moreover, the same method to create participants IIS that was used in the first and second studies was also implemented here. Participants created their IIS in the second class, and the intervention started from class three by introducing the concept of the intercultural speaker. From class four until class fourteen, the purpose was to first raise participants' awareness of the gap that exists between current self and their future IIS vision. Then, attempt to close their own discrepancy gap through a

transformative developmental process of reflecting, reviewing and re-evaluating their own frames of reference, informed by the updated conceptualization of FL & ID. In class 13 and 14, senior IBPP students who had recently returned from their one or two semester study abroad placements, and also had participated in the second study, were invited to share and discuss their study abroad experiences. Additionally, the returnee students were encouraged to explain their experiences in relation to the IIS which they had created in the second study. Course grade was based on class participation, homework and completion of the first and second IIS. Finally, all participants were asked to submit a course evaluation as a final homework task.

With regards to the research data collection methods, all participants were asked to carry out three narrative tasks during the semester and their first and second IIS (described in section 6.4). All data collection methods (except the first and second IIS) were excluded from the course grade. Participants' IIS was included in the course grade due to the experience of some participants not submitting their first or second IIS in previous studies. To avoid this situation, submission of both IIS was awarded full marks, regardless of quality. Participants were also advised not to deliberately submit low quality work, as this would only be a disservice to their own development potential.

The same criteria used to evaluate the effectiveness of syllabus in the first cycle were also used to evaluate the third study: 1) Had the syllabus effectively conveyed my concept of FL & ID and the classroom approach? 2) Could students successfully create, review and evaluate their vision of IIS? 3) Had students successfully achieved the learning objectives of the course of study? The following points were my main conclusions:

1. The data collected throughout the intervention demonstrated that most participants had shown signs of gradually transforming their perceptions and experience of FL & ID. In addition, some participants indicated signs of FL & ID as personal and experiential. This will be explained with evidence from the third study's data (Chapter 7).
2. However, my reflection of the third study's results and the syllabus, led me to conclude a further investigation was needed regarding how individuals engage in the process of FL & ID, which in turn encourages the transformative process. Therefore, I updated the syllabus for the fourth study with new content based on

Liddicoat and Scarino's (2013) description of the interrelated process of interacting, noticing, reflecting and comparing (section 2.4.3). Also, to raise student awareness regarding the causes of not engaging the process of FL & ID, Shaules' (2015) notion of the intercultural mind was utilized. Shaules distinguishes between the "intuitive mind" (unconscious) and "attentive mind" (conscious), and maintains that "learning about our cognitive process helps us expand our intercultural repertoire. It helps us become more effective abroad and expands our understanding of shared humanity and cultural difference" (p.65). For the fourth study, Shaules (2015, p.59-61) concept of the brain's "autopilot" was adopted in the syllabus by creating content to raise awareness of how the intuitive mind acts as an autopilot, and in new intercultural experiences, the autopilot can cause an individual to resist internalizing new language and cultural patterns. The result is seen as a lack of engagement in the process of FL & ID.

3. Positive participant feedback was received at the end of the intervention regarding the discussion with the returnee students in class 13 and 14. Therefore, this idea was further used and extended for the fourth study's syllabus by applying Bandura's (1997) four sources of self-efficacy, namely "vicarious experiences" – seeing people similar to ourselves succeed by their sustained efforts and "verbal persuasion" - influential people in one's life that can strengthen our self-belief to succeed. In the fourth study, participants were asked to identify and interview a person they know who positively engages in the process of FL & ID.
4. Similar to the first and second studies, using English as the main language for classroom instruction, materials and general communication between students did not cause any communication issues.

As mentioned before, there was a one-year gap between the third and fourth study. This time was used to implement the appropriate changes to the syllabus before the start of the fourth study. The fourth study's syllabus is shown below.

Table 30: The Syllabus Used in The Fourth Study

<b>Week and topic</b>	<b>Week and topic</b>
1. Introductions	9 Engage with FL & ID: Notice, compare and reflect (part 1)
2. Building our community: class values	10 Engage with FL & ID: Notice, compare and reflect (part 2)
3. Your first ideal intercultural self (part 1)	11 Engage with FL & ID: Notice, compare and reflect (part 3)
4. Your first ideal intercultural self (part 2)	12. Socio-cultural issues: Documentary <i>ハーフ (hafu)</i>
5. Subjective and intersubjective view of FL & ID	13. Role models: How to engage with FL & ID (part1)
6. Microfactors influencing your ideal intercultural self (part 1)	14. Role models: How to engage with FL & ID (part 2)
7. The status of English in Japan	15. Review your first ideal intercultural self
8. Does your autopilot influence you to resist FL & ID?	16. Course review and the next steps to becoming an intercultural speaker

The same learning outcomes, course grade system and data collection methods were carried over into the fourth study, due to the results, course grades and student feedback indicating that these methods were effective. However, the updated syllabus contained the new material outlined in the previous pages. The first class was still used to introduce the course and my research. Also, students were asked to participate in the study. Due to curriculum changes by the university, five non-IBPP students registered into the course. This included one post-graduate Italian student. Therefore, the aim of the second class was to focus on group dynamics. This was achieved by adapting strategies to encourage the students to discuss and decide on class values, promote acceptance, cooperation and learner responsibilities (Dörnyei & Murphey, 2003, p.12 - 34). For homework, all students (twelve participants and four non-participants) were assigned into four groups and asked to meet and decide on the community's values. They posted their final ideas on the course's Google Classroom (a free Google application) and I synthesized their ideas to produce a list of the community values.



This was posted on the Google Classroom. In addition, all members were asked to refer to the community's values during the intervention.

The approach used in the third study for participants to create and re-evaluate their IIS was also carried out in this study. However, an extra class was used to explain more about the concepts of goals and vision (Dörnyei 2009; Dörnyei & Kubanyiova, 2014; Hadfield & Dörnyei, 2013). In class five, Scarino et al. (2016) was adapted to discuss a subjective and intersubjective view of FL & ID. The purpose of class six and seven was to raise awareness of socio-cultural factors that cause resistance or engagement in the process of FL & ID. The status of English in Japan's society was the focus of class six, as my experiences of teaching this course for three years led me to discover that many Japanese students have unconscious beliefs regarding the status of English, which cause anxiety, "shyness", or fear of using English inside or outside of the classroom. In class eight, Shaules' (2015) concepts of the unconscious autopilot and the intuitive mind, were utilized to explain how FL & ID can be psychologically demanding and cause resistance for learning foreign patterns of language and culture. The main focus from class nine until class twelve was to raise awareness, and experience through classroom tasks and homework ethnographical tasks, by referring to Liddicoat and Scarino's (2013) concept of the interacting process as influencing engagement with FL & ID. In class twelve, the documentary *Hafu* (Nishikura & Perez Takagi, 2013), which documents the challenges that mixed-race Japanese people have living in Japan was shown. The purpose was to foster a connection with a national socio-cultural issue. Continuing this purpose, but on a global scale, all members were asked to watch and discuss another socio-cultural documentary, *On the way to school* (Pilsson, 2013), for homework. This documentary details the physical, mental and economical challenges that certain young school children have to commute to school. In class thirteen, a senior IBPP student from the third study who had recently returned from a one-semester study abroad, shared their experiences and explained how they found the concept of the IIS useful for their future goals. In the fourteenth class, all members prepared a questionnaire for their FL & ID role model which they had identified. Their homework assignment was to produce a video recording of their interview. In class fifteen participants re-evaluated and made their second IIS after the class. A course review was carried out in the final class.

The questions to evaluate the third study were also used to review and evaluate the effectiveness of the fourth study's syllabus. The conclusions for the fourth study's syllabus were:

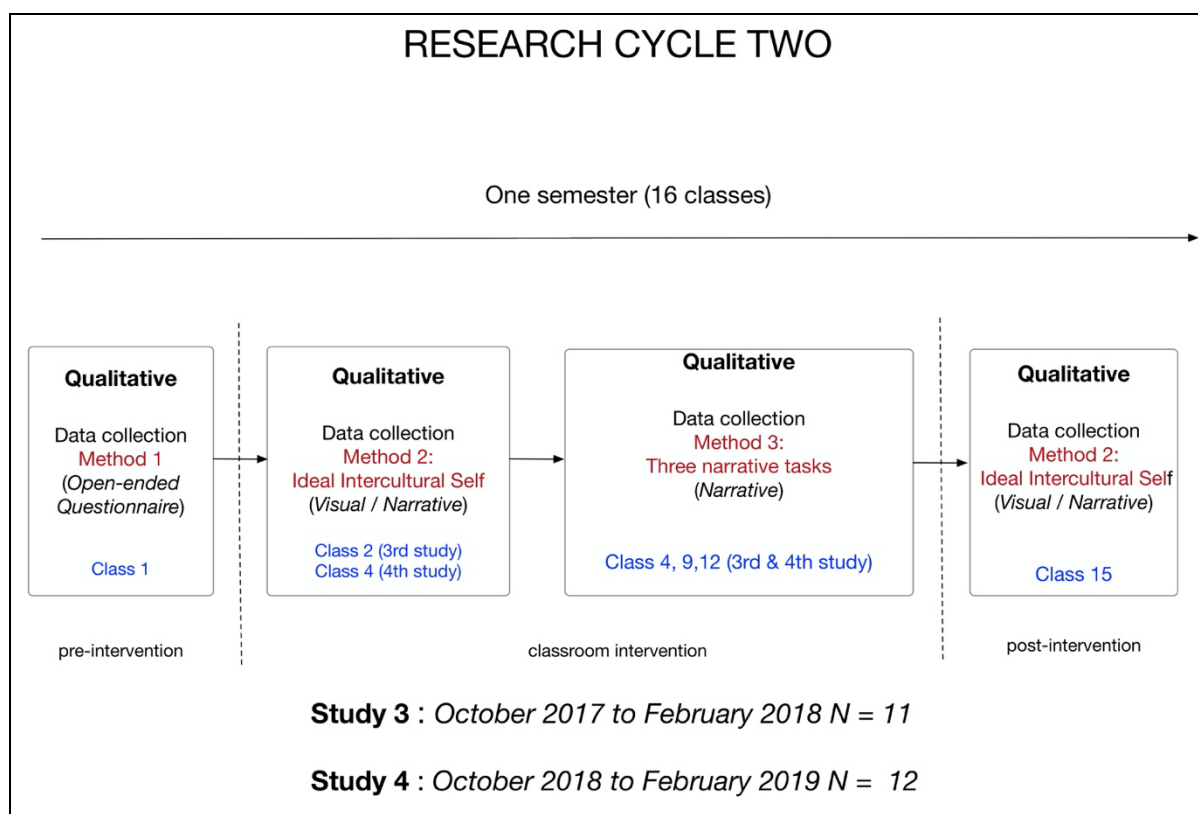
1. Similar to the third study, the end of course feedback and data gathered throughout the intervention suggested that most participants showed signs of transforming their perceptions and experience of FL & ID.
2. Having two classes, instead of one, to explain the concept of the ideal intercultural self was much more effective as some participants commented that it was easy to understand this concept, and they found it useful for creating personal goals.
3. Likewise, the three classes dedicated to explaining and experiencing Liddicoat & Scarino's (2013) interacting processes, seemed to initiate or solidify attitudes and behaviours amongst the participants to engage with FL & ID. Some participants reported to have developed new values, and/or became more critically self-aware of the need to use English, and other languages, in their daily lives and not just for studying.

The next sections present the data collection methods that were used in the third and fourth studies.

## **6.5 Data collection methods for the third and fourth studies**

As explained throughout this chapter, the phenomenological approach in this second cycle was used to create new research questions (see section 6.3) and a framework to understand the evolving FL & ID perceptions and experiences of the participants. A description of these methods is given after a visual representation of the third and fourth studies (Figure 4.3).

Figure 4.3: A Visual Representation of the Third and Fourth Studies



The first data collection method was an open-ended questionnaire survey. This was administered at the end of the first class. The purpose was to investigate the participants' existing perceptions and experiences of FL & ID before the intervention, therefore generating data towards answering the first research question. Due to a change in the syllabus, all participants were asked to visualize their ideal intercultural self (IIS) and express it by drawing and writing at the end of the second class (third study), and at the end of the third class (fourth study). During the intervention, participants submitted three different visual narrative tasks in each study. The aim of these tasks was to identify shifts in the participants' perceptions and experience of FL & ID. Also, findings from the data were used as evidence towards understanding if the framework could encourage participants to develop their personal relationship with FL & ID. At the end of the fifteenth class, participants were asked to submit their re-evaluated IIS. By comparing the themes and patterns from each participant's first and second IIS, the focus was on identifying shifts in the participants' perceptions and experiences of FL & ID. This assisted in finding evidence of the framework encouraging

development in terms of transformative learning. The next section introduces information about the students who participated in the third and fourth study.

### **6.5.1 The second research cycle: Participants**

All of the participants were students enrolled on the course, and because of the small participant size, (eleven in the third study and twelve in the fourth study), convenience sampling was once again utilized. As explained in section 4.3.1, convenience sampling suited my research needs as I was not interested in generalizing the results. Also, the constructivist approach taken towards understanding the participants meant that emergent findings were attributed to this group of participants, and that the findings from each study were not necessarily indicative of all university students across Japan. Most of the participants were Japanese second-grade students who had voluntarily joined the IBPP program. However, as pointed out in section 6.4.2, participant 4E was an Italian post-graduate student on a six-month study abroad placement. She had arrived in Japan a few weeks before the study commenced. Due to changes in administration rules since the second study, students majoring in any discipline were allowed to join this IBPP course. Therefore, the fourth study had a total of five non-IBPP students. Section 7.2 describes the participants' details in more depth.

### **6.5.2 Data collection method #1: Pre-intervention questionnaire survey**

As a result of the questionnaire used in the first and second studies generating useful data regarding each participant's pre-existing experiences and perceptions of FL & ID, most of the items were carried over (see section 4.3.2, Table 9 for the original questionnaire survey items). There were thirteen items and most items were open-ended to find more accurately each participant's perceptions and experiences. Due to the questionnaire response rate from the first and second studies, the same procedure was carried out in the third and fourth studies (see section 4.3.2 for a detailed explanation). The questionnaire was administered at the end of the first class via an online Google form, and participants were asked to submit their answers before the second class. Also, to avoid respondent fatigue, participants were advised to take no more than 30 minutes to finish.

The revised questionnaire omitted Questions 6 and 7 as these related to finding the participants TOEIC scores, and my research questions did not need to find measurements of English proficiency. A new item was added (Q13) to find out the participants' most recent meaningful intercultural experiences. As the first and second studies, the adjective “meaningful” was defined to the participants with examples appearing in Q9 and Q10, and by emphasising the difference between deep and a surface level relationship and/or experience. In addition, participants were allowed to add any extra examples. The thirteen-item questionnaire survey is shown in Table 31.

Table 31: The Questionnaire Used to Collect Data about the Participants' Existing Perceptions and Experiences of FL & ID Before the Intervention in the Third and Fourth Studies

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Q1. What country are you from?  
 Q2. What city have you lived most of your life in?  
 Q3. How many years have you lived in that country?  
 Q4. At school, when did you start learning English? How often were your classes?  
 Q5. Do you know any other foreign languages apart from English and Japanese? If “yes”, please list them. Please state how long you have learned it for and rate your own proficiency (beginner, intermediate, advanced or native-like)  
 Q6. How many countries have you visited? (go to Q13 if you have not been to another country)  
 Q7. What was the duration of the longest trip that you took?  
 Q8. What was the main purpose of that trip?  
 Q9. In your trips abroad, did you develop any meaningful intercultural experiences or relationships? If yes, please check all (non-Japanese teachers, neighbours, friends, mixed-race people, people from other ethical backgrounds, people from different religions, people from different areas of your home country, world events, foreign books, foreign movies), and/or select “Other” and explain  
 Q10. When you were growing up in your hometown, did you have any meaningful intercultural experiences or relationships? If yes, please check all (non-Japanese teachers, neighbours, friends, mixed-race people, people from other ethical backgrounds, people from different religions, people from different areas of your home country, world events, foreign books, foreign movies), and/or select “Other” and explain  
 Q11. Can you describe your first meaningful childhood intercultural experience in your home country?  
 Q12. Can you describe a meaningful teenage intercultural experience in your home country?  
 Q13. Can you describe a meaningful intercultural experience whilst being at university?

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### **6.5.3 Data collection method #2: Visual and narrative data collection method**

The visual narrative method and procedure for participants to create their ideal intercultural self (IIS), an individual's future vision containing their personal goals of FL & ID, was also used in the third and fourth studies (see section 4.3.3 for a detailed explanation about how this method was created and implemented). This method provided to be effective in the first and second studies in gathering insider perspective data, and also towards answering the research question regarding the participants' perceptions and experience of FL & ID before and after the intervention. As described in section 4.3.3, this method involved participants drawing and writing their personal future IIS visions at the start of the intervention, and re-evaluating it at the end of the intervention. The purpose of using this data collection method in the second research cycle was to primarily answer the first research question: What are the participants' perceptions and experience of foreign language and intercultural development before and after the intervention? Firstly, by conducting an inductive content analysis of each participants' first and second IIS, personal themes from the data regarding their perceptions and experiences of FL & ID were determined. These findings also contributed to establishing if the framework encouraged participants to develop a relationship with FL & ID. The participants' IIS data also assisted with identifying shifts of participants' perceptions and experience of FL & ID during the intervention.

The only difference in procedure was that in the third study, participants created their first IIS in the second class. However, in the fourth study this was achieved in the fourth class. Furthermore, unlike the first and second studies, the participants did not have access to an iPad. So, participants were asked to submit their first and second IIS by hand drawing, writing, or using their choice of computer software. In addition, all participants were also asked to explain their reasons or include evidence to support their claims of development on the back of their paper. Due to the different research questions in this cycle, the purpose of this method was not to find signs of ICC development. Instead, by conducting an inductive thematic analysis of the first and second IIS of each participant, the intention was to discover existing and emerging patterns of participants' perceptions and experiences of FL & ID before and after the intervention.

#### **6.5.4 Data collection method #3: Three narrative tasks**

The third data collection method was new to the research. This was based on narrative research methods designed to “follow a chronology of events” Creswell (2012, p.503). In the both studies, participants had to complete three narrative tasks at different points during the intervention. These points were chosen to allow an in-depth analysis of the participants’ chronological growth and emerging internal shifts over the study. As pointed out in the previous section, the research questions called for data from the participants’ perspectives of FL & ID during the intervention. The first, second and third research questions (section 6.3) required the need to establish current perceptions and experiences of participants FL & ID and identify any internal shifts during the course of the intervention. Therefore, in both studies, the three narrative tasks were set up to explore the participants’ perceptions and experiences of FL & ID at that moment in time. Each of these tasks involved the participants responding to a question designed to extract their chronological growth, in the hope of finding evidence of the transformative learning process. These tasks and the procedures taken to administer the tasks are introduced after the next paragraph.

The descriptive detail required from phenomenology of lived experiences is best suited to small-scale research (Denscombe, 2014). Narratives allows researchers passage into understanding the experiences of participants and cultures (Gibbs, 2007, p.60) and according to Clandinin and Connelly (2000), narrative inquiry is an umbrella term that “captures personal and human dimensions of experience over time, and takes account of the relationship between individual experience and cultural context” (p.20). Moreover, a selective focus by the researcher can permit the researcher to analyse and interpret the text for the meanings contained in it (Cohen et al., 2018, p.664). In fields related to FL & ID, narrative inquiry has been used to: examine the impact of study abroad for Japanese female exchange students in the USA (Habuto Ileleji, 2009); track the language and intercultural development of international exchange students from a Hong Kong university (Jackson, 2016); and explore Japanese university students shifts in attitudes towards English in Japan (Rudolph, 2016). All of these studies demonstrated the effectiveness of using narrative inquiry to investigate lived experiences from the participants’ perspective.

The approach of learner diaries, as described by Barkhuizen et al. (2014) was applied to designing the narrative tasks. Barkhuizen et al. explain that learner diaries are autobiographical, introspective documents that record the experiences of language learning from the learner's perspective over an extended period (p. 35). Moreover, learner diaries provide narrative data written concurrently with the learning and "are useful to explore and understand affective factors, learning strategies, and the learner's own perceptions of their language learning through information that is recorded while learners are actually engaged in the process of learning" (p.35). Furthermore, Barkhuizen et al. suggest that the problems with written narrative data are: to get participants to write in the first place; or that the writers may get caught up in the process of writing (p.49). To this end, the narrative tasks were designed to be short and a combination of writing with other skills. Also, participants were reminded that the main audience to read and analyse their texts would be myself. It was also explained that participants would remain anonymous if their work was to be part of any future publications. This procedure was done to encourage the participants to keep their narratives personal.

All tasks, except the first one, were administered at the same point in both studies. Due to a slight difference in the syllabus of each study (section 6.4.3), in the third study the first task was carried out at the end of the third class, but in the fourth study it was done at the end of the fourth class. For the first task, the participants were asked to submit a short paragraph to a writing prompt (see section 7.6) that aimed to uncover the participants' self-beliefs regarding how they have been developing intercultural competence throughout their lives. The aim was not to measure how much intercultural competence the participants had already developed. As explained in section 6.4.2 the framework's updated classroom approach adapts Byram's (1997) and Deardorff's (2006) concepts of intercultural competence as an ideal concept for the participants to critically self-evaluate their beliefs of what they need to develop to become their ideal intercultural self. The first narrative task provided a way for participants to reflect on their previous FL & ID experiences, and also reflect on the knowledge, attitudes, skills and views they had developed as a result of those experiences.

The second narrative task was carried out at the end of the ninth class in both studies. This task's main objective was to gather written data from each participant



during the intervention to answer the second research question: What are the shifts in the participant's perceptions and experience of FL & ID during the intervention? To achieve this, a writing prompt was designed to investigate if participants had developed new perspectives on a recent intercultural experience (see section 7.5).

The third task was given at the end of class eight. This consisted of participants drawing their faces and visually expressing through words and images a Japanese self and/or English self. At this stage in the third study, participants had been introduced to the notion of flexibility and being able to adapt to other kinds of skills, attitudes and ways of thinking when using Japanese or English. In the fourth study, participants had finished learning about Liddicoat and Scarino's (2013) interacting processes of intercultural learning, and were applying this concept to become self-aware about any difference in how they had been learning and using English and Japanese for communication. The purpose of the third narrative task was to gather data regarding the participants' current self-perceptions of their attitudes and behaviour to use English and Japanese.

Pavlenko (2007, p.169) maintains that a good deal can be learned from narratives of language teaching and learning, but also warns that we should be sensitive of "the interpretive nature of narration" and avoid regarding these narratives as factual accounts of the subject matter. With this in mind, the participants' results were not treated as an objective fact of all Japanese students' perceptions and experiences of FL & ID. Instead using Pavlenko's advice, the results obtained from the narrative tasks formed a more "rounded understanding of language teaching and learning as lived experience" (p.6) by understanding how the participants organized their personal perceptions and how they experienced FL & ID at the specific time that the data was gathered. Lastly, written narratives were chosen over interviews due to the first research cycle experience of semi-structured interviews lack of effectiveness to generate data. To avoid the pressure of an interview, I thought the participants would be able to generate their thoughts and express themselves better through written English.

## **6.6 Concluding comments on chapter 6**

The methodology of the second research cycle was introduced in this chapter. The second research cycle was created from a reflection on the first research cycle's findings and implications. As described in this chapter, another intervention was set up in my teaching context. The new research direction focused on a phenomenological approach to update the framework's components in order to investigate the process of FL & ID as understood from the perspective of the participants. A third and fourth study was carried out and qualitative data methods were used in order to answer the new research questions. Chapter 7 presents the results and discussion of the third and fourth studies.

## Chapter 7: Findings for the second research cycle

### 7.1 Introduction

This chapter presents the findings for the third and fourth study from the second research cycle. These were the final studies carried out for this research study. As discussed in the previous chapter, new research questions (section 6.3) were created to uncover and identify shifts in the participants' perceptions and experiences of FL & ID before, during and after the intervention. An overview of the three qualitative methods that were used to gather data is given below to remind the reader (see section 6.5 for a detailed description).

#### *Pre-intervention: Open-ended questionnaire survey and visual narrative method*

All participants were asked to submit an online questionnaire survey before the intervention started. Participants also visualized, wrote and drew their first ideal intercultural self. The purpose of the pre-intervention data was to investigate the phenomenon of FL & ID grounded in the participants' descriptions of their perceptions and experiences of FL & ID. The data served to triangulate findings among the three qualitative methods by determining the participants' pre-existing perceptions and experiences of FL & ID, thus contributing to the understanding if the participants could transform their perceptions and experiences of FL & ID from the intervention.

#### *During the intervention: Narrative tasks*

Participants were asked to submit three different narrative tasks during the intervention. These tasks were designed to uncover the participants' perceptions and experiences of FL & ID during the intervention. These narrative tasks required participants to answer writing prompts and draw their self-perceptions for using English and Japanese.

### *Post-intervention: Visual narrative method*

At the end of the intervention, all participants were asked to review and re-evaluate their first ideal intercultural self and produce a second version. Data from this method was used towards identifying shifts of the participants' perceptions and experiences of FL & ID. Findings were also triangulated with other data to find out if the participants had experienced transformative learning as a result of the intervention. This also assisted in verifying and validating the theories and concepts of the updated framework (section 6.4).

The main findings across the third and fourth studies suggested the majority of the participants' perceptions and experiences of FL & ID changed over the duration of the intervention. First of all, the emergent common themes revealed shifts in attitudes and behaviours of the participants. These attitudes and behaviours are associated with Liddicoat and Scarino's (2013) interacting process of intercultural learning (section 2.4.3). Second, the early phases of transformative learning were identified in participants' self-reflections of their past intercultural experiences. This implied a change in their perceptions of FL & ID. The main contribution of this research cycle was that an interpretative framework to understand learners' evolving perceptions and experiences of FL & ID was established. The main implication is that the developed framework proved to be an effective solution in my teaching context, achieving the objectives of MEXT's Project for Promotion of Global Human Resource Development (PPGHRD) and Nagasaki University's International Business Plus Program (IBPP).

## **7.2 Research cycle two: Participant profiles**

This section introduces the data collected from the pre-intervention questionnaire that was administered at the end of the first class in both studies (section 6.5.2, Table 31). The aim of the pre-intervention questionnaire was to produce data regarding the participants' existing perceptions and experiences of FL & ID, in order to corroborate and support findings from the other data collection methods.

Most of the participants from both studies submitted their answers. Those that did not are indicated in the participant profiles below. The data has been gathered into two tables. Table 32 shows the participants' foreign language experience and Table 33

presents the participants' intercultural experiences. Throughout the chapter, the participants will be identified by their alpha-numeric identifier (e.g. 3A, 3B, 4A, 4B, etc.). The number responds to the study the student participated in. Both studies were separate, so no participants took part in both studies.

Table 32: Third and Fourth Study Participant Profiles – Foreign Language Experience

<b>Participant</b>	<b>Gender</b>	<b>Age</b>	<b>Foreign language</b>	<b>English</b>
<b>3A</b>	F	19	Korean (B)	JHS
<b>3B</b>	F	19	Korean (B)	JHS
<b>3C</b>	M	20	Chinese (B)	JHS
<b>3D</b>	M	19	Chinese (B)	JHS
<b>3E</b>	M	20	Chinese (B)	ES
<b>3F</b>	F	19	Chinese (B)	ES
<b>3G</b>	F	20	French (B)	ES
<b>3H</b>	M	20	Chinese (B)	ES
<b>3I</b>	M	19	Chinese (B)	ES
<b>3J</b>	M	20	Chinese (B)	ES
<b>3K</b>	M	19	French (B)	ES
<b>4A</b>	M	19	Chinese (I)	JHS
<b>4B</b>	F	20	Chinese (B)	ES
<b>4C</b>	M	19	Chinese (B)	JHS
<b>4D</b>	M	20	French (B)	ES
<b>4E</b>	F	22	English (A)	ES
			Japanese (B)	
<b>4F</b>	F	19	Chinese (B)	JHS
<b>4G</b>	F	19	Korean (B)	JHS
<b>4H</b>	M	20	Chinese (B)	JHS
<b>4I</b>	N	20	Chinese (B)	JHS
<b>4J</b>	F	19	French (B)	ES
<b>4K</b>	M	19	Chinese (B)	ES
<b>4L</b>	F	20	Korean (B)	JHS

Note. English = when participants started to learn English; Foreign Language = foreign languages they know and/or learning; (B) = beginner, (I) = intermediate, (A) = advanced. ES = Elementary school; JHS = Junior high school

Participants were asked to rate their own foreign language skills (apart from English) as beginner, intermediate, advanced or native-like. All of the Japanese students indicated that they had either been learning English from elementary school (6 to 12 years old) or junior high school (12 to 15 years old). The students who started learning English from elementary school stated they began from grade five (10 to 11 years old). Also, they reported to have taken infrequent English classes (once or twice a month). From junior high school to high school (age 15 to 18 years old) English was a mandatory subject for all participants. During this period, participants experienced English classes three or four times a week. Participant 4E (the Italian student) revealed that she had started to learn English from the first grade at elementary school (6 years old) and had been frequently using English since that time with extended family or friends.

Similar to the first and second study, this data confirms the literature on the English language education context in Japan (section 2.2) as approximately half of the participants had started to formally learn English from elementary school. Therefore, these participants had around nine or ten years of English experience at the time of the study. Students who began their formal study of English at junior high school had seven to eight years of English experience. Participant 4E had approximately sixteen years of formal English study. The next section collects the data from the questionnaire survey regarding the participants intercultural experiences.

### **7.2.1 Third and Fourth Study: Participants' intercultural experiences**

The data revealing the participants intercultural experiences is shown below in Table 33. The table shows all participants in both studies had visited at least one country, also all participants indicated having had some kind of meaningful overseas intercultural experience. In addition, only two participants stated having no meaningful intercultural experiences in their home country. Compared to the participants from the first and second study, the participants in the third and fourth study had relatively more intercultural experiences before the intervention began. However, most of the

participants in the third and fourth study stated their longest overseas trip (one to two weeks) was the 10-day university field trip to the Philippines or Thailand which was a compulsory part of the IBPP. This trip happened approximately six-months before the start of the third and fourth study. Participants 3G, 4A, 4D, 4E and 4J stated having longer overseas experiences. From these participants, only four gave a non-academic reason for their longest overseas experience.

Table 33: Third and Fourth Study Participant Profiles - Intercultural Experiences

Participant	CV	Longest trip	Main purpose of longest trip	Overseas intercultural experiences	Home country intercultural experiences
3A	2	1 to 2 weeks	University field trip	SCE,	None
3B	2	1 to 2 weeks	University field trip	HS, NNF, NNT, SCE	FM, TV
3C	2	1 to 2 weeks	University field trip	HS, NNF, SCE	NNT JHS
3D	2	1 to 2 weeks	University field trip	NNF, SCE	None
3E	1	1 to 2 weeks	University field trip	NNF, SCE	FM, TV
3F	1	1 to 2 weeks	University field trip	HS, SCE	FM
3G	3	2 to 3 weeks	Home stay	FM, HS, NNF, HF, NNT, SCE	FB, FM, NNT, NT, WE
3H	1	1 to 2 weeks	University field trip	SCE	FM, TV
3I	1	1 to 2 weeks	University field trip	HS, SCE	NT
3J	1	1 to 2 weeks	University field trip	NNF, NNT, SCE	FB, NNT, NT
3K	3	1 to 2 weeks	University field trip	HS, NNF, NNT, SCE	FM, NNT, NT, TV
4A	2	1 month	Visit family	NNF, Rel	NT JHS
4B	3	1 to 2 weeks	University field trip	HS, NNF, NNT, SCE	FU, NNT, NT JHS
4C	2	1 to 2 weeks	University field trip	NNF, SCE	None
4D	3	1 month	Visit family	HS, NNF, Rel, SCE	FU, NNT, NT JHS, Rel
4E	8	1 year	Study abroad	BF, FU, HS, NF, NNF, NNT, Rel, SCE	BF, FB, FM, FU, HS, NNT, NNF, Rel, SCE
4F	2	1 to 2 weeks	University field trip	NNF, SCE	NNT
4G	2	1 to 2 weeks	University field trip	HS, SCE	NNT
4H	4	1 to 2 weeks	University field trip	FM, HS, NNF, NNT, SCE	FM, FU, NT
4I	2	1 to 2 weeks	University field trip	HS, NNF, NNT, SCE	FU, TV
4J	4	2 to 3 weeks	Home stay	FM, HS, NNF, HF, SCE	NNF, NT, NNT
4K	1	1 to 2 weeks	University field trip	NNF, SCE	NNT
4L	2	1 to 2 weeks	University field trip	SCE	NNT

Note. CV = number of countries visited; BF/GF = Boyfriend or girlfriend; FB = Foreign books; FM = Foreign movies; FU = Foreign music; HS = History; HF = Host family; NT = Native teacher (JHS = junior high school); NF = Native friend; NNF = Non-native friend; NNT = Non-native teacher; Rel = Relative; SCE = Socio-Cultural Experiences; TV = TV drama; WE = World Event



For the “Overseas” and “At home” intercultural experiences, some of the participants offered other experiences such as eating new kinds of food and drink, going to local places of interest (e.g. shopping, doing sports). This kind of data was gathered under the category of “Social-Cultural Experiences” (SCE). Some participants mentioned visiting museums, local sights of historical importance or classes relating to history. This kind of data was gathered under the category of “History” (HS). Lastly, the category of “Foreign Music” includes participants mentioning favourite overseas singers, songs and/or attending a musical event.

The questionnaire results were used towards answering the first research question: What are the participants’ perceptions and experience of foreign language and intercultural development before and after the intervention? Also, this data was used to substantiate the findings towards the third research question: To what extent can the framework encourage participants to develop their personal relationship with FL & ID? The research questions were answered from the epistemological and theoretical perspectives that informed the framework’s updated conceptualization of FL & ID (section 6.4.1). As explained in that chapter, the updated conceptualization of FL & ID considers a personalised view of development, and it describes development as a transformative process. This transformative process is understood as an internal shift of an individual’s internal frames of reference, which causes a relearning of how individuals structure their meaning perspectives. Therefore, finding out the participants’ existing perceptions and experiences of FL & ID was useful for identifying and comparing the participants potential shifts from the other data collection methods during and after the intervention. This would provide evidence towards understanding if the intervention could encourage the participants to develop their relationship with FL & ID.

Therefore, to examine the participants’ pre-intervention perceptions and experiences of FL & ID, I identified the participants who would have had the least and most opportunities to engage with FL & ID, in the classroom or from daily experiences. The purpose was to have corroborating data to support an overall understanding of each participant, and find out if the framework was successful to encourage the participants to develop their personal relationship with FL & ID. For example, participants who revealed having a small amount of pre-intervention intercultural experiences, would have been deemed to have had fewer opportunities, interest, or

know-how to have engaged with FL & ID. Hence, by comparing the pre-intervention data with the data obtained during and at the end of intervention, the intention was to identify signs of a shift in the participants' internal frames of reference. This would suggest the framework was an effective factor towards the participants transforming their perceptions of FL & ID. Also, to investigate the extent of the participants existing relationship with FL & ID, the results from the pre-intervention questionnaire survey were used to distinguish the participants into a group of least and most experiences of engaging with FL & ID.

*The participants with the least experiences of engaging with FL & ID before the intervention started*

From Table 33, the participants with the least experiences of engaging with FL & ID before the intervention started were identified and gathered into Table 34 below.

Table 34: Third and Fourth Study - Participants with the Least Experiences of Engaging with FL & ID

<b><i>Participant</i></b>	<b><i>Overseas intercultural experiences</i></b>	<b><i>Home country intercultural experiences</i></b>
3A	SCE	None
3C	HS, NNF, SCE	NNT JHS
3D	NNF, SCE	None
4A	NNF, Rel	NT JHS
4C	NNF, SCE	None
4F	NNF, SCE	NNT
4G	HS, SCE	NNT
4L	SCE	NNT

Note. CV = number of countries visited; BF/GF = Boyfriend or girlfriend; FB = Foreign books; FM = Foreign movies; FU = Foreign music; HS = History; HF = Host family; NT = Native teacher (JHS = junior high school); NF = Native friend; NNF = Non-native friend;

NNT = Non-native teacher; Rel = Relative; SCE = Socio-Cultural Experiences; TV = Foreign TV drama; WE = World Event

From a total of twenty-three participants, these eight participants were distinguished by identifying the participants who had the least amount of formal English education. These participants start to learn English from junior high school (approximately seven to eight years before the start of the study), instead of elementary school. In addition, all of these eight participants, with the exception of 4A, considered themselves to be a beginner in either Chinese or Korean. Participant 4A stated having an intermediate level of Chinese as he used this language with his Chinese mother and extended family who lived in China. Furthermore, these participants were selected as they self-reported to have the least variety (two or less) of meaningful overseas and/or at home intercultural experiences to engage with FL & ID. From these participants, 3A, 3D and 4C stated having no at home intercultural experiences. In addition, 3A and 4L revealed having only one kind of overseas intercultural experience. With regards to what kinds of meaningful intercultural experiences, most participants cited “Non-native friend” and “Socio-Cultural Experience”. About the latter, “shopping” or “food” were the most popular meaningful experiences. Although these experiences are personally valued and meaningful for the participant, from the perspective of Liddicoat and Scarino’s (2013) interacting process of intercultural learning (section 2.4.3), such experiences may not provide the opportunity to transform an individual’s perceptions and experiences of FL & ID.

Another interesting observation was that apart from 3C and 4G, all of the participants indicated non-academic overseas experiences as being meaningful. On the other hand, the most popular home country meaningful intercultural experience was “Non-native teacher”. This last finding suggests these participants maybe have not had opportunities, have not been willing, or have not had the know-how to regularly engage with FL & ID outside the scope of formal education. Moreover, while the intention to join the IBPP was understood as a sign of their interest in FL & ID, the data suggested these eight participants had relatively less chances to engage with FL & ID in terms of Liddicoat and Scarino’s (2013) interacting process of intercultural learning. However, an anomaly is participant 4A. While he revealed to have non-Japanese family members, he also stated a narrow range of FL & ID experiences.

*The participants with the most amounts of experiences to engage with FL & ID before the intervention started*

From Table 33, the participants with the most experiences of engaging with FL & ID before the intervention started were identified and gathered into Table 35 below.

Table 35: Third and Fourth Study - Participants with the Most Experiences of Engaging with FL & ID

<b>Participant</b>	<b>Overseas intercultural experiences</b>	<b>Home country intercultural experiences</b>
<i>3G</i>	FM, HS, NNF, HF, NNT, SCE	FB, FM, NNT, NT, WE
<i>3J</i>	NNF, NNT, SCE	FB, NNT, NT
<i>3K</i>	HS, NNF, NNT, SCE	FM, NNT, NT, TV
<i>4B</i>	HS, NNF, NNT, SCE	FU, NNT, NT JHS
<i>4D</i>	HS, NNF, Rel, SCE	FU, NNT, NT JHS, Rel
<i>4E</i>	BF, FU, HS, NF, NNF, NNT, Rel, SCE	BF, FB, FM, FU, HS, NNT, NNF, Rel, SCE
<i>4J</i>	FM, HS, NNF, HF, SCE	NNF, NT, NNT
<i>4K</i>	NNF, SCE	NNT

Note. CV = number of countries visited; BF/GF = Boyfriend or girlfriend; FB = Foreign books; FM = Foreign movies; FU = Foreign music; HS = History; HF = Host family; NT = Native teacher (JHS = junior high school); NF = Native friend; NNF = Non-native friend; NNT = Non-native teacher; Rel = Relative; SCE = Socio-Cultural Experiences; TV = Foreign TV drama; WE = World Event

From a total of twenty-three participants, these eight participants were identified by choosing participants who started to formally learn English from elementary school, and who also provided four or more meaningful overseas, or at home, intercultural experiences. Regarding common kinds of meaningful intercultural overseas experiences, all of these participants stated, “Non-native friend” and “Socio-Cultural Experiences”. For the latter, most of the participants stated “food”, but only 4J indicated

“shopping”. Also, a range of personal reasons were given. For example, 4E and 4J wrote “hanging out with new friends” and 4D stated “playing local sports”. Participant 3K wrote “going to the cinema in Thailand” and elaborated by explaining the Thai custom of standing up before watching a movie to respect the king. Another difference compared to the participants with the least experiences of FL & ID, is that most of these participants cited academic (“Non-native teacher” and “History”) and non-academic (Non-native friend) meaningful overseas intercultural experiences. With regards to home country meaningful intercultural experiences, all participants expressed “Non-native teacher”, but only two participants stated “Non-native friend”. A range of personal experiences were given. Arguably, most of these could be considered to be static concepts of culture (e.g. “Foreign Books”, “Foreign Movies”, “Foreign Music” and “Foreign TV drama”).

To sum up, gathering the data into groups of participants with least and most experiences to engage with FL & ID provided a starting point to answering the first and third research questions in the second cycle. These results show participants perceiving their meaningful intercultural experiences as academic and non-academic factors, but a common point in both groups is a lack of meaningful intercultural experiences with “Non-native friends” in their home country. Participants who diverged from the identified themes were 3E, 3F, 3I and 3H. All of these participants started their formal study of English from elementary school, but indicated having two or less overseas or home country intercultural experiences. Also, participant 4H and 4I stated having four or more overseas intercultural experiences, but they specified junior high school as the start of their formal English study. In addition, the range of the participants’ pre-intervention experiences with FL & ID suggests these university students have a varying amount of interests and needs related to FL & ID. This also suggests the inadequacy of a standardized curriculum to foster global human resources. As this data implies that university students are not on the same path of growth, the personalised approach of my framework can be beneficial for students to develop their own personal relationship with FL & ID. This point contributed to my decision to identify general trends in all of the data, but also be aware and identify individual relative growth/development with reference to these original results.

### **7.3 Visual narrative method**

The procedure for participants to generate and submit their first and second IIS was identical to the procedure used in the first and second studies (see section 4.3.3). The following sub sections (7.3.1 to 7.3.4) presents the pre-intervention findings obtained from the participants' first IIS. Section 7.7 will introduce the post-intervention findings gathered from the participants' second IIS. The research questions are answered by highlighting the major themes that emerged from the analysis of the data.

#### **7.3.1 Visual narrative method: Pre-intervention themes – what are the participants' perceptions and experience of foreign language and intercultural development?**

All participants in both studies submitted their first IIS before the intervention started. The main purpose of this data was to answer the first research question: What are participants' perceptions and experience of foreign language and intercultural development before and after the intervention? In addition, this data was used to triangulate the findings from the other data collection methods and supported to answer the other three research questions.

An inductive content analysis was carried out in order to gather information about the personal perceptions, beliefs and values of FL & ID contained in each participants' first IIS. The phenomenological approach in this second research cycle required an understanding of the participants' own views of FL & ID, thus hypothesis testing was not the aim in this research cycle. Instead, the aim of the inductive analysis was to develop interpretations of the data to generate themes (Cohen et al., 2018, p.645), especially to attempt and “uncover the less obvious contextual or latent content therein” (Julien, 2008, p.121). Thus, the generated themes would give an understanding regarding what the participants perceived, believed and/or valued to be significant to become their ideal intercultural self before the intervention started.

The content analysis process outlined by Elo and Kyngäs (2007) that was used in the first research cycle again was used to carry out an inductive analysis of the participants' first IIS (see section 4.3.4). An explanation of the themes and the indicators found in the participants' first IIS is shown in Appendix B. A first round of analysis

served to familiarise myself with the data and this led to a preliminary coding scheme. The second round of analysis focused on the producing sub-categories by answering questions such as: What kinds of people? Travelling in Japan or other countries? and Working in Japan or other countries? The second round of analysis was repeated two more times to verify the sub categories and code the data. Finally, I also recognised that my analysis of the participants' data was also influenced by my teacher-researcher position. Some of the participants had up to one year of previous formal learning experience with me, so for these participants I acknowledged that my existing knowledge of their character, skills and attitudes consciously or subconsciously influenced my understanding of their data. In addition, my fifteen years of teaching within the Japanese context made me sensitive to identify certain perceptions and values relating to FL & ID. These two last points are mentioned as they are considered by me as both a limitation and advantage to analyse the data.

The inductive analysis of the first IIS revealed four common findings from both studies towards answering the research questions regarding the participants pre-intervention perceptions of FL & ID. The data from each study is gathered and presented in Table 36 and 37 below. The common findings are discussed after the tables.

Table 36: Third Study - Perceptions of Foreign Language and Intercultural Development from Each Participants' First Ideal Intercultural Self

	Where?					Who with?			When?	Connect to the world	Personal focus	
	Study abroad	Work abroad	Work home	Travel abroad	Travel home	Family	Friends	Work colleague				Customers
<b>3A</b>			•	•		•				35 YO	Support non-JP customers / Using English	Interracial marriage / Family / Career
<b>3B</b>			•		•	•				30 YO	Support JP students / Using English and Korean	Family / Career / Home life
<b>3C</b>		•	•	•		•		•		33 YO	Using English	Humour / Career
<b>3D</b>			•					•		N/A	Work with non-JP companies	Career / Fashion / Dance
<b>3E</b>		•								N/A	Work in many countries / Using English	Develop knowledge
<b>3F</b>	•		•			•		•		25 YO	Study abroad	Home life / Career
<b>3G</b>	•	•	•	•		•	•	•		35 YO	Interact JP and non-JP people	Learn from experiences
<b>3H</b>			•			•	•	•		35 YO	Using English	Career / Chinese and Korean colleagues
<b>3I</b>	•	•	•	•		•	•	•		67 YO	Know many foreign languages	Study abroad / Career
<b>3J</b>			•		•	•		•		30 YO	Contribute to hometown	Improve society
<b>3K</b>		•	•	•		•				30 YO	Interact with non-JP	Home life / Career / Family



Table 37: Fourth Study - Perceptions of Foreign Language and Intercultural Development from Each Participants' First Ideal Intercultural Self

	Where?					Who with?			When?	Connect to the world	Personal focus	
	Study abroad	Work abroad	Work home	Travel abroad	Travel home	Family	Friends	Work colleagues				Customers
4A		•				•	•	•		35 YO	Using English and Chinese	Career / Family
4B		•	•			•		•	•	32 YO	From career	Home life
4C		•					•			N/A	Using English and Chinese	Develop open-mindedness
4D		•	•	•		•				30 YO	From career	Family / Home life
4E		•	•	•					•	31 YO	From various experiences	Learn from experiences
4F	•		•	•	•	•				29 YO	From various experiences / Using English, Japanese and Chinese	Develop from study abroad / Interact with others
4G	•	•				•	•		•	30 YO	From career / Using English, Korean and Chinese	Meet many people all over the world
4H		•								N/A	Interact with others	Improve self / Interact with others
4I					•		•		•	N/A	From career	Home life
4J					•	•	•	•		N/A	From international friends / Using English	Friends / Co-workers
4K			•	•		•	•		•	N/A	From career / Using English and Chinese	Learn from travel
4L			•	•		•	•			N/A	Using English	Improve self

The similar findings in both studies were: 1) From the details and descriptions of their IIS, all of the participants perceived FL & ID to be a part of their future lives. Regardless of their pre-intervention experiences with FL & ID, this finding implied that these university students had a pre-existing interest to engage with FL & ID; 2) The inductive analysis revealed the participants' pre-intervention perceptions regarding what they personally believed and/or valued to becoming their ideal intercultural self. Some of these beliefs and values were expressed in terms of cognition, behaviour and affect describing certain knowledge, skills and attitudes that they needed to improve or develop for intercultural understanding. Some of their descriptions (3B, 3C, 3G, 3I, 3J, 3K, 4A, 4E, 4J) were found to resemble the components of intercultural competence (Byram, 1997 and Deardorff, 2006) used to create my framework's initial conceptualization of FL & ID. The inductive analysis also revealed that all of the participants in the third and fourth studies indicated a personal focus on how/what they perceived or believed to be the best, effective and/or most interesting way to develop their IIS. Such individual personal beliefs and values associated with developing intercultural abilities are overlooked in Byram (1997) and Deardorff's (2006) intercultural competence theories. These results are gathered under the category "Personal Focus" in Table 36 and 37. This theme was identified by focusing on images appearing in the centre of the page, which can denote importance to the individual (Furth, 2002, p.47). Also, larger images and written descriptions which expanded on the visual information were given attention. The range of results included "family", "interracial marriage", "home life" (e.g. personal hobbies, cooking, doing activities with family etc.) and developing "humour".

The first common theme was that all of the participants perceived their future career as being instrumental to becoming their ideal intercultural self. In the third study, nine out of the eleven participants, with the exception of 3E and 3K, mentioned interacting with Japanese and non-Japanese colleagues or customers. Six out of these nine participants mentioned using English, or other foreign languages, to communicate with their future co-workers or clients. For example:

I work in a company in Japan...most of my colleagues are Chinese and Korean. I talk to them in English mainly because we cannot communicate with them in Chinese [or] Korean...I don't (sic) even have to try to find [an] opportunity to talk

in English, because it is an official language in my workplace. English is a part of my life now. (Participant 3H)

I am working at a trading company. I chose this job because I can encounter many people everyday...I'm using Japanese, English and French as tools for communication with associates or clients. (Participant 3G)

In the fourth study, less participants mentioned interacting with colleagues or customers. Instead the majority (seven out of twelve participants) indicated a desire to work abroad and described their reasons in more general terms:

I work in a Japanese food company and my job is promoting that company's products to other countries...To achieve this aim, I go to many countries to know culture, atmosphere and life. (Participant 4B)

I work in a Japanese trade company...my goal is to make better the countries (sic), society and the Earth...so I go abroad 6 months in 1 year as a single assignment (sic). (Participant 4D)

The second common theme was the majority of participants revealed their future family to be important for their ideal intercultural self. Sixteen out of the twenty-three participants mentioned family in terms of their parents, future husband, wife or children through hand drawn pictures or photos of famous people representing their future family. Moreover, the participants described their families to play an active, and in some cases a more ambiguous role, towards developing their IIS. For example, 3J drew an image of his wife, but did not give any further information. Likewise, participant 3C offered a one sentence explanation of his future family vision:

I live in Kobe with my wife and a little son. (Participant 3C)

On the other hand, 3A and 4G expressed their future family being integral to their future, by describing family members and/or family activities to play an important part towards developing their ideal intercultural self:

I have a husband who is Korean, I met him when I studied in Korea. Also, I have a daughter and a son...in addition I often go on a trip with my family. (Participant 3A)

I have a husband and two children. I am a flight attendant with ANA (All Nippon Airways) and when I was working on international flights, I met him. Now I can speak not only English, but also Korean. (Participant 4G)

The third common theme was that about half of all the participants expressed a desire to travel abroad, and to communicate with non-Japanese people by using English and/or other languages. Their purposes ranged from “sightseeing”, “knowing other cultures” or “knowing other ways of life”. However, the most popular reason given by four participants (3G, 3I, 4K and 4L) was “to make friends in other countries”. This also implied the participants wanted to connect with the world by going to other countries to experience other cultures and societies. Similar to the first cycle results, there was an absence in the participants’ data regarding a connection with worldwide frameworks in terms of politics, religion or other such global or national social systems. Instead, approximately half of all participants explicitly described through words and/or images connecting to the world through future work colleagues and/or customers by using English and/or other languages. For example:

I work in Japan, and I help young people who want to study abroad, also foreigners who study abroad in Japan. Then, I make the most of my foreign language skills – English and Korean. (Participant 3B)

My job is a sportscaster...I can speak English, Spanish and Italian, so I often interview professional sports players. (Participant 4I)

The next section introduces the first IIS data for six participants from both studies, and provides specific evidence of the four themes discussed until now. Each study will be represented by three different samples of IIS data: Two cases that were indicative of the general results explained previously; and one case that served as an example of an

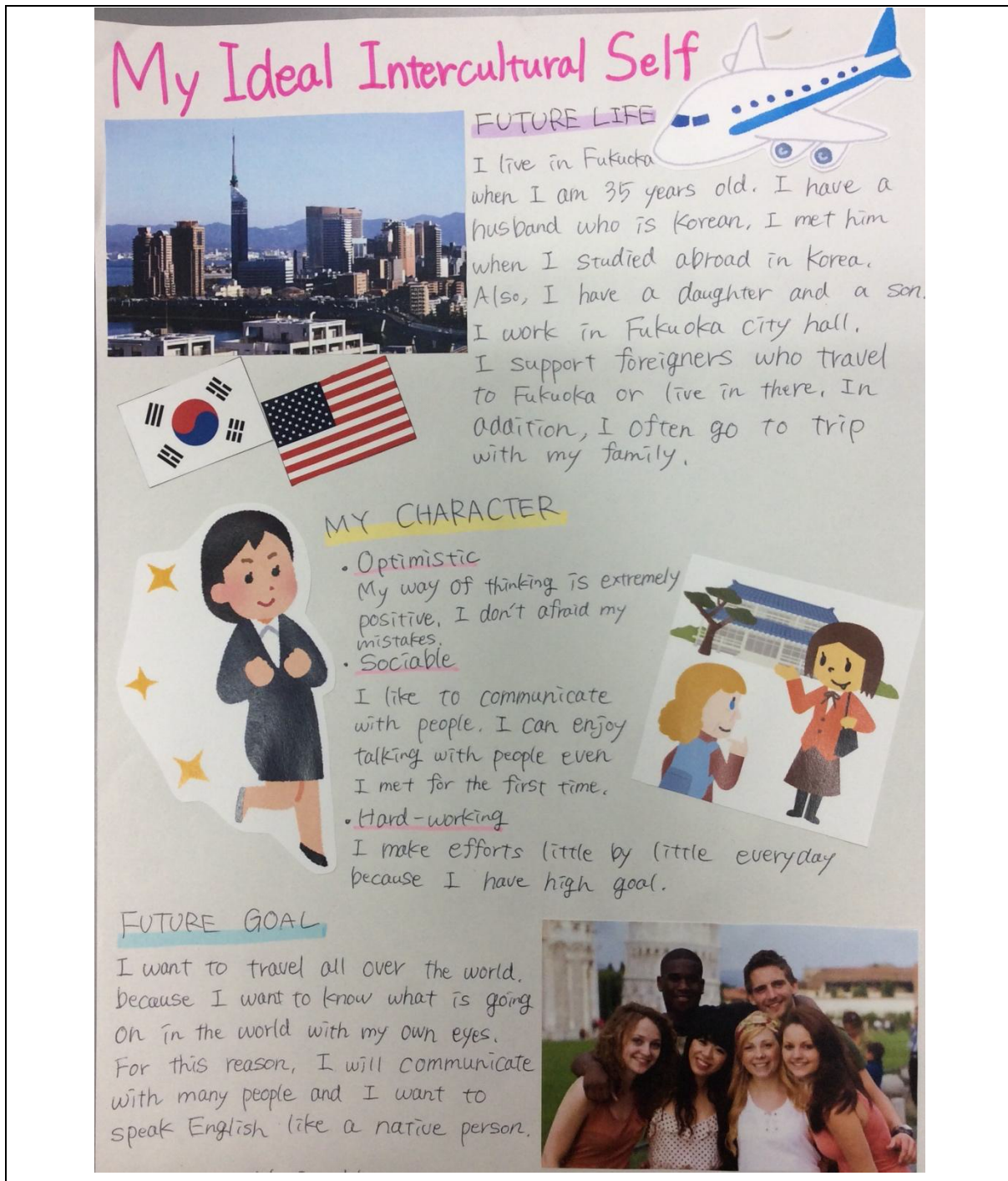
anomaly to the general results. More examples of participants' first and second IIS from the third and fourth studies can be found in Appendix D.

### **7.3.2 Third Study: Examples of participants' first IIS**

#### **Participant 3A**

Participant 3A is a 19-year old Japanese female with approximately seven years of formal English experience. She expressed herself as a beginner of the Korean language. In addition, 3A revealed to have visited two countries, with a maximum trip length between one and two weeks. As, she cited "social cultural experiences" (food and shopping) as her only meaningful overseas intercultural experiences and indicated to have had no meaningful at home intercultural experiences, 3A was identified as having the least amount of meaningful intercultural experiences (see Table 34) from all participants in both studies. Therefore, participant 3A was chosen for a detailed analysis to find out if she develop her relationship with FL & ID as a result of the intervention. Her first IIS is shown in Figure 4.4 below.

Figure 4.4: Participant 3A's First IIS



Participant 3A's first IIS revealed examples regarding all three main themes from the inductive analysis carried out on all of the participants first IIS. 1) 3A explicitly demonstrates through words and images that FL & ID is/will be an important part of her life. Evidence of this is seen by her desire to have a multiracial family, support non-Japanese tourists or residents at work, and travel to other countries in order to

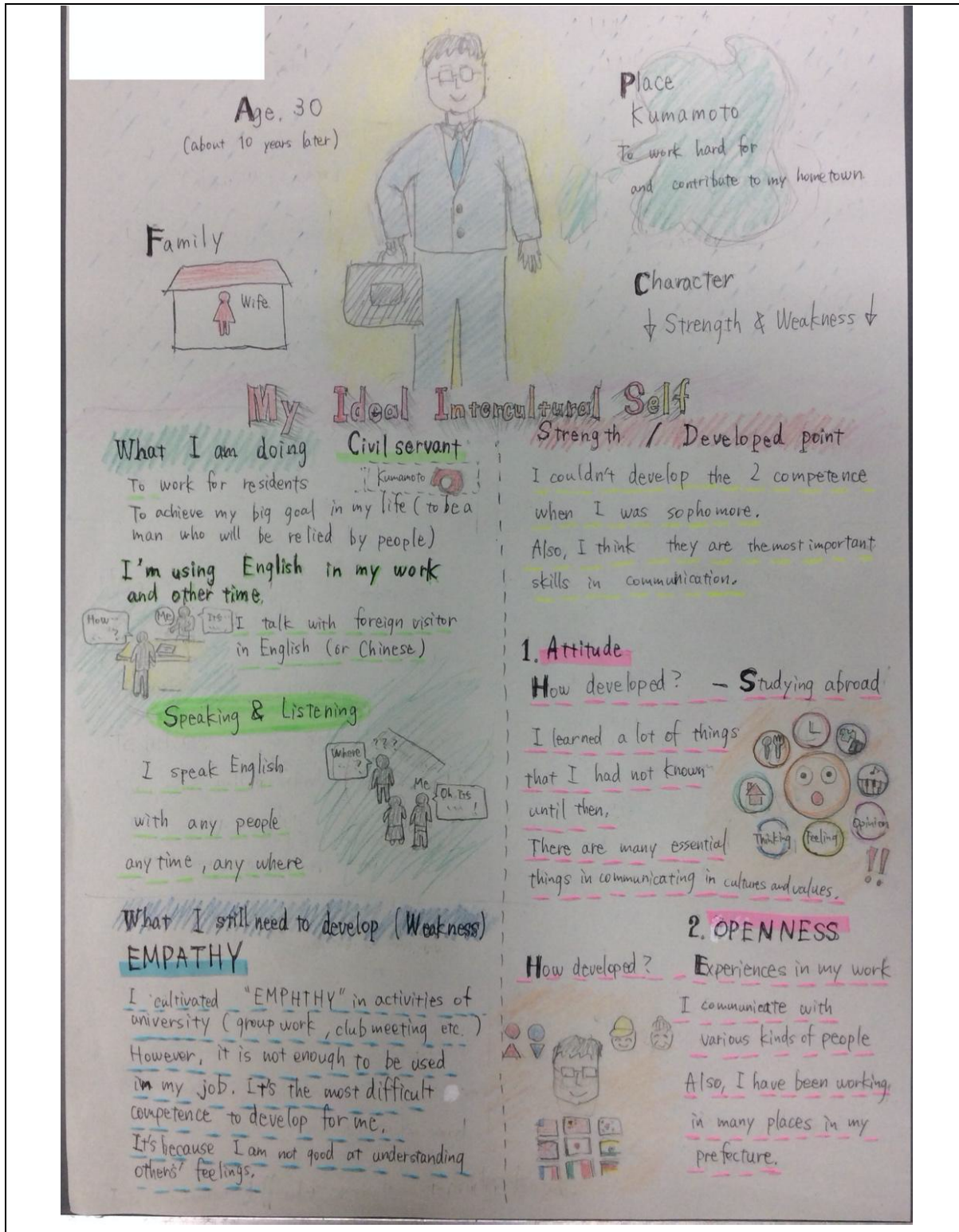
“communicate with many people” and “speak English like a native person”. 3A also shows that certain attitudes and skills are fundamental towards becoming her ideal intercultural self. She believes that her character must become optimistic, sociable and hard-working, and this is supported by the picture of a lady dressed in business attire and showing the Japanese gesture to 頑張ります (ganbarimasu - to work hard, in this context it can mean “to avoid failure in her career”). 2) 3A’s also revealed a personal focus of interacting with others through work, travelling or with family to become the ideal intercultural self. This finding is supported by 3A’s choice of images: i) The Korean flag implies her future family connection with Korea; ii) the picture of the dark haired lady (implying to be 3A) standing in front of a Japanese building explaining/showing something to a foreign tourist and; iii) the photo of the young people standing in front of the Leaning Tower of Pisa suggests 3A interacting with a variety of people on her world travels. What is noteworthy is 3A’s personal value of wanting to “speak English like a native person”. Native-speakerism has received much debate within the field of English as Foreign Language attracting criticism that it represents “western culture” (Holliday, 2005) and is a point of language-related prejudice and discrimination (Rivers, 2017). However, 3A’s pre-intervention personal beliefs of speaking English were at odds with the ideology of native-speakerism. This point highlights the importance of investigating the emic perspective to uncover participants’ personal focus and personal beliefs in becoming the ideal intercultural self. 3) Similar to the majority of the participants in the third study, there was an absence of data regarding a connection with worldwide frameworks in terms of politics, religions and or other such social systems. Instead, participant 3A describes connecting with the world through people who are from other cultures and societies - either in Japan (at work), or travelling around the world.

### **Participant 3J**

Participant 3J is a 20-year old Japanese male with approximately ten years of formal English experience. 3J also described himself as a beginner of the Chinese language. In section 7.2.1, 3J was revealed to be one of the three participants from the third study with the most experiences to engage with FL & ID (see Table 35). Despite only visiting one other country in the world (between one and two weeks), 3J gave various overseas and at home intercultural experiences which included interactions with others (“non-native friend” overseas and “native teacher” at home), museums and foreign books.

Therefore, 3J was chosen for a detailed analysis to demonstrate a male participant who already seemed to have a pre-existing personal relationship with FL & ID. His first IIS is shown in Figure 4.5.

Figure 4.5: Participant 3J's First IIS



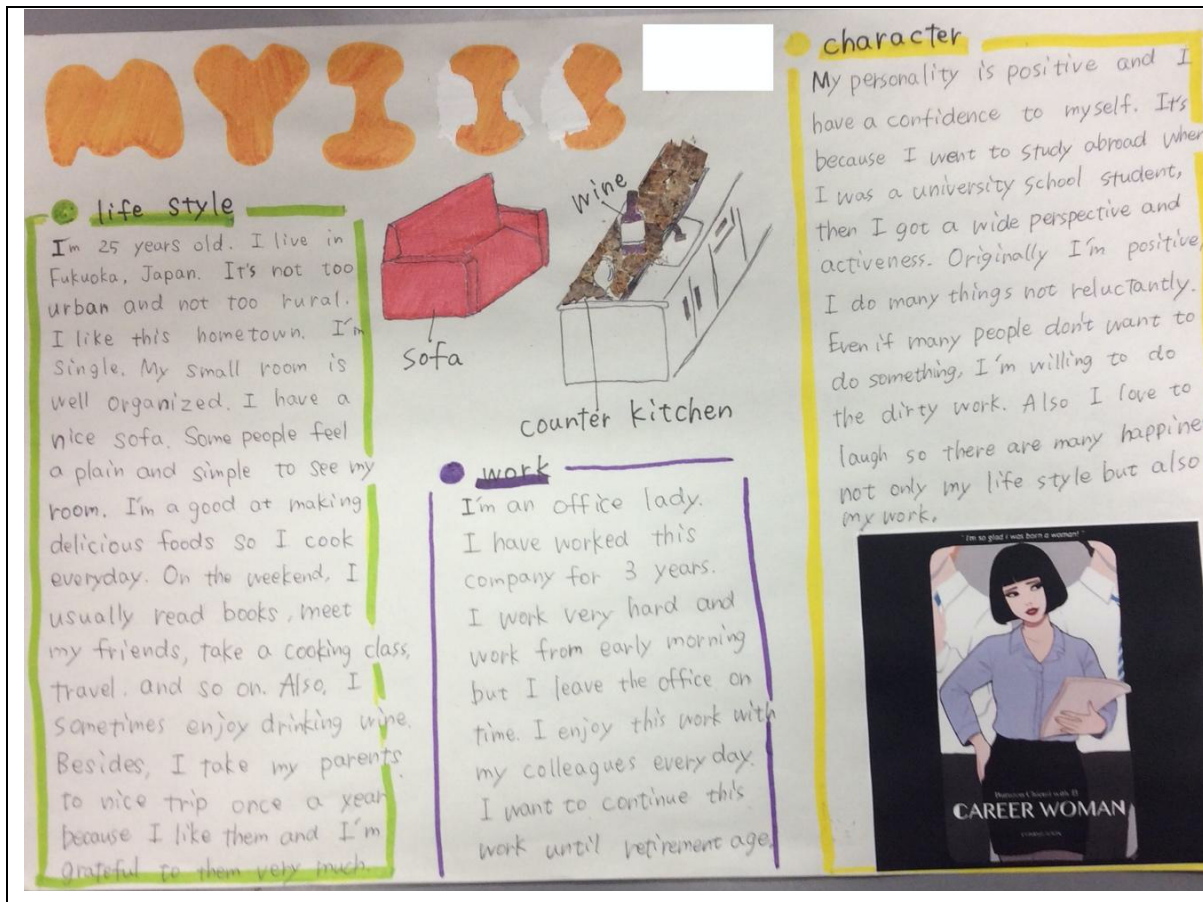


3J's first IIS also revealed examples from all three main common themes. 1) He expresses through words and images that his future career as a civil servant in Kumamoto (a Japanese prefecture and his hometown) will allow him to develop his IIS. The importance of this is seen from the (largest) picture showing himself in a business suit, and all of the smaller drawings showing his interpretation of interacting in English with others. 2) A large portion of 3J's narrative is devoted to cognitive and affective aspects which he wants to develop, or believes he will develop from studying abroad or his future career. 3) 3J reveals three personal factors for becoming his IIS. As discussed in the previous sentences, he values his future career. Secondly, he also wants to "work hard and contribute to my hometown [Kumamoto]". This is also supported by the large drawing representing the land mass of Kumamoto. In addition, 3J mentions "family", and includes an image of "wife" next to him. 3J also does not state a connection with worldwide frameworks with regards to politics, religion, economics etc, however 3J does show his interest and expresses his own unique way by explaining how he wants to contribute to his hometown by supporting the non-Japanese people who visit there. Similar to 3A, and the majority of the participants in the third study, 3J's indicates a belief and value that becoming the ideal intercultural self is achieved by directly interacting with others.

### **Participant 3F**

Participant 3F is a 19-year old Japanese female with approximately ten years of formal English experience. Also, she described herself as a beginner of the Chinese language. From the pre-intervention questionnaire (section 7.2.1), participant 3F indicated only visiting one other country for a period of one to two weeks. She stated her overseas meaningful intercultural experiences as "History" (lectures about Philippines history) and "Socio-Cultural Experience" (playing sports with Pilipino university students). She specified her at home meaningful intercultural experience as "Foreign Movie". Even though 3F expressed a relatively small amount of meaningful intercultural experiences, her experience of formally learning English since she nine years old placed her in a group of seven participants who were identified as having neither the least or most experiences of FL & ID (3B, 3E, 3F, 3H, 3I, 4H and 4I). Her first IIS is shown in Figure 4.6 below.

Figure 4.6: Participant 3F's First IIS



3F demonstrated some evidence of the three main themes, but this evidence is relatively more implicit compared with other participants' first IIS. In addition, she was the only participant to not directly state FL & ID in her first IIS, and therefore her results were considered an anomaly in the third study. This was the reason why participant 3F was chosen for a closer analysis. With regards to perceiving FL & ID to be an important part of her future life, 3F perceives her study abroad experience (which would happen the following semester) as the way to "[get] a wide perspective" and develop skills and attitudes related to becoming positive, confident and active. Therefore, admitting her current lack of and/or weaknesses and implying that her life in Japan does not allow her to develop such skills and attitudes. This indicates a pre-existing value and/or belief that her study abroad experience would be able to change or develop her character. A main difference compared to the other participants in the third study is that 3F did not mention foreign language. Instead she visualized her ideal intercultural self in terms of her future life style, work and her goal to "...laugh [,] there are many happiness not only in my life style but also my work" (sic). This point is supported by her choices of images

which depict her future vision of lifestyle (home life) and work (becoming a career woman). Consequently, her future home lifestyle description e.g. taking her parents “to a nice trip once a year” and her desire to “continue [being an office lady] until retirement age”, demonstrated her personal focus of how to become her ideal intercultural self. Lastly, 3F also did not state a connection with worldwide frameworks. Instead, 3F seemed to suggest her study abroad experience as a once in a lifetime experience that would permanently change her character in order to become her ideal intercultural self.

### **7.3.3 Fourth Study: Examples of participants' first IIS**

#### **Participant 4F**


Participant 4F is a 19-year old Japanese female with approximately seven years of formal English experience. She also described herself as a beginner of the Chinese language. 4F was identified to be one of the participants with the least experiences of FL & ID from the fourth study. She had visited two countries and indicated one to two weeks as the longest trip length. For her overseas meaningful intercultural experiences, 4F stated “non-native friend” and “socio-cultural experience” (shopping). However, for her at home meaning intercultural experiences, she gave “non-native teacher” as the only example. Her first IIS is shown below in Figure 4.7.

Figure 4.7: Participant 4F's First IIS

## My Ideal Intercultural Self

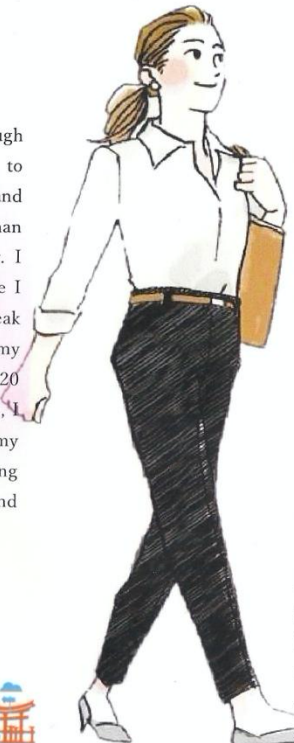
**-CHARACTOR & ABILITY-**

I am extremely confident in myself through the experience of studying abroad, talking to many people who have cultural diversity and understanding myself. I love myself more than anyone else in the world, even my mother. I sometimes feel down, but I am fine because I have overcome many difficulties. I can speak English without any problems as if English is my first language. I feel stupid about me at age 20 who was really distressed at my English. Also, I can speak Chinese well. This is because of my Taiwanese friend who I met when I am studying abroad in Taiwan. She(he?) is so kind to me and taught me Chinese.




**-LIFE-**

7 years ago, I went back to my hometown, Kumamoto and now I am 29 years old. I work as some kind of job related to international business (I haven't decided specifically yet) with my economical knowledge and enjoy working every day. Whether I have my husband and children, keep it a secret. I just paid off my scholarship, at last, I can afford sparing for a little luxury. My hobby is watching baseball games as usual. I always appreciate people around me, I enjoy my life!



**-FURTHER GOAL-**

I want to travel a lot of places around the world with the money that I hardly earned by myself. At least, until I die, I want to go to all prefectures in Japan and some foreign countries. I enjoy communication with local people there in Japanese, English, Chinese or another language. The more I go to another place, the more I realize how beautiful this world is. Actually, I don't become completely my IIS yet. So, I want to see people more, learn and experience many things more. And I want to give back to people who are involved with me, especially my mother.



Participant 4F demonstrates examples from all three main themes. First of all, she perceives FL & ID to be an important part of her future life. This is expressed by 4F's desire to travel in Japan and go to other countries to "see people more, learn and experience many things more" (sic). 4F also values English, Chinese and Japanese and perceives these languages will allow her to experience, and communicate with local people in Japan and around the world. In this way, she expresses her interest to connect with worldwide frameworks through individuals. Furthermore, 4F perceives her study abroad experience (in the following semester) will allow her to develop confidence, "speak English without any problems as if English is my first language" and "love myself more than anyone else in the world". This also indicates a self-critical narrative as she acknowledges her current weaknesses (lack of confidence), inadequacy (does not love herself) and states "I feel stupid about me at age 20 who was really distressed at my English". The large picture of her positive and confident looking self-future vision suggests that she wants to change her current self.

### **Participant 4J**

Participant 4J is a 19-year old Japanese female with approximately ten years of formal English experience. She also described herself as a beginner of French. The pre-intervention questionnaire results showed 4J to be one of the participants with the most FL & ID experiences. She had visited four countries, and her longest trip was a homestay in Australia for two to three weeks. She cited five different meaningful overseas intercultural experiences, including “host family”, “non-native friend” and “foreign movies”. 4J also specified three different at home intercultural experiences: “non-native friend”; “native teacher” and “non-native teacher”. Her first IIS is illustrated below in Figure 4.8.

Figure 4.8: Participant 4J's First IIS

Future Life

I live with my husband, 5 years-old daughter and 3 years-old son. I got married with him when I was 25 and we went to Santorini Island for honeymoon. And I work in the company with coworkers from different countries. My English level is fantastic like talking to them without any trouble. On weekend, I often go short-trip with family, chill out and enjoy our holiday. I also sometimes hang out and go drinking with friends from the U.S. and China.

My character

I always try to do best even I face some challenges or difficulties. And I try to be kind and friendly to others. I really have confidence myself to explain my ideas and thoughts. I also have a "diversity" to accept different cultures, races, languages and ways of thinking. And I have a wide range of knowledges and experiences.

My Ideal Intercultural Self

Intercultural Communication

I am really international and open-minded. I have a lot of friends from 21 countries and travel around the world to visit them. Also, I chose my job to contribute my society and world. Off course it is needed to use English as a communication tool. Now, English became the part of my life :)

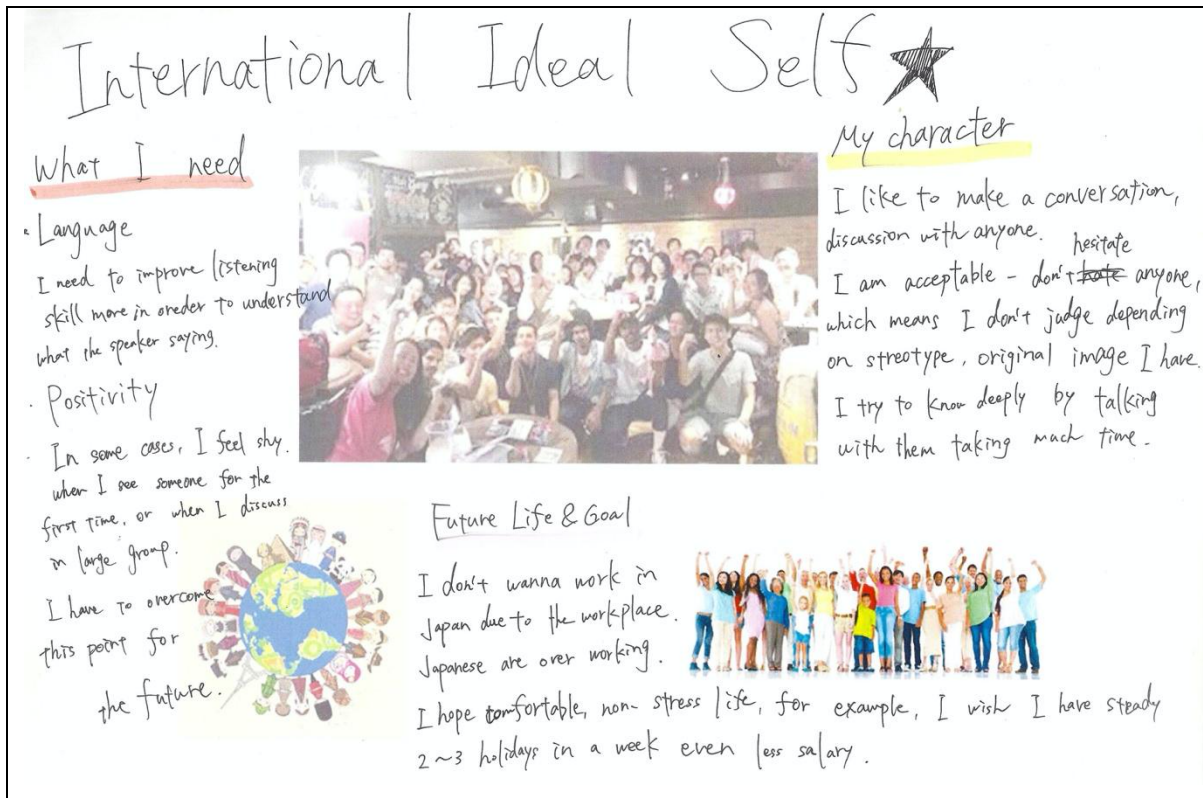
The collage includes a glass of beer at the top, a man in bed on the left, a tropical beach resort on the right, a world map at the bottom center, and a family portrait at the bottom right. There are also small icons of a globe and a book.

Participant 4J's first IIS show examples of all three common themes. 4J expresses FL & ID as having an important role in her future life. She reveals a personal belief that she will become her ideal intercultural self by interacting and having experiences with family, and also friends and co-workers from different socio-cultural backgrounds. 4J perceives English to also play a significant part as "My English level is fantastic like talking to [co-workers] without any trouble" (sic) and "Off (sic) course it is needed to use English as a communication tool. Now, English became part of life". In addition, 4J's focus on developing by interacting with others suggests she has an intersubjective perspective of becoming her ideal intercultural self. While this aspect is also implied in other participants' data (e.g. 4F), 4J demonstrates a more explicit understanding through her description of accepting diversity and having a job to contribute to "my society and world". Moreover, this indicates a her belief of how she wants to connect with the world. With regards to skills and attitudes, 4J implies that she will develop empathy and respect. 4J also mentions that in the future she will "really have confidence myself to explain my ideas and thoughts", this point suggests that she currently lacks confidence and implies self-criticism.

#### **Participant 4H**

Participant 4H is a 20-year old Japanese male with approximately seven years of formal English experience. He also described himself as a beginner of the Chinese language. The pre-intervention questionnaire results identified 4H as belonging to neither group of participants with the least or most FL & ID experiences. 4H cited visiting two countries and his longest trip between one and two weeks. Also, 4H specified three overseas ("non-native friend", "non-native teacher" and "socio-cultural experience") and three at home ("foreign movie", "foreign music" and "native teacher") meaningful intercultural experiences. His first IIS is shown below in Figure 4.9.

Figure 4.9: Participant 4H's First IIS



Participant 4H was chosen for a detailed investigation as the inductive analysis of his first IIS revealed the most ambiguous IIS description from all the participants in the fourth study. This suggested that 4H had not been able to visualize his ideal intercultural self, or effectively narrate his visualization through words and images. A first inspection of 4H's first IIS shows that he perceives FL & ID to be a part of his future life, however there is lack of specific information relating to places, people or time. For example, 4H reveals that he "needs language" to "improve listening skill in order to understand what the speaker [is] saying", but he does not specify which language. Likewise, 4H indicates throughout his narrative that he will develop his ideal intercultural self by interacting with people in general. This is evidenced through his choice of images – all three images show people and his written description of people that he will interact with - "the speaker", "discuss in a large group" and "I like to make a conversation with anyone". This is different to how other participants in the third and fourth study described specific people as family members, friends and co-workers. However, 4H does reveal attitudes that he wants to improve: "I feel shy when I see someone for the first time...I have to overcome this point for the future". Lastly, 4H does not show a



connection with worldwide frameworks in terms of religion, politics, economy etc. However, his narrative (words and images) imply that he wants to connect to the world by interacting with others from different socio-cultural backgrounds.

#### **7.3.4 Participants' self-perceptions of what to improve or develop**

The inductive analysis of each participants' first IIS revealed a range of attitudes and/or behaviours about the participants' self-perceptions. This provided an emic view regarding what these students wanted to improve, or develop, to become their ideal intercultural self. The advantage of an emic approach to collecting data is to "catch the subjective meaning placed on situations by participants" (Cohen et al., 2018, p.292). So, by gathering the participant's self-perceptions of what they felt they needed to improve or develop, I gained a greater sense of mindfulness of the participants' epistemic beliefs regarding FL & ID.

First, participants described their attitudes and behaviours as something which they currently lacked, or something they admitted as a personal weakness. Also, the data revealed certain attitudes and behaviours which the participants believed would improve their communication, understand others, or support mutual understanding. Therefore, this analysis supported in answering the first research question by finding out the participants' pre-intervention self-perceptions. The data for all twenty-three participants in the third and fourth studies is displayed in Table 38 below. Each first IIS was scanned for the presence of attitudes or behaviours which participants believed they needed to become their ideal intercultural self. To obtain an explicit understanding and to counteract any potential misunderstandings or researcher bias, images were not included in this analysis. Hence, adjectives and/or phrases were identified in the written text in each first IIS. A single IIS document generated an average of three or four descriptions (words and/or phrases) which revealed each participants' self-perceptions. All of the words and phrases appearing in Table 38 are taken directly from the IIS documents. They are displayed in order of the most recurrent words, with a number value indicating how many participants mentioned the word/phrase. After the most recurrent words, results appear in alphabetical order.

Table 38: Third and Fourth Study - Participants Pre-Intervention Self-Perceptions of Attitudes and Behaviours Needed to Become the Ideal Intercultural Self

<b>Third study</b>	<b>Fourth study</b>
be positive (4)	be positive (5)
empathic/considerate (4)	confident (4)
flexible (3)	open-minded (4)
open-minded (3)	accepting (3)
active (2)	independent (3)
confident (2)	active (2)
hard-working (2)	adaptable
reliable (2)	be a better person
ambitious	calm
colourful	friendly
creative	grateful
curiosity	kind
enthusiastic	love myself more
humorous	make others feel included and safe
independent	non-judgmental
optimistic	selfless
sincerity	time management
sociable	

The analysis of these results was carried out with reference to the background information collected on each participant's pre-intervention questionnaire survey (section 7.2.1), and under the lens of the phenomenological approach outlined in section 6.3 and 6.4.1. Therefore, these results were seen as a window into the participants' pre-existing experiences of learning, practicing and using English (and other foreign languages). The data showed the attitudes and behaviours they believed they lacked or needed as a result of their lived experiences outside of the classroom, and also their formal education. Interestingly, the most common attitude/behaviour cited in both studies was "to be more positive". Four out of the eleven participants in the third study (3A, 3D, 3F, 3I) and five out of the twelve participants in the fourth study

(4C, 4E, 4G, 4H, 4J) revealed a current lack of positive attitudes, or wanted to develop a positive attitude:

I will be more positive and open-minded...From now I will be making a mistake over and over again...through it, I will be strong and positive. (Participant 3I)

I will be a positive and active person. Through traveling many foreign country and doing job, I can have confidence in myself (sic). Therefore, I feel positive every day. (Participant 4J)

These two participants represented common reasons among the participants apparent lack of positivity: 1) being afraid to make mistakes in the process of becoming the ideal intercultural self; 2) having a lack of confidence, knowledge or skill; 3) wanting to overcome a negative psychological trait. Likewise, wanting more confidence and being more active were also common attitudes/behaviours among participants in both studies. However, in most cases, the participants reported these attitudes and behaviours as a self-criticism (e.g. 4A):

When I was a student, I was close minded and did not know well about foreign culture. (Participant 4A)

These results uncovered personal beliefs regarding the participants' experience of language learning before the start of the intervention. Moreover, analysing these results through a phenomenological lens and within the context of FL & ID suggest that certain experiences, inside and outside of the classroom, have influenced these participants' epistemic beliefs. Becoming more positive, open-minded, confident or active suggest these participants wanted to develop, improve or overcome negative attitudes and behaviours as a result of their previous lived experiences. Furthermore, the data gathered from the pre-intervention questionnaire survey to find out the participants previous experiences with FL & ID, (section 7.2.1) disclosed the most common meaningful at home intercultural experience (fifteen out of the twenty-three participants) was linked to their formal education ("native or non-native teacher"). This was a similar result in the first and second studies. Moreover, the most common non-

formal education meaningful home intercultural experience was “foreign movie” or “foreign TV drama” (five out of the twenty-three participants for each experience). As almost all of participants in both studies had only been to two or three countries for a relative short amount of time (one to two weeks), these results indicate how the participants’ self-perceptions regarding “good” or “correct” attitudes and behaviours for intercultural communication could have been experienced and created from their formal education.

This kind of analysis is significant as it offers a way to identify individual student needs and assist with improving outcomes. Also, associating these results with the discussions regarding pedagogy and the concepts of language and culture that dominate the English language education context in Japan (see Chapter 2), can provide some reasons to how these participants have developed their epistemic beliefs of FL & ID. However, as argued in section 4.2.2 (See Figure 2) local, national or global socio-cultural factors which exist outside of the classroom have also played a role in shaping their perceptions and beliefs. Nonetheless, these results were useful in triangulating the data towards answering the second and third research questions and supported to understand if the participants could transform their existing perceptions of FL & ID (see the following sections). The next section introduces the findings and discussions of the three narrative methods administered during the intervention.

#### **7.4 Narrative Task #1: Participant self-beliefs regarding when they started to develop intercultural competence and transform their experiences of FL & ID**

The three narrative tasks were set up with the purpose of answering the second and third research questions by finding evidence of the framework’s ability for encouraging the participants to develop their personal relationship with FL & ID, and also identify shifts of their perceptions and experiences of FL & ID during the intervention. In addition, the data from these three tasks were used to triangulate the findings from the pre and post-intervention data collection methods to answer the first and fourth research questions (see section 6.3). The findings of the first narrative task for the third and fourth studies are introduced in the following sections.

All eleven participants from the third study and nine out of the twelve participants in the fourth study submitted a written paragraph (except 4B, 4I and 4K).

All participants were asked to upload their written paragraph to the online Google Classroom platform before the start of the fifth class. No word limit was given as I wanted the participants to express themselves freely. Participants in both studies were asked to look back on their lives and give examples to support their answers for the following two questions.

Q1. When do you think you started to develop intercultural competence components?

Q2. How do you think you have been developing these components?

All participants' data was analysed both inductively and deductively. The findings of the inductive analysis are revealed first. Due to space constraints, selected examples from the participants' data is shown in the following sections to support the analysis. More examples of participants narratives can be found in Appendix E.

### *Inductive analysis*

The inductive analysis of the participants' data generated five common themes related to the personal beliefs of their own experiences that have allowed them to develop, block their development, or transform their experience of FL & ID. Patterns in the data which were answered the questions in terms of when, how, where or who were identified. This produced two common themes about the participants' self-beliefs of developing intercultural competence, and three common themes about the participants' beliefs of transforming their experience of FL & ID. Only two participants (4A, 4D) described developing intercultural competence from experiences with non-Japanese people. Therefore, this was considered an anomalous theme. All themes are shown in Table 39 below).

Table 39: Participants' Self-Beliefs About When They Started to Develop Intercultural Competence and Transform Their Experiences of FL & ID

<b>Theme</b>	<b>Participant</b>
#1. Started to develop intercultural competence from primary or secondary school	3B, 3D, 3E, 3G, 3K, 4E
#2. Started to develop intercultural competence from university courses	3A, 3C, 3H, 3I, 3J, 4H, 4J
#3. Started to develop intercultural competence from interactions with non-Japanese people in Japan	4A, 4D
#4. Transformed experience of FL & ID from university experiences in Japan	3H, 3I, 3J, 4H
#5. Transformed experience of FL & ID from overseas trips	3C, 3D, 3F, 3I, 4C, 4E, 4F, 4G
#6. Transformed experience of learning and using English since entering university	3F, 3G, 3H, 3J, 4J, 4L

A common element in all themes is that the most of the participants believed they had learned intercultural competence from their past or present formal education. In some cases (3D, 3G, 3H, 4E, 4H, 4J), the participants described recent experiences at university, or experiences abroad, in terms of transforming their existing perspectives of FL & ID. Examples of each theme shown in Table 39 are now introduced with instances from the participants' first narrative task:

*Theme #1) Six out of the twenty participants believed to have developed intercultural competence from formal education (elementary or secondary education):*

My junior high school teacher was open-minded. He was always thinking about his students individually. Probably he didn't tell me about how we should be open-minded, but I learned various respectful and empathy (sic) attitudes from him. (Participant 3K)

Like 3K, Participant 3G also explained a similar main idea, but she also shared her belief that some intercultural competence components may not be developed at school:

I think intercultural competence can be developed from education in Japan...at junior high school, Japanese students develop competences from club sports. In clubs, we must communicate with senior or junior students and keep rules of clubs (sic). So, we might learn flexibility and respect for others. On the other hand, there are other competences (sic) that are hard to get from school in Japan. For example, I think it is very difficult to get critical thinking from school. In school, we often do not need to have our own opinions or answers because teachers give us their opinions or answers. (Participant 3G)

*Theme #2) Six out of the twenty participants directly stated they couldn't develop intercultural competence factors from their primary or secondary education, but had started to develop from courses taken at university.*

Participant 3A and 3H described their pre-university education in a way that implied their formal education actually stopped them from developing intercultural competence:

I have never developed ICC at school until I [became] a university student. The teachers at school taught me only to study. However, since I entered college I could learn skills to communicate with other people in English from Rob's classes. (Participant 3A)

I do not think I learned or ICC in my life in school...I do not know [if] my [teachers] at that time were open minded or not, but they did not teach me about intercultural communication, which means they are almost equal to not open-minded students (sic). (Participant 3H)

I think I have not developed intercultural competence before entering university. Before, I behaved inappropriately in many times (sic). For example, whenever I saw foreigners, I thought they were rare and I avoided communicating with them. I have learned from Rob's classes to have openness. (Participant 3J)

*Theme #3) Two out of the twenty participants (4A and 4D) mentioned developing intercultural competence by interacting with non-Japanese people in Japan.*

This was considered an anomalous theme. For example:

To develop different components of intercultural competence, I have had a positive attitude to communicate with foreigners in Japan...I try to get chances to positively learn and experience foreign culture and languages. (Participant 4D)

These findings indicate the majority of the participants associated developing intercultural competence as an experience connected to their formal education (from teachers, classrooms, club sports etc). This strengthens the finding from the pre-intervention questionnaire survey which revealed how the majority of participants cited their meaningful at home intercultural experiences as being connected to formal education (“non-native teacher” and “native-teacher”). The remaining common themes are all associated with the participants’ beliefs of transforming their experience of FL & ID from their university life (inside and outside of the classroom), overseas travels, and experiences of using English.

*Theme #4) Four out of the twenty participants cited having changed their attitudes or views of FL & ID from recent university life:*

Recently I have many opportunities to communicate with international students, especially from Taiwan...we discuss about various topics for example, relationships between male and female, the different culture between Japan and Taiwan...every time we talk makes me realize about my thinking and what kinds of ideas are different from Taiwanese. I think this is my new way of thinking. (Participant 4H)

...I’ve never learned about ICC in my life until entering college [and] I [had] never communicated with non-Japanese people and never been to foreign countries. However, I am learning about ICC from classes, volunteering, going abroad and



communicating with non-Japanese students. I am learning new ways.

(Participant 3I)

*Theme #5) Eight out the twenty participants directly stated to have transformed their experience of FL & ID by going to other countries, as they could develop new perspectives of existing knowledge, new ways to do things and new kinds of attitudes:*

I believe it is important to understand about other cultures. In my experience I went to Australia 4 years ago. I studied abroad and I got positive motivation to trying speak English to lot of people (sic). Native people tried to listen to my awkward English and they [taught] me many things, for example how to greet and different kinds of manners. This gave me positive motivation. (Participant 4C)

I need to learn new and different values and beliefs because I think it is important way of thinking for me to understand intercultural (sic). When I studied in America, I noticed many people have various way of thinking and they understand there are many [ideas] in the world because America has many races. Then, I thought if I want to be a global person, I have to accept, respect and understand new ways of thinking [about] many people. (Participant 4G)

*Theme #6) Six out the twenty participants mentioned their pre-university experiences of learning and using English (inside and outside of the classroom) had changed.*

Some of these participants mentioned new attitudes and new skills as a result of this change:

In our English class [at] junior high school and high school, we learned a lot of grammar, but I took Rob's class and went on [the university field trip] to Thailand and I found that [grammar] doesn't matter. Speaking something is more important than correct pronunciation and grammar. I could develop more confidence to use English. (Participant 3F)

In my junior high and high school, I was studying grammar for passing exams and teachers focused on grammar not for developing communication skills...I was not interested in intercultural communication and used to call foreigners 外人<sup>2</sup> However, from English classes and English Café at university, I started to become interested in intercultural communication and using English for intercultural communication. I think I am learning lots of things about intercultural competence after entering university English. (Participant 3H)

The significance of these inductive findings is twofold. The principal finding is that all of these university students shared a self-belief of developing some components of intercultural competence from their past or present formal education. Another finding is that the fourth, fifth and sixth themes, demonstrate evidence of participants reflecting and expressing their recent experiences as described in the framework's updated concept of FL & ID (section 6.4.1), specifically in terms of Cook-Greuter's development theory of "vertical learning as learn[ing] to see the world through new eyes...[vertical learnings is a way] to change our interpretations of experience and how we transform our views of reality" (Cook-Greuter, 2004, p.276). By re-evaluating their existing meaning perspectives, these participants have produced new frameworks of reference, which to some extent, indicates an internal shift. However, if the frameworks' updated concept of FL & ID (section 6.4.1) is used to analyse this finding, Cook-Greuter & Soulen (2007) argue that vertical development occurs from "only specific long-term practices, self-reflection, action inquiry, and dialogue, as well as living in the company of others along on the developmental path" (p.183). Therefore, these results do not indicate that the participants transformed experience of FL & ID (at this stage) is permanent. Permanence would require more daily vertical learning experiences in order for an individual to experiment with new roles, re-evaluate their meaning perspectives, and build further competence.

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<sup>2</sup> 外人 (*gaijin*) is a Japanese word to describe foreigners. The word is composed of "外" (outside) and "人" (person). It can be considered by those who live in Japan (Japanese and non-Japanese people) to have negative connotations.

### *Deductive analysis*

All of twenty narratives were deductively analysed in relation to Cook-Greuter's development theory (2004). As explained in section 6.4.1, this theory was used as a basis to describe how an individual becomes the ideal intercultural speaker in the framework's updated conceptualization of FL & ID. Cook-Greuter's theory serves as a personal development theory to differentiate the kinds of FL & ID learning experiences which permits an individual to acquire knowledge (horizontal development), or internalize the newly experienced language and culture patterns (vertical development) in order to make them a natural part of the self. Coding the data was achieved by identifying participant examples of horizontal or vertical development from Cook-Greuter (2004) and Cook-Greuter & Soulen's (2007) as described in section 6.4.1. As a reminder, the key descriptions are reproduced here:

[horizontal development is described as] ...increasing knowledge and skills without a fundamental change in how individuals make meaning of their lives and experiences...acquiring new skills, behaviours, and knowledge and learning to apply their new competences to widening circles of influence.

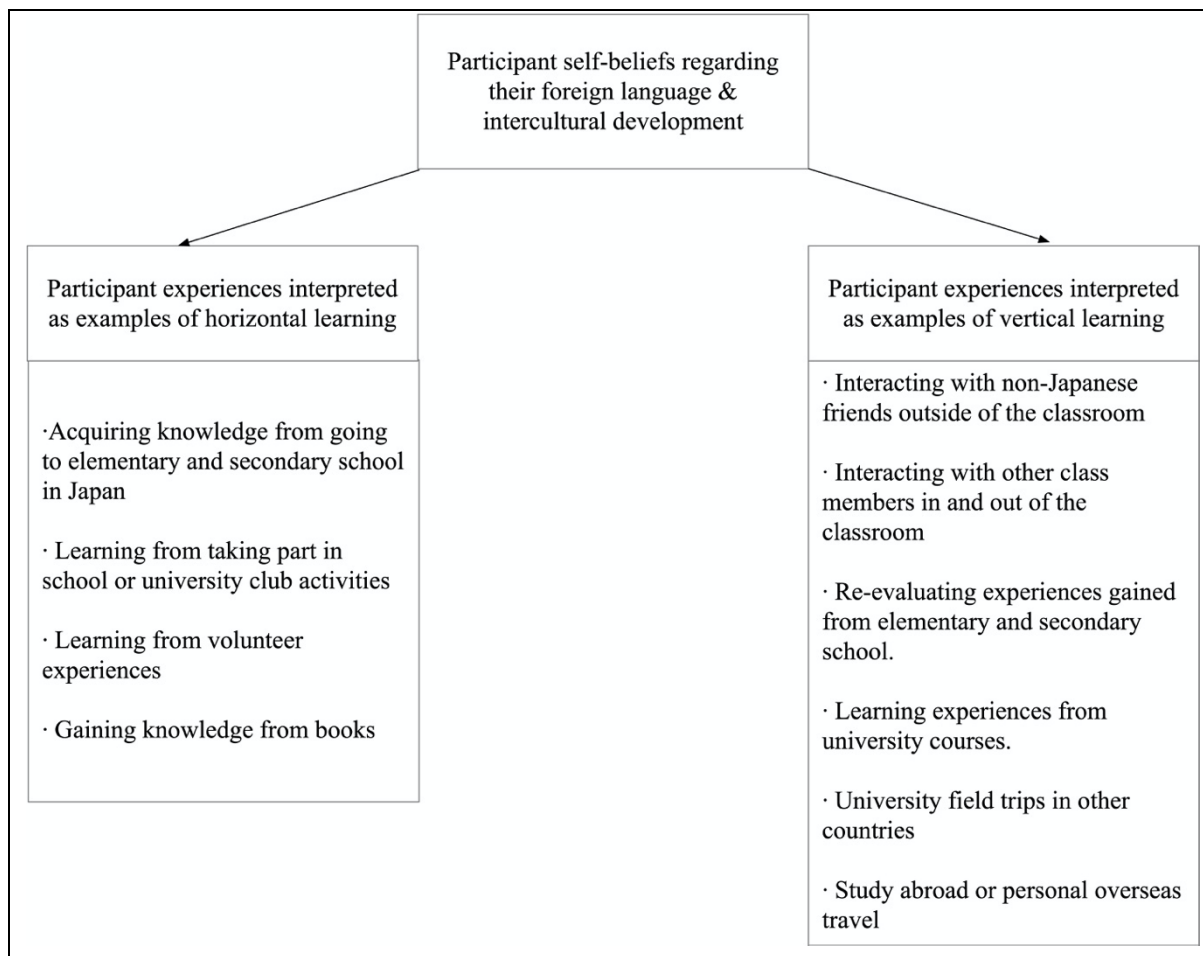
(Cook-Greuter & Soulen; 2007, p.182)

[vertical development is described as] a much rarer kind of development. It refers to how adults learn to see the world through new eyes, how we change our interpretations of experience and how we transform our views of reality.

(Adapted from Cook-Greuter; 2004, p.276)

The findings from the deductive analysis indicated evidence of both horizontal and vertical development within each participants' narrative. The main findings are gathered into these three categories and displayed in Figure 5 below.

Figure 5: Main Findings Showing Examples of Participants' Self-Beliefs of Foreign Language & Intercultural Development in Terms of Vertical and Horizontal Development



The data from each participants' narrative is analysed in relation Cook-Greuter's standpoint (2004, p.27):

Although people may use several perspectives throughout the day, they tend to prefer to respond spontaneously with the most complex meaning-making system, perspective, or mental mode they have mastered. This preferred perspective is called a person's "center of gravity" or their "central tendency" in meaning-making...later stages are reached only by journeying through the earlier stages. Once a stage has been traversed, it remains a part of the individual's response repertoire, even when more complex, later stages are adopted.

This perspective led to uncover how the participants described their previous experiences of FL & ID from formal education in horizontal development terms. For example, 4B and 4E mentioned learning knowledge about culture from books and 3G described learning intercultural competence components from school clubs. Some participants also cited learning, studying or acquiring knowledge from their pre-university education. However, some participants gave a critical reflection on their past formal learning experiences with the vertical kinds of development experienced from this course. This is underlined in 3A's narrative:

I have never developed [intercultural competence] at school until I [became] a university student. The teachers at school taught me only to study. However, since I entered college I could learn skills to communicate with other people in English from Rob's classes. For example, we [have] learned to be flexible and have a positive attitude...also my classmates in this course are interested in foreign countries. Therefore, we share and discuss our mind[s] together. I don't often do this in other classes. (Participant 3A)

Participant 3A demonstrates how she has experienced FL & ID in the classroom in new ways. More examples of vertical development descriptions identified in the participants' narrative are introduced. First of all, examples of participants describing their interactions with non-Japanese friends outside of the classroom was a common theme:

[I think] the most important components of intercultural competence is (sic) a positive attitude, respect and have openness to accept differences, also understand our own culture and be curious...I believe now that these things are important, not English skills, to get along with my non-Japanese friends when I am communicating with them. (Participant 4J)

The underlined portion of 4J's narrative indicates a transformation of an existing belief, as she describes various attitudes, instead of English skill, as important to communicate with her non-Japanese friends. Similarly, 4D demonstrates another participant explaining their FL & ID in vertical terms of development:

When I speak English with my international friends, sometimes I give up to explain in English because I don't have confidence to describe something in detail in English. So, I am now learning to talk with them by learning new things about philosophy, politics, economy and so on. My change ways [sic] has let me learn more about other cultures now. I think this is allowing me to develop intercultural competence (Participant 4D).

This is an example of a participant acquiring new knowledge (horizontal development), but internalizing this knowledge to allow him to interact in new ways with his non-Japanese friends (vertical development). Lastly, various participants reflected on their previous FL & ID experiences in terms of vertical development. An example is given by 3J:

When I went [on the university field trip] to the Philippines, some [IBPP members], especially two boys, were very positive using English and tried to accept others' cultures. The boys [were] always active in the daily classes. These days, I have decided to imitate their behaviour [in class]. I think if I do like them, I will be able to change myself in various ways. (Participant 3J)

This example demonstrates how a past FL & ID experience in other country raised 3J's self-awareness of a personal trait that he didn't like. This self-awareness has encouraged him to presently change his attitudes of using English in the class. 4E (the Italian participant) gives a description of how FL & ID experiences in Japan have also encouraged her to change her meaning-perspectives:

Even though I have visited other countries and studied abroad in Norway and Germany, living in Japan for the last two months have presented challenges, and ultimately, encouraged me to change my attitudes of communicating and the perspectives of others. I think this has been the main way I have experienced intercultural development. (Participant 4E)

From the pre-questionnaire data, 4E was identified as the student with the most experiences to engage with FL & ID. Similar to 3J, her narrative also reveals how

overseas experiences can provide the opportunity to engage with FL & ID and encourage further re-evaluation and re-interpretation of existing FL & ID experiences.

The main outcome of the deductive analysis was how both horizontal and vertical terms of FL & ID was identified in the participants' narratives. Especially, it was found that some of the participants expressed their previous FL & ID experiences in horizontal terms of development, but re-evaluated and/or re-interpreted them with vertical terms of development. However, as this data was collected at the end of the fourth class it was not clear if this had occurred as a result of learning from the framework, or from the participants recent daily experiences outside of the classroom. Therefore, this data analysis was limited in scope. However, the analysis did manage to find an emic perspective of the participants histories with FL & ID. This provided a further understanding of the students' individual experiences, their self-perceptions and their individual needs.

### **7.5 Narrative Task #2: Identifying shifts of participants' perceptions and experience of foreign language and intercultural development**

The second narrative task was carried out at the end of the ninth class in both studies. All participants in both studies were given the following writing prompt:

Q. Write a paragraph and explain an intercultural experience within the last year. What happened? Where did it happen? Did you learn or develop something from that experience? Has that experience changed you? Consider these questions and give any other information to explain the experience and your analysis.

Mezirow (1998) maintains that perspective transformation is the "process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand and feel about our world" (p.98). So, a critical self-awareness of one's own assumptions, presuppositions, and meaning perspectives about FL & ID is seen in this study as a way to facilitate students' transformative learning process. Therefore, the writing prompt was designed to instil a self-critical reflection about a recent intercultural experience, and various questions were asked to elicit the participants to share their knowledge. Participants were once again asked to upload

their paragraph to the Google Classroom before the beginning of the next class. Also, no word limit was given as the intention was to allow the participants to freely express themselves. In the third study, ten out of the eleven participants responded, while nine out of twelve participants responded in the fourth study.

The aim was to identify instances of any shifts related to the participants' perceptions and experience of FL & ID. A deductive analysis was carried out on each participants' narrative. The first level of analysis mainly focused on becoming familiar with the data, and identified factors that may have contributed to transformative learning (in terms of the framework's updated concept of FL & ID (section 6.4.1)). The second level of analysis specifically used MacKeracher's description of the ten phases of transformative learning (section 6.4.1, Figure 4.2) to identify internal shifts of the participants' perceptions or experiences of FL & ID. The analysis uncovered three common emergent themes in both studies. The data from both studies was compiled into one table to show the transformative phases identified for each participant (Table 40 below). The transformative phases categories in Table 40 are taken directly from MacKeracher's (2002) description of the ten phases of transformative learning (section 6.4.1, Figure 4.1). Due to space constraints, each participants' narrative is not displayed here. An analysis of selected data for each theme is introduced after Table 40. See Appendix F for more examples of participant's narratives.



Table 40: Third and Fourth Study - The Identified Shifts of Foreign Language & Intercultural Development for Each Participant

Transformative phases	3A	3B	3C	3D	3E	3F	3G	3H	3I	3J	3K	4A	4B	4C	4D	4E	4F	4G	4H	4I	4J	4K	4L
1. A disorienting dilemma	•	•	•	•	•	N/A	•	•	•	•	•	•	•	N/A	•	•	N/A	•	•	•	•	N/A	•
2. Engaging in reflection		•	•		•		•		•	•	•	•	•		•			•	•	•	•		•
3. Critical assessing personal assumptions			•	•	•		•	•	•	•	•	•	•		•				•	•	•		•
4. Relating discontent to similar experiences of others	•	•	•	•			•		•	•					•			•	•		•		•
5. Identifying new ways of acting within the role	•	•					•			•					•	•		•	•		•		
6. Building personal confidence and competence																•			•		•		
7. Planning a new course of action																•							
8. Acquiring the knowledge and skills necessary to implement this new course of action																							
9. Trying out the planned action																							
10. Reintegrating into society with the new perspectives																							

*Theme #1: All of the participants described their intercultural experience as a disorientating dilemma*

A disorientating dilemma is the first phase of Mezirow’s transformative learning process, and it is the stimulus for initiating the transformative process. Mezirow (1991, p.98) states that a disorientating dilemma, experienced by the individual, has the potential to bring about transformative process which results in fundamental changes to their self, behaviour and the way they see the world. Such cognitive impacts “result from an eye-opening discussion, book, poem, or painting or from efforts to understand a different culture with customs that contradict our own previously accepted presuppositions”. Hence, identifying participants’ intercultural experiences in terms of an initial disorientating dilemma was understood as a key phase in the transformative process for participants to critically self-review and create new perspectives.

All of the participants who submitted a written paragraph in both studies described their intercultural experience as a disorientating dilemma. The participants directly stated, or implied, their intercultural experience as something “new”, “shocking”, “surprising”, or “unexpected”. For example, 3E explains his intercultural

experience in China by acknowledging how his perceived experience and actual experience were different.

In my experience, I have experience of not [being] flexible. When I was in China, I thought Chinese people [talked] so loudly and [they were] noisy. Before I went to China, I had thought I can respect other cultures easily. But I could not do it.  
(Participant 3E)

3B explained how her new experience of tutoring an exchange student at university made her feel “nervous” and “surprised”.

From this autumn I began to tutor an exchange student. She came from Taiwan and cannot speak Japanese, so we use English to communicate. We first met on the internet and exchanged emails in English. However, when I met her [in] person, I became really nervous and could not say what I wanted to say. This surprised me. (Participant 3B)

The fourth study also revealed similar findings. Similar to the third study, the majority of the participants demonstrated evidence of re-evaluating their original perspectives. 4A gives an example of this:

When I was in the Philippines I thought that a lot of the [Pilipino University students] had a positive attitude [to use] English. This was different to Japanese people using English in Japan. However, I think it is because in the Philippines, people are exposed to English circumstance (sic) such as TV, parents, education and so on. So, they don't afraid failure to use English (sic) and they become to be positive to others in English...also, I notice that most Pilipino believe in God, as the Philippines was influenced by Spanish people during Philippine was colonized by Spain (sic). However, Japanese people do not have a special God like Christ...Also, I met many people that agree with LGBT. Actually [Pilipino student 1] and [Pilipino student 2] were lesbian and gay. However, in Japan, still many people exist who deny LGBT rights. (Participant 4A)

4A described his university field trip experience to the Philippines which occurred approximately six months before. 4A does not directly state his experience was a shock or a surprise. However, his narrative points only differences, an indication of his dissonance, between Japan and the Philippines. Also, 4A's narrative demonstrates his ability to interact, notice, compare and reflect Japanese socio-cultural factors with those in the Philippines. This is a demonstration of 4A engaging with FL & ID in terms of Liddicoat and Scarino's (2013) interacting processes of intercultural learning (section 2.4.3).

*Theme #2 The majority of the participants re-evaluated their original perspectives*

In the third study, seven out of the eleven participants were found to have experienced the first three phases of the transformative process. Arguably these phases are the catalyst for triggering the transformative process, as they involve a an awareness and examination of one's own assumptions (phase two), followed by a critical assessment of these assumptions (phase three). An example of a participant demonstrating all of these three phases is seen in 3K's explanation of one of his "surprising" experiences in Thailand:

Two surprising things [happened] in Thailand. Firstly, there were no strict traffic rules. One day five of us tried to take a taxi back our hotel. A taxi driver told us to take a 4-seater taxi for the five of us. We told the taxi driver we would like to take 2 taxis instead. However, the taxi driver would not let us. At first, we were surprised by his attitude, but we gradually accepted him. Probably, this process was to adjust and accept [to] their culture and attitude... (Participant 3K)

3K describes his initial disorientating dilemma as a difference in "culture and attitude". His explanation of "...At first, we were surprised by his attitude, but we gradually accepted him" implies he assessed his own assumptions about safe or dangerous values to ride in a taxi. His evaluation "Probably, this process was to adjust and accept [to] their culture and attitude" is a critical reflection on his own assumptions. Similar to 3K, 3G also revealed all three phases within her narrative:

I am going to write about [my] experience in a train [in Nagasaki]. My friend and I were in the train and chatting. Then, two foreigners were getting on the train [sic]...They sat down on the seats facing each other and started talking. [Their] voices of their talking got louder and my friend looked a little stressed and said they were noisy. This is not a strange reaction because Japanese people are usually checking their phone, sleeping or talk[ing] with a small voice. In fact, the foreigner's voices were louder than that of the other Japanese passengers. However, I did not feel that their voices were too loud. It is true many Japanese have the idea that people should not speak too loudly in [a] public space but the foreigners may not have such culture. So, I accepted their voices as natural, and did not have any negative feeling. This is a small different between cultures but I could accept the difference and have [a] flexible way of thinking. But I did not realize this situation was related to our values or culture, I found it while doing this task. (Participant 3G)

In her narrative, 3G expresses her initial disorientating dilemma as foreigners' "loud voices" causing her friend to feel stressed, then she examines not her own assumptions, but those of Japanese behavioural norms on a train. Finally, 3G's empathetic analysis of "...the foreigners may not have such culture" and accepting the foreigners' voices as "natural", shows her critical evaluation. The final sentence in her narrative reveals this narrative task allowed her to consciously become aware of her own perception of FL & ID. Similar to the third study, most participants in the fourth study revealed a re-evaluation of their original perspectives of FL & ID. Evidence of the first three transformative phases was found in seven out the of the nine narratives. These participants described their self-assumptions about pre-existing beliefs or perceptions of others' behaviour, skills, or cultural values and society. For example, 4B also reflects on the university field trip to the Philippines six months before. 4B critically reflects and re-evaluates her misassumption about Pilipino attitudes towards using English.:

I thought I was positive to use English in Japan. However, I was surprised to see [Pilipino University students] being far more positive than me to use English. Even they can communicate in Tagalog, which is their native language, they use English with each other and in front of [the Japanese students]. When I asked the

reason to [Pilipino student] she answered [that] students started to learn English at elementary school by taking classes (like Social Studies). So, I think [this] situation motivates Pilipino students to naturally use English. (Participant 4B)

Also, 4B reveals a pre-trip conscious (or unconscious) self-perception of English which has stopped her freely using English with other Japanese people. This is evidenced in her recognition of the Pilipino students using English with each other, and in the presence of the Japanese students, despite the Pilipino students having the option to use their native language for communication. This critical reflection and evaluation of her own beliefs of using English demonstrates a transformed perspective.

*Theme #3: A lack of participants indicated how to continue learning or implementing their new perspectives of FL & ID*

Six out of the eleven participants acknowledged a dissatisfaction with their original perspectives and/or expressed a benefit of their revised perspective, (phase four), and four out of the eleven participants expressed an interest to continue exploring their new perspectives (phase five). However, the majority of the participants did not experience further phases in the transformative learning process. As seen in Table 40, only three out of twenty-three participants (4E, 4H and 4J) indicated from their narrative a confidence and/or competence to continue development and/or know-how to plan a new course of action to continue developing their new FL & ID perspectives. For example, 4J also wrote about her experience of the university field trip to the Philippines six months before. In her narrative, 4J explains how this experience allowed her to continue exploring a behaviour suppressed in Japan. She also gave her ideas to how she could continue this behaviour back in Japan, but ultimately, she has not been able to do this since returning from the Philippines:

I found out three cultural values or beliefs different from Japan. [The] first one is that there is no wall between boys and girls in the Philippines. In Japan, I always feel a gender gap at school, [Japanese] people's behaviour around me, or relationships with friends. [In Japan] I am very friendly [with] boys and I enjoy hanging out with them. However, [Japanese] people around me will judge that I

am like a “man chaser”. In the Philippines I noticed that local boys and girls who are students [at the university of the field trip] had very friendly relationships. They were not afraid to hang out with each other. So, in the Philippines I did not feel the pressure I have in Japan, and I could act naturally. This encouraged me to continue being my natural way in the Philippines. I also thought that I could ignore other Japanese people judgement when I returned back to the Japan (sic). However, since I back in Japan I [have not been able] to do this. I feel too much pressure again. (Participant 4J)

In the case of 4E, she indicated how she has been implementing her newly developed perspective since arriving in Japan. 4E explained how living in Japan has made her reflect and develop competence and/or attitude to explore new ways of communication (phase five and six). Furthermore, she expresses a course of action (phase 7) by explaining how she is doing these new things in her life outside of the class:

Living in Japan has encouraged me to find news of being flexible. For example, I do not speak Japanese well, and most people in Nagasaki do not understand English (or Italian), so I need to find new ways and new attitudes to communicate with many people every day. So, I am observing Japanese people every day and watching how they communicate with others. All of this has encouraged me to learn Japanese language (and behaviour) and I am trying to do this every day outside of my classes. (Participant 4E).

The finding that there was a lack of participants who did not indicate how they would continue to learn or implement their new perspectives of FL & ID suggested the following. First, participants may have had a lack of knowledge, skills or attitude to continue their development. However, as all of the participants (except five) were IBPP students, and all of them used an ethno-relative approach to writing their intercultural experience, this implied the participants did not have a lack of interest. Second, as the higher phases of transformative learning was not evident in most of the narratives, this suggested the participants had not yet developed a self-sustainable approach to developing a permanent transformation of their perception and experience of FL & ID. However, I acknowledge that the brevity of the intervention cannot provide the amount

of time needed for participants to make habitual patterns of behaviour, build competence or know-how which are developed from the life-long process of FL & ID. In addition, another limitation was that the writing prompt did not directly ask the participants to state how they perceived to continue developing their new perspectives. To sum up, the second narrative task provided an answer for the second research question. By encouraging the participants to reflect on their personal intercultural experiences, a shift between participants' original and newly developed FL & ID perspectives was identified in the majority of the participants across both studies. Mezirow (1991) maintains that "any major challenge to an established perspective can result in a transformation" and he describes such "challenges" as "painful; they often call into question deeply held personal values and threaten our very sense of self". Thus, it is acknowledged that the participants' transformed perspectives and experience of FL & ID was an achievement for them. Therefore, this data collection method was useful for providing an emic view of the students development during the intervention. Such data offers the teacher not only an understanding of the internal shifts that occur within students, but also a way to promote sustainable learning by creating dialogue and/or critical discussions regarding student perspectives, assumptions or misassumptions involved in FL & ID.

### **7.6 Narrative Task #3: Identifying participant's perceptions of self for using English and Japanese**

The third narrative task was carried out at the end of the twelfth class in both studies. All of the participants in both studies were asked to draw their face, and write adjectives to describe their attitudes and behaviours for using English and Japanese, and to express any differences between using the two languages. Participants were asked to draw their face, and write adjectives to describe their attitudes and behaviours for both languages. If they believed there was a difference, then participants were asked to draw a line to divide their face into an English self and Japanese self. In addition, to understanding the visual and adjective choices of the participants, they were asked to write a short paragraph to explain their reasons.

This method provided a way to enhance the richness of the data by investigating additional layers of meaning and creating knowledge towards answering the third

research question: To what extent can the framework encourage participants to develop their personal relationship with FL & ID? All of the participants in the third and fourth studies submitted the task. However, due to space constraints a brief summary of the common emergent themes is introduced here. Appendix G features data showing the images from four participants.

### *Theme #1: An English self and a Japanese self*

All of the participants in both studies represented a division between their English self and Japanese self by drawing their face, and a line which divided their face into two clear halves to show an English self and Japanese self. A range of similar, same and different attitudes and behaviours between their English and Japanese self was reported by each participant. This result implied that the participants perceived their attitudes and behaviours to change when using either language.

### *Theme #2: Participants indicated attitudes and behaviours associated with actively engaging in the process of FL & ID*

Adjectives that can be used to describe the processes involved in Liddicoat and Scarino's (2013) interacting processes of intercultural learning were identified across all of the narratives in both studies. Liddicoat and Scarino's (2013) concept of the interacting processes of intercultural learning: interacting, noticing, comparing and reflecting, was utilized to form the framework's understanding of engaging with FL & ID in order to transform and develop perceptions of FL & ID (section 6.4.1). Example of adjectives to describe the attitudes and behaviours associated with interacting, noticing, comparing and reflecting were identified in the participants' narratives describing their English self: sociable (ten out of twenty-three); curious (five out of twenty-three); thoughtful (five out of twenty-three); talkative (four out of twenty-three); independent (three out of twenty-three). Also, the following adjectives were found in the participants' narratives which described their Japanese self: sociable (six out of twenty-three); flexible (five out of twenty-three); creative (three out of twenty-three); thoughtful (three out of twenty-three). These adjectives were considered as evidence



which described the participants mindset to actively make their personal relationship with FL & ID.

*Theme #3: Participants implied that learning, practicing or using English is a challenge*

The most popular adjective used by all participants in both studies to describe their English self was “determined” (twelve out of twenty-three). In the narratives which explained their choices of adjectives, participants explained that they had developed personal goals during the intervention. This result can be attributed to the goal-orientated class approach of the framework. However, some of the participants expressed their English self in terms of attitudes and behaviours which suggesting learning, practicing or using English as a psychological barrier to overcome. This is demonstrated by the choice of the following adjectives: confident (eight out of twenty-three); positive (six out of twenty-three); optimistic (five out twenty-three); brave (four out of twenty-three); fearless (four out of twenty-three). Also, in their explanations, participants described they had become more confident and positive to use English as they were not afraid to make mistakes. Moreover, apart from two participants describing their Japanese self as “optimistic”, few of the participants used the aforementioned adjectives to also describe their Japanese self. This showed further evidence of participants expressing English as a challenge, and also offered an understanding of the obstacles that can prevent students from developing their relationship with FL & ID.

To conclude this section, the data collected from the third narrative task contributed to understanding the participants’ self-beliefs and perceptions of FL & ID during the intervention. By using Liddicoat and Scarino’s (2013) concept of the interacting processes of intercultural learning, signs of participants actively engaging to make their personal relationship with FL & ID were found. The description of the participants’ attitudes and behaviours of their English and Japanese self described them engaging in the process of FL & ID. However, as pointed out in the third theme, several of the participants face a psychological challenge when using English. Hence, attitudes and behaviours involving the participants feeling the need to act and be “confident”, “optimistic”, “fearless”, “brave” and “positive” were considered as factors preventing or encouraging them to successfully engage in the process of FL & ID.

## **7.7 Visual narrative method: Post-intervention themes – what are the participants’ perceptions and experience of foreign language and intercultural development?**

All participants in the third and fourth studies submitted their second IIS after the penultimate class (fifteenth class). This was accomplished by participants reviewing and re-evaluating their own first IIS during the fifteenth class. The main purpose of this data collection was to primarily answer the first research question: What are participants’ perceptions and experience of foreign language and intercultural development before and after the intervention? This was achieved by carrying out an inductive analysis to identify signs of new goals, new attitudes or skills towards providing evidence that the participants were able to transform their pre-intervention perceptions and experience of FL & ID. Also, to verify the application of Liddicoat and Scarino’s (2013) interacting process of intercultural learning in the framework’s updated concept of FL & ID (section 6.4.1), a deductive analysis was accomplished to find if the participants were expressing their changes, development or improvement of FL & ID by interacting, reflecting, notice or comparing with FL & ID.

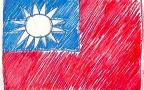
The same procedure to carry out the inductive analysis of the participants’ first IIS was achieved by utilizing Elo and Kyngäs’s (2007) content analysis process (section 4.3.4). However, the main unit of analysis was the participants’ new goals, new attitudes and new skills (words and images). While some of the pre-intervention goals regarding participants personal remained (e.g. family, career, following personal hobbies), the main findings of the inductive analysis revealed a greater self-awareness of their existing attitudes and skills, and a desire to improve, develop or change these. For the deductive analysis, the words and images in each participants’ second IIS were examined in relation to the practices of intercultural learning described by Liddicoat and Scarino’s interacting process of intercultural learning (2013, p.60 - p.62). For example: noticing new personal attitudes, skills or knowledge and seeking to understand more about how they experienced this change; identifying and comparing similarities and differences of self, other, own culture and target culture; and reflecting on personal FL & ID experiences and showing an evolving understanding of them. Therefore, as the intention of this analysis was not on measuring, a comparative analysis between each participants first IIS with their second IIS was not attempted.

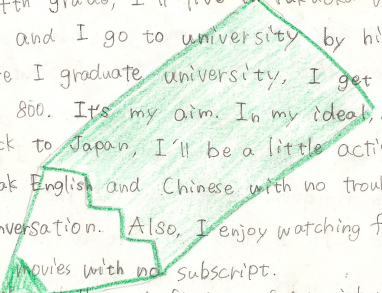
Instead, the major findings from the inductive and deductive analysis of the participants' second IIS are reported. Due to space constraints all of the data is not shown here. See Appendix D for examples of the participants' second IIS.

*Theme #1: Greater self-awareness towards becoming the ideal intercultural self*

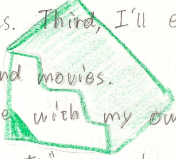
Compared with the participants' first IIS results, more participants in the third and fourth studies expressed their second IIS in more self-reflective terms. This led to more participants expressing and acknowledging a self-awareness regarding: personal strengths and weaknesses to become their ideal intercultural self; changes to their existing attitudes, skills or behaviour; and a recognition of self-development and or self-improvement. From the six participants that were selected for an in-depth analysis of their first IIS (section 7.3.2 and 7.3.3), 3F's second IIS illustrates examples of the findings of the first theme. 3F's second IIS is shown below in Figure 5.1 and 5.2

Figure 5.1: Participant 3F's Second IIS (front)

**STUDY ABROAD**  
 I will go to national Taiwan University in next September to January for 5 months. I major in Chinese as a second language So I chose one. I want to overcome my weakness and change myself. so I'll do my best. For example, I'll change attitude at school like raise my hands, ask question to teacher and friends and so on. Also, I'll try not to use Japanese even when I talk with Japanese in Taiwan like Naru.

**DURING UNIVERSITY STUDENT**  
 In my 4th grade, I'll live in Fukuoka with my family and I go to university by high-way bus. Before I graduate university, I get TOEIC Score over 800. It's my aim. In my ideal, since I came back to Japan, I'll be a little activehess. I can speak English and Chinese with no trouble in daily conversation. Also, I enjoy watching foreign dramas and movies with no subscript. I'll think well and find my future job what I want to do so I'll join many internship.

**IIS**

**IN THE FAR FUTURE**  
 I'll continue three things. First, I'll study English and Chinese. Second, I'll contact with my foreign friends. Third, I'll enjoy watching foreign dramas and movies. I want to live with my own family. Also, when I go trip to abroad, I want to make use of my English and Chinese ability. I live with a lot of smile.


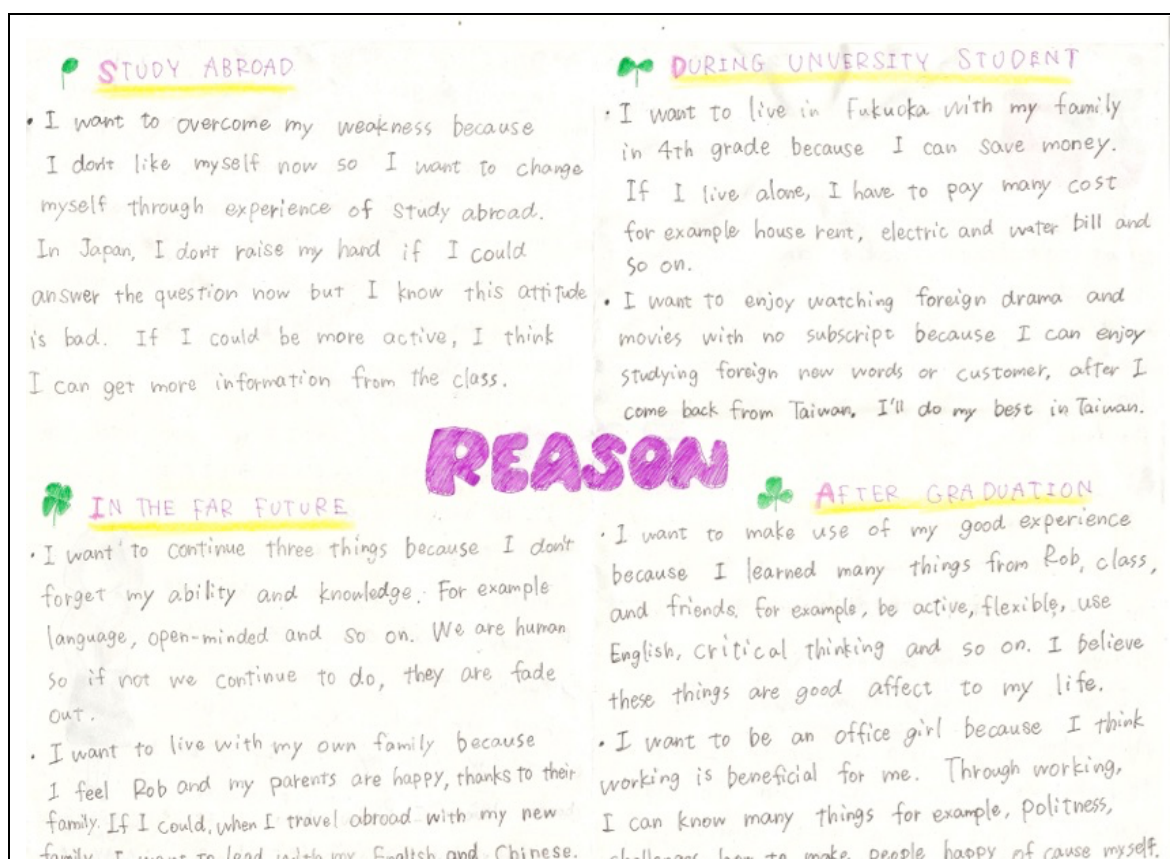
**AFTER GRADUATION**  
 I'll be an office girl in Fukuoka as I was writing in 1st IIS. I want to make use of my good experience of study abroad and school days, especially Rob's class and so on. I work very hard and I enjoy every day with my colleague. If I could get my own first salary, I want to take my parents to nice trip.  
 CAREER WOMAN

Figure 5.2: Participant 3F's Second IIS (back)



3F reveals a self-reflective narrative that mainly focuses on personal weaknesses and a desire to change. Most of 3F's reasons are related to her recent experiences and she indicates a self-awareness gained during the intervention. For example, 3F states that "I want to make good use of my good experience of study abroad and school days, especially Rob's class" also "...I want to overcome my weakness because I don't like myself now so I want to change myself through experience of study abroad." Moreover, her narrative contains various examples of factors she wants to learn, develop existing skills (e.g. Chinese and English), or change attitudes/behaviour. For example, "In Japan I don't raise my hand if I could answer the question now (sic) but I know this attitude is bad".

Other examples of participants revealing a greater self-awareness leading to personal changes is demonstrated by 4A. He recognises his own FL & ID barriers, but he also recognises how he has started to transform his experience of FL & ID:

I am still not open-minded and flexible. I [have] realized that I am rejecting new things or strange things subconsciously. This problem [has] influenced my

attitude to learn about foreign countries and culture...[however] I learned many things from the classes about macro factors, my autopilot [and] self-efficacy. [So] my attitudes [have] changed a lot. I believe I [can be able] to find answers on my own. From now I can be a bridge person. (Participant 4A)

3E reiterates his dream of working abroad from his first IIS, but he now recognises how his perception of English has changed and that he still needs to continue developing:

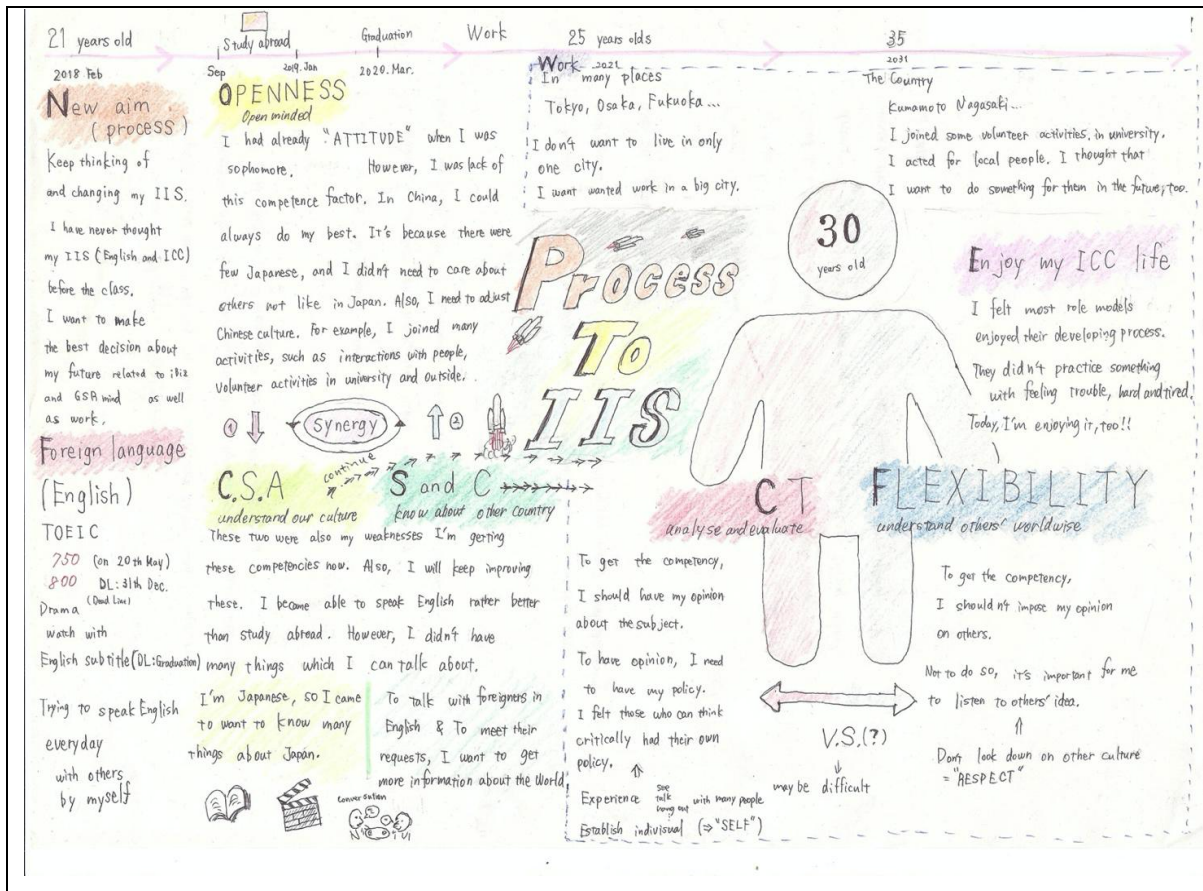
I have one dream, it is working in other countries...now my image of English is good. [I have] notice how I [have] developed. However, my English skill is not enough to work overseas...I [will] study abroad in China. I [will] study more for [my] study abroad. (Participant 3E).

The whole of 3K's second IIS was written in a self-reflective manner, where he recognised his own character traits, values and beliefs that will help him to become, or stop him from becoming, his ideal intercultural self. He also acknowledged how his attitudes and behaviour changed to engage with FL & ID (See Appendix D).

### *Theme #2: Engaging with foreign language and intercultural development*

Several examples of participants engaging with FL & ID in terms of Liddicoat and Scarino's (2013) interacting process of intercultural learning was found in the participants' second IIS from the third and fourth studies. From the six participants that were selected for an in-depth analysis of their first IIS, 3J's second IIS is used as an example (see Figure 5.3 below).

Figure 5.3: Participant 3J's Second IIS



First of all, the visual layout and design choices in his second IIS indicates that 3J has developed a process-orientated understanding of becoming his ideal intercultural self. The timeline showing important dates across the top of paper, the rocket taking off in the centre of the paper, and his drawing/writing of “synergy” indicating a circular relationship illustrates this point. Furthermore, this process-orientated aspect was absent from his first IIS (Figure 4.4), which suggests he has developed a new perspective towards how to engage with FL & ID. Furthermore, his visual representation of himself suggests he has gained an understanding of engaging with FL & ID by interacting with others “understand other’s worldviews”, but also engaging with himself by “analys[ing] and evaluat[ing] through CT [critical thinking]”. Moreover, several points throughout his narrative contain an explanation of how 3J perceives to engage with FL & ID in the future. For example: “In China, I could always do my best...For example, I joined many activities such as interactions with people, volunteer activities in university and outside”. On the back of his second IIS paper, 3J wrote the following reasons.

I want to be open-minded. It's because I could notice it was my worst competence factor when I went to the Philippines. [However], when I could accept other culture people (sic) and interact with them, I [felt that it] was so interesting. (Participant 3J)

3J's narrative shows evidence that he has changed his perspective by noticing and wanting to actively engaging with FL & ID through a critical self-reflection process. Furthermore, Liddicoat and Scarino (2013) maintain that such self-reflections are fundamental by pointing out "When students notice something in their experiences of language learning, what they notice becomes available for other processes" (p.61).

Some of the participants' second IIS data also reveals their personal interests and matters (e.g. family, interests and hobbies) and how they will pursue these interests, or overcome future issues, by comparing, noticing or interacting with FL & ID. For example, 3B explains various practical methods of how she plans to ask her Korean friend for advice to solve any potential issues arising from her multicultural marriage:

[In the future] I am married to a nice foreigner...we have two children...[but] my children are called "hafu" generally in Japan. They have some serious troubles, so I always try to seek solutions by talking [with] my friend [M] who has also Japanese and Korean roots...

3B also reveals how is she keeping a diary now to document her intercultural experiences. In addition, she indicates the personal value of this method. This demonstrates a new attitude of how 3B is currently engaging with FL & ID:

In addition, I make it a rule to write a diary, because it will be interesting to remember the past intercultural things when I am 60 or 80 years old. Moreover, writing [a] diary is useful for me, because it sometimes implies about my way of thinking, personality and myself. (Participant 3B)

Similarly, several of the participants recognised their desire to achieve, become or develop by setting goals to engage with FL & ID. For example, this was identified in 4J's

second IIS. She gives various examples how she will interact with FL & ID by setting personal targets before she graduates (approximately two years later):

[I want to achieve a] fantastic English level. I can speak English freely and positively without any problem and hesitation before graduation. How? [by] setting small goals in [my] daily life. [For example] read / watch daily news in English, read books or short essays written in English [one time] per week...try to make chances to touch English everyday! Also, during [my study abroad] in Italy: set some goals and keep a dairy every day. This will remind [me] how I've changed through studying abroad. (Participant 4J)

To sum up the findings of the post intervention visual narrative data, the inductive and deductive analysis carried out on the participants' second IIS answered the first research question by revealing their perceptions and experiences of FL & ID from two main common themes: 1) greater self-awareness towards becoming the ideal intercultural self; and 2) engaging with FL & ID. For those participants who revealed data connected to these themes, it was found that they were perceiving and experiencing FL & ID in terms of Liddicoat and Scarino's (2013) interacting process of intercultural learning by noticing, comparing, interacting and reflecting.

## **7.8 Discussion**

To capture the different dimensions of the findings, this final section triangulates the findings from all three data collection methods to answer the four research questions of the second cycle. As explained in the introduction to this chapter, all of the research questions served towards exploring and achieving the main aims of the second research cycle: 1) evolve the framework further to create an interpretative framework that understands learners' evolving perceptions and experiences of FL & ID; 2) identify participants' shifts of their evolving perceptions and experiences of FL & ID.



*What are participants' perceptions and experience of foreign language and intercultural development before and after the intervention?*

The results from the third and fourth studies indicated the intervention period provided many of participants to develop self-sustaining attitudes, skills and knowledge towards their own FL & ID goals. This is demonstrated by the two common themes discovered in many of the participants' second IIS data: 1) a greater self-awareness towards becoming the ideal intercultural self and 2) showing signs of actively engaging with the process of FL & ID. Participants' second IIS data associated with these themes revealed a self-critical narrative and demonstrated informed perceptions of how to engage in the process of FL & ID to become their future vision of the ideal intercultural speaker (e.g. 3B, 3K and 4J). These themes and style of narrative were mainly absent from many of the participants first IIS data. In addition, many of the participants continued to feature their future families and future careers in their second IIS. This finding indicates how participants valued a personal connection with FL & ID, rather than showing a connection with worldwide. This was a similar finding from the first and second studies of the first research cycle. Hence, this highlights the individual's personal connection with FL & ID, which is absent from the intercultural competence models adapted for this research study (Byram, 1997; Deardorff, 2006). Also, a recommendation for further research would be to conduct an inductive analysis of the participants' second IIS data and compare with their first IIS data to find if they had developed new self-perceptions of attitudes and behaviours. This could also validate and assist in gaining a more comprehensive understanding of post-intervention perceptions and experiences of FL & ID. However, the main conclusion of the second research cycle is that the evidence gathered from the third and fourth studies shows the framework was effective. The updated framework of the second research cycle provided a way to explore learners' experiences and perceptions of their process of FL & ID. The main implication is that the updated framework offers the ability to access learners' subjectivity of FL & ID, and it can create a structured and mindful approach to encouraging the unique learning needs of each student.

*What are the shifts in the participants' perceptions and experience of FL & ID during the intervention?*

*To what extent can the framework encourage participants to develop their personal relationship with FL & ID?*

The data gathered from all three data collection methods in the third and fourth studies suggest that many of the participants could develop their personal relationship with FL & ID. The pre-intervention questionnaire survey showed that many of the participants had limited experiences with FL & ID in their home countries and overseas. Similar to the results of the first and second studies, the participants' main overseas meaningful intercultural experience was connected to non-academic situations. However, the main at-home meaningful intercultural experience was linked to formal education, and they lacked meaningful experiences with "non-native" friends in Japan (with the exception of the Italian participant - 4E). These findings show the limitations of the participants at relationship with FL & ID at the start of the intervention. However, the second IIS data revealed many of the participants to show signs of actively engaging with the process FL & ID. Therefore, this finding implies the framework was effective to facilitate a personal relationship with FL & ID. Further, the data from the second narrative task during the intervention identified participants experiencing development in terms of the ten phases of transformative learning. As pointed out in section 7.5, the majority of the participants experienced the first three phases of the transformative learning process. This result suggested that these participants were able to reflect and critically assess their previous intercultural experiences and existing perceptions of FL & ID. These kinds of development were considered fundamental transforming meaning-making perspectives. However, only a small number of the participants indicated signs of how they could to further act and further develop these new perspectives in the future. Due to the time constraint of the one-semester period, it was not expected that the participants would be able to fully develop their relationship with FL & ID. One of the framework's main goals (in both research cycles) was to create a method that would allow students to create personal FL & ID goals, and by the end of the semester, have gathered momentum to continuing development after the period of learning (see section 3.2 and 6.4.1).

### *What are the challenges and limitations of my framework?*

Taking a critical stance towards the researcher's action is essential for evaluating an action research study (McNiff & Whitehead, 2010, p.46). Therefore, by discussing the challenges and limitations of the framework, this section gives a critical evaluation of the action taken within both research cycles.

One of the main challenges of action research acknowledged throughout the literature is the process of planning, implementing, reflecting and evaluating educational practice is time consuming (e.g. McNiff & Whitehead, 2010; Privitera & Ahlgrim-Delzell, 2019; Tomal, 2010). This was true for this research study. It took approximately four years to complete all four studies, and compared to quantitative data collection methods, the qualitative methods and analysis used in all studies took time to set up and analyse. In addition, all steps of the action research process were carried out by myself (with the exception of the colleague who supported me with analysing the data from the first and second studies), and so I felt isolated during the whole research process. The very nature of classroom teaching is an isolating experience, as teachers do not have other colleagues with them to witness and discuss what happens during a teaching/learning period. Literature on the subject of isolation experienced by teachers who carry out action research subjects point out that isolation can lead to teachers reducing their abilities to improve practice, reduce teacher motivation, commitment and effectiveness (e.g. Akiba & LeTendre, 2009; Hayes, 2006; Zeichner, 2007). However, even though it took time to carry out all four studies, and I experienced isolation in this research study, the action research process allowed me to create a research-based solution grounded in the interests and needs of my context to methodologically satisfy the objectives of a government internationalisation policy.

Also, I acknowledge how action research findings are linked to the context of the study, due to practitioners choosing methods which are influenced by the possibilities and limitations of their own classrooms (Efrat Efron & Ravid, 2013, p. 49). Further, my reflection-on-action made me consciously aware that my presence in the classroom was also part of intervention, and so I recognise I was also a variable within each study. Therefore, an inherent issue with action research is the difficulty of generalising findings to other settings. On the other hand, I designed this research study to investigate an emic perspective which highlighted the need to be aware of student

individuality, and inspire students to create their own FL & ID goals. So, I explicitly understood throughout my research that my goal was not to create a standardized framework for all Japanese universities to use for nurturing global human resources. Instead, the intention of my approach was to demonstrate how educators in Japan can use the objectives of a government internationalisation policy to explore and seek change within their own teaching contexts, produce bespoke solutions based on their context, make an impact, and improve practice. Chapter 8 concludes this thesis by summarising both research cycles, re-introducing the framework, reviewing the answers to the research questions from all four studies, and discussing the conclusions and implications of this research study.

## **Chapter 8: Conclusion**

### **8.1 Introduction**

The previous chapters introduced the method that was created and implemented to demonstrate this research study's approach to cultivating global human resources in my teaching context. These chapters showed how: 1) the developed learner-centred framework encouraged university students to create, review and re-evaluate their personal FL & ID goals; 2) the framework also encouraged students to develop intercultural competence; 3) through reflective practice, the students developed a greater self-awareness and motivation to engage with FL & ID. Furthermore, a main finding of this research study was the identification of students' transformed perceptions and experience of FL & ID during the one-semester course. This final chapter synthesizes all of the findings to give the main conclusions and implications of this research study.

### **8.2 Overview of purpose**

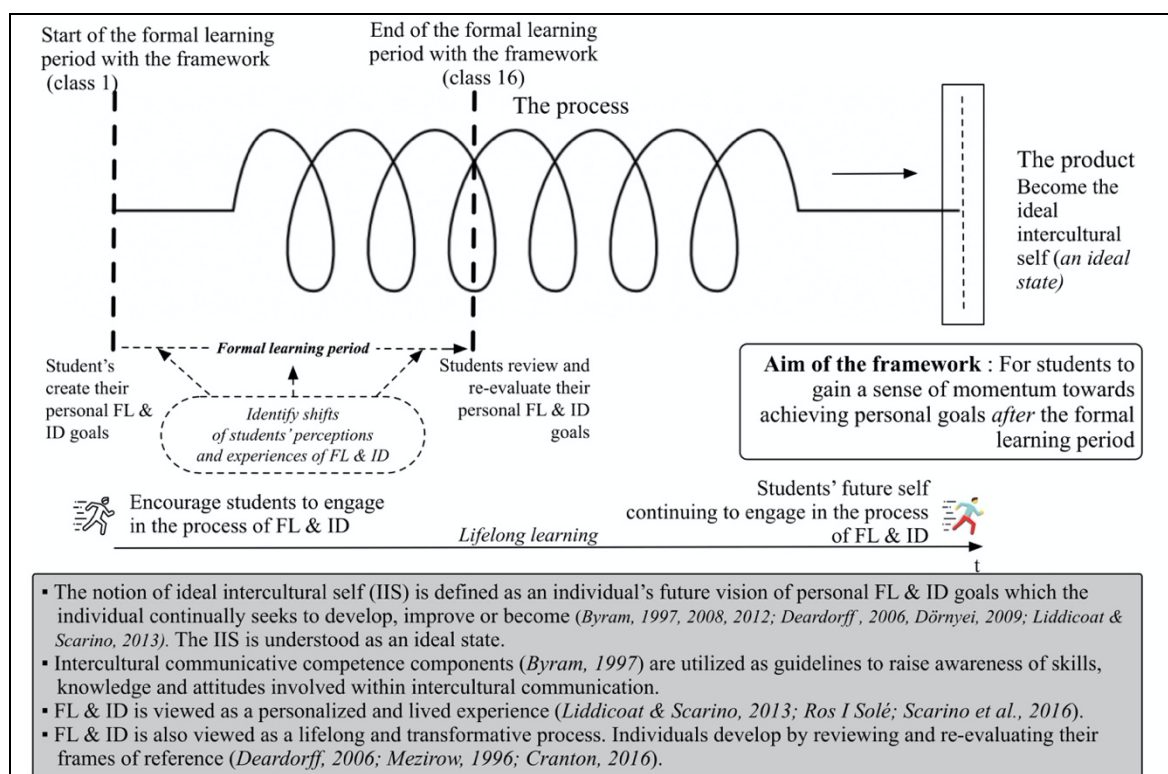
The main aim of this study was to establish a framework that I could implement to teach a one-semester course at a Japanese university in order to realize the objectives of Project of Promotion of Global Human Resource Development (PPGHRD). As introduced in section 1.2, the PPGHRD was a 2012-2017 initiative created by the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) to promote their notion of "global human resources". The two main aims of this initiative were to: 1) "overcome the Japanese younger generation's "inward tendency" and; 2) "foster [global] human resources who can positively meet the challenges and succeed in the global field, as the basis for improving Japan's global competitiveness and enhancing the ties between nations." (MEXT, 2012). A lack of theoretical grounding or guide to implement a teaching solution by MEXT, and the university that I work for, encouraged me to carry out this study and create my own framework. Taking a learner-centred perspective to understand students' evolving experience of foreign language and intercultural development (FL & ID), this research study employed an action research approach in

my teaching context to create, trial, evaluate and further develop my framework (see section 3.3). Two research cycles were carried out, each with a different focus. While the first cycle attempted to quantitatively measure intercultural competence development, the second cycle took a phenomenological approach to solely focus and explore the students' perceptions and experiences of FL & ID. Specifically, an interpretative framework was created to identify and understand learners' evolving experience of FL & ID during the one-semester course. The framework consisted of four components: Conceptualization of FL & ID; syllabus; classroom approach and assessment. The final version of the framework is introduced in the following section. The research, methods and gathered data from both cycles addressed the theory-practice gap to produce the framework. This research study contributes to the literature by offering a classroom-based method towards addressing the gap between educational internationalization policies and educators who need to meet the demands of such policies (as described in Chapter 1). The findings from both research cycles suggest the framework can be useful to developing the attitudes, skills and knowledge as described by the GHRDC'S global human resources (section 3.2, Table 4).

### **8.3 The result of the action research approach: A framework for teaching and learning foreign language and intercultural development**

The main result of this action research study was the creation of a context-specific based solution towards developing global human resources, the Japanese government's concept of globally competent human capital. An action research approach was taken to plan, create and implement a FL & ID framework over two research cycles in my teaching context. In the first cycle four components were established: 1) a conceptualization of FL & ID; 2) a classroom approach; 3) a syllabus; and 4) assessment method (see section 4.2 onwards). The action research process also informed the planning and implementation of each research. Due to phenomenological focus of the second research cycle, the framework's assessment component which measured and assessed the participants' intercultural competence was eliminated. Therefore, the second (and final) version of the framework retained the first three components. A visual representation of the final version of the framework is reproduced (from section 6.4, Figure 4.1) below in Figure 5.4.

Figure 5.4: A Visual Representation of the Final Version of the Framework



The main aim of the framework is that the formal learning period (sixteen 90-minute classes) is considered as the way for students to build momentum towards achieving personal goals *after* the semester has finished. The main purpose of the formal learning period is to encourage students to engage in the process of FL & ID. This is achieved by adapting a motivating and personalised classroom approach based on students visualizing and creating their own ideal intercultural self (section 4.2.2 and section 6.4.2) at the start of the semester. The ideal intercultural self (IIS) is an ideal state of the student's personal FL & ID goals. During the semester, the students gain awareness of how to become their IIS from syllabus content established by the framework's conceptualization of FL & ID as transformative, experiential, engaging and personal (section 6.4.1 and section 6.4.3). Furthermore, narrative data is collected at different points during the semester to identify shifts of the students' perceptions and experience of FL & ID. The purpose is to find out if the students are transforming their perceptions and experiences of FL & ID. Finally, at the end of the semester, students review and re-evaluate their IIS which they created at the start of the semester. Becoming the ideal intercultural self is considered a life-long journey which involves continual reviewing and re-evaluating by the individual.

Moreover, two main outcomes are identified as a result of the action taken. First of all, the findings across both studies demonstrate an impact on student learning. The majority of the participants revealed a development of personal FL & ID goals. This development also included a self-awareness which included a critical self-reflection on their own perceptions and experiences of FL & ID during and/or at the end of the formal learning period. These results suggest that the framework was effective for encouraging the participants to personally engage in the process of FL & ID and build a certain momentum towards their own goals by the end of semester. The second main outcome was a further development of my professional practice as a teacher and researcher. Developing a framework from an interdisciplinary approach allowed me to analyse and create a solution based on a holistic understanding of student's interests and needs, and develop both theory and practice aligned to the student's interests and needs. This approach considered the local context and the subjective nature of FL & ID. Furthermore, this approach was significant towards improving my practice as it allowed me to become more mindful of the various factors that shape students' personal histories, current circumstances and their future journeys with FL & ID. The following sections in this chapter discuss the answers to the research questions, the general findings, and an overall conclusion. In addition, a discussion about what the findings imply for other practitioners, and for future attempts to develop global human resources in Japan within formal education, will be introduced.

### **8.3.1 Summary of the first research cycle**

The process to develop the framework began with a literature review of the English language education context of Japan, and analysis of MEXT's PPHGRD to produce a theoretical understanding of how to develop the concept of global human resources in my teaching context (Chapter 2). The cognitive, affective and behavioural abilities described in MEXT's concept of global human resources was found to bear a resemblance to Byram's (1997, 2009) notions of intercultural communicative competence and the intercultural speaker (section 2.4.2). Therefore, Byram's work initially shaped the framework's conceptualization of FL & ID. Also, I argued that MEXT's (2012) supposition of Japanese university students needing to overcome their "inward tendencies" to "foster global human resource", simplified and overgeneralised



Japanese university students. Moreover, this notion draws accountability away from policy makers and other stake holders who have the immediate abilities of enhancing ties between Japan and other nations (see section 3.2.1). Therefore, this influenced me to investigate the students' perspectives in order to uncover their perceptions and experiences of FL & ID. This approach created the foundation of this research study's view of FL & ID as personal, process-orientated and life-long endeavour. To understand and highlight the complexity of FL & ID, the four components of the framework were produced from the fields of foreign language education, intercultural education, second language motivation and transformative learning theory.

The aim of the first cycle was to measure quantitatively the students' intercultural competence development over a one-semester period (Chapter 4), while still considering the personal perspective of FL & ID. An intervention study was set up to quantitatively compare the students pre and post intervention intercultural competence. Two studies employed a sequential exploratory mixed-methods research design. First, to generate knowledge of context, a literature review was first carried out to gain a better understanding of the problem, and find appropriate theories, models and concepts (Chapter 2). Then, each of the framework's three components was created (Chapter 4). Byram's concept of intercultural speaker (1997, 2009) was utilized in creating the frameworks' conceptualization of FL & ID as a theoretical construct for global human resources. Also, Deardorff's (2006) process and pyramid models of intercultural competence provided a process-orientated and life-long understanding of FL & ID. For students to understand this, a motivating classroom approach based on the Dörnyei's L2 Motivational Self System was produced which combined the notion of intercultural speaker (Byram, 1997, 2009), the ideal L2 Self (Dörnyei, 2009), and Deardorff's stance of intercultural competence as a life-long endeavour with no peak (Chapter 4). Students were asked to visualise and create their own FL & ID goals at the start of the course, then review and re-evaluate these goals at the end of the course (their first and second IIS). The syllabus was mainly created with content from the textbook *Identity* (Shaules et al., 2004), and extra content was designed to raise awareness of ICC as a range of skills, behaviour and knowledge (section 4.2.3).

Both studies in the first research cycle followed the same procedure. In the first phase, pre-intervention data was collected from an open-ended questionnaire designed to find the students' existing perceptions and experiences of FL & ID (section 4.3.2).

Also, by using visual narrative methods, students drew and wrote their first IIS in the third class, and their second IIS in the fifteenth class (section 4.3.3). Finally, a content analysis (section 4.3.4) was administered to interpret the words and images of each students' first and second IIS (Elo & Kyngäs, 2007). Following this, the quantitative phase was based on the data from the content analysis. The qualitative data from the students' first and second IIS was quantitized (Tashakkori & Teddlie, 1998), and this data was statistically analysed to discover if the students had, or had not, developed intercultural competence over the duration of the intervention (section 4.3.5). With regards to recruiting participants, convenience sampling was used due to ease of availability. Further, this kind of sampling was chosen as I was not attempting to generalise the results of the study (section 4.3.1). The ages of the participants ranged from nineteen to twenty-three. Nine participants (third grade students) joined the first study, while seven (second grade students) took part in the second study. Apart from two Chinese students in the first study, all of the participants were Japanese. The first cycle addressed these research questions:

- 1) To what extent can participants develop ICC over a one-semester period?
- 2) What are participants' perceptions and experience of foreign language and intercultural development?
- 3) What are the challenges and limitations to create my framework?
- 4) How can a framework for intercultural competence be developed and used with students at a Japanese university?

A discussion of the main findings, conclusions and implications for the whole study are given later in this chapter (section 8.4). For now, a summary of the findings from the first and second studies of the first cycle are introduced. To enhance the validity and accuracy of the research, triangulation was carried out to answer the research questions:

- The pre-intervention questionnaire carried out in both studies revealed that the majority of the participants had a limited amount of intercultural experiences in their home countries, or abroad. The most common meaningful intercultural experience chosen by the majority of the participants was "non-native friend" in other countries.

Whereas, in their home countries, “non-native teacher” was found to be the most common meaningful intercultural experience. The common pattern observed was participants associated meaningful intercultural experiences as relationships with people rather than with objects or worldwide frameworks involving macrostructures (e.g. religion, economy or politics).

- The pre and post intervention visual narrative method uncovered the participants’ individual perceptions and experience of FL & ID. The pre-intervention results showed that the majority perceived their ideal intercultural self would be developed overseas from future work or study abroad experiences. Moreover, the questionnaire results were confirmed, as most of the participants perceived their ideal intercultural self would be developed with/through people (e.g. family, co-workers, friends).
- From the post intervention visual narrative method, many of the participants in both studies had developed new perceptions of FL & ID. Eight new and emergent common themes were found in their data. These included: a need for experiential learning to develop their ideal intercultural self, self-reflective learning towards FL & ID, and personal suggestions about how to develop their ideal intercultural self. What is more, the majority of the participants continued to perceive developing their ideal intercultural self with/through other people, and they would do this from overseas work and study abroad experience.
- The findings suggest that the majority of the participants could create and re-evaluate their personal FL & ID goals within the one-semester period. This suggests the framework permitted the majority of the participants to create a momentum towards developing their own FL & ID goals. With regards to intercultural competence, a relative improvement, or development, was discovered in the majority of the participants visual narrative data. Statistical analysis carried out with SPSS also confirmed this finding. However, the duration of the one-semester time period did not permit an understanding of the permanency of students’ intercultural competence.

- The main outcome of the first cycle was that the first version of my framework was created. This included the creation of an instrument to measure empirically the students' ICC development over a one-semester period. The empirical results showed that the majority of the participants could improve or develop ICC components from the intervention period. Also, the post-intervention findings showed how many of participants' data revealed signs of self-reflective learning, the need for experiential learning to continue developing. There was also a comparative increase of participants showing a connection with worldwide frameworks.

- Considering the question regarding how a framework for intercultural competence be developed and used with students at a Japanese university, the first research cycle demonstrated that a learner-centred and process-orientated approach to foreign language and intercultural development (FL & ID) can be utilized to create a framework which takes a motivational, and personal, approach to fostering global human resources. Moreover, the first research cycle also demonstrated the possibility of developing a tool that can empirically measure students' intercultural competence over a one-semester period. However, this tool is not considered a standardized solution for other educators in Japan who need to assess students' intercultural competence. Instead, the significance of the quantitative instrument is that the action research process can provide the means for educators to create their own empirical assessment, grounded in their contextual needs.

### **8.3.2 Summary of the second research cycle**

The results and findings from the first research cycle encouraged a further investigation to focus on FL & ID as a personal process in the second research cycle. Specifically, the aim was to investigate if the framework could encourage the students to develop their personal relationship with FL & ID during the one-semester period. This was considered important for continuing their momentum of FL & ID after the one-semester period had finished. To accomplish this, an investigation was set up to gather data from the participants at different points during the intervention in to order to collect “snapshots” of their perceptions and experiences of FL & ID. The aim was to uncover and identify the students' transformed perceptions and experiences of FL & ID. A

qualitative research design was set up and two further studies were carried in my teaching context.

The new research direction took a phenomenological approach to FL & ID (Chapter 6). This was created from literature that placed an emphasis on the FL & ID as it is lived by individuals (Liddicoat & Scarino, 2013; Ros i Solé, 2016; Scarino et al., 2016; Shaules, 2007; Shaules, 2015), and literature which recognized development as a transformative learning process (Cranton, 2016; O'Sullivan, 2002; Mezirow, 1991, 2003; Taylor & Cranton, 2012). The aim was to implement changes to the framework's three components from a phenomenological perspective, thus becoming more mindful of the students' subjective and intersubjective views of FL & ID. Therefore, each component of the framework was evolved to promote a learner-driven understanding towards building the desired outcomes of the PPGHRD (section 6.4.1). This led to role of intercultural competence, and Byram's notion of intercultural speaker (1997, 2009) in an updated capacity to evolve the framework's conceptualization of FL & ID. The skills, attitudes and knowledges described by Bryam's (1997) ICC and Deardorff's (2006) process and pyramid models of intercultural competence were utilized as an ideal concept to raise self-critical awareness regarding qualities that students needed to develop. Also, to encourage a critical analysis of intercultural communication in terms of Anglo-Western concepts compared to Japanese practices, values and beliefs of communication (section 6.3). Liddicoat and Scarino's (2013) intercultural orientation approach to language teaching and learning was adapted in the framework's updated concept of FL & ID. This provided the understanding how an individual becomes the ideal intercultural speaker from actively engaging with not only their surroundings, but with their own internal systems. To further frame this development in terms of an internal shift, theories and concepts were utilized to explain FL & ID as a process that starts with acquiring knowledge, reflecting, and transforming existing meaning-making perspectives (section 6.4.1) in order to perceive and experience FL & ID in new ways (Cook-Greuter, 2004; Cranton, 2016; Mezirow, 1991). To reflect the transformative nature of the new conceptualization of FL & ID, Scarino et al. (2016) six characteristics of language learning informed the further development of the classroom approach and syllabus (section 6.4.2 and 6.4.3). This produced new content and revised pedagogy that reflected the necessary personal, reflective, experiential and transformative themes of the concept of FL & ID. Lastly, due to the effectiveness of the motivating classroom

approach in the first cycle (based on Dörnyei's 2009 L2 Motivational Self System), students were still asked to visualize and create their own FL & ID goals at the start of the intervention, and review and re-evaluate at the end of the intervention.

The third and fourth studies in this second research cycle followed the same procedure (section 6.5). Qualitative data was gathered by three methods. The first method was employed before the intervention started. Data was collected from an open-ended questionnaire designed to find the students existing perceptions and experiences of FL & ID (section 6.5.2). An updated version of the questionnaire administered in the first cycle was used. The second method was the visual narrative method (section 6.5.3) designed to obtain the students personal FL & ID goals (ideal intercultural self) before the intervention, and after the intervention had finished. The third method involved three narrative tasks that were carried out at three points during the intervention (section 6.5.4). These tasks were designed to identify the participants' shifts of their perceptions and experience of FL & ID. Concerning the recruitment of participants, once again, convenience sampling was used (section 6.5.1). The ages of the participants ranged from nineteen to twenty-two. Eleven participants joined the third study, while twelve took part in the fourth study. Apart from one Italian post-graduate student, all of the participants were second-grade undergraduate Japanese students. The second cycle addressed these research questions. To enhance the validity and accuracy of the research, triangulation was carried out to answer the research questions:

- 1) What are participants' perceptions and experience of foreign language and intercultural development before and after the intervention?
- 2) What are the shifts in the participants' perceptions and experience of FL & ID during the intervention?
- 3) To what extent can the framework encourage participants to to develop their personal relationship with FL & ID?
- 4) What are the challenges and limitations of my framework?

- Similar to the first and second studies, the pre-intervention questionnaire carried out in the third and fourth studies also revealed most of the participants having a limited

amount of intercultural experiences in their home countries, or abroad (section 7.2.1). A significant finding was that most of these participants stated non-academic overseas intercultural experiences as meaningful. For example, “non-native friend” was revealed as a popular response. Whereas the most popular home country meaningful intercultural experience was related to participants’ academic life e.g., “non-native teacher”. This last finding suggests these participants have not had opportunities, have not been willing, or have not had the know-how to regularly engage with FL & ID outside the scope of formal education. The implication is the participant’s perceptions and experiences of FL & ID have been mainly influenced from the classroom.

- An inductive analysis identified the common themes in both studies from the participants’ pre-intervention visual narrative data: 1) all of the participants perceived FL & ID to be a part of their future lives; 2) the participants expressed their ideal intercultural self in terms of a personal focus. For example, “family”, “interracial marriage” and “personal interest or hobbies”; 3) Similar to the first and second studies, most of the participants did not express their ideal intercultural self in terms of connecting with worldwide frameworks. Instead, they perceived connecting with the world by travelling overseas and through future work colleagues or customers by using English or other languages.

- Also, an inductive analysis on the participants’ pre-intervention visual narrative data presented a range of attitudes and/or behaviours regarding their self-perceptions on what they wanted to develop or improve. In the third and fourth studies, the most common attitudes and behaviours were to become more positive, be open-minded, be active and have more confidence. These pre-intervention attitudes and behaviours revealed a certain self-critical judgement amongst the participants. These results suggested that the participants had a low self-esteem and/or a desire to transform their perceptions and experiences of FL & ID, before the intervention started.

- An inductive analysis on the participants’ post-intervention visual data found two major themes in the third and fourth studies. First, the participants displayed a greater self-awareness of how to become their ideal intercultural self. Second, there were several examples of participants describing how they wanted to actively engage with FL

& ID in the future. These two themes were mainly absent from the pre-intervention visual data. This suggests that the intervention was effective to motivate these participants to foster a personal relationship with FL & ID

- Shifts in the participants' perceptions and experiences of FL & ID were identified in the third and fourth studies during the semester. From the narrative tasks administered during the semester, most of the participants showed signs of transforming their existing perceptions of FL & ID. Also new attitudes and behaviours associated with actively engaging in the process of FL & ID were identified in their responses.

#### **8.4 Conclusions and implications**

This section discusses the main conclusions of this research study, and also implications for future attempts to foster global human resources.

##### *Conclusion #1: Fostering global human resources needs innovation*

Synthesising the knowledge contained within the pages of this thesis clearly shows that developing globally competent human capital is a real world issue that is complex and complicated. It is therefore doubtful if MEXT's current internationalization strategies, which are closely associated with the English language education context in Japan, are an effective answer to developing global human resources (section 1.2). Increasing English-as-a-medium-of-instruction courses to develop global human resources, only tries to tackle a complex issue with a simplified solution. Also, increasing the number of Japanese students to study abroad in hope that they acquire a global mindset is short-sighted. Furthermore, if MEXT continue to focus on English as the way for students to become globally minded, then further issues will occur due to: 1) the static concepts of language and culture that influence the English language education context in Japan; 2) the discrete-point high stakes tests which dominate and encourage students to acquire English, rather than to live and experience English (see Chapter 2). This research study makes a compelling case that innovation is necessary to create educational solutions that aim to bridge the gap between internationalization policy objectives and classroom practice. Therefore, one outcome of this action-research project is that developing the



skills, attitudes, knowledge and experience required of global human resources, as defined by MEXT (section 2.3.2), requires educational methods that go beyond product-orientated learning with standardized objectives. As these methods overlook the needs and interests of the individual learner.

Contained in all eight chapters of this thesis is an argument of the importance of a humanistic orientation which incorporates a complex, holistic and experiential view for developing global human resources. This is based on this study's investigation of an emic perspective of learners' interests, needs, perceptions and experiences of FL & ID. Moreover, this thesis maintains that fostering global human resources is best suited by an interdisciplinary approach. By developing this research's framework from various disciplines, the results obtained show evidence that an interdisciplinary approach can encourage university students to be invested in creating their own goals regarding the attitudes, skills and knowledge related to MEXT's concept of global human resources. In addition, the theories and models used to develop the framework suggest that developing global human resources is an endeavour not just limited to the classroom, or limited to the duration of an undergraduate program. Instead, this thesis explores how the formal period of learning can raise a critical sense of self-awareness, learn about the mindset needed to bridge language and cultural landscapes, create personal goals, and foster a sustainable way for students to continue developing. Thus, the interdisciplinary approach utilised for creating this research's framework offered a more complete and richer understanding of the challenges involved for nurturing global human resources within the Japanese university context.

*Conclusion #2: Students have a personal relationship with foreign language and intercultural development*

This thesis makes a case for diversity amongst learners and the need to cultivate the personal in language learning (Ros i Solé, 2016), and search beyond standardized approaches which govern Japanese education. Namely, this thesis argues the value of curricula and syllabi development that considers the personal relationships that Japanese students have with language(s) and culture(s) to develop global human resources, by uncovering students' pre-existing perceptions and experiences, and encouraging students to make their own FL & ID goals. All studies revealed the personal

relationship that they have with FL & ID, as the data indicated the personal histories, current perceptions, attitudes, skills, feelings, emotions and future goals between each participant and FL & ID. Therefore, this thesis contributes to a body of knowledge that explores this relationship in terms of individuals experiencing their lives through languages and culture(s) by actively engaging with others and their surroundings while constructing and co-constructing their meaning perspectives in association with languages and culture(s) (Liddicoat & Scarino, 2013; Ros i Solé, 2016; Scarino et al., 2016). In particular, this thesis emphasises the creation of personal FL & ID goals to provide choice, motivation and empower students to build a sustainable momentum to achieving their FL & ID goals.

The findings of this study showed that students not only bring their perceptions and experiences created from their own linguistic and cultural biographies to the task of FL & ID, but their current needs and interests influence their motivation to realize their personal FL & ID goals. This was evidenced in the classroom motivational approach developed from Dörnyei's (2009) L2 Motivational Self System which emphasised the development of the personal relationship with FL & ID by asking the students to visualize, write and draw their own future ideal intercultural self. By analysing their data for their personal perceptions, an understanding was achieved with regards to personal strengths and weaknesses in terms of the attitudes, skills and behaviour they believed necessary to become their ideal intercultural self. In addition, this methodology also contributed to the growing field of visual narrative research aimed at understanding foreign language learners' subjective experiences (Chik, 2018; İnözü, 2018; Kajala et al. 2013; Suzuki & Childs, 2016). An interesting finding from this study's visual narrative data was the perception of FL & ID occurring from future direct interactions with others (co-workers, clients, family members and friends) rather than through religious, political, ecological, national or other kinds of worldwide frameworks. This was especially apparent from the students' choices of drawings, clip art, photos and other images showing interactions with people, instead of images depicting institutions or organisations connecting to national or global macrostructures. As discussed before (section 7.8), a personal connection with FL & ID in terms of family, friends and future career is absent from Byram's (1997) and Deardorff's (2006) intercultural (communicative) competence theories. Moreover, these findings support Ushioda's (2009) relational perspective of foreign language learning that considers the

organic and evolving interactions among motivation, self and context. She describes this as “...a focus on real persons, rather than on learners as theoretical abstractions; a focus on agency of the individual person as a thinking feeling human being, with an identity, a personality, a unique history and background, a person with goals, motives and intentions...” (p.220).

One main pedagogical implication is the need for educators to discover students’ existing epistemic beliefs at the start of a learning period. By finding out students’ existing experiences and perceptions of FL & ID, educators can not only understand the interests and needs of students, but also have the ability to create dialogue which encourages students to become critically self-aware of their beliefs of FL & ID. This point also highlights the importance of educators being facilitators of learning in the classroom. For students to feel safe enough to share their histories, current needs, interests, and be personally invested to develop their relationship with FL & ID, educators have to also focus their energies on creating and managing a classroom culture. As mentioned in the classroom approach and syllabus of each research cycle (sections 4.2.2, 4.2.3, 6.4.2 and 6.4.3), the classroom culture in this research study was achieved by adapting a constructivist epistemology which provided individual advocacy, while building a community of trust and collaboration between all members in the classroom. Hence, this thesis promotes the personalization of learning that demonstrates the value of designing learning experiences based on what fascinates students to motivate a stronger relationship with FL & ID. This further highlights the benefits of customized learning experiences that deeply engage in meaningful and authentic learning, and moves away from predetermined texts which focus on standardized goals.

*Conclusion #3: All Japanese university students cannot be considered to be “inward-looking”*

The idea that Japanese university students have inward tendencies was contested throughout this thesis by researching, developing and implementing the framework from the students’ perspective of FL & ID. As discussed in section 3.2.1, the Japanese younger generation being “inward-looking” has become widely accepted in Japanese society as the cause influencing the declining study abroad numbers (British Council,

2014). Hence, younger Japanese people are seen as responsible for Japan's failure to developing "globally competent human capital" (Burgess, 2015, p.487). However, the data in this thesis reveals two conclusions. The first is that the data gathered across all of the studies indicated all of the students had a relative personal connection with FL & ID. Thus, they were not considered to be "inward-looking". The second is that by considering students' personal perspectives, there is an opportunity of developing pedagogical approaches that highlight the developmental and transformative nature of FL & ID. The first of these conclusions is described in this section, while the second will be discussed in the following conclusion section.

The data gathered from the participants in all four studies revealed that these Japanese university students had a pre-existing interest in foreign language and intercultural development. What was clear from the pre-intervention data was that most of these students had limited FL & ID experiences, however the majority of them had existing future career aspirations, future family plans and future travel plans centred around FL & ID. What is more, the results of the post-intervention data in all four studies confirmed that the framework provided a classroom method for students to grow a momentum towards achieving their own FL & ID goals. This was evidenced in the students' re-evaluated FL & ID goals, and from the students who revealed a transformation in their perceptions and experience of FL & ID. However, as discussed in Chapter 3, the students were all members of the IBPP (with the expectation of five students in the fourth study), and so these students had a pre-existing interest with FL & ID (supported by the findings of the pre-intervention questionnaire results). However, it is not known if similar results would have been achieved with other undergraduate students majoring in subjects without global human resources objectives. Nevertheless, this thesis demonstrates how action research based inquires can provide a way for Japan based educators to contest generalisation and/or rhetoric, and uncover the perceptions and opinions which exist among the students they teach. Therefore, this thesis contributes a personal approach for cultivating global human resources and it provides both qualitative and quantitative data to validate this method.

*Conclusion #4: Transformative learning theory can be adapted to understand and identify students' foreign language and intercultural development during a formal period of learning.*

As described throughout chapter 2, the English language education context is closely associated with the way to develop global human resources. The current consensus of how to teach and learn English in Japan is overshadowed by positivist views of foreign language learning in terms of a mental effort to acquire language form. However, global human resources have been defined by MEXT (2012) and the Global Human Resource Development Committee (2010) as having a diverse set of attitudes, behaviours and knowledge that goes beyond language acquisition (section 2.3.2). Foreign language does play an important role for global human resources in act of communication across cultures, but forming new perspectives through foreign languages requires the individual to form new connections, engage in new communities and express new aspects of self (Shaules, 2019, p.2).

This thesis argues the process of FL & ID is a transformative one. It requires the transformation of an individual's meaning-making perspectives. The notion of de-centring one's existing assumptions, beliefs and values in response to new socio-cultural demands is at the heart of the concepts of Byram's (1997) ICC and Deardorff's process and pyramid model of intercultural competence. Liddicoat and Scarino's (2013) intercultural orientation to language learning, also implies how learners' engage with the intercultural through a transformative process of examination and reflection. However, all of these concepts do not offer an understanding of the various phases involved in this developmental process. As pointed out in the framework's updated conceptualization of the FL & ID (section 6.4.1), this process involves a combination of horizontal and horizontal learning: the learning of information is followed by examining, questioning and revising this information through experimentation and experiential learning in and outside of the classroom. This deeper form of learning is what is required to transform an individual's meaning-making perspectives and their perceptions and experiences of FL & ID. By adapting Mezirow's (1991) ten phases of transformative learning, it was possible to understand the participants' developmental process of FL & ID. This was achieved by documenting their experience of transformative learning by finding their initial cognitive dissonance, and then detecting how they engaged in self-reflection and self-critical assessment. In some cases, the participants also suggested how they would continue acting and building on their new perceptions.

Consequently, this thesis contributes transformative learning-based pedagogy to the field of foreign language and intercultural education. While transformative learning studies have reported how short-term study abroad experiences can be a catalyst for self-critical reflection (Dorsett et al., 2019), or studying perspective-shifts of second language university learners in an American context (Crane & Sosulski, 2020), transformative learning has received relatively little attention in the Japanese context. Moreover, by utilizing Mezirow's (1991) ten phases of transformative learning, educators can gain access into the students' perceptions and experience of FL & ID. For example, experiences that cause cognitive dissonance are acknowledged across all transformative learning literature as the starting point of the transformative process (Cranton, 2016; Mezirow, 1991; Taylor & Cranton, 2012). Therefore, this research study shows how Mezirow's ten phases of transformative learning can be a useful tool for educators to identify the subjective perspectives of their students. The pedagogical implications include the consideration of holistic classroom approaches which understand learners as a whole, identifying students' beliefs and values, and creating dialogue with students to help them develop greater self-awareness of their own epistemology and assumptions regarding FL & ID.

## **8.5 Limitations and Recommendations for further research**

This section discusses the limitations and ideas for further research. In this study there were a number of limitations. First, is the generalisability of this research. As I took an action research approach to find a solution based on the interests and needs of my teaching context, the developed framework and results cannot be directly transferable to other Japanese teaching contexts, or indeed, to other FL & ID teaching contexts around the world. However, as discussed in chapter 3, the aim of this thesis was to not create a standardized solution for all educators with similar contextual needs. Instead, the narrow scope of this thesis has enabled me to gain a better understanding of the FL & ID perceptions and experiences of the students that I teach in my context, and develop a teaching and learning system (my framework) to encourage their FL & ID needs.

Another limitation was the role as practitioner that I took in this research study. This not only influenced how the students developed, but also how I analysed their data. With regards to the former, I acknowledged that my own epistemological views played

a part in how the students developed their own values and beliefs during the intervention (section 3.4). Also, I recognised that my subjectivity played a part in the analysis of the data (section 3.5). This was counterbalanced in the first research cycle by asking a colleague to analyse the data and performing statistical analysis to verify the validity and reliability of the results. Furthermore, another limitation is the extent of how much participants' daily experiences influenced their FL & ID during the intervention period is unknown. Likewise, a one-semester training period is a relatively short time to expect deeper transformative shifts in students' perceptions and experiences of FL & ID. However, I also understand all of these limitations to be inherent within classroom action research-based studies. Instead, the main advantage of the action research-based approach of this thesis was it provided a way for me to research, identify appropriate strategies, and implement into my context. Thus, the widespread contribution is that this thesis demonstrates how action research can provide educators in creating effective solutions in their context to bridge the policy-practice gap for government educational initiatives.

With regards to recommendations for further research, there are two main suggestions. First of all, to gain more verification of framework's conceptualization of FL & ID as being process-orientated, personal and transformative, a longitudinal study could be carried out over a longer period of time. As mentioned in the planning of the first research cycle (Chapter 3). The original research design of the framework was to implement a solution over a two-semester period with the same participants. However, due to circumstances beyond my control, that plan was changed. A longitudinal study over a longer training period could offer a deeper insight into sustainable and transformative approaches to FL & ID. Such research could provide a better understanding for policy makers, educators and other stakeholders to develop and implement educational solutions that effectively meet the demands of government internationalisation initiatives.

The second recommendation is the need for collaboration between stakeholders (educators, policy makers, administrators and students) who are invested in the task of nurturing global human resources. This research study has shown what one educator/researcher can do in their teaching context to have a positive impact on student learning outcomes. However, as I pointed out in section 7.8, I experienced isolation in this research study, and more collaboration was needed between the

teachers involved in developing and teaching the IBPP. This would have helped with improving various factors ranging from validating this study's research design and findings, to being more mindful of student's needs, improving curriculum design and pedagogical methods. The nature of classroom teaching can be "characterised as a solitary practice" where teachers have "few real opportunities to engage with our peers about our teaching practices or the strategies we are using to improve our students' learning" (Putman & Rock, 2018, p.195). So, incorporating collaboration between educators in the same faculty, across disciplines within the same faculty or at other educational institutions, has the potential to overcome the inherent isolation of classroom teaching. The main outcome would lead to professional learning communities that could "share and critically interrogate their practice in an ongoing, reflective, collaborative, inclusive, learning-oriented, growth-promoting way" (Stoll et al. 2006). Therefore, it is my hope that other educators and related stakeholders, within Japan or around the world, can also contribute to the knowledge by collaborating, producing and implementing interdisciplinary educational solutions that encourages the development of global human resources.



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## Appendices

### Appendix A: Description of the inductive analysis coding scheme derived from participants' ideal intercultural self (IIS) pdfs

Research Cycle One: Pre-intervention Themes (first IIS) for the first and second studies

Themes	Explanation and Indicators (Indicators were found in the participants' ideal intercultural self images and words)
1. Worldwide frameworks	<p><b>Explanation:</b></p> <ul style="list-style-type: none"><li>• The participant presents a personal narrative which shows their ideal intercultural self connecting with worldwide frameworks</li></ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"><li>• Expressing an interest, need or desire to engage with frameworks such as religion, politics, economics, ecology, philanthropy etc on a global scale</li><li>• Note – an absence of data is denoted by (-ve), and a presence is shown by (+ve)</li></ul>
2. The IIS is developed with/through other people	<p><b>Explanation:</b></p> <ul style="list-style-type: none"><li>• The participant expresses a belief that their ideal intercultural self will be developed with/through other people</li></ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"><li>• Interacting with non-Japanese people</li><li>• Making friends with non-Japanese people</li><li>• Interacting with “friends” (the nationality is ambiguous)</li></ul>
3. The IIS is developed overseas	<p><b>Explanation:</b></p>



- 
- The participant describes how they perceive their ideal intercultural will be developed in other countries (study abroad, work, or for recreation)

**Indicators:**

- Development from passive or active experiences in other countries. For example, sightseeing, going to events, engaging in local cultural events etc
- Development from actively engaging with local culture and/or local society in other countries.
- Development by noticing, comparing or analysing social and/or cultural factors

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4. The role of attitudes towards FL & ID

**Explanation:**

The participant reveals how attitudes are important towards developing FL & ID for their ideal intercultural self.

**Indicators:**

- Overcoming certain attitudes to be able to develop FL & ID
- Developing better attitudes to develop FL & ID
- Learning new attitudes to develop FL & ID
- Developing attitudes to understand or be understood by others within intercultural communication

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5. The IIS is connected with family

**Explanation:**

The participant shows how their existing and/or future family are part of their ideal intercultural self

**Indicators:**

- Future partner will be non-Japanese
  - Future sons or daughters will be mixed-race
  - Future family members encourage the participant to become their ideal intercultural self
-

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	<ul style="list-style-type: none"> <li>• A recognition that existing family members (e.g. mother or father) have been an influence on their ability to become their ideal intercultural self</li> </ul>
6. The IIS is connected with work	<p><b>Explanation:</b></p> <p>The participant explains how they perceive their ideal intercultural self will be developed from their work experiences</p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Gaining cultural knowledge from work experiences</li> <li>• Learning new ways of thinking from work experiences</li> <li>• Improving themselves from work experiences in order to support or interact more effectively with non-Japanese people</li> </ul>
7. Language and/or communication skill	<p><b>Explanation:</b></p> <p>The participant indicates that foreign language knowledge, or communication skill allows them to develop their ideal intercultural self</p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Valuing various languages in order to communicate with non-Japanese people</li> <li>• Speaking various languages (including Japanese) to communicate with people (Japanese and/or non-Japanese)</li> <li>• Studying, learning, practicing or using English and/or other foreign languages</li> <li>• Becoming fluent in English and/or other foreign languages</li> <li>• Understanding different communication styles in order to communicate with non-Japanese people more effectively</li> <li>• Improving knowledge/skill of language form (e.g. vocabulary, grammar etc)</li> </ul>

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Research Cycle One: Post-intervention (second IIS) New Themes for the first and second studies

Themes	Explanation and Indicators (Indicators were found in the participants' ideal intercultural self images and words)
1. Intercultural (communicative) competence	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant states components of intercultural (communicative) competence in their ideal intercultural self</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Components of intercultural (communicative) competence described in terms of Byram (1997) and Deardorff (2006) models are revealed.</li> </ul>
2. Suggestions about how to develop the IIS	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant explains their own ideas, beliefs and/or perceptions about how to develop their own ideal intercultural self</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Describing a plan or a process</li> <li>• Describing a personal opinion or idea</li> <li>• Describing new attitudes and/or behaviours</li> <li>• Learning new skills</li> <li>• Learning new ways of thinking</li> </ul>
3. Self-reflective learning	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant analyses and considers their personal life experiences towards developing their ideal intercultural self</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Awareness of previous life experiences</li> <li>• Awareness of influential factors</li> </ul>

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	<ul style="list-style-type: none"> <li>• Awareness of personal characteristics</li> <li>• Awareness of personal skills or attitudes</li> <li>• Awareness of personal weakness to overcome</li> <li>• Awareness of personal limitations to improve</li> </ul>
4. The need for experiential learning to develop the IIS	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant values lived experiences for developing their ideal intercultural self</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Realizing the difference (and benefit) between lived experience and studying in the classroom</li> <li>• Going to other countries and have intercultural experiences to raise awareness or learn facts (surface)</li> <li>• Going to other countries and engaging with other cultures/society, by analysing and/or comparing to build understanding (deep)</li> <li>• Developing from interactions with non-Japanese people</li> </ul>
5. Motivation to develop the IIS	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant states their goals related to their ideal intercultural and describes their reasons and/or behaviours to achieve them</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Mentioning behaviour driven by internal rewards to achieve a goal</li> <li>• Mentioning behaviour to avoid punishment</li> <li>• Mentioning behaviour to achieve external rewards</li> <li>• Mentioning behaviour to effectively engage with other groups (social or cultural) and achieve a goal</li> </ul>
6. Self-realisation that becoming the IIS is a complicated process	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant shows an awareness of understanding that developing their ideal intercultural self will take time and effort</li> </ul>

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**Indicators:**

- Using metaphors to simplify the complicated nature of becoming their ideal intercultural self
  - Stating the process of becoming the ideal intercultural self in life-long terms
  - Describing a process-orientated understanding of becoming the ideal intercultural self
-

## Appendix B: Description of the inductive analysis coding scheme derived from participants' ideal intercultural self (IIS) pdfs

Research Cycle Two: Pre-intervention Themes (first IIS) for the third and fourth studies

Themes	Explanation and Indicators (Indicators were found in the participants' ideal intercultural self images and words)
1. Study abroad	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant indicates a belief that studying abroad will allow them to develop their ideal intercultural self</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Learning new knowledge</li> <li>• Developing new skills and attitudes</li> <li>• Interacting with other people</li> <li>• Engaging with socio-cultural diversity</li> <li>• Having new opportunities which they had little to no experience before</li> <li>• Making new friends</li> <li>• Meeting their future partner</li> </ul>
2. Work abroad	<p><b>Explanation:</b></p> <ul style="list-style-type: none"> <li>• The participant believes that working in other countries will allow them to develop their ideal intercultural self</li> </ul> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Taking short overseas business trips</li> <li>• Working on overseas assignments for a longer period of time (then returning back to Japan)</li> <li>• Interacting with clients or customers abroad</li> <li>• Learning and experiencing other kinds of culture by working in various countries</li> </ul>
3. Travel abroad	<p><b>Explanation:</b></p>

- 
- The participant describes how travelling overseas will allow them to develop their ideal intercultural

**Indicators:**

- Experiencing other kinds of societies and cultures
- Development from passive or active experiences in other countries. For example, sightseeing, going to events, engaging in local cultural events etc
- Development from actively engaging with local culture and/or local society in other countries.
- Development by noticing, comparing or analysing social and/or cultural factors

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4. Travel home

**Explanation:**

The participant mentions travelling in their own country

**Indicators:**

- Traveling with friends for pleasure
- Traveling with family for pleasure
- Traveling to interact with local people
- Traveling to meet other friends (Japanese or non-Japanese)
- Traveling to understand or appreciate their own country
- Traveling to learn and experience

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5. Family

**Explanation:**

The participant indicates how their existing and/or future family are important for developing their ideal intercultural self

**Indicators:**

- Learning skills, attitudes or knowledge from their non-Japanese partner
- Learning skills, attitudes or knowledge to support their future sons or daughters
- Taking trips in Japan with family

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	<ul style="list-style-type: none"> <li>• Taking trips overseas with family</li> <li>• Recognition that existing family members (e.g. mother or father) have been an influence on their ability to become their ideal intercultural self</li> </ul>
6. Friends	<p><b>Explanation:</b></p> <p>The participant perceives their present or future friends is/will be important for developing their ideal intercultural self</p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Interacting with friends for pleasure</li> <li>• Learning new skills, attitudes or knowledge from friends</li> <li>• Learning new ways of thinking from friends</li> <li>• Making a lot of friends from different cultures</li> </ul>
7. Work colleagues	<p><b>Explanation:</b></p> <p>The participant perceives their ideal intercultural self will be developed with non-Japanese work colleagues</p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Working together with non-Japanese colleagues</li> </ul>
8. Customers	<p><b>Explanation:</b></p> <p>The participant expresses a belief that they will develop their ideal intercultural self by interacting with customers at work</p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>• Collaborating with customers</li> <li>• Negotiating with customers</li> <li>• Understanding customers</li> </ul>
9. Connect to the world	<p><b>Explanation:</b></p> <p>The participant indicates (unconsciously or consciously) the way they will connect with the world in order to develop their ideal intercultural self</p> <p><b>Indicators:</b></p>

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- 
- Using foreign languages
  - Using the Japanese language
  - Interacting with others (Japanese or non-Japanese)
  - Through their work
  - Interacting or supporting non-Japanese clients or customers
  - Interacting with friends (non-Japanese)
  - Contributing to their hometown in Japan
  - By their study abroad experience

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10. Personal focus

**Explanation:**

The participant highlights (unconsciously or consciously) the way they believe to be the best, effective, or most interesting way for them to develop to their ideal intercultural self

**Indicators:**

- Images that appear in the centre of their page
  - Images which are larger than others
  - Written descriptions which expand on visual information
  - Categories which the participants decided to include
  - Developing/improving self
  - Achieving mental or emotional well-being
  - Achieving material gain
  - Overcoming a personal challenge
  - Professional development
  - Interacting with others (Japanese or non-Japanese)
  - Supporting others (Japanese or non-Japanese)
  - Supporting society (Japanese or non-Japanese)
-

## Appendix C: A selection of participants' first and second IIS from the first and second studies

(See section 5.3 and 5.3.1 for more results and a discussion of the findings)

### First study

#### Participant 1E

**My Ideal Intercultural Self**

Work

I will work in Tokyo as a career women.  
I want to be career women!!  
Also I want to go business trip frequently in the world.



Friends

I want to have many friends who are from  
different countries.  
I will study abroad in Italy from this September.  
In Italy I want to make many foreign friends.  
I like talking with friends.  
So I think I can develop my Ideal Intercultural Self  
while talking with other people.

family

In the future,I want to build a happy family!  
I want three children.  
Because my family is 3 brothers.  
And I want my home!

*(First IIS)*

## My updated Ideal Intercultural Self

### Work

I will work in Tokyo as a career women.  
I want to be career women!!  
Also I want to go business trip frequently in the world.

Now, my idea changed!  
Not only Tokyo, I want to work at the place that is comfortable to work for me.  
My comfortable place is Kyushu, I think..  
Because, most of my importance people live in Kyushu.  
For example, my family, my friends and so on...  
I want to be helpful for my family



change

### Friends

I want to have many friends who are from  
different countries.  
I will study abroad in Italy from this September.  
In Italy I want to make many foreign friends.  
I like talking with friends.  
So I think I can develop my Ideal Intercultural Self  
while talking with other people.

plus

In Italy, I want to meet many Japanese students.  
By talking with people in the same circumstances as me,  
I think I can learn more about myself.

### family

In the future, I want to build a happy family!  
I want three children.  
Because my family is 3 brothers.  
And I want my home!

(Second IIS)

## Participant 1H

### My Ideal Intercultural Self

In the future, I'm still in Nagasaki!!



Thanks to my experiences in Venice, I was able to approach my ideal intercultural self!!



There are lots of **similarities** between Nagasaki and Venice such as stone bridges. Thus, in Venice, I was able to learn some hints to vitalize my hometown, while I was doing intercultural communication there!!



A stone bridge in Nagasaki



A stone bridge in Venice



I was able to make a variety of friends around the world through my experiences abroad!!

They changed my way of thinking dramatically!!



In the future, I'm working in Nagasaki to contribute to vitalize and let people around the world know my hometown with my ideal intercultural self! This is because my intercultural self began to grow when I was born, surrounded by Nagasaki culture!

*(First IIS)*

updated

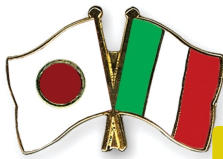
## My Ideal Intercultural Self

In the future, I'm still in Nagasaki!!

Thanks to my experiences in Venice, I was able to approach my ideal intercultural self!!



There are lots of **similarities** between Nagasaki and Venice such as stone bridges. Thus, in Venice, I was able to learn some hints to vitalize my hometown, while I was doing intercultural communication there!!



KEEP CALM AND OPEN MINDED

Thanks to experiences of staying in Venice, I was able to obtain **Italian identity**. Unfortunately, I encountered **culture shock**, but I **overcame it!!** In Venice, I was able to be more flexible and more open minded. Of course I was able to **get Italian skills**. I can speak Italian fluently!! Now I can **compare** the Japanese culture to others so that I can understand Japanese culture deeply. Thus, I was able to **ACHIEVE** lots of things thanks to my experiences in Venice!!!

Visible cultures are similar, but invisible cultures are different. I was able to find the invisible Venice culture! However, one year is not enough to understand it deeply.



I was able to make a variety of friends around the world through my experiences abroad!!

They changed my way of thinking dramatically!!



In the future, I'm working in Nagasaki to contribute to vitalize and let people around the world know my hometown with my ideal intercultural self! This is because my intercultural self began to grow when I was born, surrounded by Nagasaki culture!

(Second IIS)

## Second study

### Participant 2C

What is my strength?

- Open-minded to other culture
- Few prejudices

What is my weakness?

- Often see the world with my cultural glasses
- Don't try to study any English skills

How long will it take?

Especially, I think I must not see the world through my glasses because if I don't do so, I can get more experiences and know culture and friends more deeply. But to develop this I think from 1 to 2 years are necessarily, because until now I have had a few experiences about other country or culture. Next year I will go abroad, then I will get a lot of experiences. And after going back to Japan, I will try to interact with many cultures. So I think about 2 years are necessarily.

What is my job?

I hope I will use my knowledge or experiences for other people including Japanese and other country people. I think all human beings can get along with each other because the prime reason for many problems between each other is culture gap and personal characteristic gap. I can't solve the latter because of not enough time. But I can solve the problem resulted from the former because all people have a culture. So I want to solve the problem from cultural gap and make world more peaceful.

What kind of motivation is good?

I think the prime motivation is inside motivation because this is my dream. But this is very difficult to realize because I must spend my lifetime on my dream to realize. So I will try to compromise or give up. But I think this business will succeed and solve many problems in the world! So when I try to do so, I need outside motivation. And to know many knowledge or have many experiences I must have integrative motivation that means I want to join other culture. Finally instrumental motivation is necessarily when I want to get more profit or any prize because I like to be rewarded. So I think all of motivations are necessarily for my future!



(First IIS)

a way of thinking  
Every people can get together.  
→No discriminations in the world.

b knowledge  
I can talk about wide range of genres.  
→Easy to make friends.



c experience  
Have many friends in the world and experience a lot of cultures, especially foods.  
→I can tell other people each culture's goodnesses and inspire them to experience cultures.

d behavior  
No hesitation to the goal.  
→I can achieve my goal fast.



e motivation  
Inside motivation for my dream, outside, instrumental, motivation from loving family when I lose my inside motivation.  
→I will never lost my goal.

f personality  
Love to eat, discuss and enjoy with friends. And I try to do anything.  
→I can achieve my goal without frustration and stress.

g communication style  
I can help people who can't express well, I can use high contexts and low context communications for proper purposes.  
→I can share various opinions with other people.

Solutions  
First, I must become more motivated about my goal and flexible.  
Second, I need to know various ways of thinkings because they cause communication problems and each culture has different way of thinking.  
Third, I need to experience and understand many cultures and way of thinkings.  
Forth, I can teach what I've learned to people.

(Second IIS)

## Participant 2E

### My future intercultural self

#### Character

I don't afraid of making mistakes.  
If I'm afraid to fail, I can't challenge everything. However, I challenged many new things so far. For example, go to abroad and communicate with foreigners.

#### Communication style

I speak Japanese and English to communicate with other people. I went to abroad many times and I have friends who are from foreign countries, so I can speak English.



#### Work.

I'm working building company. It is because I want to make the city such as NY, London and Tokyo into the developing countries. I seem that it takes more time to come true this dream. However, I go to many countries and look real situations. I feel that I'm really substantial.

#### Hobbies

My hobbies are playing the instruments (piano,guitar ) and travel. Music don't use language, so I can play the instruments with anybody. To go to trip tells new things. For example, value, sight and so on.

(First IIS)

## ***My perfect future intercultural self***

### **Motivation**

I want to get internal motivation. It is because if I can get internal motivation, I will try anything . To get internal motivation, I have to experience many things and thinking about myself. So, I can understand about myself.

### **Knowledge**

I want to get knowledge about Japanese culture. It is because I can't explain Japanese culture to other people now. I think that I can't know other cultures without I don't have knowledge about Japanese culture.

### **Experience**

I want to have a lot of experiences. For example, go to abroad, meet many people and look beautiful views and pictures.

I think that these experiences make my life happy.

### **Thinking**

I want to be open minded person. So, I have to understand others opinion and accept others. If I can have open minded, maybe my life change.

### **Others**

I want to have many friends come from other countries. It is because I can know what I don't know. So, I have to communicate with foreign students.

*(Second IIS)*

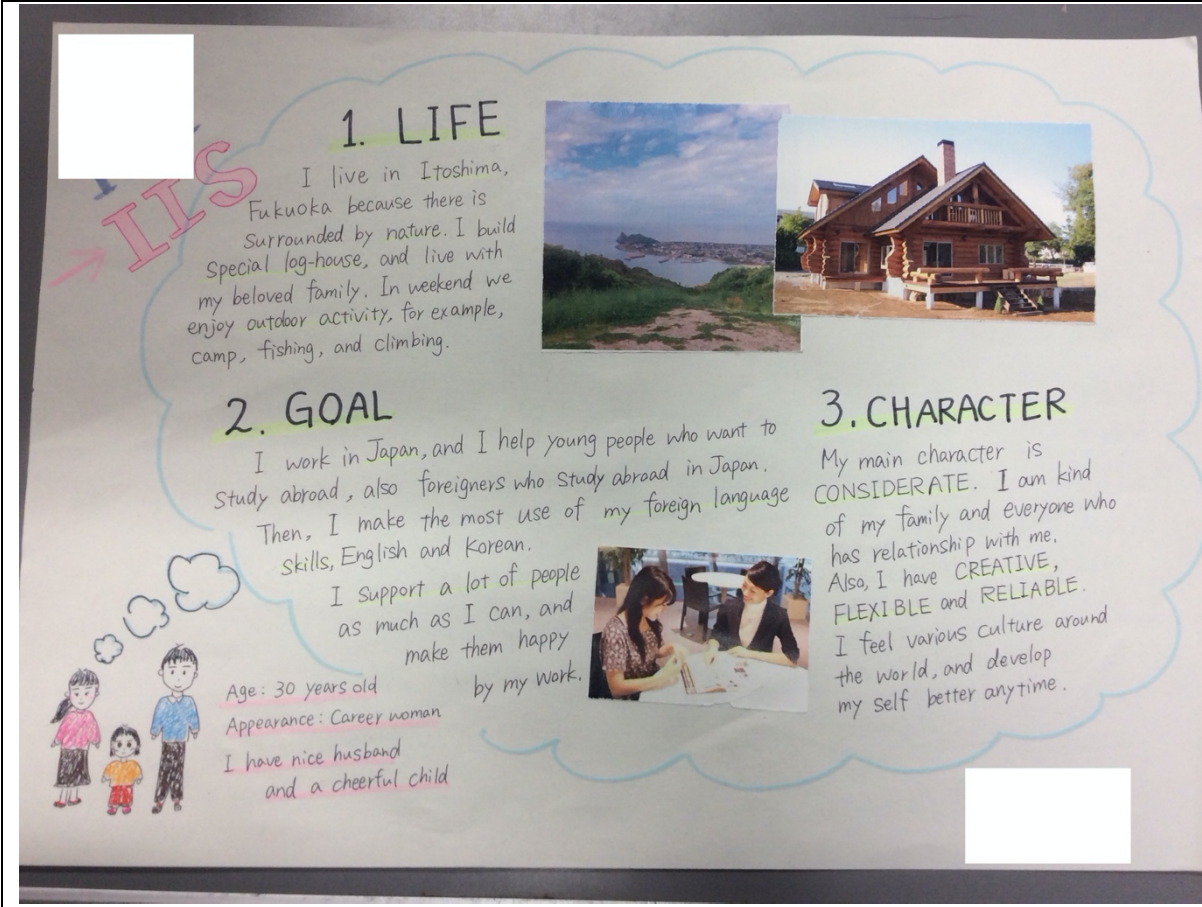


## Appendix D: A selection of participants' first and second IIS from the third and fourth studies

(See section 7.3.2, 7.3.3 and 7.7 for more results and a discussion of the findings)


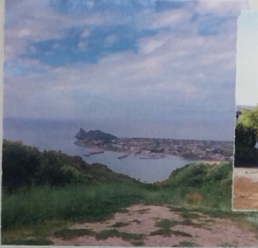
### Third study

#### Participant 3B




The image shows a hand-drawn IIS (Individual Information Sheet) for Participant 3B. The sheet is titled "IIS" in large pink letters with a red arrow pointing to the right. It is divided into three main sections: 1. LIFE, 2. GOAL, and 3. CHARACTER. Each section contains handwritten text and is accompanied by a small photograph. The "LIFE" section describes the participant's location in Itoshima, Fukuoka, and their log-house. The "GOAL" section describes their work in Japan and their support for others. The "CHARACTER" section describes their personality traits: CONSIDERATE, CREATIVE, FLEXIBLE, and RELIABLE. There are also drawings of a family and a photo of two women working together. The sheet is framed by a blue cloud-like border.


**1. LIFE**  
I live in Itoshima, Fukuoka because there is surrounded by nature. I build special log-house, and live with my beloved family. In weekend we enjoy outdoor activity, for example, camp, fishing, and climbing.



**2. GOAL**  
I work in Japan, and I help young people who want to study abroad, also foreigners who study abroad in Japan. Then, I make the most use of my foreign language skills, English and Korean. I support a lot of people as much as I can, and make them happy by my work.



Age: 30 years old  
Appearance: Career woman  
I have nice husband and a cheerful child



**3. CHARACTER**  
My main character is CONSIDERATE. I am kind of my family and everyone who has relationship with me. Also, I have CREATIVE, FLEXIBLE and RELIABLE. I feel various culture around the world, and develop my self better anytime.

(First IIS)

# MY 2nd IIS

## LIFE

I am married to a nice foreigner. He is from UK, but we live in Itoshima, Fukuoka. Simply because Itoshima is the best place I have been to. And we have two children, a cheerful boy and a pretty girl. My hobby is listening to a variety of music, and I share them with my family. They also teach me their favorite things. Like this way, I can know new culture every day. Then about my children, they are called "hafu" generally in Japan. They have some serious troubles, so I always try to seek the solutions by talking my friend who has also Japanese and Korean roots. In addition, I make it a rule to write a diary, because it will be interesting to remember the past trivial things when I am 60 or 80 years old. Moreover, writing diary is useful for me, because it sometimes implies about my way of thinking, personality and myself.



My name :  
I'm 30 years old.  
I studied abroad in Korea  
when I was 20.  
I have nice family ♡

## WORK

### I want to do something for people.

I am a staff of the university in Japan, and I adjust studying abroad for students. I always have responsibility and thoughtful consideration. I am pleased when students have curious about studying broad and they can do it. Therefore, I make efforts every day. In addition, this job needs more than three language skills, so I study English, Korean, and so on. Also, I communicate with foreigners when I work. It is a little difficult, but really really interesting. Like this, I still develop my ICC through working and I am pride of my work.



## ICC (Intercultural Communicative Competence)

### I am a positive woman. I have almost ICC.


To begin with, I am going to explain about ATTITUDE which is my best strength. Of course, I have own special value, but I am very interested in what others believe. I basically believe people who have relationships with me are excellent in several points. Also I am good at praise somebody. That is why I can easily accept their thoughts.


Secondly, I get OPENNESS by experiencing a variety of cultures during my life, not only overseas but also in Japan. For example, life in Korea, my original family and new one, 7 schools I commuted, living environment and working place. Also I have CURIOSITY and FLEXIBILITY, so I easy to become openness mind.



Thirdly, I still try to think critically, but I cannot always do it. It is difficult to gain, because I tend to be influenced by others opinion. I would like to get CRITICAL THINKING by 40 years old.

(Second IIS)

## My Ideal Intercultural Self

me  wife  
daughter



### IIS LIFE

I live in Fukuoka in Japan and I am 30 years old. I marry Japanese who likes to travel anywhere like another prefecture in Japan or any foreign countries. My wife and I go to any foreign country every year, especially we like to travel Europe because we can go to any Europe again and again for a short span without passport. She thinks she would like to have two children. Also, I want children and like them, but I think I still want to enjoy a little alone time with my wife. Then, I work at insurance company in Japan and I make a business trip as a work from time to time. The reason why I work at there is that I have interested in contents of work of insurance company as what I heard in GSR class in 2016. That is that I can go to foreign countries as a work. This is quite important for me. Because I like to talk to someone in English in any place I went to.


### Character

I can be flexible depending on a person I meet and communicate. I care about their background as a culture they have when I get involved them. This developed through talking with someone like Japanese or foreigners and touching some cultures. Also, this skill is important for getting along with people I work together.

### Hobby


My hobby is watching soccer match at the site. Especially, I love to feel a shout of joy and the atmosphere of the field. Also, cooking satisfies with me. When I make a dish, I feel like being chef and happy. My wife often tells me that my dish is brilliant. In addition, I indulge in investment. Because I think I want to increase money by itself. I success investing through studying and some experience.

"investment"



x 2  
x 3  
x 4

"money"



Ghana


Australia




America

France

U.K

China



(First IIS)

## ~ My 2nd Ideal Intercultural Self ~

### ~About character~

My personality is bright and open-minded, but sometimes I become moody. Basically, I love to talk to someone I have good relationship like my friends or family. However, when I meet a person I do not know, I feel like serious a little bit in many cases. Though I am a person like this, I would like to be more flexible for anything. Especially, I think I want to have positive attitude for new and different values and beliefs. So, I will improve my flexibility.

### ~About weakness~

I think my weakness is to get tired easily. I know how I should do for that, but to keep that will is difficult a little bit from time to time. Eventually, I wonder about my personality. If I make a goal as short and long span, it does not keep going in many cases. These days I try to do something little by little, not many. For example, I watch a few movies in English in Netflix in a week. This way is good for me, because I like to watch movies and it is not hard and troublesome. So, I would like to find a good way to keep what I decided to do like watching movies.

### ~About dream~

Though I wrote what I want to work at insurance company, I think that was totally ambiguous and the reason why I would be there was not concrete. To be honest, I wonder about what I want to become and which job is good for me again and again. The more I consider it, the more I stick to narrow idea or negative attitude. Now, I have a goal as what I want to achieve within this year, which is to find or create what I want to do. For that, I think it is important for me to have an interesting and stimulated experience. Therefore, I will have some trips in this year as much as I can.

### ~About life~

I do not think I want to compromise something I decided to do, also I think spending time with my friends or family is important for me. So, I would like to have better work-life balance. Of course, I want to get marry and have children one day. Before marriage, I will do some sky activities like sky diving and bungy jump. Because this is one of things I want to do. Enjoying my life is a good way of motivating myself. So, I decided to do everything I wish I could do.

### ~About role model~

My role model for life is my cousins who are professional soccer player in Japan and Guinea. First, I respect their attitude for their dream and what they want to achieve. Elder brother belongs to CIK in top league of Guinea. Younger brother belongs to Yokohama FC of J league. I would like to become them because they have determined mind and still try to challenge difficult things. I am always motivated by them when I faced something hard and still try to have two choice as easy and hard things, I will choose hard one because I want to be like them.

### ~About strength~

I think my strength is that I try to act and do something spontaneously. Also, I think I am brisk person who can organize some people in dairy life. For this attitude, I think I could be captain of soccer school club in Junior high school and high school. I will continue to improve that.

### ~About hobby~

I like to listen to music, also singing too. Moreover, playing soccer is a good way to relax and it is a time which I can reflect myself. My hobby is usual as you know though, I do not think I want to change. But I think I want to do brand new things like what I do not do usually. What I come up with is bouldering. I like to get exercise, so it might suit for me. Anyway, I am interested in to start a new thing.

(Second IIS)

# My Ideal Intercultural Self

## My Job

I work in a Japanese food company, and my job is promoting that company's products to other countries.

To achieve the aim I go to many countries to know culture, atmosphere and life. I produce new products which fit each countries, and plan how to sell them.

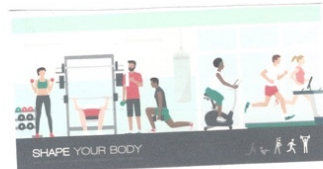


## Ideal Me

- 32 years old
- live in Japan
- Able to speak Japanese, English, Chinese and more...
- married when I am 28 years old.

## My Future Goal

Through my job, I gain skill of good communication with foreign people. I stay calm in any situation and understand what I should do. I can manage time, task, and myself.



## Private Life

- I go to gym to keep my physical strength.
- I continue playing the drums and the piano.



(First IIS)

## My Job

I work in a Japanese food company, and my job is promoting the company's product to other countries. To achieve the aim, I go to many countries to know culture, atmosphere and life. I produce new products which fit each countries, and plan how to sell them.

## My future goal

Through my job, I gain skill of good communication with foreign people. I stay calm in any situation and understand what I should do. I can manage time, task and myself. I can cooperate with people around me. I help them and I rely on them. I do not hesitate to ask what I do not understand.

## Private Life

I go to gym to keep my physical and mental strength for my health.

I continue to play the drums and the piano.

I do volunteer to reduce problems relate to economical gap inside Japan, like child poverty, not enough education.

## Ideal Me

32 years old (10 years later my graduation from university)

Living in Japan

Able to speak Japanese, English, Chinese and more...



## My Ideal Intercultural Self

(Second IIS)

## Participant 4D

### LIFE

I live in Japan but countryside.  
I'm 30 years old and have two daughter and one son. Also, I have Japanese wife.  
I often go camping and play a lot of kinds of sports with my family.  
In addition, I go to trip abroad one a year with my family.



### Job

I work in Japanese trade company. My job is to make new market in foreign country, especially, Southeast Asia. During the job, I negotiate with foreign people in English. I enjoy talking with them and feel positive. My goal is to make better the countries, society and the earth to cooperation with people all over the world. So, I go abroad 6 months in 1 year as a single assignment. But, I'm very satisfied both work and life.



### Dream

I also work as a volunteer to dig a well and educate children who cannot go to school to study. Finally, I'll make a school where a lot of poor children can go.

(First IIS)

## My second IIS

About life, I would like to live near an urban city. However, I also would like to have a second house in a countryside. In the weekday, I work in a big city, but, in the weekend, I move to the second house and spend with my family. Then, I feel relax there and I can do high performance in my job.



Regarding my job, I work in Japanese trading company, and I can build bridges to foreign colleagues and foreign trading partner through "Intercultural Competence", especially, "Respect" and "Attitude". This means I will try to contact with foreign people with respectful mind and do new things with positive attitude. Then, finally, I find so many new things and make a lot of friends all over the world.

In the 1st IIS, I wrote I worked as a volunteer to dig a well. However, once I get a job, that would be difficult to do so. So, I will travel to developing countries and interview them. Then, I will write a blog. Hopefully, through my blog, people get interest these countries and I want to contribute to solve some big problem such as poverty and education,



*(Second IIS)*



## **Appendix E: A selection of participants' narratives from the third and fourth studies (Narrative task#1)**

For this task, the participants were asked to write a paragraph to the following writing prompt. The data was collected before the start of the fifth class:

Q1. When do you think you started to develop intercultural competence components?

Q2. How do you think you have been developing these components?

*(See section 7.4 for the results and a discussion of the findings)*

### **Participant 3A**

I have never developed ICC at school until I a university student. The teachers at school taught me only to study. However, since I entered college I could learn skills to communicate with other people in English from Rob's classes. I think these classes let me improve my skills for English communication. However, I don't have foreign friends to talk to in English, so I think it is difficult to develop ICC.

### **Participant 3K**

I think I started to develop intercultural competence components from junior high school. My junior high school teacher was open-minded. He was always thinking about his students individually. Probably he didn't tell me about how we should be open-minded, but I learned various respectful and empathy attitudes from him. However, recently I am not sure if I am been developing intercultural competence. I don't have any foreign friends now so I think it is difficult to develop intercultural competence now.

### **Participant 4C**

At my junior high school, we didn't learn about intercultural stuff. However, I believe it is important to understand about other cultures. From our field trip to the Philippines last February, I got positive motivation to trying speak English to lot of people. Native people tried to listen to my awkward English and they teach me many things, for example how

to greet and different kinds of manners. Also, I could make friends with Philippines students. I think I talk a lot with them and this improved my skill of English. So, my experience in Philippines let learn new things about intercultural which I didn't know before.

#### **Participant 4H**

I think I didn't learn about intercultural competence from school. So, I think I am learning about this from Rob's classes. Also, I think I am learning this from hanging out with my foreign friends. Recently I have many opportunities to communicate with international students, especially from Taiwan. In the evenings we discuss about various topics for example, relationships between male and female, the different culture between Japan and Taiwan and so on. This makes me very interested. Every time we talk make me realize about my thinking and what kinds of ideas are different from Taiwanese. I think this is my new way of thinking.

## **Appendix F: A selection of participants' narratives from the third and fourth studies (narrative task#2)**

In this task, the participants were asked to write a paragraph to following writing prompt. This task was carried out at the end of the ninth class in both studies:

Q. Write a paragraph and explain an intercultural experience within the last year. What happened? Where did it happen? Did you learn or develop something from that experience? Has that experience changed you? Consider these questions and give any other information to explain the experience and your analysis.

*(See section 7.5 for other results and a discussion of the findings)*

### **Participant 3A**

A month ago, I participated in the meeting of "Language Exchange" which is a party to talk with international students. Then, I talked a man who is from Vietnam. But I couldn't understand what he pronounced because his pronunciation was different from what I always heard. So, I decided to be write what he say. However, I couldn't understand his writing too. My other friends who went with me had similar experiences, as they could sometimes not understand international students well. But I never gave up. I looked up the meaning of words I didn't understand. Also, when I talk with him, I tried to show pictures and do gestures. In this way, I could talk with him slowly. I learned that if I can respond flexibly I can overcome difficult problems.

### **Participant 3D**

The last class reminded me of my memorable trip in Thailand. I danced at on a river boat cruise. During the cruise, somehow the MC asked people to dance on the stage. I felt kind of embarrassed, but I changed my mind and went to the stage to dance, then I did the best I could. It was strange but precious moment at the same time. I didn't expect Thailand people to like my dance! I also negotiated price cheaper for "Tuk-tuk" (which is a public vehicle). It is natural for Thai people to negotiate fee, so I adjusted myself to this culture. Those memories are the most recent intercultural experience I

remember. I think these experiences gave me an important lesson. It is better to be flexible in such kind of situation. It isn't easy for me to do that. However, I know that it is so important to be flexible for intercultural communication. I also learned that dancing can be a kind of language for communication.

#### **Participant 4G**

When I studied abroad in America in the last vacation there were two other international students staying with my host family. The students were from Panama and like dancing to their traditional music. One day they said "let's dance together", but I didn't know their traditional music and can't dance well like them. However, I tried to do my best. Then, I thought that even if I don't know culture like music or dancing from other countries, it is best to be think and act flexibility. So, I think want to be more flexible this semester as I have many chances to talk with international students and discuss with them.

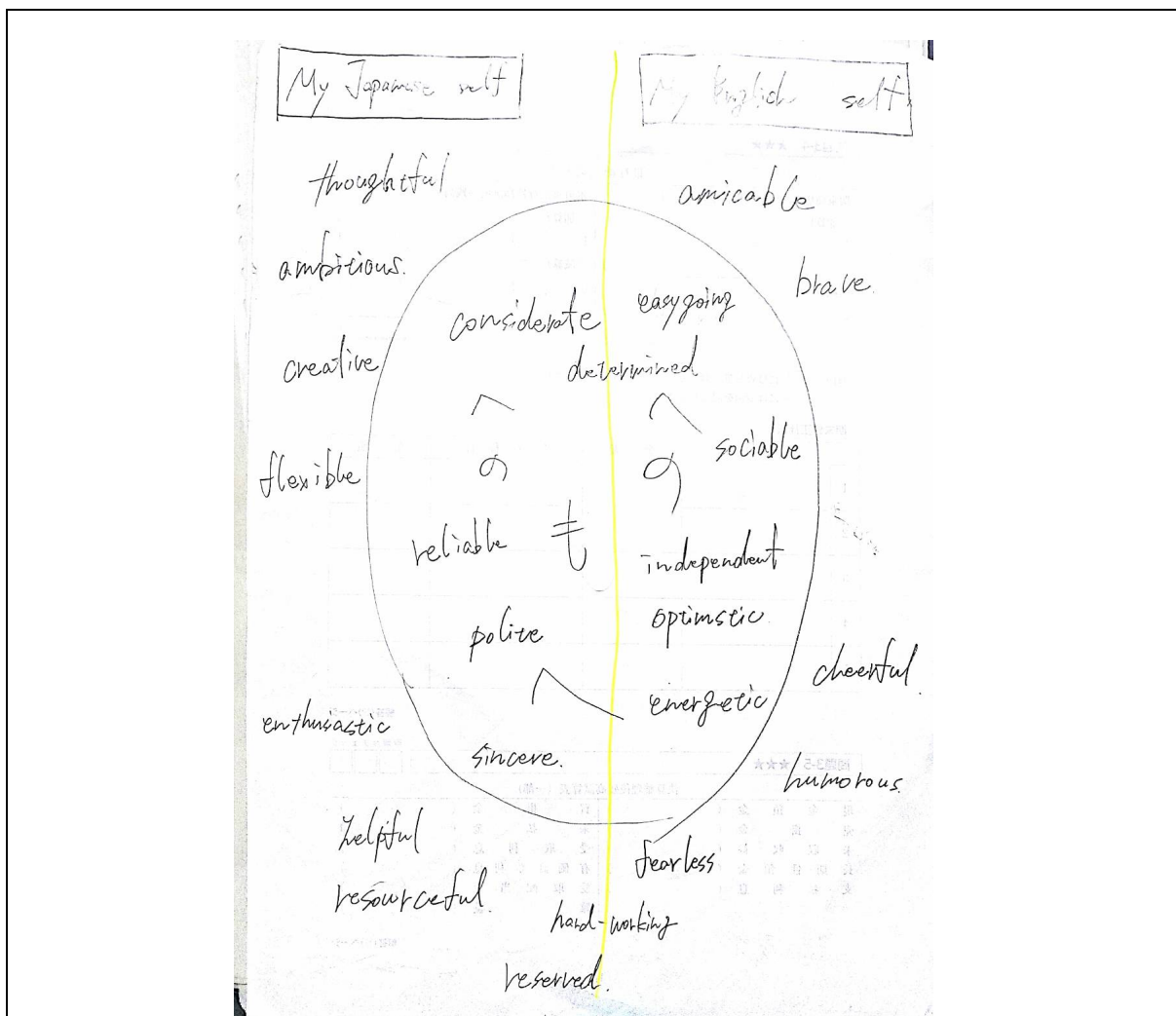
#### **Participant 4L**

For my experience, I went on a tour in Sotome and Ikeshima [local sightseeing spots] last week. I went with my Taiwanese friends. On the tour we visited churches and learned about the history of hidden Christians in this area. However, the tour guide only spoke Japanese, so I translated into English for my Taiwanese friends. I tried to do my best, but sometimes I could not explain well because of my lack of knowledge about this area and my English vocabulary. Then, I remembered I a similar experience in the Philippines when we went on a tour. At that time, I remember the guide couldn't find the words to explain in English so that we [the rest of the IBP students] could understand easily.

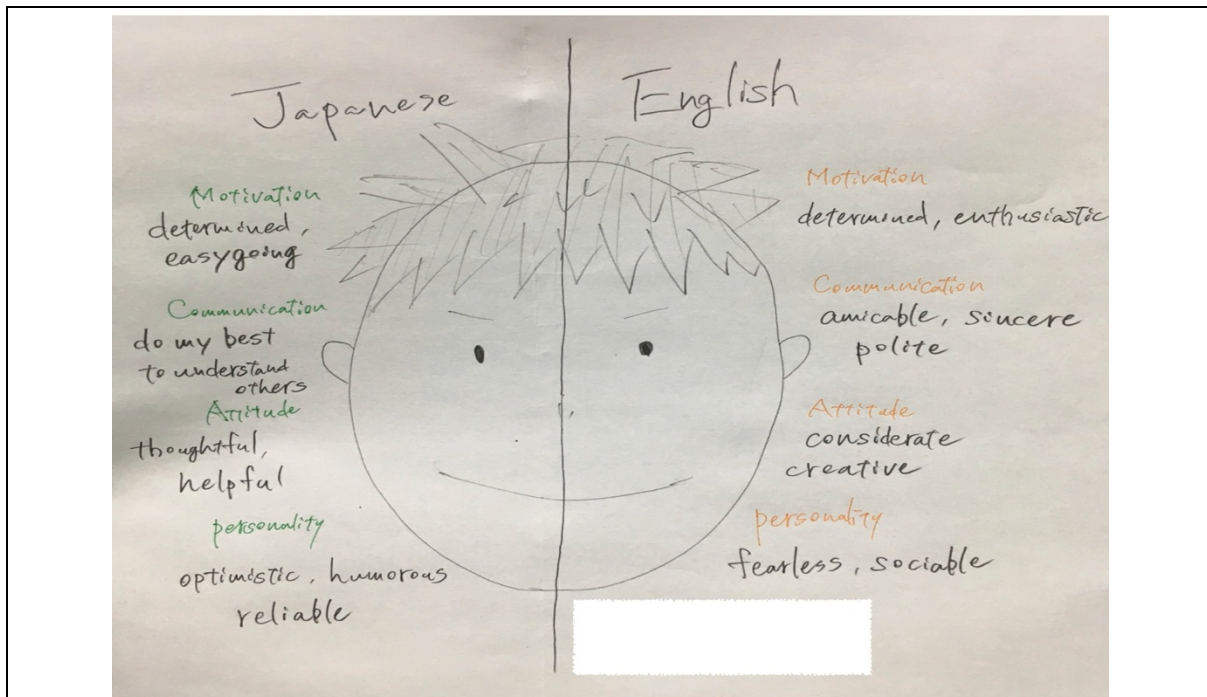
## Appendix G: A selection of participants' narratives from the third and fourth studies (narrative task#3)

In this task, all of the participants in both studies were asked to draw their face, and write adjectives to describe their attitudes and behaviours for using English and Japanese, and to express any differences between using the two languages. Four drawings from four different participants are shown here to represent the themes discovered. This task was carried out at the end of the twelfth class in both studies. See section 7.6 for the results and a discussion of the findings.

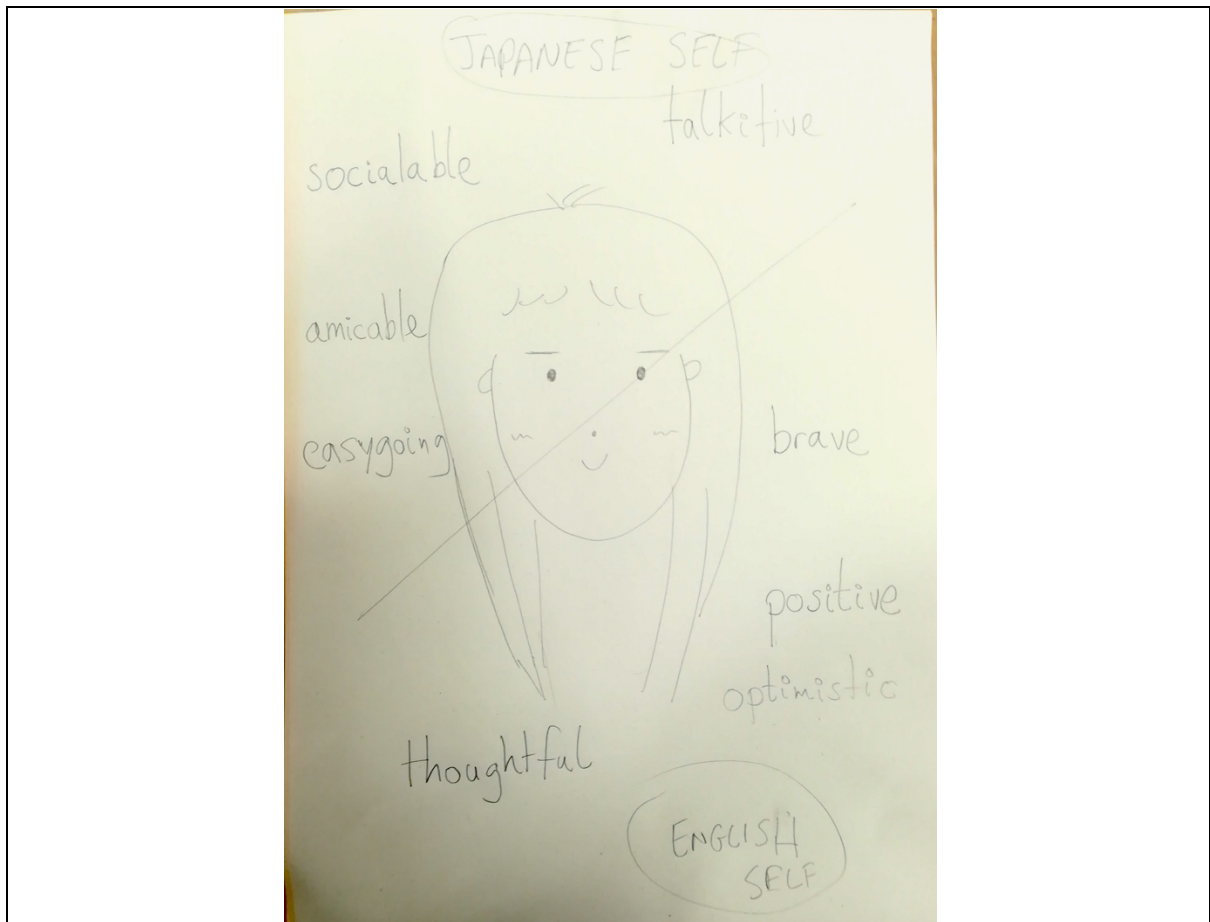
### Participant 3I



## Participant 3K



**Participant 4G**



## Participant 4L

