



# 筑紫女学園大学リポジト

## Learning in Communication Studies

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# Learning in Communication Studies

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This study investigates communication studies courses in a Japanese university, and questions how learners' ability to recognize communicative competence changes, benefits of discussion centred learning, and applicability of accepted communication theories to non-western learners. Results suggest that ability to recognize communicative competence improves significantly and discussion centred learning is beneficial, although accepted communication theories reveal inconsistency with participants' interdependent self construal. The implication is that learner identity is not well supported and more inclusive communication theories are deemed necessary.

Communication studies learning opportunities have been conducted by this writer at the university level over the last seventeen years. "Communication Theory", "Intercultural Communication" and "Culture and Communication" are offered as second, third and fourth year English department courses respectively. In the beginning participants numbered over 100 persons per course. In tandem with the reduced population of the age group, numbers now average around 40 persons in second or third year courses.

Since the courses integrate language and content learning, they could be described as content-based (Brinton, Snow, & Wesche, 1989) or, as first defined by Marsh (1994): content and language integrated learning (CLIL), "in which pupils learn a subject through the medium of a foreign language..." (European Commission, 2003). The EC adds that CLIL "can provide effective opportunities for pupils to use their new language skills now, rather than learn them now for use later." Ball (2015) points out that students "are not being asked to discuss 'vox-pop' content as in standard language learning textbooks (Pop Stars, Global Warming, My Favourite Auntie) - where the content is used as a slave to illustrate a certain language structure - but because the content is important in itself. In CLIL there is a chance that they are being asked their opinions because the expression of opinions (for example) is a key competence in the syllabus content."

These courses bring together several elements. Particularly important is the idea of communicative competence, originating in the anthropology of Hymes (1972), and a return from simply “communicative language behaviour” (Roberts, 2001) as informed by the functional approach of Communicative Language Teaching (CLT) to the sociocultural emphasis considered lacking at the formation of CLT (Stern, 1983). Communicative competence cannot simply be “appropriate language use” but rather “competence in the social and cultural practices of a community of which language is a part” (Dubin, 1989; Fairclough, 1992). Roberts (2001), pointing out the ‘language learner as ethnographer’ angle, maintains cultural learning can be systematically linked to any overseas stay. Such could be carried into “course development, structured learning while abroad and assessment on return”. A socio-cultural CLIL program initiated by this writer in a Tokyo university in the late 80’s (Painter, 1995) had participants research Tokyo sites, then visit, discuss and write reports. Subsequently the program was developed and now has students examine social issues before and during the overseas program. As Roberts (2001) puts it “the interconnectedness of the experiential, the analytic and the intellectual creates the conditions for intercultural understanding and critical cultural awareness”.

Thus another element is culture and for anthropologists Hall (1959), Hall & Hall (2003), culture is communication and vice versa. The Birmingham Centre for Contemporary Cultural Studies (CCCS) brings in critical theory (David & Chen 1996). In the cultural studies of Hall (2011), founder of CCCS, “Culture is the way we make sense of, or give meaning, to the world.” If we shared no concepts with other people we would not be able to make sense of the world. “Cultures consist of the maps of meaning - frameworks of intelligibility”. Meanings are a system of representation and the way we share them is through language. Thus communication and language complete the circle of representation. Language externalizes the meanings that we are making of the world. “ ‘Nothing meaningful exists outside of discourse’, I think is true. ‘Nothing exists outside of discourse’, I think is wrong” says Hall (2011) with apparent reference to Derrida (1967).

Intercultural communication competence, another element, would seem to add more complexity yet Gudykunst (1994) argues that the same processes are operating when we communicate interculturally or intraculturally, thus, as Byram (1997) puts it: further down-grading the significance of linguistic competence. Early on, Byram (1989) pointed out the need for assessment of a cultural dimension in language learning. Subsequently he participated in authoring the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2001). His model of intercultural communicative competence maps out five competence areas also known as

five *savoirs*. With reference to 'sociocultural competence', Byram (1997) criticizes the tendency to view the learner as an incomplete native speaker because this ignores the conditions in which learners and natives learn and implies a requirement to struggle for acceptance as a native speaker by other native speakers. A preferable result is a learner "with the ability to see and manage the relationships between themselves and their own cultural beliefs, behaviours and meanings". Byram cites Kramersch (1998) who "called this a 'privilege' which is different from and perhaps superior to the capacity of the native speaker". Two people from different countries having a conversation in a language which is native for one of them may be overly aware of national identity. This focus can lead to stereotyping someone as representative of another culture and the concomitant attempt to imitate a 'native speaker'. Therefore, Byram, Gribkova & Starkey (2002) in their practical guide for teachers suggest an 'intercultural dimension' in language teaching whereby learners become 'intercultural speakers or mediators' who are able to "engage with complexity and multiple identities" while avoiding stereotyping due to perceiving someone through a single identity.

Byram et al (2002) describe the components of intercultural competence as knowledge, skills and attitudes, complemented by values deriving from one's own social groups membership - one's social identities. They add that intercultural competence lies in the attitudes of the intercultural speaker and mediator. The components appear in various Council of Europe publications and are replicated here from one of those, i.e., Byram, Gribkova & Starkey (2002):

**Intercultural attitudes (*savoir être*):** curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

**Knowledge (*savoirs*):** of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

**Skills of interpreting and relating (*savoir comprendre*):** ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

**Skills of discovery and interaction (*savoir apprendre/faire*):** 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.

**Critical cultural awareness (*savoir s'engager*):** 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.

For those concerned with intercultural competence in education and wishing to know their own level of intercultural competence the Council of Europe website offers an online test, via mobile or computer, in 19 European languages developed by 30 teachers (Council of Europe, 2015), a paper version can also be downloaded (Council of Europe, 2014). Further guidance is available regarding 'plurilingual and intercultural competence' which "is the ability to use a plural repertoire of linguistic and cultural resources to meet communication needs or interact with other people, and enrich that repertoire while doing so." (Beacco, et al, 2015)

In the present study, having learners identify communicative competence in film characters measures how learners' ability may progress from beginning to end of course in "Communication Theory" and "Intercultural Communication" courses over a four year period. Qualitative analysis of learner performance also attempts to evaluate whether discussion centred learning has beneficial results in all of the communication studies courses mentioned above over multiyear periods. Western derived communication theories and their overall applicability to non-western cultures have been questioned by researchers (Kim, 2002, Miyahara, 2000, Painter, 2004) and this issue is investigated particularly in the fourth year course "Culture and Communication".

## **Research Questions**

1. Does learner ability to recognize communicative competence change from the beginning to the end of a relevant course of study?
2. Does discussion centred learning have beneficial results?
3. How do learners perform with regard to accepted communication theories and do such theories represent non-western learner identity?

**Study 1.** Research question 1 is engaged quantitatively.

1. Does learner ability to recognize communicative competence change from the beginning to the end of a relevant course of study?

## **Method**

### ***Participants***

2012-15 Communication Theory & Intercultural Communication courses, second semester university students selecting to evaluate the film characters in a standard list. Specifically, 96 pre-

course and 42 post course film analysis students in the second year Communication Theory course. Also, 31 pre-course and 22 post course film analysis students in the third year Intercultural Communication course.

### ***Instrument***

1. A bilingual (English/Japanese) questionnaire titled “Compare the Interpersonal Communicative Competence of two people in the story” (Appendix A), focusing on pertinent elements: Speaking ability, Listening ability, Integrity and Cosmopolitan ability.

2. A bilingual (English/Japanese) questionnaire titled “Compare the Intercultural Communicative Competence of two people in the story” (Appendix B), focusing on pertinent elements: Perception, Communication Styles (1) & (2) Values, Deep Culture (Beliefs and Values), and Culture Shock.

Independent Variable (IV): Standard comparison of ability in (i) communicative competence or (ii) intercultural communicative competence. Dependent Variable (DV): Participating students’ comparison of ability in (i) communicative competence or (ii) intercultural communicative competence. Operationalized IV: Standard communicative competence score lists for two characters in four films appraised by this researcher. A standard was made for each of the following:

Beginning of course film in Communication Theory II: “Love’s Brother”.

End of course film in Communication Theory II: “Boycott”.

Beginning of course film in Intercultural Communication II: “Bend it like Beckham”.

End of course film in Intercultural Communication II: “Joy Luck Club”.

Operationalized DV: Participating students’ average communicative competence comparison scores list for the same two characters in the IV, as a measure of the ability to identify communicative competence, at the beginning and end of each course. An alpha of .05 was selected.

The following conditions are considered fulfilled: Both variables are intended to obtain a measure of the construct of interest and allow replication by others. Validity of measurement: With regard to accuracy of measurement, it is considered that the questionnaire measures what it intends to measure. Reliability of measurement: With regard to consistency of measurement, repeated administration of the questionnaire gains a similar response.

### ***Procedure***

In each year from 2012-15, at the beginning and end of the second semester, questionnaires were distributed to all participants present in the courses of (i) Communication Theory (CT), and (ii)

Intercultural Communication (IC). The ability categories for evaluation are listed above under “instrument”. Participants at the beginning of both courses were informed that throughout the semester they would be working together in groups of five to seven. It was explained that each participant should choose two characters for comparison from the film and evaluate those character’s communicative ability via the 1-5 (low-high) Likert type scale provided. Informed consent was obtained to collect the data. To enable character selection a cast list was distributed relevant to the film being viewed. Participants were informed that they could take their time in choosing the characters for comparison after thinking about all characters during or after viewing the film as they wished. After viewing the film, the participants scored their chosen film characters on the evaluation sheets. Participants were then asked to discuss their scores with other members of their group who had evaluated the same character. It was suggested to discuss with anyone who had a different score, the purpose being to discover and exchange reasons for each other’s evaluations. Participants could discuss with someone outside their group if no one had evaluated the same person in their own group. It was pointed out that there was no right or wrong evaluation and that no judgment whatsoever would be attached to anyone’s evaluation. It was pointed out that they should not feel any need to change their original scores after discussions, although they were free to do so if they wished. At the end of discussion time another copy of the questionnaire was distributed to each participant and they were requested to make a duplicate copy for collection. These copies were used for data analysis. This procedure was replicated at the end of course.

### ***Data Analysis***

Scores were compiled of the pre and post evaluations each second semester from 2012-15. To obtain a substantial sample, pairs of film characters who had been evaluated by many participants were chosen for analysis. In CT, from 2012-15, it resulted that the two specific characters were evaluated by 96 participants in the pre-course viewing and 42 in the post course viewing. In IC, over the same period, it resulted that two specific characters were evaluated by 31 participants in the pre-course viewing and 22 in the post course viewing. A standard evaluation for the same characters was appraised for the four viewings. The lists of scores were examined for normal distribution. Since plots revealed abnormal distribution Spearman’s *rho* was used to examine for correlations between the standard, each year and the average. Spearman’s *rho* converts scores to a rank before analyzing thus enabling examination of abnormally plotted intervals.

### ***Results***

Results are shown for the CT pre-course evaluation in Table 1. No significant correlation exists

Table 1. Film Character Ability Evaluations CT Pre-Course Annually. Standard Evaluation Compared to Student Evaluations. Film Title: Love's Brother

Ability	Film Character	2012 %	2013 %	2014 %	2015 %	2012-15 Average %	Standard %
Speaking	Angelo Donnino	58	84	61	50	63	60
	Gino Donnino	67	83	65	79	74	80
Listening	Angelo Donnino	62	76	61	60	65	80
	Gino Donnino	71	85	64	68	72	80
Integrity	Angelo Donnino	67	72	65	64	67	100
	Gino Donnino	71	88	71	75	76	100
Cosmopolitan	Angelo Donnino	71	86	68	80	76	80
	Gino Donnino	67	83	68	59	69	70
Best	Angelo Donnino	36	48	47	7	34	100
	Gino Donnino	64	52	53	13	46	0
Standard Evaluation (S) / Year of Student Evaluation		S/2012	S/2013	S/2014	S/2015	S/2012-15 Average	
n =		36	25	15	20	96	
Spearman's $\rho(8) =$		.14	.02	.24	.29	.23	
$p =$		.10	.10	.10	.10	.10	

Table 2. Film Character Ability Evaluations CT Post-Course Annually. Standard Evaluation Compared to Student Evaluations. Film Title: Boycott

Ability	Film Character	2012 %	2013 %	2014 %	2015 %	2012-15 Average %	Standard %
Speaking	Martin Luther King	88	92	87	100	92	90
	Coretta King	78	74	87	84	81	90
Listening	Martin Luther King	78	81	80	80	80	90
	Coretta King	83	81	93	92	87	90
Integrity	Martin Luther King	86	91	80	92	87	90
	Coretta King	74	74	67	84	75	85
Cosmopolitan	Martin Luther King	93	92	93	96	94	90
	Coretta King	79	69	60	64	68	85
Best	Martin Luther King	78	94	100	100	93	100
	Coretta King	22	6	0	0	7	0
Standard Evaluation (S) / Year of Student Evaluation		S/2012	S/2013	S/2014	S/2015	S/2012-15 Average	
n =		16	18	3	5	42	
Spearman's $\rho(8) =$		.48	.86	.89	.79	.84	
$p =$		.10	.005	.001	.010	.005	

between the standard, each year and the average (.23) in the pre-course evaluations. Results are shown for the CT post course evaluation in Table 2. A positive strong significant correlation exists between the standard, each year 2013-15 and the average (.84) in the post course evaluations.

Results are shown for the IC pre-course evaluation in Table 3. No significant correlation exists

Table 3. Film Character Ability Evaluations IC Pre-Course Annually. Standard Evaluation Compared to Student Evaluations. Film Title: Bend it like Beckham

Ability	Film Character	2012 %	2013 %	2014 %	2015 %	2012-5 Average %	Standard %
Perception	Jess	83	67	100	85	84	80
	Jules	71	67	100	68	76	80
Communication Styles (1)	Jess	72	73	100	65	77	100
	Jules	66	60	100	80	77	80
Communication Styles (2)	Jess	69	67	60	65	65	100
	Jules	67	80	60	65	68	80
Values	Jess	82	100	60	70	78	80
	Jules	74	87	60	65	71	80
Deep Culture (Beliefs/Values)	Jess	83	93	20	83	70	100
	Jules	75	80	20	73	62	60
Culture Shock	Jess	65	80	100	68	78	80
	Jules	66	80	80	83	77	80
Best	Jess	67	100	100	50	79	100
	Jules	33	0	0	50	21	0
Standard Evaluation (S) / Year of Student Evaluation		S/2012	S/2013	S/2014	S/2015	S/2012-15 Average	
n =		19	3	1	8	31	
Spearman's $\rho(12) =$		.23	.32	.33	-.10	.33	
$p =$		.42	.26	.24	.73	.25	

Table 4. Film Character Ability Evaluations IC Post-Course Annually. Standard Evaluation Compared to Student Evaluations. Film Title: Joy Luck Club

Ability	Film Character	2012 %	2013 %	2014 %	2015 %	2012-5 Average %	Standard %
Perception	Waverly	77	67	65	73	70	80
	Waverly's mother	67	57	70	67	65	60
Communication Styles (1)	Waverly	53	67	75	57	63	80
	Waverly's mother	87	53	60	60	65	60
Communication Styles (2)	Waverly	63	63	70	63	65	80
	Waverly's mother	73	57	75	63	67	80
Values	Waverly	77	73	60	77	72	80
	Waverly's mother	60	63	45	47	54	60
Deep Culture (Beliefs & Values)	Waverly	80	63	65	73	70	80
	Waverly's mother	70	67	55	70	65	60
Culture Shock	Waverly	73	67	80	70	73	80
	Waverly's mother	77	60	30	57	56	40
Best	Waverly	67	67	100	67	75	100
	Waverly's mother	33	33	0	33	25	0
Standard Evaluation (S) / Year of Student Evaluation		S/2012	S/2013	S/2014	S/2015	S/2012-15 Average	
n =		6	4	6	6	22	
Spearman's $\rho(12) =$		.12	.63	.82	.56	.76	
$p =$		.681	.016	.0003	.039	.002	

between the standard, each year and the average (.33) in the pre-course evaluations. Results are shown for the IC post course evaluation in Table 4. A positive strong significant correlation exists between the standard, each year 2013-15 and the average (.76) in the post course evaluations.

## **Discussion**

Participants evaluated communicative competence or intercultural communicative competence in film characters both before and after a relevant course of study. Since the elements of competence were new to the participants before a course began, significant discernment of competence in film characters was unlikely. This is implied in the results with non significant correlations between the standard competence appraisal and participants competence evaluations. In contrast, at the end of a course the elements of competence had been studied and discussed through lesson preparation assignments which involved reading and answering questions, completing surveys, main points review, in class group discussion activities, and blackboard reporting of group results. After a relevant course of study throughout 2013-15, a consistent positive strong significant correlation to a standard appraisal of competence of the same film characters is revealed. The consistent results support reliability of the instrument.

## **Conclusion**

In study 1 it was attempted to answer research question 1. Does learner ability to recognize communicative competence change from the beginning to the end of the course? This was done by having learner-participants identify communicative competence in film characters to measure how learners' ability may change from beginning to end of course in "Communication Theory" and "Intercultural Communication" courses. The results suggest that ability to recognize competence improves significantly. Since throughout a semester learner recognition of communicative competence becomes more reliable, film character analysis provides a course-long reference point for the abilities which are subsequently focussed on by learners.

**Study 2.** Research Question 2 and 3 are engaged quantitatively and qualitatively:

2. Does discussion centred learning have beneficial results?
3. How do learners perform with regard to accepted communication theories and do such theories represent non-western learner identity?

## Method

### *Participants*

40 1<sup>st</sup> semester and 21 2<sup>nd</sup> semester university students in the 2<sup>nd</sup> year 2015 Communication Theory (CT) course.

37 1<sup>st</sup> semester and 45 2<sup>nd</sup> semester university students in the 3<sup>rd</sup> year 2015 Intercultural Communication (IC) course.

Nine 1<sup>st</sup> & 2<sup>nd</sup> semester university students in the 4<sup>th</sup> year 2015 Graduation Seminar (GS) course entitled 'Culture and Communication'. Multiyear comparisons are made and specific numbers are indicated in tables.

### *Instrument*

**Quantitative:** Surveys in participants 'Lesson Preparation Assignments' (IC). In-class and in-assignment surveys (GS).

**Qualitative:** In class blackboard reports from group discussions (CT & IC).

### *Procedure*

Participants in both CT & IC courses, are divided into groups of 4-7 persons for the purpose of group discussions. Miyahara (1992) has been translated into English and the bilingual main points section (Miyahara & Painter, 2015) contains discussion questions on communicative competence which form the basis of participants' group discussions in the CT course. Thus, components of communicative competence first encountered when they analysed film characters' communicative competence (study 1) are now engaged more personally.

In the IC course participants complete Lesson Preparation Assignments. This involves readings about the components of intercultural communicative competence, answering related questions, and completing surveys. Thus, components of intercultural communicative competence first encountered when they analysed film characters' intercultural communicative competence (study 1) are now undertaken more personally. Participants keep one copy of the assignment to use during the lesson and another copy is handed in at the start of lessons. After this deadline no further submissions are accepted. It is explained orally and on a handout at the beginning of semesters that class time is used for activities and discussion of topics that participants have researched via the 'Lesson Preparation Assignment'.

In the CT and IC course, on average, half the course time is devoted to group discussion and blackboard reporting. Participants can use any language to discuss but can only display the answers in English on the blackboard. The blackboard answers are photographed each time and circulated as a handout at the subsequent lesson for a review.

Participants in the 4<sup>th</sup> year GS course first encounter topics via summarized readings. Focus questions stimulate discussion and assignments require the recall of related experiences. Using English, participants orally present and discuss their experiences related to the topic along with a written copy. Accepted communication theories and their authors' original questionnaires are replicated and answered by participants. In follow up lessons collated data results are handed out and discussed.

### ***Data Analysis***

The IC quantitative survey data from 'Lesson Preparation Assignments' are collated and shown in the tables below. The survey data are compared with previous participants' multiyear averages or reliable sources. These results are handed out to stimulate follow up discussions. The CT and IC qualitative data from the blackboard discussion reports are shown in the figures below. The GS quantitative data from in-class and in-assignment surveys are shown in the tables below.

## **Results and Discussion** (Research Question 2 and 3)

Figure 1. displays five group answers to the questions discussed regarding the "Communicative Competence of Listening" occurring about one third of the way through the CT course. Figure 2. shows five group answers after discussion regarding the "Communicative Competence Required of the Cosmopolitan " occurring about two thirds of the way through the CT course.

On the topic 'diversity', IC course participants are asked to estimate the population of five non-Japanese ethnic groups in Japan in a lesson preparation assignment. The estimates from each participant are collated on a spreadsheet and presented in a handout for discussion in the following lesson. Table 5 reveals the results of their estimate compared to the figures from the Ministry of Justice homepage. Interestingly, their estimate of the top two ethnic groups i.e., Chinese and Korean is fairly accurate. The estimate of Americans is about four times the ministry figure. Filipinos are estimated at about double the ministry number. Latin Americans are estimated at under half the ministry number. Having done the estimates, participants discuss which ethnic groups they know about the most and the least and the reasons for these results. Their conclusions are shown in Figure 3. Subsequently, on the same theme, participants consider

Chapter 8. Part 2. Communicative Competence of Listening

第8章、第2部：「リスニングのコミュニケーションコンピテンス」

2) Elements Which Interfere With Listening 「リスニングを妨害する要素」

Question 3: Try to remember a time when there was ineffective listening. 「非効果的なリスニングがあった時のことを思い出してみましょう。」 Describe the situation. 「状況を記述して下さい。」 What was the element of ineffective listening? 「非効果的なリスニングにはどんな要素がありましたか。」

<p>1</p> <p>When I go to convenience store, I bought juice. The clerk said "May I give you a plastic bag?" I said "Ketto" - I wanted it but the clerk didn't give me.</p> <p>B Language Characteristics?</p>	<p>2</p> <p>When I was talking with my friend, she said "Cyan Kawaii" I asked "What do you mean?" She said "It means very cute"</p> <p>A) Sound noise</p>	<p>3</p> <p>When I was talking with my friends in karaoke room my friend said "Would you like something to drink?" But I couldn't hear</p> <p>The element was Physical noise</p>
<p>4</p> <p>When I worked at a cafe. I took a telephone call from a customer but I couldn't hear because of a blender.</p> <p>A, Physical Noise</p>	<p>5</p> <p>My father told me to clean my room soon but I didn't do that. Because I didn't want my father to talk like that</p> <p>C. The Influence of the Cognizance of Self and other</p>	

Figure 1. Communicative Competence of Listening: Five Groups' Blackboard Discussion Reports (C.T. course 2015). Based on Miyahara & Painter (2015).

Chapter 10. Part 3. The Communicative Competence Required of the Cosmopolitan

第10章、第3部 「国際人に求められるコミュニケーションコンピテンス」

Question 5: What is a stereotype? 「固定観念とは何でしょうか。」 Is it knowledge? 「知識でしょうか。」

How can it hurt Intercultural Communication? 「異文化コミュニケーションにどんな悪影響がありますか。」

Give some examples. 「例を挙げて下さい。」

Stereotype is a judgement based on our limited experience.	2 People assume something and don't easily change their opinion.	3 opinion
No	No	No
We can't get along with people from other cultures.	It causes a misunderstanding.	It can break friendships.
4 It's a persistent opinion	5 Stereotype is selfish judgement	
No	No	
It makes bad relationship.	We cannot make personal relationships all over the world.	

Figure 2. Communicative Competence Required of the Cosmopolitan: Five Groups' Blackboard Discussion Reports (C.T. course 2015). Based on Miyahara & Painter (2015).

Table 5. Diversity: Multiculturalism in Japan (I.C. course 2015). Non-Japanese Population of Japan

*Students' Estimate (n=33)		**Ministry of Justice Data (2007)	
Rank	Population %	Rank	Population %
1	Chinese 25.6	1	Chinese 28.2
2	Koreans 23.1	2	Koreans 27.6
3	Filipinos 17.1	3	Latin Americans 18.1
4	Americans 11.9	4	Filipinos 9.4
5	Latin Americans 8.1	5	Americans 2.5
	Others 14.2		Others 14.2
	Total % 100.0		Total % 100.0

Data Source: \*Students' Lesson Preparation Assignment \*\*Ministry of Justice homepage  
Based on Abe, et al. (1998)

problems that non-Japanese might have in Japan, e.g., finding work, housing and friends. Their answers are shown in Figure 4.

Diversity: Multiculturalism in Japan. Discussion Question. Of the five groups, which do you: (a) know the most about? (b) know the least about? (c) Why? (Give your reasons)

1	2	3
Chinese	Koreans	Koreans
Latin Americans	Latin Americans	Latin Americans
We can know about China on TV and newspaper. But We have no information of Latin America.	There are many Koreans in Dazaifu. We don't meet Latin Americans.	We have been to Korea. Korea is close to Japan. We don't see Latin Americans.
4	5	6
Pilipinos	China	Korean
Latin Americans	America	Latin American
• My friend's mother is Pilipino. • I have never met Latin Americans.	• China is near Japan • American feels Japan is too small for living.	Because Japanese and Koreans interact

Figure 3. Diversity: Six Groups' Blackboard Discussion Reports (I.C. course 2015). Based on Shaules & Abe (1997).

Perception is an important skill in IC and is engaged when participants tackle a lesson preparation assignment surveying 'who they would smile at in given environments'. Table 6 reveals their answers. 2007-14 data (n=195) suggest that the basis of perceptions involved is consistent. Group activity involves participants looking at photos, saying what they see, then deciding whether they have made 'descriptions' (e.g., "The man is on the floor") or 'interpretations' (e.g., "The man is lazy"). This naturally leads into the discussion topic: 'Have you ever been misunderstood based on someone else's interpretation of you?' Participants comments can be seen in Figure 5. Another lesson preparation assignment surveys 'beliefs and values'. Participants,

Possible Problems in Japan: Finding work, housing, friends for the following: 1. An American AET in a rural high school. 2. A Brazilian of Japanese ancestry working in a factory. 3. A Chinese college student at university.

<p>It is difficult to communicate with students.</p>	<p>2 It's hard to find someone who can speak English.</p>	<p>3 • Can't make a friend only ALT. • Can't be a public servant.</p>
<p>A Brazilian of Japanese ancestry's salary is lower than Japanese salary.</p>	<ul style="list-style-type: none"> <li>• A wage differentiates</li> <li>• Can't keep up with work</li> </ul>	<ul style="list-style-type: none"> <li>• Pay is low</li> <li>• It's hard to communicate in Japanese</li> <li>• They can't get a chance to meet other people.</li> </ul>
<p>Both Japanese and Chinese have stereo types of each other. So, it's difficult to make friends.</p>	<p>It's hard to <sup>be</sup> familiar with Japanese students</p>	<p>It is difficult to get a part-time job.</p>
<p>4 They can't choose work freely.</p>	<p>5 The school's time schedule is different <sup>in</sup> every country.</p>	<p>6 They clashed with a cultural barrier.</p>
<p>They are confused. Understanding Japanese style of finding it.</p>	<p>It's difficult to find work.</p>	<p>They are judged appearance by surrounding people</p>
<p>In situations, they understand each other with difficulty.</p>	<p>It's difficult to make friends, because there isn't good communication by language.</p>	<p>It's difficult to <sup>have</sup> contact with Japanese students</p>

Figure 4. Diversity: Six Groups' Blackboard Discussion Reports (I.C. course 2015). Based on Shaules & Abe (1997).

on a scale 1-6, choose their position between contrasting cultural values. They also indicate what they think others would choose. Table 7 shows the result. Graph 1 shows a fairly consistent pattern over the years 2007-14 (n=203) suggesting homogeneity in values held both with regard to self held values and those held by others. The largest difference which participants estimate between themselves and others concerns whether the individual is important or the group is

Table 6. Perception. (I.C. course 2015 & 2007-14). Smiles in Cultures: Where do you smile?

Score key:		2015	2007-14
0 = no smile or eye contact. 1 = no smile		n=38	n=195
2 = probably no smile. 3 = might smile. 4 = smile.			Average
Question	Environment & People		
1	In the park, at a young child	3.4	3.6
2	In the elevator	2.1	1.8
3	In the street, at a male aged 40	1.4	1.3
4	In the train, at a female aged 50	1.7	1.7
5	In the train, at a westerner - same sex	2.3	1.9
6	In the street, at an unknown neighbour	2.8	2.7
7	On campus, at a familiar face	2.9	2.7
Average Total Score		2.4	2.2

Data Source: Students' Lesson Preparation Assignment. Based on Abe, et al. (1998)

Perception ものの見方。 Have you ever been misunderstood based on someone else's interpretation of you? あなたは他人による誤った解釈によって勘違いされたことがありますか。

1  
Someone said me that "Are you crying?"  
I said "No, I'm yawning because I'm very sleepy!"

2  
My Thai friend had thought I don't say my opinion clearly.

3  
When I listened to my friend carefully, she thought I was bored because I didn't have any facial expressions

4  
Someone said that I was angry, but actually I was just sleepy.

5  
She looks quiet but she is excited when she goes concert.

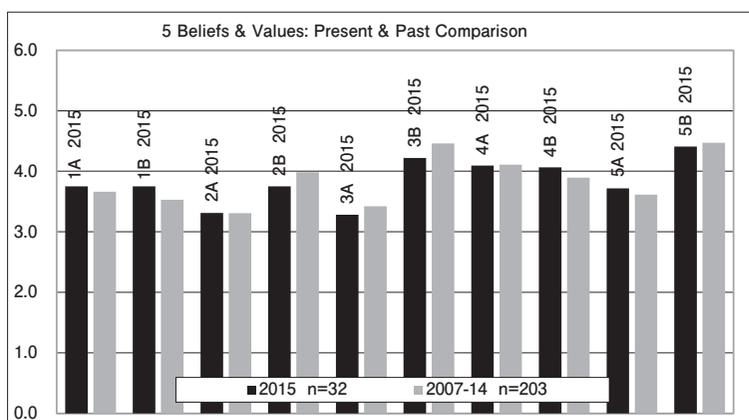
6  
One day, I wore black shirt and pants and socks and also shoes. I thought it was fashionable. I had a confidence. But, my friend asked me "Today is someone's funeral or something?"

7  
She looks angry but she is just hungry.

Figure 5. Perception: Seven Groups' Blackboard Discussion Reports (I.C. course 2015). Based on Shaules & Abe (1997).

Table 7. Beliefs & Values. Self & Others Comparison (I.C. course 2015 & 2007-14).

Choose for self & how you believe others would choose.				
Number 1-6. Self A, & Others B.				
Left side value = 1-2, Middle = 3-5, Right side value = 5-6				
	Self & Others		2015 n=32	2007-14 n=203
1. Use nature for people's benefit ↔ Preserve nature despite cost to people	You	1A	3.8	3.7
	Others	1B	3.8	3.5
2. Change is good ↔ Stability is good	You	2A	3.3	3.3
	Others	2B	3.8	4.0
3. Individual is important ↔ Group is important	You	3A	3.3	3.4
	Others	3B	4.2	4.5
4. Our society should be competitive ↔ Our society should be cooperative	You	4A	4.1	4.1
	Others	4B	4.1	3.9
5. Prefer casualness ↔ Prefer politeness	You	5A	3.7	3.6
	Others	5B	4.4	4.5
Total Average A's	You	A's	3.6	3.6
Total Average B's	Others	B's	4.0	4.1



Data Source: Students' Lesson Preparation Assignment. Based on Abe, et al. (1998) Graph 1.

important. Participants consistently choose 'others' as more group orientated than themselves. On the 1-6 scale, they position themselves at 3.3 and others at 4.2. There is a connection here with the classification of cultures as individualistic or collective (Hofstede, 1980). The second largest difference made by participants is their choice of 'others' preferring 'politeness' against their own inclination to 'casualness'. Participants also discuss a cultural misunderstanding that someone (a Japanese person such as themselves) experienced. Participants are requested to discuss something which really happened rather than anything imaginary. Their thoughts are reflected in Figure 6. On the subject of culture shock participants discuss problems they may have experienced in a new cultural environment and any advice they can give for others. Their response is shown in Figure 7. Although participants are encouraged to use English in these activities, and texts are in English (Shaules & Abe, 1997, Abe et al, 1998), Japanese explanations

Deep Culture (Beliefs & Values) Activity & Discussion. Describe a cultural misunderstanding that someone (a Japanese person such as you or another) experienced. (Note: Something which really happened – not imaginary)

1. Cultural environment where the act took place	1 America	2 America	3 China	
2. The act (describe the act)	My host mother went to bed early.	My teacher came to school and he was dressed in all green.	The tourists didn't stand in a line.	
3. Result (description of the misunderstanding)	I was surprised.	I think it was strange.	I was angry.	
4. Cultural value / belief	1) To save electricity 2) To keep healthy	That day was St. Patrick's day.	They don't know Japanese rules	
1. Cultural environment where the act took place	4 New Zealand	5 Philippines	6 New Zealand	7 America
2. The act (describe the act)	We went to the pub on Wednesday	I had to bring toilet paper.	I was not allowed to use shower for a long time.	American people were not obsessive about their car
3. Result (description of the misunderstanding)	I was surprised.	I was surprised	I was surprised	Their car was dirty and had scratches.
4. Cultural value / belief	Wednesday is pub's day in New Zealand.	Because there was no paper in the toilet	Their family has a limit to use hot water per day	Cars for transport only

Figure 6. Deep Culture (Beliefs & Values): Seven Groups' Blackboard Discussion Reports (I. C. course 2015).

are provided if impediment due to language would consume time necessary for engaging with the content.

The 4<sup>th</sup> year graduation seminar (GS) course is titled "Culture and Communication". Kim (2002) criticizes communication research as biased towards western individualistic culture and independent notions of self and advocates a need for communication theory which transcends culture. Kim elucidates the "unfortunate effects of the individualistic influence" by examining communication phenomena including communication apprehension, assertiveness, conflict management styles, cognitive consistency, attitude-behaviour consistency, group conformity, locus of control, deception, self-disclosure, silence and acculturative communication competence. In seeking to unravel the bias Kim explores how "accepted communication theories in the western model can be modified from an interdependent perspective". Thus alternate ways of

Culture Shock - Activity & Discussion. Problems you experienced in a new cultural environment & advice for others  新しい文化的環境の中で経験した問題と、同じ状況におかれる人のための助言。			
1. Think of a time when you found yourself in a new environment, e. g., a new school or neighbourhood.	1. 新しい環境 (例えば新しい学校か近隣) の中にいた時を思い出してください。	1	2
		University	new high school
2. What problems did you have adjusting to a new environment?	2. 新しい環境に順応して、どんな問題を持っていましたか。	3	
		Worry about making new friends	To make friends to change rule
3. What advice would you give to someone about to do the same?	3. 他の人が同じ状況になりそうなき、あなたはどんな助言をしますか。		
		Whatever will be, will be	Don't worry Don't be afraid of making a mistake.
			I'll invited her to lunch.
1. Think of a time when you found yourself in a new environment, e. g., a new school or neighbourhood.	1. 新しい環境 (例えば新しい学校か近隣) の中にいた時を思い出してください。	4	5
		high school New school	new school university
2. What problems did you have adjusting to a new environment?	2. 新しい環境に順応して、どんな問題を持っていましたか。	6	7
		I don't know way to school	Giving priority to spend enjoyable time with friends.
3. What advice would you give to someone about to do the same?	3. 他の人が同じ状況になりそうなき、あなたはどんな助言をしますか。		
		Please relax I'll be okay	It was difficult to make friends. To keep relationship
		Don't worry. Take it easy!!	Don't be shy! Let's talk!! Greet and smile

Figure 7. Culture Shock: Seven Groups' Blackboard Discussion Reports (I.C. course 2015). Based on Shaules & Abe (1997).

viewing each of the phenomena listed above are presented. Participants engage with each of these phenomena first with summarized readings. Focus questions generate discussion of these and related experiences recalled in assignments. Surveys are frequently included. In the follow up lesson participants orally present and discuss their written work. English is used in all these

activities. At this level participants have completed at least three years English language study in university and in many cases have been abroad for extended periods of study with home stays. Many have also completed the communication studies courses outlined above. However, when unfamiliar concepts arise they are interpreted so that language does not become an obstacle for engaging with the content.

About one third of the way into the first semester course, GS participants engage with the topic of Conflict Management. The reading based on Kim (2002) cites Rahim & Bonoma's (1979) dual concern (for self and others) and five styles model. Kim points out this model has an individualistic orientation where "confrontation is more desirable than avoidance". Kim also cites Lebra's (1984) model of conflict management which emphasizes interdependent self-construals. Kim's view implies that 'interdependent' type people would be more likely to solve problems using Lebra's styles. In an assignment participants are asked to describe two real situations from their own experience of interpersonal conflicts and how they and other people resolved them. They are also requested to say which of Rahim and Bonama's five styles they used as well as which of Lebra's five tendencies they used. Table 8 shows the result for 2015. Participants selected both styles almost equally. The Annual Average 2010-14 shows participants (n=38) used Rahim and Bonama's styles (68%) more than Lebra's styles (32%). This result does not appear to support Kim's view. It may be unexpected that the participants (2010-14) who are from an 'interdependent' type culture choose styles which are more likely to be chosen by 'independents'. However, it should be noted that 'Avoiding', as shown in Table 9, was the style most employed from Rahim & Bonama's five styles. This is a style most associated with 'interdependent' type culture. An additional part of the assignment was to indicate whether they acted with concern for self or the other person when selecting their chosen style. Table 9 shows the result. The 2015 participants chose concern for self 54% of the time while the 2010-14 average shows a similar choice of concern for self at 55%.

GS participants also engage with the topic of Cognitive Consistency and whether it is a cultural assumption. Kim cites Festinger (1957) who describes cognitive dissonance as the uncomfortable state of mind in which people feel they "find themselves doing things that don't fit in with what they know, or having opinions that do not fit with other opinions they hold". Kim suggests that this uncomfortable feeling called cognitive dissonance may occur for independent type (e.g., Western) people but might not occur for interdependent type (e.g., Eastern) people. It is said this is because the Western self is based on "consistency" in its attitudes and behaviours. Any inconsistency between attitudes and behaviours poses a threat to the self and has to be resolved. On the other hand, it is said that the Eastern self is based in the "situations", and as situations

Table 8. Comparison in the Choice of Management Styles

Data source: Students' assignments	Year	%
Combined Conflict Management Styles Chosen 2015 (n=9)		
1. Rahim & Bonama's Five Styles (combined concern: self & other)	2015	51%
2. Lebra's Five Tendencies % (combined concern: self & other)	2015	49%
Combined Conflict Management Styles Chosen Annual Average 2010-2014 (n=38)		
1. Rahim & Bonama's Five Styles (combined concern: self & other)	2010-14	68%
2. Lebra's Five Tendencies % (combined concern: self & other)	2010-14	32%

Table 9. Comparison of Concern in the Choice of Conflict Management Styles

Data source: Students' assignments	Year	Concern for	
1. Rahim & Bonama's Five Styles:	2015	Self	Other
(i) Dominating: 支配		1	1
(ii) Integrating: 統合		1	2
(iii) Compromising: 妥協		2	2
(iv) Avoiding: 回避		4	1
(v) Obliging: 適応		1	3
Style Total		9	9
Style Total as %		50%	50%
2. Lebra's Five Tendencies:	2015	Self	Other
(a) Anticipatory management: 予期的な管理		2	0
(b) Negative communication: 消極的なコミュニケーション		3	2
(c) Situational code switching: 状況により異なるコードの切り換え		5	5
(d) Triadic management or displacement: 第三者によって管理されるか置き換え		0	0
(e) Self-aggression: 自己攻撃性: 自己非難		0	0
Style Total		10	7
Style Total as %		59%	41%
1 & 2 Combined Style Total % (n=9)	2015	54%	46%
1 & 2 Combined Style Total: Annual Average % (n=38)	2010-14	55%	45%

change, then of course, the self also changes. Therefore, Kim, citing Markus & Kitayama (1991), suggests that consistency is not a threat to the Eastern self. When the topic is introduced, Festinger's experimental test is replicated (Festinger & Carlsmith, 1959). First, participants hear several situations described (orally and in writing) in which dissonance could arise. Then, they are asked to imagine themselves in those situations. Subsequently, they indicate whether or not dissonance was felt, whether or not their attitude changed and whether or not they justify the change due to some inducement. Table 10 reveals that over the period 2010-15 (n=47) participants tended to confirm cognitive dissonance theory by indicating dissonance was felt and justifying any changed attitude by an inducement 56% of the time. Participants were also assigned to recollect from their own experience similar situations and indicate whether dissonance was felt as in the class survey. The result is shown in Table 11. In this case the opposite result occurs. Over the period 2010-15 (n=47) cognitive dissonance theory tends not to be confirmed by indicating that dissonance was not always felt, attitude tended not to change and no justifying was done 53% of

the time. This latter result would support Kim's view. It is worth noting that in the assignment participants may have more time at their disposal for understanding and decision making, than when engaging with the in-class predetermined situations.

Table 10. In Class Survey Results: Choices in Cognitive Dissonance. Given Situations: 2010-15 (n=47)

	Average %
1. Dissonance felt: Attitude: changed	18
2. Dissonance felt: Attitude: no change; behaviour justified by inducement	38
Total: 1+2	<b>56</b>
3. Dissonance felt: Attitude: no change	28
4. No Dissonance felt: No justifying	16
Total: 3+4	<b>44</b>
*1+2 over 50% = theory confirmed. *3+4 over 50% = theory unconfirmed	

Table 11. Assignment Result: Choices in Cognitive Dissonance. Participants' Recollected Situations: 2010-15 (n=47)

	Average %
Data source: Students' assignments	
1. Dissonance felt: Attitude: changed	21
2. Dissonance felt: Attitude: no change; behaviour justified by inducement	26
Total: 1+2	<b>47</b>
3. Dissonance felt: Attitude: no change	34
4. No Dissonance felt: No justifying	19
Total: 3+4	<b>53</b>
*1+2 over 50% = theory confirmed. *3+4 over 50% = theory unconfirmed	

GS Participants engage with Attitude-Behaviour Consistency around two thirds of the way through the first semester course. Kim points out that for westerners 'acting out of obligation to others' could be seen as passivity and a surrender of autonomy which shows weakness and inconsistency between attitude and behaviour. Doi (1986) is cited by Kim (2002) arguing that Americans are more concerned with consistency between feelings and actions than Japanese. However, Markus and Kitayama (1994) are cited arguing that consistency could imply rigidity or immaturity. To investigate further participants inquire into the relationship between attitude and behaviour. In an assignment they recall apt situations from their experience and decide whether situations or attitudes were responsible for their behaviour. Table 12 illustrates that over the period 2008-15 (n=67) participants perceived the origin of behaviour in their examples to be from the situation 66% of the time and this is supported by the weak attitude-behaviour link. This result supports Kim's view on the origins of behaviour among 'interdependent' type people.

Table 12. Assignment Result: Attitude-Behaviour Consistency.  
Participants' Perceived Origins of Behaviour: 2008-15 (n=67)

Data source: Students' assignments	Average %
1. Attitude responsible for behaviour.	34
2. Situation responsible for behaviour.	<b>66</b>
3. Attitude & behaviour strongly linked	36
4. Attitude & behaviour weakly linked	<b>64</b>

Another topic GS participants take on is Susceptibility to Social Influence: Conformity or Tact. According to Kim (2002) some national groups are stereotyped as conforming and passive while others are seen as independent and assertive. Kim cites Asch (1952) who considers a conformist to be “someone who has failed to develop” and given themselves in “slavish submission to group forces”. Asch feels conformity to be a pollution of the social process and instead values of independence should be fostered. However, uniqueness and conformity could be interpreted differently according to Kim & Markus (1999) and the concepts have different meanings depending on the culture. Asch (1952) conducted experiments to show how someone’s opinion could be influenced by the majority group. Participants take part in a replication of Asch’s experiment before studying the topic. Asch reported that in his experiments up to one third of participants conformed to the majority. In the case of the present seminar participants none conformed although some reported unease in going against the majority opinion. In exploring further, participants are given an assignment in which they recollect from their own experience occasions when they agreed with group decisions which they did not like. In this case they indicate whether they felt they were either conforming or using tact. They also indicate whether they acted to protect the self or the other. Table 13 shows that during 2008-15 (n=67) participants felt they used tact 54% of the time, with the intention of protecting others 62% of the time. This result lends some support to Kim’s view.

Table 13. Assignment Result: Susceptibility to Social Influence  
Participants' Use of Conformity or Tact: 2008-15 (n=67)

Data source: Students' assignments	Average %
1. Behaviour seen as Conforming	46
2. Behaviour seen as Using Tact	<b>54</b>
3. Behaviour seen as Protecting Self	38
4. Behaviour seen as Protecting Others	<b>62</b>

The topic of Internal Control Ideology is also dealt with by GS participants. The psychologist Rotter (1966) developed the concept of Locus of Control (LOC) which ranges from External to Internal. Put simply, people having an External LOC believe their behaviour is controlled by

others, luck or fate, i.e., external causes. Whereas, those having an Internal LOC believe their behaviour is controlled by themselves, i.e., internal causes. Kim (2002) argues that the work in this field has been biased by the assumption that internality is more desirable than externality. Kim cites researchers as maintaining that Internal LOC is more effective (Lefcourt, 1966) and has positive features whereas External LOC features are described in negative terms. Kim cites Markus and Kitayama (1991) pointing out that most of what psychologists know about human nature is based on “the Western view of the individual as an independent, self-contained and autonomous entity”. Whereas, the sociocentric view sees the individual seeking to fit into a pattern and minimize self-other distinction. The interdependent and independent ways of seeing self determine how meaning is attached to the world. This is reflected in the Internal-External LOC. It is worth noting that Rotter (1975) himself warned psychologists against quickly assuming internal to be good and external to be bad.

Rotter (1966) formulated a 23 item questionnaire to measure LOC. At the introduction of this topic participants in the seminar course complete a translated version of the questionnaire. The results in Figure 8 show that during 2005-15 (n=105) participants with External LOC = 64 (61%), and with Internal LOC = 41 (39%). This would support Kim’s view that interdependent individuals tend to have an External LOC. Participants also complete a related assignment in which they recollect actions and estimate internal-external causes of reactions.

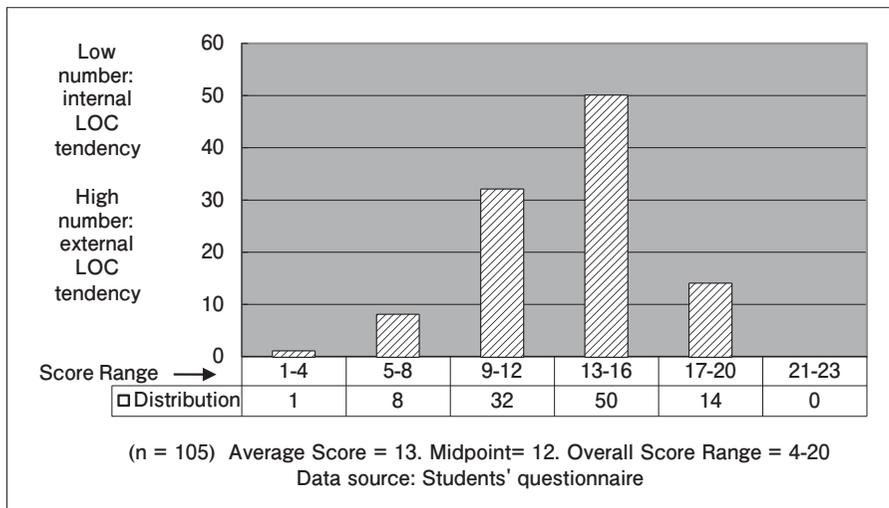


Figure 8: Internal-External Locus of Control Distribution 2005-15 Average Distribution of Scores.

## Conclusion

In study 2, it was attempted to answer research question 2 and 3.

Research question 2: Does discussion centred learning have beneficial results?

After evaluating film characters communicative competence as described in study 1, participants in CT and IC courses go on to investigate in depth the competencies evaluated. Following their group discussions, CT participants' succinct blackboard reports describe personal experiences and causes of ineffective listening (Table 8). Likewise they explain the characteristics of the cosmopolitan (Table 9). Similarly, IC course participants deal with multiculturalism giving significant information and realistically describe problems non-Japanese could encounter (Table 5 and Figures 3 and 4). On the topic of perception, participants show remarkable consistency over the years (Table 6) and provide interesting experiences about misperceptions (Figure 5). Concerning beliefs and values, again a noteworthy consistency is revealed (Table 7). Participants also make interesting discoveries regarding deep culture (Figure 6) and regarding culture shock, they describe difficulties and give inspirational messages for others encountering similar difficulties (Figure 7). Quantitative and qualitative evidence from participants' performance would suggest that discussion centred learning has beneficial results. Furthermore, substantially deepened understanding of the components of communicative competence appears to be confirmed by the result (also suggested by study 1) of a developed skill in recognizing communicative competence.

Regarding research question 3: How do learners perform with regard to accepted communication theories and do such theories represent non-western learner identity? Quantitative results from participants in the GS course of 2015 and multiyear GS course participants suggest that accepted communication theories are inconsistent with participants' interdependent self construal. This implies learner identity is not well supported. Results tend to support the view that more inclusive communication theories are necessary. Many 'accepted communication theories' were developed in the west. Scholars from collectivistic/interdependent type cultures often studied in the west and then introduced such theories into their own societies no doubt with good intentions. However, theories generated in one culture may not fit well in another. Clearly research now needs to be energetically engaged toward the origination of theories inclusive of collectivistic/interdependent type cultures.

Although 2nd century Nagarjuna speaks of interdependence (Skr: Pratīyasamutpāda) equating emptiness, this does not mean that communication theories based on interdependent style

cultures cannot exist. Nagarjuna means that 'emptiness' is a kind of fullness; as an empty room is full of opportunities for use, unlike a packed room. Western communication theories have reached high density. Academic journals are cluttered with theories. Being at the start, theories based on 'interdependence' face a situation full of opportunity.

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## Appendix A

<p>Compare the Interpersonal Communicative Competence of two people in the story:          話に2人の人の対人コミュニケーション能力を比較してください:          Note that Interpersonal Communicative Competence includes 1, 2, 3 &amp; 4</p> <p>Name: ..... Student number: ..... Date: ..... (day) ..... (month) ..... (year)</p>		
<p>Please write the names of the two people you are comparing in A &amp; B below.          For each ability, circle a number to indicate A &amp; B's ability level on a 5 point scale:          E.g., 1 = very low ability 2 = low ability 3 = fair ability 4 = high ability 5 = very high ability</p>		
<p>Communicative competence for achieving one's purposes and developing interpersonal relations          自己目的の達成のため及び対人関係の維持、発展のためのコミュニケーション能力</p>	<p>Name of 1<sup>st</sup> person in the story: A. ....</p>	<p>Name of 2<sup>nd</sup> person in the story: B. ....</p>
<p>1. Speaking ability, includes the following (Chapter 7):          (a) The ability to persuade while recognizing the free will of the other person          受け手に自由な選択の認識が説得能力          Persuading co-actively 相互作用としての説得          (b) Persuading while being "other person centred" 受け手中心思考の説得          (c) The ability to effectively process opposition 対立を効果的に解決していく能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>2. Listening ability, includes the following (Chapter 8):          (a) Listening effectively 効果的なリスニング (not being distracted by details, avoiding, pretending, or confused by noise, language characteristics, &amp; self-images 詳細への過剰な関心、困難な状況の回避、見せかけの関心、ノイズからの混乱、言語の特色によるリスニングの妨害、自他の認識の影響を避ける)          (b) Having the right motive to mutually interact &amp; take responsibility for the interaction 相互作用責任の目的          (c) Having a positive attitude 前向きな態度          (d) The ability to sympathize 共感する能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>3. Integrity, 総合的信頼性 includes an equal balance of the following (Chapter 9):          (a) Initiative (ability to take the initiative 自発性、率先力).          (b) Identification (ability to empathize 感情移入、共感の能力).          (c) Intelligence (ability to analyse information 知識、情報分析力).</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>4. Cosmopolitan ability, 国際人、世界主義者の能力 includes the following (Chapter 10):          (a) Ability to understand the problems hindering intercultural communication          異文化コミュニケーションを妨げる問題点が理解する能力          (b) Abilities of knowledge, attitude &amp; behaviour necessary for intercultural communication 異文化コミュニケーション能力のための知識、態度、行動</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>Who has the better Interpersonal Communicative Competence, A or B?          より良い対人コミュニケーション能力、AまたはBがだれにありますか</p>	<p>A</p>	<p>B</p>

## Appendix B

<p>Compare the Intercultural Communicative Competence of two people in the story.          話に2人の異文化間コミュニケーション能力を比較してください：</p> <p>Name: ..... Student number: ..... Date: ..... (day) ..... (month) ..... (year)</p>		
<p>Please write the names of the two people you are comparing in A &amp; B below.          For each ability, circle a number to indicate A &amp; B's ability level on a 5 point scale:          E.g., 1 = very low ability 2 = low ability 3 = fair ability 4 = high ability 5 = very high ability</p>		
<p>Intercultural Communicative Competence          includes some of the abilities listed below:          異文化間コミュニケーション能力は以下に記載された能力のいくつかを含んでいます</p>	<p>Name of 1<sup>st</sup>          person in the          story:           A. ....</p>	<p>Name of 2<sup>nd</sup>          person in the          story:           B. ....</p>
<p>1. Perception ものの見方 知覚          Ability to understand the difference between describing and interpreting 描写と解釈の          違いを理解できる能力, &amp; aware of the difficulties of understanding one's own          perception. その人自身のもの見方の理解の難しさをわかっている</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>2. Communication Styles (1) コミュニケーション形式(1)          Ability to understand directness, use of silence and cognitive styles.          沈黙と率直さの使い方および認識仕方を理解する能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>3. Communication Styles (2) コミュニケーション形式(2)          Ability to understand low context and high context.          低いコンテキストと高いコンテキストを理解する能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>4. Values 価値観          Ability to understand the relativity of values &amp; cultural dependency.          価値観及び文化的な依存の相対性を理解する能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>5. Deep Culture (Beliefs and Values)          深い文化 (信条と価値観)          Ability to understand differences in beliefs, e.g., Fate or Controllability of life.          Understanding the difference between Individualism &amp; Collectivism. 信条の違いを理          解する能力 (例えば、運命、自然を支配する)。個人主義・集団主義を理解する能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>6. Culture Shock カルチャー・ショック          Ability to manage the stress of adapting to a new cultural environment. 新しい文化的          な環境に適応のストレスを管理する能力</p>	<p>1 2 3 4 5</p>	<p>1 2 3 4 5</p>
<p>Who has the better Intercultural Communicative Competence, A or B?          より良い異文化間コミュニケーション能力、AまたはBがだれにありますか</p>	<p>A</p>	<p>B</p>

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# Learning in Communication Studies

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