

**CURRICULUM ORIENTATIONS AND PROGRAM REALITIES:  
NEGOTIATED AGENDAS?**

by

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## Abstract

The purpose of this classroom-based case study was to explore the process by which institutional values are translated into teaching and learning. A content-based course, *Translating and Interpreting 200* (IT 200), offered in the second year of a two-year program at a Canadian college for Japanese ESL students was the focus of the study. The mission of this institution was to educate students to develop a global perspective. The study involved four groups of participants: 1) three senior management members, 2) three "junior management" members, 3) four IT 200 faculty and 4) forty-two students. Data were collected through document analysis and ethnographic interviewing. The study investigated A) the intended program, identifying the curriculum orientations (McNeil, 1990) in the mission statement, in senior management's interpretation of the mission statement, and in IT 200 faculty definitions of globalism and B) the enacted curriculum, examining the extent to which the orientations were evident in IT 200 curriculum documents and in students' perceptions of their learning. Results indicated that the mission statement, in addition to the curriculum orientations identified by McNeil (1990), was based on a processual form of humanism containing key moments of reconceptualization--self-actualization, perspective building and global impact--through which students were able to view themselves and their relationships with other people anew. Faculty definitions of globalism were congruent with the intended orientations, supporting a match between the intended and implemented curriculum. Administrative constraints and faculty perceptions of students were perceived to limit the implementability of humanistic and social orientations underlying globalism. The intended orientations emerged in the IT 200 curriculum document, giving students exposure to a variety of learning experiences which worked in unity to bring about the intended aims of the mission statement. Students' perceptions of their learning in IT 200 reflected the intended orientations. Social (26%), Technical-Academic (17%) and a Technological-Academic / Humanistic (17%) combination

emerged dominant. An analysis of the data from three students revealed a unifying theme--*transformation*, supporting Mezirow's (1978; 1981; 1990) theory of perspective transformation and the Reconceptual approach (Heubner, 1963) that stresses learning through lived experience and particular perspectives.



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## Dedication

**This thesis is dedicated to all the CIC students who have benefited in the past and all those who will benefit in the future from an education with a global perspective.**



## CHAPTER ONE

### INTRODUCTION

Curriculum orientations represent particular world views or models of reality and provide a useful framework from which to clarify, on the one hand, one's personal beliefs about the purposes and methodologies of education, and on the other, the conceptual base of curriculum documents. Each orientation has certain goals that define its direction and may be thought of as "a lens that colors one's view of children and learning" (Dukacz and Babin, 1980, p. 14). "Rooted in a conception of the person, and derived from various foundation disciplines such as psychology, sociology, and philosophy," states Miller (1983), "the orientations provide a guiding framework for curriculum planning" (p. 8). Institutional mission statements, educational philosophies and subsequent curriculum documents are usually built upon a cluster of orientations that form major positions (meta-orientations) in curriculum programs.

Despite the fact that curriculum orientations appear quite distinct when considered in their strong form, in practice, various approaches often become intertwined to yield maximum usefulness for a given context. As curriculum is implemented it is common to have overlap, instructors selecting the most appropriate aspects of each orientation to suit the needs of students, teaching beliefs and styles as well as the overall aims and / or philosophy of the institution. Thus, curriculum theory and program realities may operate under different agendas. In the context of ESL literacy programs in the U.S., Wrigley (1993) explains:

Educational philosophies and curriculum orientations to language and literacy seldom appear in practice as they do in theory. Program realities often mitigate [sic] against implementing the strong form of a particular approach because funding mandates, along with differences in teacher preferences and learner interests, often require that various perspectives be negotiated (pp. 460-461).

## Purpose of the Study

The purpose of this qualitative study was to explore the process by which institutional values were translated into teaching and learning. A case study of a content-based second language course and its implementation was reported. The course, *Interpreting and Translating 200* (IT 200), was one of five "Majors" offered in the second year of a Two-Year program leading to a certificate in International Studies at a private college in Western Canada for Japanese nationals. The educational mission of this institution is "to educate students to develop a global perspective and become culturally informed citizens of their home country" (Statement of Philosophy, College Catalogue, 1995-1996, p. iv). The study first identified the curriculum orientations inherent in the mission statement (i.e., *intended curriculum*). Second, the study examined the extent to which these intended orientations were evident in IT 200 curriculum documents and in faculty definitions of globalism (i.e., *implemented curriculum*). Finally, students' perceptions of their learning in IT 200 were examined to determine the extent to which these perceived learning experiences were consistent with the intended aims and orientations of the mission statement (i.e., *attained curriculum*).

## Significance of the Problem

When a curriculum and its educational programs are interpreted by those in authority and subsequently defined in official publications, regulations, authorized textbooks or curriculum guides, and compared with the way the curriculum is implemented by teachers and brought to life in their classrooms, the outcomes of learning may differ from the intended goals and objectives. On the one hand, this gap may result in "compromises that can work in the learners' favour since they provide exposure to a variety of approaches" (Wrigley, 1993, p. 461). On the other, however, there often is "an inevitable tension among the three [curricular] levels because, at each one, the goals are different and frequently at cross-purposes" (Robitaille, Oberg, Overgaard & Mc Burney,

1988, p. 8). Similarly, Eisner (1994), commenting on the difficulties surrounding the degree of implementability of curricular ideologies in pluralistic societies, states:

More often than not, ideological positions pertaining to curriculum and to other aspects of education exist in a state of tension or conflict. In pluralistic societies, a part of the pluralism emerges in competing views of what schools should teach and for what ends. These competing views prevail or succumb in a political marketplace (p. 51).

In the context of adult ESL (English as a second language) literacy programs, since teachers often have strong opinions concerning what it takes to become fluent in a second language, and these views help determine how they teach, teacher preference or perceived student needs may lead to a mismatch between the strong form of an orientation stated in program goals and objectives and the approach implemented by a particular teacher. This tends to be particularly true of teachers who learned English as a second language themselves and who have experienced success with traditional approaches (Wrigley and Guth, 1992). Further, it is argued that only through a public investigation of what goes on behind classroom doors can educators come to terms with and better understand the potential gap between intended and implemented curriculum orientations:

It has been said that the true curriculum exists in the hearts and minds of the teachers, yet this information is rarely accessible to others. If ESL literacy teachers are to be professionals, what exists in their hearts and minds needs to be made public and examined. Only in that way can we find a common ground between the "curriculum as intended" by a program and the curriculum as enacted in the classroom (Wrigley and Guth, 1992, p. 185).

More importantly, since the degree of implementation of curriculum orientations inherent in school policies and practices ultimately resides with teachers, Eisner (1994) suggests that changes in the way teachers think about their own teaching may be necessary for educational change:

Teachers still close the classroom door and do what they know how to do and believe is best for the students they teach. In this sense, changes in the teachers' ideology may be among the important changes that can be made in the field of education (p. 83).

Students have their own agendas. The goals students bring to the classroom may be quite specific and far removed from the rhetoric of educational philosophies or stated program goals. This seems particularly true for EFL (English as a Foreign Language) college students, many of whom enter post secondary institutions with specific agendas. Research indicates that the current ESL curriculum adopted by the Association of Arab Universities, for example, which was designed to prepare students pursuing degrees in English, is failing to meet the needs of students who are seeking practical English skills for jobs in business and industry (Wright, 1992). Further, results from a study designed to identify the English language needs of technical students from India indicated that the present goals of the English program, designed to enhance students' receptive skills, were at cross-purposes with students' desires for more communicative language learning, as career opportunities in India were perceived as severely restricted without communicative fluency in English (Singh, 1992). In a study by Widdows and Voller (1991), 86 Japanese students attending four different universities in Japan reported that they "do not like classes in which they sit passively, reading or translating...where the teacher controls everything" (p. 134), preferring rather more student-centered, interactive learning. The study concluded that a great majority of university English classes are failing to satisfy learner needs in any way, suggesting that some fundamental re-thinking of the university language curriculum is required.

## Research Questions

The research questions of this study were:

1. Are the orientations that emerge from the analysis of the college educational mission statement evident in curriculum documents?
2. Are students' perceptions of their learning in IT 200 consistent with the orientations of the mission statement?
3. Are the orientations that emerge from faculty definitions of globalism consistent with the orientations of the mission statement?
4. What factors (positive and negative) affect the degree to which intended orientations are implemented by faculty?

## Limitations of the Study

As one of the two the principal writers of the curriculum document under investigation in this study, the researcher had an intimate understanding of the course and its curriculum. Although "The ideal researcher is *detached* from the study to avoid bias" (Schumacher & McMillan, 1993, p. 15), the researcher in this study was *immersed* in the course and its curriculum for a number of years; thus, a certain degree of bias was unavoidable. This was one of the limitations of the study. One of the ways the researcher tried to compensate for this bias was to apply the strategy of *triangulation* to the analysis of student interview data. A further limitation of the study was the fact that since the researcher was also the instructor of the course, students may have felt that the interview was a kind of "test" and therefore, may have done their best to "pass" by giving the kind of responses the researcher was seeking.

## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

This literature review investigated prevailing conceptions of curriculum orientations, global education and action-research within the context of qualitative research methods. Prevailing conceptions of curriculum orientations were the "sensitizers" of this study, (i.e., ideas, concepts or theories that heighten awareness of that part of the natural world under investigation). Thus, since the purpose of this study was to investigate the process by which institutional values were translated into teaching and learning, the review of curriculum orientations and the characteristics of each assisted in identifying, and most importantly to this study, developing the central analytic categories needed to proceed with further analysis. The review of global education, the central goal of the college mission statement, clarified what constitutes a global perspective and distinguished between its two interrelated dimensions--the substantive and the perceptual--which assisted in identifying the dominant curriculum orientations of a global perspective. Finally, since social research is a "terminological jungle where many labels compete" (Loftland and Loftland, 1984, p. 3) and *qualitative research* is an "umbrella term" (Ely, Anzul, Friedman, Garner, McCormack Steinmetz, 1991, p. 3) for different kinds of qualitative research (e.g., ethnography and teacher-research), the review of action-research served to clarify the *intent* of this type of classroom-based research (i.e., to improve and involve) and in so doing, distinguish it from other forms of qualitative research. In addition, this review of action-research illustrated how the improvement process was conducted in this study.

## Curriculum Orientations

The term *curriculum*, from the Latin root meaning *race course*, is perceived differently by different scholars. Definitions range from the most common--"a course of study" (Stern, 1990, p. 434)--perhaps due to its Latin root, to the more goal orientated, "a plan for providing sets of learning opportunities to achieve broad goals and related specific objectives" (Saylor & Alexander, 1974, p. 6), to the all inclusive, "all pedagogical measures related to schooling or to the substance of a course of studies" (Stern, 1990, p. 434). However, Wrigley and Guth (1992) argue that definitions such as these imply that curriculum is "static, relatively neutral and value-free, the result of purely technical decisions", thereby ignoring "the social, political and economic contexts that influence goals and content which in turn help determine who is to benefit from what kind of knowledge, under what circumstances, and to what end" (p. 167).

Curriculum orientations are the philosophical underpinnings for what educators do and why. The concept of curriculum orientation is useful in helping teachers clarify their approach to teaching and learning as it "constitutes a powerful tool for analyzing the implications of an otherwise confusing body of arguments" (Eisner and Vallance, 1974, p. 2), thereby assisting teachers in perceiving the linkage between curriculum theory and practice. In addition, an investigation into curriculum orientations shines light on the important fact that curriculum decisions are not simply technical and value-free, but that they reflect the curriculum orientations a program supports and the social goals it seeks to attain (Wrigley and Guth, 1992).

According to Miller (1983, p. 2), curriculum orientations encompass a number of dimensions at both the theoretical and practical levels that give shape to one's personal view of the purposes of education, some of which include:

*Educational aims.* Each orientation has certain basic goals which provide an overall direction for the orientation.

*Conception of learner.* The orientations have a view of the learner. Some orientations focus on the learner as an active agent; others view the students in a more responsive mode.

*Conception of the learning process.* The learning process can also vary with the respective orientations. For example, in the transpersonal orientation the emphasis is on the inner life of the students, while in some other orientations learning is related to change in students behavior.

*Conception of the instructional process.* Each orientation has some conception of the steps the teacher should engage in to carry out instruction. These steps can be very specific or merely general guidelines.

*Conception of learning environment.* Orientations also have some view of how the learning environment should be structured and what learning materials are appropriate. In some orientations the ideal environment is loosely structured; in other orientations the ideal environment is highly structured.

*The teacher's role.* The role of the teacher also differs with the various orientations. In some orientations the teacher takes a strong directive role; in other's the teacher's role is more nearly that of a facilitator of learning.

*Conception of how learning should be evaluated.* Evaluation procedures also vary with the different orientations. Some orientations rely on criterion-referenced tests; other use more experimental, open-minded techniques.

Defined by the above conceptions and the goals they seek to attain, orientations to curriculum are presented in different ways in the literature. The number of curriculum orientations and the labels used to define them have varied somewhat over the past twenty years. In Eisner and Vallance's, *Conflicting Conceptions of Curriculum* (1974), for example, five curriculum orientations are outlined: *development of cognitive process*, *technological*, *self-actualization of the child*, two versions of *social reconstructionism*--change and adaptation--and *academic rationalism*. The *cognitive process* approach is



primarily concerned with the refinement of intellectual operations. It refers "only rarely to curriculum content, focusing, instead on the how rather than the what of education", and sees the central problem of curriculum as "sharpening the intellectual processes and developing a set of cognitive skills that can be applied to learning virtually anything" (p. 6). The curriculum as *technology* orientation focuses on process--"the how rather than the what of education" and "conceptualizes the function of curriculum as essentially one of finding efficient means to a set of predefined, nonproblematic ends" (p. 7). Focusing sharply on content, the *self-actualization of the child* orientation is "strongly and deliberately value saturated" and refers to "personal purpose and to the need for personal integration" (p. 9). The role of the curriculum is to "provide personally satisfying consummatory experiences for each individual learner" (p. 9). Stressing the needs of society over individual needs, the *social reconstructionist* orientation emphasizes education within the larger social context and demands that schools "recognize and respond to their role as a bridge between what is and what might be, between the real and the ideal" (p. 11). The two versions of this orientation--adaptation and change--both "seek to develop a better 'fit' between the individual and society" (p. 11). *Academic rationalism* is "primarily concerned with enabling the young to acquire the tools to participate in the Western cultural tradition." (p. 12). It is argued that such a curriculum should "emphasize the classic disciplines through which man inquires since these disciplines, almost by definition, provide concepts and criteria through which thought acquires precision, generality and power; such disciplines exemplify intellectual activity at its best" (p. 12).

Curriculum orientations are not mutually exclusive. Stern (1990) summarizes Eisner and Vallance's (1974) "cautionary word concerning three curriculum fallacies" (p. 14) caused by exclusive reliance on certain orientations:

The emphasis on learning how to learn may detract from the importance of what is being learnt, while the exclusive attention to content, as for example, in the orientations of academic rationalism, can be equally one sided. A third fallacy is the belief that there is a universally right curriculum which can be established without

taking note of the historical, political, or social circumstances to which it relates (p. 437).

In *The Educational Spectrum* (1983), Miller describes seven specific curriculum orientations, all of which except two--*developmental* and *transpersonal*--are essentially perceived the same as Eisner and Vallance's classification: *behavioral* (or in Eisner and Vallance's terms, curriculum as technology), *subject / disciplines*, *social*, *developmental*, *cognitive process*, *humanistic* and *transpersonal or holistic*. A *behavioral* conception of curriculum emphasizes specific teaching methodologies that lead to specific behaviors. This approach requires teachers to be able to "describe student behavior in specific terms so that it can be observed and so that a structured program can be developed" (p. 4). Competency-based education is also within the behavioral orientation. The *subject / disciplines* approach, "places primary emphasis on subject matter and the way that subject matter is developed and organized" (p. 4). Miller's *social* orientation, essentially what Eisner and Vallance have labelled *social reconstructionism*, focuses primarily on social experience. In Miller's view, this orientation has three branches: curriculum as cultural transmission, curriculum as citizenship education, and curriculum as social change / social problem solving. The *developmental* orientation "is organized around the concept that children pass through distinct stages of ego, cognitive and moral development" (p. 5) and focuses on the integration of various aspects such as ego, moral and cognitive growth. What Miller has labelled the *transpersonal or holistic* orientation is "similar to the humanistic perspective in that it recognizes the importance of individual fulfillment, " yet differs in that it "emphasizes self-transcendence as a stage beyond the humanistic goal of self-actualization" (p. 6).

In *Curriculum: Perspectives and Practices*, Miller and Seller (1990) categorize curriculum orientations from a slightly different perspective compared to the more traditional definitions outlined above. Three constructs are presented: the *transmission*, the *transaction* and the *transformation* orientations. These curriculum orientations act as paradigms from which the development, implementation and evaluation of curriculum can

be analyzed and are intended to help educators conduct curriculum practices from an integrated perspective, that is, where theory and practice are consistent with one's world view. The *transmission* position views the child as a student, not as a whole person, and emphasizes rote learning and traditional school subjects (subject orientation). The objective of school is to teach academic content, literacy and computational skills. Influenced by logical positivism, and by economists such as Adam Smith (1930) and behaviorists such as B. F. Skinner (1954) and Edward Thorndike (1906), learning is broken down into small units as in mastery learning. The emphasis is on "the application of a mechanistic view of human behavior to curriculum planning, whereby student skills are developed through specific instructional strategies (competency-based learning orientation)" (Miller and Seller, 1990, p. 5-6). The *transaction* position is best characterized by John Dewey (1929) and his thinking about the interaction with the environment. This orientation also has its roots in Piaget's (1950) and Kohlberg's (1978) beliefs about cognitive and moral development. The purpose of the transactional curriculum is the development of intelligence through problem solving (cognitive processes orientation), scientific inquiry and democratic decision making (democratic citizenship orientation) and to develop students' cognitive skills within the academic disciplines (disciplines orientation). The role of the teacher is to encourage discourse in a controlled setting and students set their own standards as they begin to reach higher levels of thinking. The curriculum as *transformation* orientation encompasses three specific orientations which seek interdisciplinary learning experiences and connections between the child's inner world and the outer world: 1) "teaching students skills that promote personal and social transformation (humanistic and social change orientations)" ; 2) a vision of social change as movement toward harmony with the environment rather than an effort to exert control over it," and 3) "the attribution of a spiritual dimension to the environment, in which the ecological system is viewed with respect and reverence" (transpersonal orientation) (Miller and Seller, 1990, p. 8).

Eisner (1994), expanding on his earlier work (Eisner and Vallance, 1974), outlines six general characteristics of "among the most prominent" (p. 56) curriculum orientations:

*Religious Orthodoxy, Rational Humanism, Progressivism, Critical Theory, Reconceptualism, and Cognitive Pluralism.* Rooted in religious beliefs, all *Religious Orthodox* orientations, according to Eisner (1994), share a "belief in the existence of God and the importance of God's message in defining the content, aims, and conditions of educational practice" (pp. 56-57). In Roman Catholic schools, where this view is prominent, for example, the major aim "is to induct the young into the Roman Catholic Church, and through the Church, to Christ" (p. 57). Having "its modern roots in the Enlightenment and its ancient roots in Plato" (p. 62), the second of these curriculum orientations, *Rational Humanism*, is a belief in the primacy of reason and in man's ability to make rational and defensible judgements about the goodness of things" (p. 65). In essence, it "celebrates reason, rationality, and extended explanation" (p. 65). This is accomplished through curricular content and teaching methods that expose students "to the best of the best" of literary works and engage them in "discussion, analysis, and debate" (p. 64). The third of these curriculum orientations, *Progressivism*, "is most forcefully expressed in the writings of John Dewey and the large group of followers his ideas attracted" (p. 67). Two "related but distinguishable streams" of thought associated with Progressivism are one "rooted in a conception of the nature of human experience and intelligence" (the personal), and "the other in social reform" (the political) (p. 67). According to Eisner (1994):

Dewey's work is rooted in a biological conception of the human being. By this I mean that he regards the human being as a growing organism whose major developmental task is to come to terms, through adaptation or transformation, with the environment in which he or she lives. Because the environment is not always hospitable to the comfort or even the survival of the organism, thinking is required. It is through the exercise and development of intelligence that the environment is reshaped. It is through the reshaping process that the individual learns and through which intelligence grows. In this sense, for Dewey, human life is a continuous process of constructive adaptation. Intelligence itself is not fixed, it grows. It is not a thing, it is a process (pp. 67-68).

To accomplish the above goals, *Progressivism*, in essence, stresses "problem-centered" curriculum, views each child as "a custom job," and deals with the "whole child" (i.e., the social emotional, and intellectual aspects of development) (pp. 70-71).

Rooted in the teachings of Marx (1848 / 1987), the fourth of Eisner's curriculum orientations, *Critical Theory*, "has as its main function the revelation of the tacit values that underlie the enterprise" (p. 73). Further, critical theorists (e.g., Apple, 1982; Aronowitz & Giroux, 1988; Freire, 1970a):

almost always on the political left, are typically concerned with raising the consciousness of unsuspecting parents, students, and educators to the insidious and subtle ways through which an unequal and often unjust social order reproduces itself through the schools. In this sense critical theory is aimed at emancipating (their word) those affected by the schools from the school's debilitating practices (p. 73).

Eisner's (1994) fifth curriculum orientations, *Reconceptualism*, "is more of an orientation than a dogma. That is, it is a way of thinking about education and the kind of programs that will serve its ends well" (p. 77). Associated with the work of James MacDonald (1975), Dwayne Heubner (1963) and William Pinar (1975), reconceptualism is primarily concerned with "personal purpose, lived experience, for the life of imagination, and for those forms of understanding that resist dissection and measurement" (Eisner, 1994, p. 77). Its central aim is to "turn from a behavioristic to a phenomenological attitude" (Eisner, 1994, p. 77), trying to understand the nature of the child's *experience* rather than trying to measure it. Reconceptualists view schools not as places:

for learning how to make a living, but for learning how to live. To learn how to live the child must learn how to listen to her own personal drummer in an environment that makes such attention not only possible but desirable (Eisner, 1994, p. 78).

Finally, *Cognitive Pluralism*, the sixth curriculum orientation, is rooted in "Aristotle's tri-part distinction among the ways of knowing" (Eisner, 1994, p. 80)--theoretical, practical and productive. *Cognitive Pluralism*, today (i.e., Hirst, 1974; Peters, 1960; Eisner, 1985; Phenix, 1964) emphasizes "the plurality of knowledge and the unique functions of different cognitive forms" (Eisner, 1994, p. 80).

In the context of adult ESL literacy, Wrigley and Guth (1992) see curriculum orientations falling into six categories: *common educational core*, *social and economic adaptation*, *development of cognitive process*, *personal relevance*, *social change*, and *technological management of education*. This classification parallels that of Eisner and Vallance (1974) with the exception that slightly different labels are used (i.e., *common educational core* and *personal relevance* for the more traditional *academic rationalism* and *humanism*, respectively) and that the *social and economic adaptation* and *social change* orientations have been counted as two distinct orientations; whereas, in Eisner and Vallance's (1974) classification it is counted as one--social reconstructionism--but with two versions--change and adaptation.

#### Prevailing Conceptions of Curriculum (McNeil, 1990)

Four prevailing conceptions of curriculum emerge consistently in the literature and in this study were adopted as central analytic categories. According to McNeil (1990), these conceptions can be classified into four major categories: *humanistic*, *social reconstructionist*, *technological* and *academic*. The key characteristics of each will first be discussed in the context of education in general followed by a brief discussion of how they relate to and are currently implemented in several ESL programs across the United States.<sup>1</sup> Criticisms of each orientation will also be included in this discussion.

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<sup>1</sup> The results of The Aguirre study (Guth and Wrigley, 1992), which involved the review of 123 ESL program descriptions and site visits to 11 ESL literacy programs across the U.S. will be briefly included. Although the college in this study is not a language school per se, the students enrolled in the two-and four-year programs are all Japanese nationals with limited English proficiency; like those in the Aguirre study, some of these students have not had the opportunity to develop strong literacy skills in English or in their native Japanese. At this college students are introduced to content courses such as business, global studies, culture and current issues, interpreting and translating, computers, for example, all of which are taught in English.

## Humanistic

Unlike the humanism associated with the liberal arts tradition which sees the humanities as separate disciplines (e.g., art, music and literature) and the branch of humanism associated with consciousness and transcendency which treats "higher domains of consciousness" (McNeil, 1990, p. 16), humanists typically emphasize affective and cognitive domains and see the goals of education as "dynamic personal processes related to the ideas of personal growth, integrity and autonomy" (McNeil, 1990, p. 6-7). Grounded in the *self-directed learning* of Carl Rogers (1969) and the *third force psychology*<sup>2</sup> of Abraham Maslow (1970), a humanistic orientation to curriculum aims "to provide each learner with intrinsically rewarding experiences that contribute to personal liberation and development. At the heart of the humanistic orientation is the process of *self-actualization*-- (Goldstein, 1939; Maslow, 1970) helping students discover a self that is not necessarily conscious:

The humanistic curriculum supports the American ideal of individualism, helping students discover who they are, not just shaping them into a form that has been designated in advance (McNeil, 1990, p. 4).

Central to this process of self-actualization is the concept of *peak experiences*--those experiences that give rise to love, hate, anxiety, depression and joy. Since Maslow believed that these experiences mark both the end and the beginning of learning, to his mind, a humanistic curriculum "should value and attempt to provide for such experiences as moments in which cognitive and personal growth take place simultaneously" (McNeil: 1990, p. 6). Complimenting this view of humanistic learning is Roger's (1969) concept of *self-directed learning* based on the hypothesis that:

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<sup>2</sup> *Third force psychology* is largely a reaction to what some psychologists found to be inadequacies in behaviorism and Freudian psychologies. The third force psychologist believes that behaviorism is mechanistic and that behaviorists view the learner as a detached intellect, ignoring affective responses and higher order aspects of personality such as altruism.

individuals have within themselves vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behavior; these resources can be tapped if a definable climate of facilitative psychological attitudes can be provided (Rogers, 1980, p. 115).

The role of the teacher is "to provide warmth and nurture emotions while continuing to function as a resource center. He or she should present materials imaginatively and create challenging situations to facilitate learning" (McNeil, 1990, p. 8). In post-secondary educational contexts, the humanistic approach maintains that adults are able to assess their own learning needs and goals and, if given the right tools, are capable of evaluating appropriate learning strategies and assessing their own progress (Knowles, 1980). Today, the humanistic curriculum is "characterized less by contrived and game-like activities aimed only at aspects of personal growth and more by examination of the inner life of students in the learning process, as in the context of acquiring knowledge of subject matter, vocational training, or basic skills" (McNeil 1993, p. 9). This aim to examine and develop "the inner life of students in the learning process" reflects the humanistic approach to learning outlined in Mezirow's (1990; 1981; 1978) theory of perspective transformation. Mezirow defines perspective transformation as:

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; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective; and finally, making choices or otherwise acting on these understandings (Mezirow, 1990, p. 167).

Based on a model of perspective transformation developed in 1981, Mezirow identifies a series of ten steps linked to a completed transformation:

(1) a disorientating dilemma; (2) self-examination; (3) a critical assessment of personally internalized role assumptions and a sense of alienation from traditional social expectations; (4) relating one's discontent to similar experiences of others or



to public issues--recognizing that one's problem is shared and not exclusively a private matter; (5) exploring options for new ways of acting; (6) building competence and self-confidence in new roles; (7) planning a course of action; (8) acquiring knowledge and skills for implementing one's plans; (9) provisional efforts to try to implement plans and to assess feedback; (10) a reintegration into society on the basis of conditions dictated by the new perspective" (Mezirow, 1981, p. 7).

In the context of ESL literacy programs (Wrigley, 1993), the educational development of the individual and the psychological freedom that results from experiencing relevant curriculum within a noncoercive environment is emphasized through the reading and writing process. The central goals are "personal growth and self-actualization through literacy" (Wrigley, 1993, p. 457).

According to McNeil (1993, p. 24), four criticisms are made against the humanists.

Critics charge that humanists:

- 1) prize their methods, techniques, and experiences instead of appraising them in terms of consequences for learners. The self-awareness they encourage is not always a change for the better.
- 2) are not concerned enough about the experience of the individuals. Although humanists say that their curriculum is individualistic, every student in a given classroom is exposed to the same stimuli.
- 3) give undue emphasis to the individual. These critics would like humanists to be more responsible to the needs of society as a whole.
- 4) increase the disconnectedness of scientific knowledge instead of advancing unity and relatedness among the psychological principles from different schools of psychology (the theory on which the humanistic curriculum rests).

In the context of adult literacy programs, critics such as Lytle, Marmor & Penner (1986) argue that defining literacy solely in terms of helping students to achieve their

personal goals does not address the public's need to measure literacy attainment in quantifiable form:

A student might count a gain in feelings of self-worth as more important than a gain in reading and writing skills, *per se*, but such growth is not possible to capture in numbers, nor is it asked for by public funding agencies (p. 26).

Others, such as Diekhof (1988), question the "life-changing impact" that is the ultimate goal of some ESL literacy programs, preferring instead evidence that reading and writing skills of the participants have increased:

Case study data are not appropriate in the evaluation of literacy training. Such data serve best, however, when used to supplement, not replace, more objective data (p. 628).

In spite of these criticisms, the humanistic approach was found to be the starting point in most ESL literacy programs investigated by Guth & Wrigley (1992) and was "most commonly found in programs that support a whole language orientation" (p. 457).

### Social Reconstruction / Adaptation

In essence, social reconstructionists see education as a means of improving society and place primary responsibility of the curriculum to effect social change. "Social Reconstructionists" states McNeil (1990), "are interested in the relationship between curriculum and the social, political, and economic development of society" (p. 29). Advocates such as Apple (1979), Giroux (1983) and Giroux and McLaren (1989), for example, who are primarily interested in the relationship between pedagogy, culture (in all definitions) and power, view schools as not only cultural agents but also as political sites. In Skilbeck's view (1976), social reconstructionism in part, aspires "to make a new kind of person who would be better and more effective than the average citizen of today's

society" (p. 10). It is important to distinguish between the lofty idealism some advocates of social reconstructionism hold and the characteristics inherent in the orientation itself.

Skilbeck (1976) explains:

...over-optimism and 'Utopianism' are features of *some* reconstructionists, but not essential characteristics of the 'ideology'. It is quite possible to believe that education can be used to improve individuals and society, without falling into the trap of thinking that there is somewhere an educational formula which would produce a perfect society or heaven on earth. The reconstructionist curriculum would lay stress upon social values in a democratic society, for example, citizenship and social co-operation (p. 10).

The role of the teacher in this approach is "to relate national, world, and local purposes to the students' goals. Students thus use their interests to find solutions to the social problems emphasized in their classes" (McNeil, 1993, p. 31). Another version of social reconstructionism, *social adaptation*, differs from social reconstructionism in that:

usually no attempt is made to develop a critical consciousness of social problems and to do something about them. The approach of social adaptationist is to give students information and prescriptions for dealing with situations as defined rather than to seek a fundamental change in the basic structure of society underlying the problems (McNeil, 1990, p. 45).

A name long associated with social reconstructionism in both theory and practice is Paulo Freire (1970a), who has concentrated his efforts on the challenges facing Third World countries, particularly Brazil. To Freire, liberation from political and economic oppression can only be achieved by following his prescribed "cultural action for conscientization," which in essence, is the process by which persons, not as recipients but as active learners, achieve a deep awareness both of the sociocultural reality that shapes their lives and their ability to transform that reality (Freire, 1970b). Traditional second language teaching, according to many participatory Freirean-inspired literacy programs, "is

not only repressive and alienating but it also reinforces the dominant view of language minority adults as inferior and responsible for their location in the power structure" (Wrigley, 1993, p. 458). Thus, one of the central goals of social reconstructionism in ESL contexts is to empower students to take control of their own learning; the role of the teacher in the successful achievement of this goal is to act as a guide and facilitator of students' learning. Wrigley (1993) explains:

ESL programs that emphasize this orientation tend to address the issues of power and control on both the classroom and program levels. In an effort to equalize the power differential that exists between teachers and students, liberationist programs attempt to set up educational opportunities that put adults in charge of their own learning. Teachers see themselves not so much as experts from whom all knowledge emanates but rather as facilitators and colearners with different kinds of experiences and different resources at their disposal (p. 458).

The most common criticism of social reconstructionism is that varied interpretations as to what constitutes 'a more perfect world' exist. "What one sociologist or economist considers to be true," states McNeil (1990), "may be refuted by another. Few agree about which conduct is best for a planned society" (p. 46). Critics such as Bowers (1983) for example, argue that Freire's approach reflects Western culture and therefore might undermine the traditional view of people in non-Western cultures. Furthermore, he questions whether Western assumptions such as knowledge is power, change is progressive, and people are the masters of their own fates are appropriate in non-Western traditional societies.

In ESL contexts, the social reconstructionist approach to language and literacy has been critiqued by Delpit (1988) as being paternalistic, working under the assumption that all language minority students feel oppressed and want to work toward changing society. A further valid criticism relates to the fact that learners take different approaches toward learning. The role of the teacher that some students have come to expect and their subsequent learning styles can cause difficulty in implementing participatory approaches.

As Delpit (1988) points out, this approach may give students the impression that "there are secrets being kept, that time is being wasted, that the teacher is abdicating his or her duty to teach" (p. 85). Complicating matters is the fact that many ESL students have very specific ideas as to how English should be acquired (Wright, 1992; Singh, 1992; Widdows and Voller, 1991).

Various interpretations of what constitutes social reconstructionist teaching and the lack of open discussions of the need for social, political and economic change make it difficult to assess the potential mismatch between stated social reconstructionist philosophy and classroom realities (Wrigley, 1993). The findings of Guth and Wrigley (1992) revealed that "most programs see themselves as participatory in some sense," and all staff interviewed "supported some form of learner empowerment through education, including those who felt that grammar study empowers learners to gain access to mainstream academic programs" (p. 459).

### Technological

Curriculum as technology can be traced back to the social efficiency movement of the early twentieth century and to curriculum specialists such as Franklin Bobbit (1924) who believed that the methods used by industry for increasing productivity could be applied to education in order to prepare students for adult roles in the new industrial society. The technological orientation to curriculum today "focuses on the effectiveness of programs, methods and materials in the achievement of specified ends or purposes" (McNeil, 1990, p. 51). The role of the teacher in this approach is to provide the efficient packaging and presentation of materials to the learner (Connelly, Dukacz & Quinlan, 1980). Much technological curriculum derives from Tyler's (1949) rational model which emphasizes predetermined objectives--"the criteria by which materials are selected, content is outlined, instructional procedures are developed and tests and examinations are prepared" (p. 3)--to ensure that objectives have been met. According to McNeil (1990), Tyler's approach "is called as an ends-means approach because the setting of purposes or

objectives as ends influences the kinds of activity and organization most likely to assist in reaching the goal" (McNeil, 1990, p. 117). Mastery Learning, which emphasizes instructional objectives arranged in a hierarchy of tasks, and Systems Technology, which emphasizes specific learning outcomes that students must demonstrate, are two examples of curriculum as Technology.

McNeil (1990) outlines three problems of most technological curricula: 1) their invalid hierarchies of prerequisites and arbitrary standards of mastery, 2) their unsuitability for uncertain situations, and 3) their limited concepts of individualization. Further, critics such as Auerback (1986) and Collins (1983) argue that the technological orientation ignores the cultural background of many immigrant students because it runs counter to their preferred cultural learning mode and may deprive learners of opportunities to draw on the strength of their collectivity with other students. Others, such as Turner (1993) point out that a technological curriculum, prepackaged for education management, stifles the creativity and enthusiasm for both teachers and students, contributing to the "de-skilling" of teachers.

### Academic

Jerome Bruner has long been synonymous with *Academic Rationalism* and in his acclaimed book, *The Process of Education* (Bruner, 1960), Bruner's central proposal was for the teaching of *structure* in learning. Bruner believed that learning should serve students in the future, and that the transfer of principles and attitudes<sup>3</sup> (i.e., non-specific transfer of training), which consists of learning initially not a skill but a general idea which can then be applied to subsequent problems, "is at the heart of the educational process--the continual broadening and deepening of knowledge in terms of basic and general ideas" (p. 17). Further, Bruner believed that by teaching the fundamentals of a subject, and by

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<sup>3</sup> The importance of non-specific transfer of learning of tasks was also found by Thorndike (1906) several decades earlier to be crucial in the learning process. Thorndike maintained that there must be identical elements in what was encountered outside of school in order for students to apply what they were taught.

placing detail into a structured pattern, a subject is rendered more comprehensible. In addition, Bruner's hypothesis related to readiness for learning states that "any subject can be taught effectively in some intellectually honest form to any child at different ages and in different subject matters" (p. 12). Bruner believed that intellectual activity was the same for the child and the scientist. The difference was in the degree of intellectual activity, not in kind. Thus, he maintained that "the structure of a subject must be represented in terms of the child's way of viewing things" (p. 12).

Proponents of the academic rationalist perspective, the primary orientation in most schools and universities, view the curriculum as "the vehicle by which learners are introduced to subject matter and to organized fields of study" (McNeil, 1990, p. 1). Its purpose is "to develop rational minds, to train some students to do research, and to establish a residual societal meaning or tradition" (McNeil, 1990, p. 84). In the context of ESL, Wrigley (1993) explains:

This orientation is designed to provide for all students a common set of educational experiences, including the development of basic literacy skills, a command of standard English, and an understanding of common cultural knowledge. The knowledge and skills transmitted are seen as the shared intellectual base necessary for advancement through the academic ranks and entry into the mainstream (pp. 452-453).

One of the biggest issues in educational research centers around the question, "What is knowledge?" The view that knowledge is tentative and not fixed is the basis for much criticism of the academic orientation. What constitutes knowledge is by and large determined by one's world view or perception of reality. According to McNeil (1990):

Humanists claim that all knowledge is personal and subjective. For them, knowledge is the result of a person's unique perceptions of the world. Social reconstructionists, on the other hand, see knowledge not only as a human product but a product of specific social groups whose knowledge reflects their ideologies.

Reconstructionists regard attempts at imposing a discipline in the same way they regard imposing an ideology--as a form of social control (p. 78).

Others regard this perspective as elitist and accuse its advocates of ethnocentrism and disregard for the language, literacies, and social interactions of those outside the circle of power (Aronowitz and Giroux, 1988; Delpit, 1988; Eisner and Vallance, 1974). Despite its many critics, the academic orientation reportedly enjoys considerable popularity in ESL programs across the U.S., many of which were found to support basic skills and cultural literacy (Guth and Wrigley, 1992).

## Global Education

In all human affairs, the speed of change seems constantly to accelerate and the complexity of relationships to multiply. Before long, humanity will face many grave difficulties that can only be solved on a global scale. For this there must be a much higher degree of understanding and far greater capacity for cooperation between disparate peoples and nations than exist now.

Edwin Reischauer, 1973

Based on the demands of life in the future and centered on the goal of preparing students for world citizenship in the twenty-first century, global education may play an important role in this projected need for greater understanding and cooperation between the disparate peoples and nations to which Reischauer refers. Indeed, "the rapid changes in today's world underscore the need for our young people to have an education that emphasizes the interdependence of the world and the need for cooperation" (Tye, 1990, p. 177), a process that Robert Hanvey, in his seminal work, *An Attainable Global Perspective* (1976), refers to as the development of a 'global perspective,' the central aim of global education (Allandin, 1989; Anderson, 1982; Kniep, 1985; Tye, 1990). Since global education deals primarily with values, it has been defined differently by different people



over the past twenty years. One of the first and most often cited definitions of global education is that developed by Hanvey (1976):

*Education with a global perspective is that learning which enhances the individual's ability to improve his or her own condition in the community and the world and to improve the ability to make effective judgements. It includes the study of nations, cultures, and civilizations, including our own pluralistic society and the societies of other people, with a focus on understanding how these are all interconnected and how they change, and on the individual with a realistic perspective on world issues, problems and prospects, and an awareness of the relationship between an individual's enlightened self-interest and the concerns of people elsewhere in the world (p. 1).*

Described as "an exploration of what a global perspective might be," Hanvey (1976) outlines five dimensions, each with specific learning experiences which may assist students in their formal and informal education in attaining some measure of global understanding: 1) perspective consciousness, 2) "state of the planet" awareness, 3) cross-cultural awareness, 4) knowledge of global dynamics and 5) awareness of human choices. This is summarized as follows:

1. **Perspective Consciousness** (the recognition on the part of the individual that):
  - \* one's view of the world is not universally shared
  - \* one's view of the world has been and continues to be shaped by influences that often escape detection
  - \* others have views of the world profoundly different from one's own
2. **"State of the Planet" Awareness:**
  - \* of the prevailing world conditions and developments, including emergent global trends
3. **Cross-cultural Awareness**
  - \* of the diversity of ideas and practices to be found in human societies around the world
  - \* of how such ideas and practices might be viewed from other vantage points

- \* of how one's own society might be viewed from other vantage points
4. **Knowledge of Global Dynamics**
    - \* comprehension of key traits and mechanisms of the world system
    - \* consciousness of global change
  5. **Awareness of Human Choices**
    - \* the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands.

It is important to note that rather than being "something you have or do not have," Hanvey (1976) sees a global perspective as, "a blend of many things and any given individual may be rich in certain elements and relatively lacking in others. The educational goal broadly seen may be to socialize significant collectivities of people so that the important elements of a global perspective are represented in the group" (p. 2). Although Hanvey's definition of global education is important in the sense that it was one of the first to be developed and that it stimulated further interest in the field, it is "a very general definition" which does not exclude the variety of meanings embraced by different educators (Tye & Tye, 1992, p. 87)

In 1985, a major research project on global education conducted by the Center of Human Interdependence (CHI), Chapman College, Orange, California, set out to explain what global education is, why it is important in American schools and how such an approach can be implemented to bring about school improvement. Involving a network of 11 schools (three high schools, four middle schools, and four elementary schools) in eight school districts in Orange and southern Los Angeles Counties in California, the study was designed to answer the question, "What does it take to bring a global perspective to the curriculum of a school?" (Tye, 1990, p. 3). A new definition of global education emerged from the CHI research project:

Global education involves (1) learning about those problems and issues which cut across national boundaries, and about the interconnectedness of cultural,

environmental, economic, political, and technological systems, and (2) the cultivation of cross-cultural understanding, which includes the development of the skill of "perspective taking"--that is, being able to see life from someone else's point of view. Global perspectives are important at every grade level, in every curricular subject area, and for all children and adults (Tye & Tye, 1992, p. 27).

Additionally, the researchers and educators involved in this project see global education as "a social movement, and, as such, calls for changes in schooling that promote the attitudes, knowledge, and skills" (Tye, 1990, p. 5) encompassed in the above definition of global education.

Although many have written on the subject of global education since Hanvey's seminal work, considerable need for greater clarity about the goals of global education remains (Massialas, 1991; Becker, 1982). To this end, in *Key Elements of a Global Perspective*, Roland Case (1993), in an attempt to be more explicit about what constitutes a global perspective, distinguishes between two interrelated dimensions--the substantive and the perceptual. The substantive dimension refers to "knowledge of various features of the world and how it works," and "promotes knowledge of people and places beyond students' own community and country, and knowledge of events and issues beyond the local and the immediate. Included in this dimension is knowledge of interconnected global systems, international events, world cultures, global geography and so on" (p. 318). The perceptual dimension describes an orientation or outlook and in this context, "refers to the capacity to see the 'whole picture' whether focussing on a local or international matters. Promoting the perceptual dimension involves nurturing perspectives that are empathetic, free of stereotypes, not predicated or naive or simplistic assumptions, and not colored by prejudicial sentiments" (p. 318). As a curriculum movement, global education has developed only recently. Consequently, current research in the field, categorized into the four categories below, is reported to be still relatively thin and weak (Tye & Tye, 1992):

1. developmental studies
2. studies evaluating curriculum materials

3. action-research involving teachers themselves
4. studies of changes in schools when global education is introduced into the curriculum

The first category of research, developmental studies, deal with defining the appropriate age for teaching global awareness and constitute the strongest body of work (Torney-Purta, 1982). Second, those studies that aim to assess global education curriculum materials are reported to be weak (Torney-Purta, 1982) and in need of improvement (Benham and Tye, 1979). A type of research "that holds great promise for the global education field," (Tye and Tye, 1992, p. 32) is action-research studies. According to Tye and Tye (1992):

Global educators in intermediate agencies of all kinds need to be alert to opportunities both to encourage classroom-based and school-based action-research and to see that teachers have chances to report to the appropriate audiences about their work. Since global education is considered important to children of all ages as well as relevant in all subject areas, there is plenty of scope for the generation of many interesting research questions (p. 33).

Finally, although much research on change in education in general exists, almost none of this work has been applied to global education, as Tye and Tye (1992) point out:

Very little has been done to document, in a systematic way, what schools and the teachers in them go through when they decide to make global international studies a part of their mission in the education of children (p. 33).

In addition to the need for additional research of the kinds identified above, there appears to be a great need for a conceptual framework, in particular, to guide systematic research in the field of global education / education for international understanding (Massialas, 1991). Studies on global education by researchers (Gualdoni, 1980; Horton, 1981; Olson, 1981; Corkle, 1983; Morrow, 1983) and practioners (Lamy, 1983;

Sidemaker, 1984; Vocke, 1985) within the past two decades have been found to be nontheoretical, methodologically flawed, overtly focussed on the effects of formal school efforts to promote global understanding to the exclusion of the effects of the "implicit" or "hidden curriculum," (i.e., the delivery of the formal curriculum) and, ironically, limited to students in the United States to the exclusion of students from other countries (Massialas, 1991). Thus, the research agenda, according to Massialas (1991):

... calls for a radical redirection of the effort expanded in studies on education for international understanding: away from a limiting focus on formal programs and the use of narrow experimental designs. Unless there is concentration on the societal forces that impact students, future studies will continue to produce insignificant or trivial results (p. 456).

To facilitate understanding of these societal forces, that is, "the full range of environmental effects on students' and teachers' international beliefs and knowledge, including the propensity to participate directly in international decision-making," Massialas argues that, "ethnographic research methods and case studies should be utilized more extensively," and that content analysis of curriculum materials be carried out "to determine whether different materials do have different or any effects on students' knowledge, values, and participatory behavior" (p. 456).

### **Action-Research**

In the past decade, one of the most contentious issues in educational research has been whether qualitative methods, quantitative methods, or a combination of both are most appropriate when faced with decisions to enhance educational practices. Proponents of the quantitative or 'positivist' paradigm hold that scientific propositions be based on observable data and assume that a single, explainable reality exists; the goal is to produce results that are reliable and statistically generalizable (Firestone, 1987; Manicas & Secord, 1983; Philips, 1983). According to Oberle (1991), "this positivist paradigm has been dominant

in western philosophy until recently and has provided the basis for most scientific endeavor in both the natural and human sciences" (p. 88). Conversely, proponents of the qualitative or 'naturalist' view maintain that there is not one immutable reality, but rather that reality exists in the mind of each individual. Since human beings are intertwined with intentions, goals, and purposes, study in human sciences must incorporate context, rather than attempt to exclude or remove it. Thus, the investigator and the subject of investigation cannot be separated (Smith, 1983; Philips, 1983). Further, Rist (1982) states, "rather than presuming that human environments can be held constant, manipulated, treated, scheduled, modified, or extinguished, qualitative research posits that the most powerful and parsimonious way to understand human beings is to watch, talk, listen, and participate with them in their own natural settings" (p. 440). The key question to which qualitative research addresses itself then, which is "at once disarmingly simple and incredibly complex" (Rist, 1982, p. 440) is, "What is going on here?" Much of the basis for this current debate was provided by the work of Thomas Kuhn (1970). Kuhn's ideas provided evidence that scientific knowledge is in fact context dependent, and that no single reality exists, a philosophy welcomed by antipositivists, who were seeking a way to 'legitimize' their endeavor (Phillips, 1983).

According to Rist (1982), there have been two remarkable and interrelated developments in educational research during the past decade: 1) "the dissolution of the natural science model of inquiry as the preeminent model in education" and 2) "derived from the first...the conceptual and epistemological vacuum created by the retreat of quantitative methods has been filled by a rigorous and growing interest in qualitative methods " (p. 439).

Indeed, the value of qualitative research methods is gaining increasing recognition in educational inquiry as a way of investigating issues difficult to address through experimental research (Holliday, 1994; Ely et al., 1991; Olson, 1990; van Lier, 1988; Watson-Gegeo, 1988; Schon, 1987; Hopkins, 1985; Hammersley & Atkinson, 1983). Yet, one of the difficulties in discussing qualitative research is the variety of labels that exist

in the literature. The terms *qualitative research*, *naturalistic inquiry*, *field work*, *ethnography*, *interpretative research*, *teacher research* and *case study methodology* for example, are sometimes used in roughly synonymous ways. According to Ely et al. (1991), quoting from Goetz & Le Compte (1984) and Patton (1980): "These terms derive from a number of theoretical models and a range of modifications and variations upon these models that guide why and how to do research" (p. 2). In addressing this issue, Loftland and Loftland (1984) describe social science as "a terminological jungle where many labels compete, and no single label has been able to command the particular domain before us. Often... researchers simply 'do it' without worrying about giving 'it' a name" (p. 3). This parallels the thoughts of Holliday (1994) who views "the adoption of terminologies as often only the naming of things that have been going on all the time" (p. 181).

Recently, qualitative inquiry has influenced the increasingly popular and emerging field of teacher research (Richardson, 1994; Altrichter, Posch & Somekh, 1993; Sagor, 1992; Olson, 1990; Schon, 1987; Hopkins, 1985). One of the key attractions of teacher research is that it provides a way to bridge the gap between theory and practice to understand and solve immediate and pressing day-to-day problems experienced in the classroom. Teacher research gives voice to practioners, allows them to communicate their wealth of knowledge to other practitioners, and helps them improve their practice (Cochran-Smith & Lytle, 1990; Hollingsworth & Sockett, 1994). The growing recognition that teachers must be involved in data collection is seen by Erikson (1986) as necessary for classroom teaching in elementary and secondary schools "to come of age as a profession" (p. 157).

The notion of teacher as researcher in education has become embodied in *action-research* (McNiff, 1988), a process in which teachers investigate aspects of their classroom in a systematic manner. The key distinction between action-research and other qualitative methods is one of *intent*. According to Carr & Kemmis (1986), there are two essential aims common to all action research--to *improve* and to *involve*:

Action-research aims at improvement in three areas: firstly, the improvement of a practice; secondly, the improvement of the understanding of the practice by its practioners; and thirdly, the improvement of the situation in which the practice takes place. The aim of *involvement* stands shoulder to shoulder with the aim of *improvement* (p. 165).

John Elliott (1985), who was strongly influenced by Stenhouse's (1975) perspective on epistemology and pedagogy, conceived of the action-research process as a spiral or cycle. The main goal of action-research, according to Elliott (1985), is for groups of practioners to collaboratively support the improvement of teaching and take rightful ownership of this process:

Action-research is the process through which teachers collaborate in evaluating their practice jointly, raising their awareness of their personal theory; articulate a shared conception of values; try out new strategies to render the values expressed in their practice more consistent with the educational values they espouse; record their work in a form which is readily available to and understandable by the teachers; and thus, develop a shared theory of teaching by researching practice (p. 242)

According to Altrichter, Posch & Somekh (1993), "Action-research is based on the theory of reflective rationality and sees the construction of (research) knowledge as integral with the development of action" (p. 207). In the present study, the concept of *reflexivity*, that is, "constant movement between action and reflection" (Altrichter, Posch & Somekh, 1993, p. 208), guided the investigation into the process by which institutional values are translated into teaching and learning. This process involved on-going collaboration between 1) faculty teaching IT 200, 2) IT 200 faculty and students (through course evaluations and student interviews) and 3) IT 200 faculty and administration. The results of this reflective collaboration were transformed into practice (i.e., additions, modifications and changes to curriculum and target tasks) which in turn led to further reflection and understanding of curriculum theory. This reflective process aimed to improve: 1) practice by creating learning experiences (lived experiences) for students that reflected the



curriculum orientations of the mission statement, 2) faculty understanding of the curriculum orientations inherent in the mission statement and in IT 200 curriculum documents and 3) faculty and college-wide understanding of the concept of curriculum orientation and the factors that militate against the implementation of intended orientations.

In sum, this chapter reviewed the literature on the three central theoretical themes on which this study was based: 1) curriculum orientations, 2) global education and 3) action-research. The review of curriculum orientations provided a definition of prevailing conceptions of curriculum and clarified the essential aims of each. Further, the central analytic categories adopted in this study to analyze the mission statement and the IT 200 curriculum were identified (McNeil, 1990). The review of the literature on global education helped to clarify the key elements of a global perspective. In particular, Case's (1991) explanation of the two interrelated dimensions of a global perspective--*perceptual and substantive*--was especially helpful in developing a working definition of globalism from which to analyze faculty definitions of globalism and the social orientations in the student interview data. Lastly, the central features of action-research (i.e., its intent to improve and involve, and the process of reflexivity) were described to illustrate how the improvement process was undertaken in this study.

## CHAPTER THREE

### METHOD

The intent of this chapter is to present the research design of this case study. The case under investigation was the process by which the institutional values inherent in the college mission statement were translated into teaching in learning in one content-based second language course, IT 200. Four aspects of the study are outlined: 1) recruitment procedures and description of participants, 2) institutional setting, 3) data collection strategies and 4) data analysis strategies.

#### **Role of the Researcher**

This was a classroom-based study. The researcher was also the instructor of three sections of IT 200 (sections 1-3) and has team-taught the "English component" of the course for the past four years with colleague CD-2 (who taught sections 4 & 5) and with several different "Japanese component" instructors.

#### **Recruitment Procedures and Description of Participants**

This study involved four groups of participants: 1) three senior management members (two board members and the president), 2) three "junior management" faculty members,<sup>4</sup> 3) three IT 200 faculty members and 4) 42 of 85 students who were enrolled in one of five sections of IT 200 between April 1994 and March, 1995. Recruitment letters were sent to faculty and students (see appendices B & C). Senior management members were contacted personally and asked to participate.

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<sup>4</sup> Although these participants were faculty members, they held administrative positions in the early years of the college's development and were privy to information not available to other "regular" faculty. In particular, they were involved in the interpretation of the mission statement, its communication to faculty and curriculum development. Thus, the perspective they brought to this study was different from that of the other IT 200 faculty. The term "junior management" was a more accurate interpretation of their role.

The two board members were selected because, as founding members of the institution, they personally contributed to the creation of the mission statement. The purpose of interviewing these board members was to seek clarification of the intent of the mission statement from their perspective so that the dominant curriculum orientations on which the mission statement was based could be further established. The intent of the interview with the college president (AB-3) was to seek clarification of key words in the mission statement and determine what, in his opinion, were the dominant curriculum orientations inherent in the mission statement. During the course of this study AB-3 resigned. Part one of the interview AB-3 was conducted in December, 1994, when AB-3 held the position of president. Part two, conducted in June, 1995, occurred after AB-3 tendered his resignation to the board of governors. Thus, part two in particular, was highly reflective and personal, providing a rich understanding of experience as nearly possible as AB-3 had lived it for the past seven years. Copies of the interview transcripts (Parts One and Two) were forwarded to the college president at his request; however, no request was made to edit any part of them.<sup>5</sup>

The interviews with "junior management" and IT 200 faculty were designed to investigate how each defined globalism, and based on their experiences, what perceived "program realities" affected the degree to which the institutional values of globalism were implemented in their classrooms. In particular, these interviews were intended to help faculty "revisit the mission statement" and reflect on how they implemented "education with a global perspective" in their classrooms. Copies of interview transcripts were forwarded to "junior management" and IT 200 faculty as a professional courtesy. No request was made to edit any part of them.

In keeping with the Japanese educational calendar, the college graduation ceremony is held each year on the first Saturday in March. This necessitated early recruitment and

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<sup>5</sup> Whether interview transcripts should be forwarded to the participants for their review after interviewing has been completed is a difficult ethical problem. The researcher does not want to relinquish control of the data, yet wants the most accurate account and maximum collaboration. Some researchers forward transcripts to interviewees as a routine; others do not. There is no standard procedure (D. Fisher, personal communication, December, 4, 1995).

interviewing of students in February, 1995. The student recruitment letter (written in both English and Japanese [translated by the researcher] ) was distributed to all 85 students enrolled in the five sections of IT 200 and read orally to students in both Japanese and English in their regularly scheduled classes. No reward was promised students; participation was strictly voluntarily. The researcher made it clear that students' standing in the course would not in any way be affected by a decision not to participate. All who were willing to participate were accepted. Since students were recruited from all five sections, a representative sample of factors such as gender, age, transfer, work force entry in Japan and "post graduate" study in North America was achieved (See Table 1).

	<b>Section 1</b> <b>2 Males</b> <b>12 Females</b>	<b>Section 2</b> <b>3 Males</b> <b>11 females</b>	<b>Section 3</b> <b>6 Males</b> <b>8 Females</b>	<b>TOTAL</b>
Returning to Japan to Work	7	9	6	22
Returning to Japan to attend College or University	2	2	1	5
Transfer to F3 Program	2	2	6	10
Transfer to Hospitality and Tourism Program	1	0	1	2
Attending other Colleges in Canada or USA	2	1	0	3
<b>TOTAL</b>	<b>14</b>	<b>14</b>	<b>14</b>	

**TABLE 1. Student Sample.**

The students enrolled in the five sections of IT 200 were streamed based on their achievement levels and GPA in their first year of study (an administrative decision) in Term Three (February, 1994) before beginning their second year of study. Thus, these students

represented bands of achievement: one high, one high-intermediate, one low intermediate, and two low. However, one of the problems the researcher experienced was recruiting students in the low-intermediate to low sections of the course. Since sections 4 and 5 were not taught by the researcher, recruiting students from these sections proved difficult, as only 5 of 34 volunteered to participate. Lack of motivation or interest or unfamiliarity with the researcher may have been factors in recruiting only 14 of 49 students from sections 3, 4 & 5. The fact that the three students who volunteered from sections 4 and 5 were transfer candidates at the time of the interview (two to the third year of the Four-Year *International Relations Diploma Program* and one to the *Tourism and Hospitality Program*) was evidence of their motivation. Thus, in order to compensate for the fact that the "weaker students" were underrepresented, sections 3, 4 and 5 were collapsed into one low level group (a new section 3 as shown in Table 1) comprised of 14 students, thereby creating an equal of number of students (14) in each of the three sections.

In Japanese society, the organizations and career patterns one qualifies for are largely determined by one's formal education. In particular, universities, according to Reischauer (1977), "help sort Japanese out for their lifetime careers" (p. 174). The student sample in this study also included a few students who failed in their attempt to pass the entrance exam of their preferred Japanese university and thus, were required to wait another year or two to write this university entrance exam again. For these students, two years of study in Canada were partly a preparation time to gain skills and knowledge to assist in passing these exams the second time. In fact, in the researcher's experience, every year there are a few students that openly state that too much homework from their regular classes doesn't allow them time to do their "other studies" which often include math and science. Such students are referred to as *ronin*, as Reischauer (1977) explains:

Rejection or acceptance by a prestigious university is seen as determining one's whole life. Students who fail commonly get off the educational track for a year to attend one of the many cram schools and try again the next year and possibly the

next and the next. Such persons are facetiously called *ronin*, the term for a masterless samurai in feudal times (pp. 174-175).

Interestingly, one student, when asked if she knew what the educational mission of the college was, gave the following unsolicited response which illustrates two points: 1) a high level of English proficiency was not a prerequisite for acceptance into the Two-Year program and 2) there were *ronin* in the Two-Year program:

- 17 R: Do you know what the mission statement is? Can you tell me some  
 18 key words?  
 19 KK-1-2: *Jiritsu*, *Rikai*, understanding, and *Kyoozon*, co-operate. The reason  
 20 I know this is before the interview I thought I would be asked what the  
 21 mission statement is. I thought it's very important to pass the college exam  
 22 because they said the interview is the most important exam at this college.  
 23 They don't care about the writing exam. Then we came here because they  
 24 can't pass the university exam in Japan (KK-1-2; page 1: lines 17-24 ; 02 /  
 06 / 95).

In terms of generalizability then, the students that comprised this representative sample were in many ways, including age, gender, educational background, level of English proficiency and future goals, not unlike other international Japanese students who travel abroad to study English. In one important respect, however, they differed since they did not have to write and pass the TOEFL test to be accepted (see *Description of Learners / Screening Process*, p. 39).

### **Institutional Setting<sup>6</sup>**

[The college] is a private post-secondary institution with two campus locations: [a small rural city and a large urban metropolis]. The mission of [the college] is to educate global citizens--individuals who understand their own and other cultures

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<sup>6</sup> Source: *Celebrating the First Five Years: 1987-1992, An educational review*, p. 1

from a global viewpoint and who are committed to developing the knowledge, problem-solving strategies and compassion needed to participate fully in a global society. At [the college] Japanese students experience an integrated program of academic studies, experiential learning and campus life that maximized the benefits of study abroad in a safe yet challenging multicultural environment.

[The college] is an academic institution in which language skills are acquired through increasingly difficult content in the English language. Content and language were integrated so that students learn language skills to assist them to think critically about important issues, consider a variety of viewpoints, and express opinions both orally and in writing. The curriculum of [the college] stresses not only knowledge but also attitudes and learning strategies that prepare students to continue learning throughout their lives and to take leadership roles in a global community.

[The college] offers a Two-Year International Studies Certificate, a Four-Year International Relations Diploma, and a One-Year Hospitality and Tourism Certificate based on the founding principles of independence, understanding and co-existence. [The college] also offers summer programs for Japanese visitors and language and culture for international students, and Japanese language and culture classes for Canadians.

#### Description of Learners: Application and Screening Process

All students were Japanese nationals. Their ages ranged from eighteen to twenty-four. As is the case for the majority for Japanese students, all students studied English in Japanese high schools (primarily grammar-translation) for six years before coming to Canada. In order to qualify for the Two-Year International Certificate Program, students applied and were screened in Japan at the Tokyo branch office. The application and screening process entailed an interview to assess the overall character of each candidate (i.e., personal strengths such as tenacity to task, motivation and degree of social skills), and a written exam designed to test knowledge of English grammar. In addition, students were required to write an essay in Japanese, the topic of which was related to each student's personal goals for studying abroad in Canada. Rather than being an indicator of linguistic ability, in the early years of the college this essay became a focus for counselling

during students' first year of study in Canada (C. Thew, personal communication, November, 1991). Successful completion of the TOEFL or an equivalent was not part of this screening process.<sup>7</sup>

#### Year One of the Two-Year International Certificate Program (T1)<sup>8</sup>

Students studying for the Two-Year International Studies Certificate and Four-Year International Relations Diploma take the same program during the first year. The first year takes place at the [rural campus location]. Studies focus on language development and cultural understanding. Students begin with an intensive Bridge Language Program organized into levelled modules. Instruction starts at the skill level of each student and progresses one step at a time to subsequent levels. Once they have mastered a basic level of English, students move on to content-based courses where English was used as the language of learning. Students also take college and cultural education classes, a language lab, basic computer courses and experiential studies in the first year. In the latter half of the year, they also attended a course that introduces the major areas of study so they could select a focus for their second year. All facets of the first year program were designed to develop English language skills to varying degrees.

#### Year Two of the Two-Year International Studies Certificate Program (T2)<sup>9</sup>

The Two-Year program combines English language learning with introductory knowledge and skill in one chosen area of study. The [four] majors are: Business Management, Environmental Studies, Bilingual Studies (Interpreting and Translating) or Bilingual Studies (Teachers). In addition, a General Studies major is offered for students who have difficulty meeting the standards of the International Studies Certificate Program.

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<sup>7</sup> The extent to which TOEFL scores predict academic success for ESL students is a contentious issue in the ESL community. In a study by Light, Xu and Mossop (1987) for example, TOEFL score was not found to be an effective predictor of academic success, as measured by grade point average, for groups of international graduate students.

<sup>8</sup> Source: *Celebrating the First Five Years: 1987-1992, An educational review*, p. 7

<sup>9</sup> Source: *Celebrating the First Five Years: 1987-1992, An educational review*, p. 8



The second year takes place at the [urban] campus. In the second year, all students study culture and current issues and take courses in their chosen major. They also take Experiential Studies courses which provide a variety of opportunities to learn in the community. Options include courses such as Nature and Outdoor Education, Urban Lifestyles, Community Volunteers, Urban Schools, and Health and Fitness in the Community. [In the past, students have chosen a Continuing Education course offered in the local community]. Some students may also take additional credits in areas such as independent study, special topics, or extra experiential studies. As in their first year, all facets of the second-year program develop English language skills and competency to varying degrees.

## **Data Collection Strategies**

### **The Ethnographic Interview**

The central data-collection strategy was the ethnographic interview. The term *ethnographic* is used here since the major goal of the interviews reported in the present study was "to learn to see the world from the eyes of the person being interviewed" (Ely et al. 1991, p. 58), a distinguishing feature of in-depth ethnographic interviews. Further, although the researcher prepared several questions, the structure of each interview was not predetermined; rather, the structure was shaped in the process. This feature, according to Ely (1984):

defines the difference between an ethnographic interview and others. The key is that the person interviewed is a full partner in the endeavor and often provides the surprising and useful directions not allowed by other, more research-centered interviews (pp. 4-5).

Three different types of questions were used during the ethnographic interviewing: descriptive, structural and contrast <sup>10</sup> (Spradley, 1979). According to Marshall and Rossman (1989):

Descriptive questions allow the researcher to collect a sample of the subject's language. Structural questions discover information about the basic units in a subject's cultural knowledge. Contrast questions provide the ethnographer with the meaning of various terms used in the native subject's native language (p. 93).

All interviews were conducted on the college campus and tape-recorded. Interviews were transcribed for inclusion in the present study. The length of each interview with senior management members and faculty was approximately 40 minutes; each student interview lasted approximately 20 minutes. The interviews with students were designed to investigate the extent to which the institutional goals were translated into learning. Two pilot interviews were conducted during the researcher's regularly scheduled office hours. The 42 student interviews took place between February 2 and February 27, 1994 (see Appendix D); 37 of 51 (72 %) students enrolled in the researcher's three sections of IT 200 (Sections 1, 2 & 3), and 5 of a total of 34 (15%) students enrolled in colleague CD-2's two sections of IT 200 (Sections 4 & 5), for a total of 42 of 85 IT 200 students (49.4%) who participated in this study. Fifteen of these interviews (36%) were conducted in Japanese (by student choice), 6 in both Japanese and English (14%), and 20 (48%) in English. The interviews conducted in Japanese were transcribed in *roomaji* (Roman letters) and translated into English by the researcher; 20% of these translations were checked by colleague EF-1 ( a former professional translator) for accuracy and naturalness. To simplify the presentation of the results, all interview data were given in English and translations noted. Copies of student interviews were not available for students since they had graduated and returned to Japan prior to transcription. All student interview data were

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<sup>10</sup> See Appendices D, E& G for sample interview questions.

original. The data were coded based on students' *perceptions* of their learning experiences categorized under the orientations underlying the educational mission statement.

## Data Analysis Strategies

### Document Analysis

A definition of the umbrella term, analytical research, under which document analysis falls, assisted in clarifying the methodology used in this study. According to Schumacher & Macmillan (1993), quoting Sherman & Webb (1988):

Analytic research, as a style of qualitative inquiry, draws from the disciplines of philosophy (the meaning of concepts), history, and biography. Whereas ethnographic research is primarily interactive field research, analytic research is primarily noninteractive document analysis. Both approaches share commonalities of qualitative research: context-bound generalizations, a discovery orientation, emergent case study design, holistic emphasis (qualities of parts unifies the whole phenomenon), noninterference in the natural setting, and inductive data analysis (p. 442).

Document analysis was applied in this study to identify the "historical topics" (Schumacher & Macmillan, 1993, p. 442), *curriculum orientations* and *globalism* in the mission statement of the college (i.e., the orientations inherent in the concepts *independence*, *understanding* and *co-existence*), and in a sample of IT 200 curriculum. The procedures inherent in the methodology of all analytic studies include "the search for and criticism of sources<sup>11</sup>, and the interpretation of facts for casual explanations" (Schumacher and Macmillan, 1993, p. 443). The analytic procedure in this study followed

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<sup>11</sup> Sources: Minutes of the Academic Advisement Committee, Wednesday, September, 7, 1988, 10:30-12:00, 2), Educational Program Handbook, 1988, pp. 4-12, and 3) Toward the Development of Globalists in a Comprehensive Learning Environment ("The Blue Book") Handbook, pp. 1-38. [The College] Catalogue, 1995-1996.

a five-stage inductive mode of reasoning,<sup>12</sup> from specific facts to generalizations. This procedure, applied to the mission statement document in this study, was as follows:

#### STAGE ONE: EXTERNAL AND INTERNAL CRITICISM

External criticism was applied to the document to determine its authenticity, authorship, intent, and the time and place it was written. Internal criticism was then applied to determine "the accuracy and trustworthiness of the statements in the source" (Schumacher and Macmillan, 1993, p. 457), i.e., if the motives / reasons for writing the document were consistent with the overall message of the document.

#### STAGE TWO: LABELLING THE EVENT

A list of labels was developed to describe the kind of *event* under study (e.g., educational, economic, social).

#### STAGE THREE: INFERENCE-MAKING

A set of inferences or casual explanations was produced which assisted in identifying the dominant orientations behind *independence*, *understanding* and *co-existence*.

#### STAGE FOUR: EXPLANATION

The dominant curriculum orientations were identified according to what the leading motive behind the three terms could have been. This entailed (a) ordering the inferences from stage three, most dominant to least, and (b) defending this ordering against all of the most likely alternative orderings.

#### STAGE FIVE: FINDING THE SIGNIFICANCE OF THE ORIENTATIONS

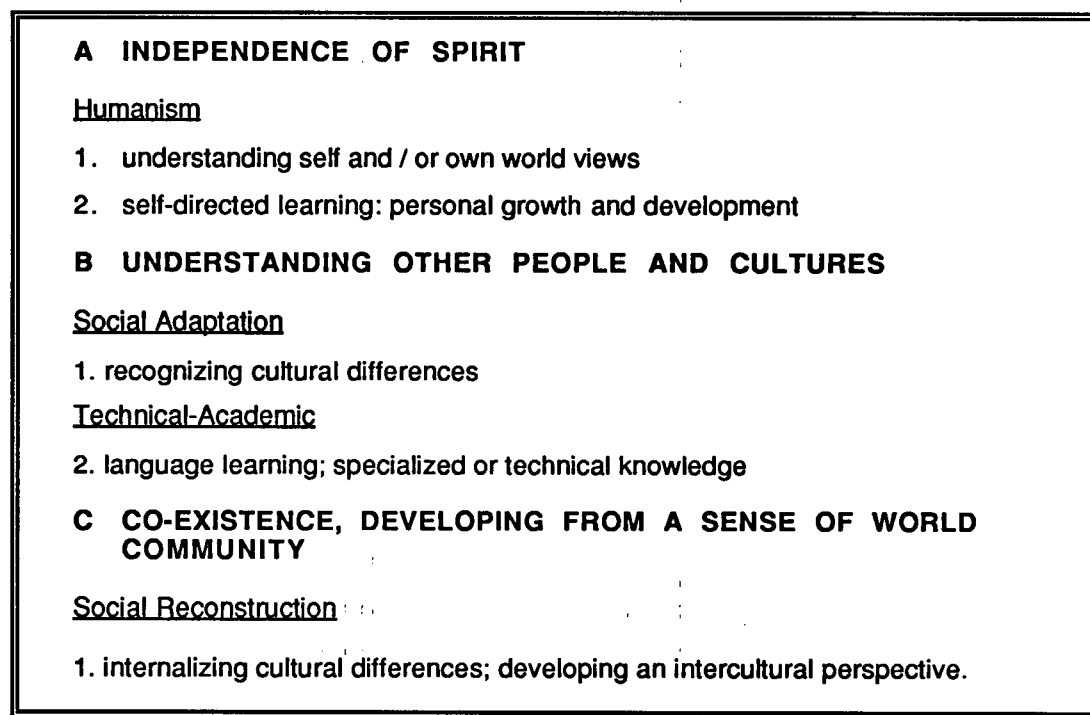
The pre-eminent significance of the curriculum orientations that emerged from the mission statement was determined in the longest and broadest perspective possible.

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<sup>12</sup> Source: A synthesis of analysis schemes; D. Fisher, personal communication, December 4, 1995.

## Coding Strategy

Students' responses regarding what they perceived the main purpose of the IT 200 course to have been were coded according to the categories outlined in Figure 1 below:<sup>13</sup>



**FIGURE 1. Coding Scheme.** Student interview data were color coded for evidence of perceived *independence of spirit* (humanism), *understanding other people and cultures* (social adaptation / technological-academic) and / or *coexistence, developing from a sense of world community* (social reconstruction).

First, data were segmented (color coded) into units of meaning (i.e., topics: *independence, understanding* and *coexistence*) and then grouped into larger clusters to form categories (humanism, social adaptation, technological-academic, social reconstruction [McNeil, 1990]). That is, perceived 1) understanding of self and / or world views was categorized as **humanism A1**, 2) self-directed learning / personal growth as **humanism A.2**, 3) recognizing cultural differences and language / technical knowledge as **social**

<sup>13</sup> Since the IT 200 course deals with technical skills and academic content, the Technical and Academic orientations were collapsed into one orientation to facilitate coding.

**adaptation** and internalization of cultural differences / intercultural perspective as **social reconstruction**. Where evidence of more than one perceived purpose of IT 200 emerged, these responses were coded as combined curriculum orientations. The researcher also examined the data for evidence that did not support McNeil's (1990) classification of "prevailing conceptions of curriculum" (p. 1).

### Reliability

Triangulation was used to analyze student interview data to 1) compensate for researcher bias, 2) contribute to the reliability and validity of the findings and 3) look for possible inconsistent and / or contradictory findings. According to Fetterman (1989):

[Triangulation] is a basic in ethnographic research. It is at the heart of ethnographic validity, testing one source against another to strip away alternative explanations and prove a hypothesis (p. 89).

Two colleagues teaching in the Two-Year program voluntarily participated in coding 24% the data (10 student responses each) to contribute to the reliability and enhanced validity of the findings. The coding scheme was explained using several examples. Discrepancies were resolved by discussion and resulted in a modification of the application of the coding scheme. The comparisons of the checked coding were detailed in the results chapter below (see page 111). In addition, 20 % of translations of student interview data in Japanese were checked by colleague EF-1 ( a former professional translator) for accuracy and naturalness.

In sum, this chapter presented the research design of this qualitative classroom-based case study. To enhance the reliability and validity of the findings, recruitment procedures, description of participants, the institutional setting, data collection strategies and data analysis strategies were made explicit.

## CHAPTER FOUR

### RESULTS

To distinguish between institutional values on the one hand, and the way these values are translated into teaching and learning on the other, the results of the study are presented in two sections: **A) The Intended Program** (i.e., the institutional values of the college as defined in the mission statement document, interpreted by senior management and defined by IT 200 and "junior management" faculty and **B) The Enacted Curriculum** (i.e., how these values were actually implemented in curriculum documents and perceived by students through their learning experiences in IT 200). In part A, the results of the documentary analysis of the mission statement and interviews with senior management and faculty are presented. This data represented institutional thinking. In part B, the results of the documentary analysis of the IT 200 curriculum document (Term One) and student interviews are presented. This data represented the way in which institutional thinking was played out in practice.

#### **PART A: THE INTENDED PROGRAM**

##### Mission Statement Document Analysis

#### MESSAGE FROM THE BOARD OF GOVERNORS

#### STATEMENT OF PHILOSOPHY

[The college's] goal is to educate students to develop a global perspective and become culturally informed citizens of their home country.

[The college] creates an atmosphere where students do not feel isolated as foreign students in a foreign country but they learn to become independent within the community in which they are living and comfortable interacting in any culture.

[The college] is committed to providing a comprehensive learning environment designed to promote:

*Independence of spirit*

*Understanding other people and cultures*

*Co-existence, developing from a sense of world community*

College Catalogue, 1995-1996, p. iv

### Stage One: External and Internal Criticism

The mission statement, referred to as the "Statement of Philosophy," was found in the college catalogue (1995-1996) immediately following the table of contents. This catalogue, intended primarily for students, was written entirely in English. The heading, "MESSAGE FROM THE BOARD OF GOVERNORS" appeared at the top of page iv, indicating the original source. The names of these founding board members (excluded here for purposes of confidentiality) appeared below the main text. These features pointed to its authenticity. Although the mission statement was formulated by the board of governors, the process of interpreting and implementing the mission statement was a collaborative effort involving senior and "junior management" in Spring, 1988 (C. Thew, personal communication, January 3, 1996). Since the document itself lacked details from which further external criticism could be applied (i.e., the background of the authors, their intent, time and place it was written) an excerpt from the interview the researcher conducted with board member AB-2 provided this missing information:

- 3      **R:** When was CIC's mission statement formulated?
- 4      **AB-2:** I think was 1986. At that time five persons were involved.
- 5      The main person were chairman K.T. and J.C., the vice-chairman and the
- 6      executive director of [the college branch in Japan], T.T., T.B., me. And
- 7      they...chairman K.T. is an educator...a primary school teacher and also he is
- 8      certified as a high school teacher as well. At that time he was involved in
- 9      the Cheery Language Institute, and Mr. T. and I are journalists and J.C. was



- 10 a former health minister... I'm not quite sure, a Manitoba politician, and T.B.  
 11 is a chartered accountant (AB-2; 11 / 29 / 94; page 1: lines 3-11).

Thus, the mission statement was formulated by five board members representing Japan (K.T., AB-2, T.T.) and Canada (J.C.; AB-1) in 1986. A significant finding was the fact that these five "authors" represented diverse fields: education, journalism (AB-2 worked as a TV reporter and journalist for NHK in Japan for a number of years and T.T. also worked as a journalist in Japan [AB-2, personal communication, November, 29, 1994]), politics, and business / finance. This finding supported the internal consistency of the document. That is, the document seemed to be based on educational and social motives since the chairman and "main person" involved, (K.T.), was an educator..."a primary school teacher and...a certified high school teacher as well." In addition, the fact that the document was written by board members from both Japan and Canada was consistent with its overall message to promote understanding and coexistence between other people and cultures. A further finding contributing to the document's internal consistency was that the three key terms--*independence*, *understanding* and *coexistence*--have provided a clear focus of purpose since the formulation and subsequent interpretation and implementation of the mission statement in Spring, 1988; there has been no deviation from these three terms since then (C. Thew, personal communication, January 2, 1996).

#### Stage Two: Labelling the Event

To describe the kind of event under study (i.e., a global *perspective*), the following labels were developed: developmental, social, educational, processual, transformational, personal, moral).

#### Stage Three: Inference-Making

The aim of mission statement to bring about a global perspective may be thought of as a transformational process involving three key goals: *Independence of spirit*,

*Understanding other people and cultures* and *Co-existence, developing from a sense of world community*. *Independence of spirit*, the first of the three key phrases, emphasizes the individual. The reasons for its placement at the beginning was significant as it seemed to represent the point of departure for the exploration of a global perspective. Self-actualization appeared to be the main motive, in that, a renewed understanding of "self" leads to becoming "independent in spirit," freeing students from the constraints of their own world views and allowing them "to become independent within the community in which they are living and comfortable interacting in any culture." This intended goal then, was the first and most critical "step" leading to the development of a global perspective. Self-actualization assisted students further by helping them become "culturally informed citizens of their home country." In order to develop a *global* perspective, students must be exposed to perspectives different from their own. In *Understanding other people and cultures* the focus shifted to a broader societal need: to recognize differences in *other people* and accept these differences to a certain extent. The motive may have derived from the growing pressure on Japan to internationalize. Understanding, as it was used here, involved attitudinal as well as cognitive attributes. Since *Coexistence, developing from a sense of world community* appeared last after *independence* and *understanding*, it appeared to be the ultimate motive behind the mission statement document. That is, to instill in students a spirit of cooperation and of global citizenship so that when students return to Japan they are able to make a "global impact" on Japanese society, furthering the internationalization of Japanese society.

#### Stage Four: Explanation

*Independence of spirit* seemed to reflect a type of humanism. In a sense, it reflected the *self-actualization* associated with Maslow (1970) and the personal growth and autonomy associated with *self-directed learning* (Rogers, 1969). However, perhaps a more accurate interpretation of the kind of humanism it reflects is the concept of *perspective transformation* (Mezirow, 1978; 1981; 1990): "...becoming critically aware of how and

why our assumptions have come to constrain the way we perceive, understand and feel about the world" (Mezirow, 1990, p. 167).

The shift from a focus on self-understanding in *Independence of spirit* to understanding *other people* emerged in *Understanding other people and cultures*. Thus, the dominant curriculum orientation could have been social adaptation (McNeil, 1990). The main difference between social *adaptation* and social *reconstruction* lies in the degree or level of understanding, adaptation involving more of a superficial level, reconstruction, a deeper level of internalizing differences. Thus, the ability to recognize differences (and accept to a certain extent) may have been the "information and prescriptions for dealing with situations as defined" (McNeil, 1990, p. 45), i.e., increasing internationalization. Other curriculum orientations that could also have been included under *Understanding* are what McNeil (1990) refers to as *academic* and *technological* orientations. The academic orientation seemed to emerge from the substantive, or cognitive dimension of a global perspective (Case, 1993). That is, knowledge of the world and how it functions. Although there was no mention in the statement of philosophy regarding the role English language learning played at the college (for reasons that came to light in the interviews with senior management), since understanding other people and cultures can also be facilitated by learning a foreign language, a technological orientation indicative of learning the skill of English could also have been an underlying orientation. In sum, the dominant curriculum orientations to emerge from *Understanding other people and cultures* could have been : 1) social adaptation, 2) academic and 3) technological.

Humanism and social reconstructionism, both of which acknowledge the importance of cooperation could have been the dominant curriculum orientations in *Co-existence, developing from a sense of world community*. An important humanistic expectation, for example, is to promote "healthier attitudes toward self, peers, and learning" (McNeil, 1990, p. 6), while social reconstructionists encourage students to "use their interests to help find solutions to the social problems emphasized in their classes" (McNeil, 1990, p. 31). The stated aim here was to become a "citizen of the world." In this

sense, a more profound level of understanding in which students not only are able to recognize cultural differences, but also internalize these differences and develop a meaningful intercultural perspective may have been the intention behind *Co-existence*. This view of leaning is referred to by McNeil (1990) as *social reconstruction*, the essence of which is that education is seen as a way of improving society.

#### Stage Five: The Significance of the Mission Statement

Based on the analysis above, the central aim to develop a global perspective through *Independence*, *Understanding* and *Co-existence*, appeared to have been built upon all four orientations identified by McNeil (1990). However, in addition to these orientations, at a higher level of abstraction, the mission statement reflected the concept of *Reconceptualization* (MacDonald, 1975; Heubner, 1963; Pinar, 1975). According to Eisner (1994):

Reconceptualization, like Critical Theory, is an orientation to schooling, indeed to living, that functions through the use of particular perspectives rather than through the application of rules (p. 79).

Thus, the preeminent significance of the institutional values inherent in the mission statement seems to have been to bring about a transformation (through the use of particular perspectives) in the way students view themselves and other people and cultures by providing learning experiences that focused on *personal purpose* and *lived experience*. This finding also supported Mezirow's (1978; 1981; 1990) theory of perspective transformation.

To illustrate, every year on January 15, Japanese young people who turn twenty years old in the coming year are honored at a ceremony called *Seijinshiki*--Coming of Age Ceremony. This is a significant day in the life of a Japanese young person as from this day onward he / she is considered an adult and is entitled to adult rights, such as the right

to vote, for example. The following translated excerpt from a message from the college chairman, the "main person" (see AB-2 above) involved in the creation of the mission statement, congratulating those students who turned 20 in 1995 reflected this reconceptualist approach to learning. His message was closely connected with the intended goals of the mission statement. In fact, the three key terms (highlighted in bold below) that formed the basis of the mission statement--*independence*, *understanding* and *co-existence* emerged repeatedly throughout his speech:

I have been watching young people in Japan. They do not seem to experience true communication with their friends, sometimes even with their families. If they do not communicate with them, how can they communicate with other people. I strongly would like to say try to face these difficulties of communication, so that you can **understand other people**. I think you can learn how to do this only **through experience**.

Today young people seem to **understand** each other only superficially. They do not even think of speaking from their heart. However, without having the wish to truly **understand**, you will never be able to **understand** your Japanese friends. If you do not understand Japanese people, how can you **understand people from different cultures**?

There is one thing you have to do before you try to start **understanding other people**. Learn about yourself. Be objective about yourself. I suggest that you find out what kind of person you are and try to understand objectively what kind of people the Japanese are. By knowing about yourself, you reach the first principle of communication.

It is hard to be objective about yourself if you are in Japan. It is hard to have an opportunity to face yourself. There are lots of places to escape. Now, think about where you are. You must have had many opportunities where you had to face yourself. You learned patience and **cooperation**. You can not live here without **understanding other peoples and cultures**. You have to learn to be strong and independent. When your mind becomes **independent** as an individual, you are ready to **understand other people and other cultures**. I believe this is what becoming an adult is.

College Chairman, January 12, 1995

The theme *understanding* emerged dominant; the word *understand* was used three times, reference to *understanding other people*, twice and specific reference to *understanding other people and cultures* (exactly as it appears in the document) emerged three times. The theme of the third paragraph was *self-actualization*, the starting point for understanding. This theme was reflected most strongly in the words and phrases, "Learn about yourself," "Be objective about yourself," "...find out what kind of person you are and...what kind of people the Japanese are." The last sentence of paragraph one supported the notion of *lived experience*: "I think you can learn how to do this only through experience." The last paragraph was where all three key words emerged: *understanding* (other people and cultures), *cooperation* (i.e., *kyoozon* [co-existence] can also be translated *cooperation* in English) and *independence*.

In conclusion, this document analysis provided evidence that the four prevailing conceptions of curriculum orientations identified by McNeil (1990) were the building blocks of the mission statement, representing its institutional values. On a deeper level, the mission statement reflected Reconceptualization, a variant of humanism which is "a way of thinking about education and the kind of programs that serve its ends well" (Eisner, 1994, p. 77). In particular, the emphasis it places upon learning through "particular perspectives" (Eisner, 1994, p. 79), paralleled the perspective transformation theory of Mezirow (1978; 1981; 1990).

### Interviews with Senior Management

Some of our key experiences in life which are significant aren't necessarily a major part of our *time* in life. It's just the quality of that moment.

College President (AB-3; 06 / 29 / 95; page 5: lines 27-30)

This section presented the views of senior management. This data helped to 1) confirm or disprove the findings from the mission statement analysis and 2) arrive at a

better understanding of the key terms and concepts in the mission statement. The three participants were the college president (AB-3) and two board members. The college president, a Canadian who came to the college after the mission statement had been established, had a background in international education. The board members were involved in the creation of the college mission statement. Board member AB-2 was Japanese and AB-1, Canadian. Thus, a balanced intercultural board-level perspective was presented.

#### AB-1

According to AB-1, the intent of mission statement was "to educate these students to have a much better understanding and appreciation of global concerns and global sensitivity ...a sort of higher level or higher order of thinking, and globalism is a concept that involves not just knowledge, but understanding and appreciation, respect for--that sort of thing" (AB-1; 12 / 08 / 94; page 1: lines 3-5). From the words, "global concerns," "global sensitivity," and "higher level thinking," emerged overlapping humanistic and social orientations. It can be argued that a person who has global sensitivity and higher level thinking--what Case (1993) refers to as anticipation of complexity, that is, "the inclination to look beyond simplistic explanations of complex ethical and empirical issues to see global phenomena as part of a constellation of interrelated factors" (p. 322)--is better and more effective than the average citizen of today's society (Skilbeck, 1976). In this way, globalism, with its aim to bring about social change, shares many of the characteristics of a social movement (Tye, 1990). To this end, the word 'change,' as defined by AB-1, was a very natural and apolitical educational process which involved adapting to increasing internationalization (social adaptation orientation) by attaining a kind of global level of thinking in terms of "understanding," "appreciating," and "tolerating cultural differences" (page 2: lines 5-6):<sup>14</sup>

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<sup>14</sup> In the following and subsequent interviews, each line is numbered. This is indicative of the ethnographic field technique of numbering each page of interview transcripts to facilitate the identification of data. In this study, each

- 13 **R:** What do you see as being the main distinction between  
 14 internationalism and globalism?  
 15 **AB-1:** To me, internationalism is the ability to function internationally.  
 16 I'm going to China and I know very little about Chinese culture. I've been  
 17 able to pick up very quickly the kinds of things I have to be careful about,  
 18 like what's etiquette, what are some of the do's and don'ts, that sort of  
 19 practical approach. I've come nowhere near achieving the level of  
 20 understanding the whys and wherefores and appreciating. But that's  
 21 generally where I draw the distinction, and the other thing is there's a lot of  
 22 people who can be internationalists and yet not have that real need for global  
 23 understanding, and I think what we're after is that second level. Not only  
 24 having knowledge about different cultures or about ways of operating in  
 25 different cultural environments, but having a much deeper understanding  
 26 and appreciation. I'm not convinced that we're trying to say that this is  
 27 better, I think we're trying to say that what we would like our students to  
 28 be able to accomplish is to be able to *understand* those differences and to  
 29 able to know *why* we behave like we do, but I don't think to go so far to  
 30 say that therefore then that's the kind of attitude we would like our students to  
 1 undertake. I'm not convinced that Japan would be a stronger nation if they  
 2 adopted Western ways. The counter argument is that Japan has the strength  
 3 it has because of the way it has developed. So my perspective is that yes,  
 4 we want our students to be aware but we want them to attain a kind of  
 5 global level of thinking in terms of understanding, appreciating and  
 6 tolerating cultural differences, but I don't think in any way we should be  
 7 asking our students to limit that or alternately, that we should expect them to  
 8 change as a result necessarily (AB-1; 12 / 08 / 94; page 1: lines 13-30; page 2:  
 lines 1-8).

The fact that there was no reference to language or second language learners in the educational mission statement was a significant finding. This appeared to have been a deliberate attempt, partly from a marketing standpoint, not to promote the college as just another ESL experience. In Spring, 1988, "junior management" and faculty made a recommendation to the board that a statement related to language learning be included in the



mission statement; however, the board rejected this recommendation believing that language learning was but a means to becoming a globalist and the three key terms--*independence, understanding* and *coexistence*--were retained (C. Thew, personal communication, January 2, 1996). AB-1's comment on lines 9-11 below alluded to the importance of promoting the college in Japan (where all recruitment activities for the Two-Year and Four-Year programs are carried out), as significantly different from other North American ESL experiences:

- 7       **R:** Why is there no mention of language in the mission  
 8       statement?  
 9       **AB-1:** Well, we didn't want to in any way to establish a perception in  
 10       Japan that we were a language school and our intent is not to be a language  
 11       school and use of the word *language* could lead one to the conclusions that  
 12       that's therefore what we are (AB-1; 12 / 08 / 94; page 2: lines 7-12).

Thus, in addition to the unique goal to educate students to develop a global perspective indicative of a social orientation, it was the intent of the authors of the mission statement to omit any reference to language learning, to promote the college not as a ESL school, but as a *college* (italics added) with a solid academic foundation.

AB-3

According to the college president, commenting on the early days of the college, there was a strong social expectation underlying the mission statement to educate students to develop "global responsibility as global citizenship" which emphasized "the social perspective" (lines 10 & 11 below) indicative of the social adaptationist orientation:

- 6       I think when I first came here, I really perceived that there was a very  
 7       important expectation that the concept of the global citizen with a global  
 8       responsibility was of the young Japanese generation looking towards their  
 9       role in the international setting, and rather than being an internationalist there  
 10       was an idea of having global responsibility as global citizenship which is

11 very much emphasizing the social perspective where your showing that all  
 12 the things that you've learned come back to the way in which you conduct  
 13 your values in life, the way in which you perceive your responsibilities in  
 14 your career. All of these are orientated to a social responsibility (AB-3  
 15 [Part 2]; 06 / 29 / 95; page 1: lines 6-16).

In the except below, the words and phrases, "not just another ESL experience" (line 13), "academic basis" (line 14), "set it apart from an ESL school" (lines 16-17) and "academic accountability and academic content" (line 19) reflected very clearly the academic orientation:

1 **R:** My first question is, why was globalism chosen as  
 2 the central educational aim or mission?  
 3 **AB-3:** My perception is, keeping in mind that I came to this college  
 4 like faculty did after it already had been established...my sense was that it  
 5 was a term that was being initially promoted in Japan, not necessarily being  
 6 embraced by many institutions, if any in Japan, but was being embraced as  
 7 a way to look at defining the role that young Japanese people, young  
 8 Japanese students, men and women would have with respect to becoming  
 9 more internationalized, that if they were to go somewhere outside of Japan  
 10 to study, to learn, that their experience would give them the opportunity of a  
 11 global view and hence, "globalism", and so I believe the chairman at that  
 12 time saw that as something that could be used both as a marketing point of  
 13 view, it's not just another ESL experience, that's very, very important, and  
 14 also that it had an academic basis from which to develop curriculum. There  
 15 was a lot of expectation on the academic disciplines, the academic  
 16 perspectives that this college would provide to set it apart from an ESL  
 17 school and if you're going to use the word academic in the way that most of  
 18 these models will, the academic rationalism or the academic orientation, is  
 19 that there is an academic accountability to an academic content whether  
 20 they be the traditional disciplines or even new academic orientations (AB-3  
 21 [Part 1]; 12 / 08 / 94; page 1: lines 1-21).

According to AB-3, in the first few years of operation the academic orientation was dominant, and the programming that was being developed had little reflection of the underlying goals of globalism:

11 In fact, I felt that if anything, it was being...it was very content-orientated  
 12 ...sure it was experience...it was a kind of open-ended laissez-fair  
 13 experience of life and culture. But we've got to talk about some real  
 14 learning, and learning is not necessarily just in the factual or the cognitive  
 15 domain. We've got to make sure that there is a recognition...an  
 16 understanding of the experience...(AB-3 [Part 1]; 12 / 08 / 94; page 5: lines 11-16).

However, although the academic orientation was initially strongly emphasized and remained an important and distinguishing aspect of college programming, it was not *the* underlying orientation, but rather served as a "thin veil" over the "broader issue" (line 27 below) of global education:

24 Well, what was very evident in my mind, is that, I learned from the  
 25 Japanese culture is that still, and again, not to dismiss its importance, but  
 26 the way in which they saw the college, it was as much as that is a...it's a  
 27 *thin veil* over this broader issue (AB-3 [Part 2]; 06 / 29 / 95; page 1: lines 24-27).

Further, according to AB-3, although the development of a global perspective does not necessitate the formal learning of a second language, as second language learners, students are presented with content in English, which necessitates the teaching of English in some type of systematized fashion. Although this was never defined in the mission statement (primarily, as mentioned, not to create the impression in Japan that the college was a language school), it is through English that students came to terms with a global perspective. This aspect (i.e., learning the skill of English), reflected the technological orientation (lines 6-8; 11 below):

- 1     **R:** I look at the mission statement, and there's no mention of  
 2     language at all. Why?  
 3     **AB-3:** (Chuckling). We've only got five minutes left. I think Tim,  
 4     that was deliberate. And I think it was getting back to what I said to you  
 5     before. However, globalism does not necessarily mean language learning,  
 6     but there are skills and there are areas of content that one needs to learn to  
 7     assist in exploring the whole area of globalism. Learning another language  
 8     and another culture is part of that. And to my mind, there is a presumption  
 9     there that, if you are understanding of the peoples and cultures, then you  
 10    obviously have to come to terms with, well what are some of the ways in  
 11    which you deal with that? Well for us, it's learning a language (AB-3  
 12    [Part 1]; 12 / 08 / 94; page 7: lines 1-12).

Further, although the role of language "has never been defined" (line 16 below), AB-3 stated that developing skills in English "is part and parcel of learning in Canada or learning in a new language" (lines 9-10 below) and students are "going to learn a skill" (lines 10-11 below). However, a critical point was the fact that, unlike other ESL institutions, "it doesn't end there" (line 11 below):

- 6     **R:** You use the word Technological. Where does that fit?  
 7     **AB-3** Well I really believe that as long as we're working with the  
 8     notion of English language in some way. People perceive that as I want to  
 9     improve my skill, and I know we don't teach it that way, but it is part and  
 10    parcel of learning in Canada or learning in a new language. You're going to  
 11    learn a skill. It's a great skill to have. But it doesn't end there which it does  
 12    in many other ESL institutions. So you can't deny that we have a technical  
 13    perspective to the way in which we deliver programs because we are  
 14    working in a second language.  
 15    **R:** So that's part and parcel of the mission statement then?  
 16    **AB-3:** Well, an interesting thing is that it's never been defined, but  
 17    you know, if you've got to communicate, you've got to communicate in at  
 18    least a language got some commonality. Communication performs in many  
 19    ways, but you've still have to have a common language (AB-3 [Part 2]; 06 /  
 29 / 95; page 3: lines 6-19).

Thus, although AB-3 stated that "you can't deny that we have technological perspective to the way we deliver our program because we are working in a second language" (line 12-13 above), the presence of this technical orientation, however, did not appear to conflict with the humanistic or social reconstructionist / adaptationist orientations; rather, according to AB-3 the three exist as "levels of order" (line 15 below), and prioritized when deemed necessary:

- 10 Now a lot of people who come to the college say, learning language is a  
 11 very high priority for coming here. I want to study in Canada for that  
 12 reason, but still, whether they're Japanese or Chinese or any other student,  
 13 there needs to be a vehicle for that exploration, and so English becomes that  
 14 vehicle. But I don't think denies that it's in conflict...it's just a matter of  
 15 levels of order, levels of priority in dealing with that, and so I feel that  
 16 absolutely we're having students learn all their content as second language  
 17 learners and we're helping them with their language to understand the  
 18 content (AB-3 [Part 1]; 12 / 08 / 94; page 7: lines 10-18).

Although the Academic and Technological orientations were reportedly very important in helping students "achieve a better understanding of how language and culture connect" (line 22), the phrases "that's not the priority" (line 18) and "it's not *the* underlying foundation" (line 19) were a critical finding since it confirmed the existence of a different underlying priority:

- 17 **R:** But that's not a priority.  
 18 **AB-3:** But that's not *the* priority. It's a very important goal of  
 19 learning we have but it's not the underlying foundation. That's why I think  
 20 it's good that we have courses in Japanese, it's good that the students are  
 21 learning Spanish and I think that's it's good that students have an  
 22 opportunity to do some linguistics in whatever language, so they're  
 22 getting a better understanding of how language and culture connect (AB-3  
 [Part 1]; 12 / 08 / 94; page 7: lines 17-23).

AB-2

The journalistic point of view of board member AB-2, a renowned journalist and retired television anchorman for NHK, the Canadian equivalent of the CBC, exhibited strong elements of a social reconstructionist philosophy. This was what AB-3 may have referred to in line 19, above. The interview with AB-2 revealed that the reason globalism was chosen as the central educational aim of the college was directly related to 1) the tendency of the Japanese to think only of their own country, 2) the growing pressure on Japan today to internationalize and 3) the need to have Japanese young people who understand and appreciate other cultures to facilitate the internationalization of Japanese society. Given Japan's role as one of the leading economic countries of the world, the development of a global perspective, to AB-2's mind, was an urgent and necessary obligation for the internationalization of Japanese society.

In response to the question as to why globalism was chosen as the educational mission of the college, AB-2 first gave some historical background information on the Japanese people whom he perceived as closed-minded, nationalistic and lacking global sensitivity. In particular, his use below of the words and phrases "homogeneous country" (line 15), "Japanese people are lacking this concept of globalism" (lines 16-17), "always thinking about Japan," (line 17) "the Japanese mentality," (line 19) "very nationalistic," (line 20) "their way of thinking is separated" (line 23), "thinking of their own benefit" (lines 23-24), and "they don't have any knowledge of foreign culture" (line 25), reinforced this characterization:

- 12     **R:** Why was globalism chosen as the central educational aim of the
- 13     college? What was the vision at that time?
- 14     **AB-2:** In order to answer the question I have to tell the background of
- 15     Japanese society. As you know Japan is quite a homogeneous country and
- 16     the concept of globalism...most Japanese people are lacking this concept
- 17     of globalism. They are always thinking about Japan or about Japanese
- 18     people or their own country or their own benefit. In that sense, ethnocentric

19 is too harsh word, but the Japanese mentality is to think of their own  
 20 country. So they are very nationalistic, not internationalistic. So, around  
 21 1970 the Japanese economy started to rise into a so called global economy.  
 22 It's difficult for the Japanese people to mind to prevail in the world because  
 23 their way of thinking is separated and they are always thinking of only their  
 24 own benefit, and most Japanese businessmen at that time have no  
 25 knowledge, they don't have any knowledge of foreign culture or foreign  
 26 language or foreign way of doing business... (AB-2; 11 / 29 / 94; page 1:  
 lines 12-26).

Another important finding was AB-2's belief that there is a great need for young Japanese students to have an opportunity to study abroad; however, reportedly, the present state of teaching English in Japan coupled with the high level of English language proficiency needed to study in North American colleges and universities severely restricts the number of Japanese students who are able to study overseas. Thus, the authors of the mission statement envisioned a post-secondary institution outside of Japan where even Japanese students of average English ability could study, and where this experience would give them the much needed opportunity to develop a wider or *global* perspective. For these reasons, English language proficiency was not a major criterion for acceptance into the college. Rather, "motivation", "creativity of the mind" and "hard workers" (page 3: lines 2-3) are three criteria for acceptance. AB-2 explained:

20 It is very difficult to educate the older people so it is important for Japan in  
 21 the future to educate young people and have a chance to study abroad. But  
 22 unfortunately, studying abroad is very hard because Japanese English  
 23 education is lacking some kind of communication capability, so only the  
 24 elite can go universities in Canada or the United States. They have to have a  
 25 TOEFL score of 600, and it is very *hard* to get in to these universities for  
 26 the *ordinary* student. But Japan is now internationalizing without choice.  
 27 Japan is forced to be an international country, a leading economic country.  
 28 So we have to have lots of people who understand, who have a global  
 29 perspective. So our concept was to set up a college for post-secondary  
 30 education in a foreign country to educate them to become globalists and a

- 1 place to study where it's not necessary to be an elite, top level student. So
- 2 to us motivation is more important than the TOEFL test, and creativity of the
- 3 mind is an important part. And they should be hard workers (AB-2; 11 / 29
- 4 / 94; page 2: lines 20-30; page 2: lines 20-30; page 3: lines 1-4).

Additionally, the unsolicited response on lines 10-11 below was significant, providing evidence of a perceived match between the intended humanistic goals inherent in *Independence of Spirit* and its attainment in learning outcomes:

- 7 So in order to achieve this mission we have some goals such as
- 8 independence of spirit, understanding of other people and culture, and co-
- 9 existence...most of the students are saying independence, I understand
- 10 myself, what I am. So in that sense [the college's] curriculum fits into our
- 11 mission and goals (AB-2; 11 / 29 / 94; page 3: lines 7-11).

### AB-3

Since the college opened its doors in the fall of 1987, it appeared that certain curriculum orientations were emphasized more than others. For example, as the interview with AB-3 revealed, although global education and its underlying social orientation was clearly the overall intended goal, in the early days "there was no underlying orientation as to what this all meant" (AB-3 [Part 2]; 12 / 08 / 94; page 1: line 34), and the delivery of programs was reportedly "very content-orientated." Educating students to develop a global perspective was more like "a kind of open-ended laissez-fair experience of life and culture" (AB-3 [Part 1]; 12 / 08 / 94; page 5: lines 11-16). Indeed, one of the major challenges faced in the early years of operation was how to put the educational philosophy of globalism into practice:

Challenge. Although everyone agreed that [the college's] aim was to develop global citizens, Board members, faculty and staff had to clarify their concepts of how this would happen in practice. Differences in background, culture and language sometimes caused misunderstandings. Board members lived in both



Japan and Canada, while the college had two campus locations more than 600 kilometers apart. Faculty [on both campuses] had little opportunity to compare viewpoints and establish common expectations. The first few years were marked by frequent personnel changes as the framework of educational principles was developed (*Celebrating the First Five Years: 1987-1992, An educational review*, p. 15).

However, the eight years that have passed since the college opened its doors have reportedly given birth to a renewed understanding of the importance of the underlying goal of globalism and how this fit with the other academic, technological and humanistic aspects of the program. AB-3 explained:

20 ...so we didn't lose it [the goal to educate students to develop a global  
21 perspective], but it was now worked within all of the other components that  
22 in the beginning were quite thin. We slowly strengthened them but at the  
23 same time we began to honor and mature what this other social aspect  
24 was going to be, and the cultural aspect was going to be honored and stated  
25 wherever we could and people recognize that this is important. That's  
26 why faculty members came to the college in most cases. They could have  
27 taught ESL and taught computer skills anywhere. So I think that was an  
28 interesting transformation. It wasn't sitting around and coming up with a  
29 definition always. It was the fact that we were sitting around *talking*  
30 *about it* was more important--whether we ever agreed on a definition of  
1 multicultural education or global education--it's always going to evolve. So  
2 it became a *perspective* rather than a discipline, or as a category it was  
3 underlying. So in a way, I think we've come, to this point in time, almost  
4 full-circle. So to my mind, when I say we've come back full circle, is now  
5 we're able to define it a little better, it's substantiated in the academic  
6 discipline and the technological area and in my mind, there's not a political  
7 agenda at all. It's very natural, I think...it's a very humanistic way of  
8 looking at education (AB-3 [Part 2]; 06 / 29 / 95; page 2: lines 20-30; page  
3: lines 1-8).

The phrases, "there's not a political agenda at all," "it's very natural," and "it's a very humanistic way of looking at education," on lines 6-8 above, were significant, as

they further supported the presence of a strong humanistic orientation in the educational philosophy. In fact, AB-3 actually used the word *perspective* (line 3 above) to describe the "underlying" category of the mission statement, supporting the higher level Reconceptualist orientation that emerged from the analysis of the college mission statement.

In sum, social adaptation (AB-1), social reconstruction (AB-2) and humanistic orientations (AB-3) emerged dominant from interviews with senior management. Partly for reasons of marketing, reference to language in the mission statement was intentionally omitted to avoid the perception in Japan that the college was a language school (AB-1: page 2: lines 9-10). Academic and technological orientations, although reportedly important in helping students understand the connection between language and culture, were viewed as "a thin veil" (AB-3; page 1: line 27) over the broader issue of globalism. The finding that the mission statement, according to AB-3, underwent "an interesting transformation" (line 28 above) and the concept of globalism became "a *perspective* rather than a discipline" supported the Reconceptualist view of learning (Heubner, 1963) and Mezirow's (1978; 1981; 1990) theory of perspective transformation. From this combination emerged a fifth "processual" form of humanism, the intent of which is to help students view themselves and their relationships with others anew through key moments of reconceptualization.

### **Interviews with IT 200 and "Junior Management" Faculty**

This section reported on the perceptions of the three IT 200 faculty and the three "junior management" faculty. To investigate the link between theory and practice, these participants were asked for their definition of globalism and what they perceived to be the factors that militated against implementing globalistic ideas when they taught IT 200. Thus, a central aim of this section was to explore the issue of *negotiated agendas*.

## Definitions of Globalism

To faculty member EF-1, a bilingual who was born and raised in Japan and who experienced learning English as a second language, globalism was an attitude that first required understanding of one's own culture and traditions and acceptance of people and things that are different:

- 4       **R:** Now that you've been here for a few years, do you have a better  
 5       idea of what globalism is?  
 6       **EF-1:** I'm still not 100% clear, but I know what I believe, what I think  
 7       globalism is...any globalist needs first to know where you came from, what  
 8       you are, what you believe and that doesn't mean you have to make other  
 9       people believe what you are, but to be able to accept the differences. And  
 10      you can't know the differences until you know who you are...globalism is  
 11      not just the culture or nations. It has something to do with your attitude  
 12      towards something or somebody different from you and to be able to accept  
 13      the differences as differences and not be biased. If you're biased you're not  
 14      global. You can be you...what you are and what you believe and then you  
 15      should appreciate and cherish the culture and the background of you, your  
 16      own culture, but at the same time you shouldn't be stuck with it (EF-1:  
 17      12 / 07 / 94; page 1: lines 4-17).

The phrases, "any globalist needs to know where you came from, what you are" (line 7), and "you can't know the differences until you know who you are" (line 10), clearly indicated a humanistic orientation with its central aim of self-actualization. Further, the phrases, "accept the differences and not be biased" (lines 12-13), and "but at the same time you shouldn't be stuck with it" (line 16), highlighted *the* essential feature of the perceptual dimension of a global perspective--open-mindedness (Case, 1993). This reflected the social adaptation orientation, the aims of which are to help students "deal with situations as defined rather than to seek a fundamental change in the basic structure of society underlying the problems" (McNeil, 1990, p. 45).

Faculty member EF-2, who was also born and raised in Japan but attended an American international high school in Tokyo, was bilingual and brought a great deal of insight on Japanese society and culture to bear on the IT 200 program. To EF-2, being globally-minded was the ability "to almost step outside" (lines 4-5) and look at things from the other's side" (lines 16-17) and "linguistic skills" and "cultural knowledge" (line 3) were felt to facilitate this process:

- 1       **R:** What does *globalism* mean to you?
- 2       **EF-2:** To me, being global minded or to be a global person, is to first
- 3       have the skills, so the linguistic skills, also cultural knowledge between the
- 4       cultures the students are going to be involved in and also the ability to
- 5       almost step outside if he or she is communicating from somebody from
- 6       another culture. It's like being able to step outside and look at the two people
- 7       communicating. That person is not really stuck in his own position, his
- 8       own ideas about something. But I almost see this image of someone
- 9       stepping outside and looking at a situation and saying, 'Hey, that's
- 10      interesting or that would be a problem,' and be able to solve communication
- 11      problems or facilitate communication, so we've got to have, of course the
- 12      linguistic skills, but actually even if you don't, you can...you can be more
- 13      globally-minded, I think. Also, to be able to do that not so much as an
- 14      obligation or a chore, but automatically find themselves doing that. I think
- 15      that's becoming global-minded. I know you can talk about 'Hey, I'm
- 16      international and I know world issues,' and I know that you *have to* look at
- 17      things from the other side, but I think that's just a step towards becoming a
- 18      globalist--to realize that that there are two sides or more than two sides to
- 19      each different perspective, but almost automatically getting into that *mode*,
- 20      of there really isn't one answer. The world is a complicated place with
- 21      dozens and dozens of answers. Where do we go from here? (EF-2; 07 / 12
- 22      / 95; page 2: lines 1-22).

This ability "to almost step outside" (lines 4-5) when "communicating with someone from another culture" (lines 5-6) to which EF-2 referred, reflected the social adaptation orientation, in the sense that preparing students for life in an increasingly interdependent world where a multiplicity of perspectives and "dozens and dozens of

answers" (line 21) exist requires that one be adaptable to new situations rather than "stuck in his position, his own ideas about something" (lines 7-8). In addition to this attitudinal aspect, EF-2 saw the development of "linguistic skills" and "cultural knowledge" (line 3) as facilitating this communicative perspective awareness process. It was here where the academic and technical orientations merged with the social adaptationist orientation.

Faculty member EF-3 had over ten years of experience in teaching ESL. His own personal experience as a learner of Japanese made him more understanding and sympathetic to the difficulties his students faced in learning content in English. EF-3 saw globalism primarily as an attitude:

- 1       **R:** How would you define globalism?
- 2       **EF-3:** Well, to start off with some general ideas...it means to have a
- 3       diminishing of ethnocentrism. Japanese tend to be ethnocentric, so to me
- 4       one of the goals in the classes I taught, or any class that I teach is to see the
- 5       students losing some of that ethnocentrism. And ideally, understanding the
- 6       context or reasons for any kind of cultural behavior, other people's cultural
- 7       behavior, their own cultural behavior. And also accept to a certain extent.
- 8       As far as IT though, I think because of my own background I think learning
- 9       another language really is a step on the way to being a globalist. Language
- 10      creates, supports, manipulates thoughts of culture, and so when I was
- 11      teaching IT, what I saw as the globalistic aspect...by having these students
- 12      grapple with the cultural differences inherent in Japanese and English (EF 3-
- 13      12 / 08 / 94: page 1: lines 1-13).

Aspects of all four orientations emerged from EF-3's definition of globalism. First, to EF-3, globalism meant to have "a diminishing of ethnocentrism" (lines 2-3) and he viewed one of his duties as helping Japanese students, who "tend to be ethnocentric," lose "some of their ethnocentrism" (lines 3-4). This aim was in line with social reconstructionist orientation, in the sense that ethnocentrism--the view that one's own cultural is superior to all others--promotes nationalism, militating against the development of a global perspective which must be embraced to prepare students for life in an ever

increasing, interdependent world (Tye, 1990). Second, the phrase, "understanding the context or reasons for any kind of of cultural behavior, other people's cultural behavior..." (lines 5-6) reflected the cognitive or "substantive dimension" of a global perspective (Case, 1993). This required knowledge and understanding fulfilled mostly by the academic orientation. Following this, the phrase, "understanding...their own cultural behavior" (line 7) was indicative of humanistic aims and the need for acceptance; ... "accept to a certain extent " (lines 7-8) reflected social adaptation. Finally, in EF-3's definition, translation and second language learning (technical orientation) also contributed to the development of a global perspective. This was evident in the phrase "...so when I was teaching IT, what I saw as the globalistic aspect...by having these students grapple with the cultural differences inherent in Japanese and English" (lines 11-13).

"Junior management" faculty member CD-1, the first teacher hired by the college and coordinator of the Two-Year program for the first six years of operation, had 14 years of experience living and teaching English in Japan and was also fluent in Japanese. CD-1 contributed to the interpretation of the mission statement, its implementation in curriculum documents and assisted in facilitating understanding of its goals to faculty. CD-1 saw globalism as "primarily an attitude" (line 2) based on the perception of being "a citizen of the world" (lines 3-4) without compromising one's national identity. The phrase, "think in a broader perspective" (line 6) emerged consistent with what Case (1993) refers to as the perceptual dimension of a global perspective--"the capacity to see the 'whole picture'" (p. 318):

- 1       **R:** How would you define globalism?
- 2       **CD-1:** Globalism I think is primarily an attitude... and I think the
- 3       fundamental premise of it is that the person feels that they're a citizen of the
- 4       world or the planet rather than an individual country although they feel that
- 5       way although they would still be loyal to their own country. But they
- 6       would think in a broader perspective (CD-1; 08 / 21 / 95; page 1: lines 1-6).

This definition was indicative of social reconstructionist ideology, in that the words, "attitude" (line 2), "citizen of the world" (lines 3-4), and "broader perspective" (line 6) reflected open-mindedness, social responsibility and world citizenship.

"Junior management" faculty member CD-2 also contributed to the interpretation and implementation of the mission statement in the early years of the college's operation. CD-2 had over ten years of experience teaching university level linguistics and is the current coordinator of language testing at the college. CD-2 defined globalism as a concept with both "cognitive aspects" and "empathy aspects" (line 9), involving "some kind of transformation" (line 4) or ability "to see things on a broader scale" (lines 3-4) and "from other's perspectives" (lines 5-6):

- 1      **R:** What does globalism mean to you?
- 2      **CD-2:** Globalism is a concept, and it has to do with people who are
- 3      exposed to this kind of notion don't see particulars, they tend to see things
- 4      on a broader scale, and probably it involves some kind of transformation for
- 5      just adding a single perspective to being able, a little bit, to see things from
- 6      other's perspectives, and from a linguistic point of view, when you do learn
- 7      another language you're learning another system, another way of perceiving
- 8      experience and talking about it and so on, so that's more cognitive, but there
- 9      are cognitive aspects to it and empathy aspects to it (CD-1; 06 / 23 / 95; page
- 1: lines 1-9).

Social reconstructionist / adaptation, academic and technological orientations emerged from this definition. The social reconstructionist orientation was reflected most strongly in the words and phrases, "transformation," (line 4) "don't see particulars" (line 3), "broader scale" (lines 3-4), and "to see things from other's perspectives" (lines 5-6). These words indicated attitudinal change indicative of the perceptual dimension (Case, 1993) of a global perspective. As a social movement (Tye, 1990), global education is a new way of looking at the world (Perinbaum, 1989) which seeks "to socialize significant collectivities of people so that the important elements of a global perspective are represented

in the group" (Hanvey, 1976, p. 2), including "the matrix of concepts, orientations, values, sensibilities, and attitudes--from which we want students to perceive the world" (Case, 1993, p. 318). In addition, CD-2's definition reflected the humanism associated with Mezirow's (1978; 1981; 1990) theory of learning through perspective transformation (i.e., CD-2's use of the words "broader scale" and "transformation"). Complementing this social orientation, the phrase, "from a linguistic point of view, when you do learn another language you're learning another system, another way of perceiving experience and talking about it and so on, so that's more cognitive..." (lines 6-8) reflected the academic and technical orientations.

"Junior management" faculty member CD-3, who wrote the first curriculum documents for IT 200, was bilingual and had eight years of experience living in Japan. He was the first coordinator of the Bilingual Studies Department. Prior to coming to the college, he worked as a professional translator. To CD-3's mind, globalism was "a kind of world view" (line 6):

- 1 Globalism is a kind of a sympathetic or deep understanding of
- 2 interconnectedness...there's an emotional and intellectual sense of how
- 3 everything is interconnected that what we do in our lives in some way,
- 4 shape or form has been influenced by what happens half way across the
- 5 world... and what we do will influence half way across the world. It's a
- 6 kind of world view that recognizes the fact that whatever we do is
- 7 interconnected (CD-3 [Part 2]; 09 / 14 / 95; page 1: line 1-7).

There was a similarity between Case's (1993) use of the words "perceptual" and "substantive" to describe what he sees as comprising a global perspective and CD-3's use of the phrases, "sympathetic or deep understanding" (line 1) and "emotional and intellectual sense" (line 2) to define globalism. The "sympathetic" and "emotional" side reflected the humanistic orientation and the "understanding" and "intellectual" side, the academic orientation.



To summarize, although varied, a common thread ran through IT 200 and "junior management" faculty definitions of globalism: *perspective*. This finding was significant for it matched the underlying goal of the mission statement to bring about a "perspective transformation". Reflecting the perceptual dimension of a global perspective (Case, 1993), the words "accept" and "acceptance" (related to the understanding and acceptance of cultural differences), were used by both EF-1 (line 12) and EF-3 (line 7); "attitude," by both EF-1 (line 11) and CD-1 (line 2), and "empathy aspects" (line 9) by CD-2. To EF-3's mind, "learning another language" (line 9) and "understanding the context or reasons for cultural behavior" (lines 5-6) facilitated the development of a global perspective; similarly, EF-2 saw the development of "linguistic skills" and "cultural knowledge" (line 2) as essential to becoming "globally-minded" (line 1). Further, both CD-2 and EF-3 believed that language plays a vital role in perspective building, in the sense that "language creates, supports, manipulates thoughts of culture" (EF-3: lines 10-11), thereby helping students "to see things from others' perspectives" (CD-2: lines 5-6) and learn "another system, another way of perceiving experience and talking about it" (CD-2: lines 7-8). EF-3's use of the phrase "understanding...their own cultural behavior" (line 7) paralleled that used by EF-1: "...you can't know the differences until you know who you are" (line 10). Most importantly, all faculty made reference to the the importance of viewing events, ideas, culture, etc., from a wider perspective. CD-1's direct reference of the term, "broader perspective" (line 6) paralleled CD-2's, "see things from other's perspectives" (lines 5-6) and "broader scale" (lines 3-4), and EF-3's "world view," (line 2), while both EF-1 and EF-2 saw the importance of not being stuck: "...but at the same time you shouldn't be stuck with it [your own cultural beliefs]" (EF-1: line 16) and, "that person [globally minded] is not really stuck in his own position, his own ideas about something" (EF-2: lines 6-7).

## Faculty Views of Curriculum, Time Constraints and Workload

In EF-3's experience, the necessity of covering course curriculum and the academic content in it was felt to have "an effect on the shift from the mission statement to what happens in the classroom" (lines 5-6 below):

- 5      Another thing that has an effect on the shift from the mission statement to
- 6      what happens in the classroom is the necessity of teaching given
- 7      curriculum, given content. You've got that content to teach. You've got to
- 8      teach what's in your curriculum (EF-3: 12 / 08 / 94; page 3: lines 5-8).

In addition to the professional obligation "to teach what's in your curriculum," scheduling decisions limited the amount of time per week that a class met. In addition, the fact that many of these instructors taught in two or more different programs at the same time was also found to limit the amount of time spent on activities designed to develop students' global perspective. Since IT 200 was implemented using a team-teaching approach,<sup>15</sup> EF-1's main responsibility was to teach the technical side of the curriculum. Thus, EF-1's agenda was sharply defined by administration and the time allotted to cover the curriculum, limited. In addition, EF-1 taught in the Four-Year program at the same time which tended to be more demanding and technical, and thus, the T2 program was felt not to be "a major part of [her] teaching" (lines 11-12). These administrative factors made it difficult for EF-1 to shift the focus off the technical side of weekly lessons:

- 8      **R:** Were you mindful of the mission statement when you taught
- 9      your one class per week of IT?
- 10     **EF-1:** No. To be honest, I was not conscious of the mission statement.
- 11     Basically with the T2's, only because I met them once a week, it was not the

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<sup>15</sup> Three different instructors collaboratively taught one section of IT 200. Each instructor was assigned a specific component with specified content to cover. The three parts of the course were: 1) a computer component taught by a computer specialist (1.5 hours per week), 2) a practical English to Japanese translation / interpretation component taught by a native speaker of Japanese (1.5 hours per week) and 3) a theoretical component that also included translation / interpretation exercises from Japanese into English. This component was taught by a native English speaker (6 hours per week).

- 12 major part of my teaching. I teach in the F program more, so my main goal  
 13 was to provide a very enjoyable learning environment for the students and  
 14 just to follow the curriculum (EF-1; 12 / 07 / 94; page 1: lines 8-14).

Although the mission statement reportedly was not a conscious part of her teaching agenda, EF-1 was able to use the technical side of her lessons to highlight certain cultural aspects inherent in Japanese and English and work on deepening students understanding of the influence of culture on language (lines 18-21):

- 16 **EF-1:** So to me it was more important that they were having fun learning  
 17 rather than being global. Maybe we were being global in the long run...in  
 18 IT it's easier for us to do because when you translate you have to compare...  
 19 so there's the weather--how it's said in Japanese and how to say it in  
 20 English...the weather patterns. Sometimes the culture definitely makes a  
 21 difference. But it's all limited to two cultures though...limited to two  
 22 languages. We were maybe *partially* globalist, but not totally... but then  
 23 again I wasn't conscious of the mission statement when I was teaching. I  
 24 incorporated some stories and examples to expose them to different ways of  
 25 thinking, point of views (EF-1; 12 / 07 / 94, page 1: lines 16-25).

The fact that EF-2 had very a specific curriculum to cover in a short time was also mentioned as a factor which inhibited teaching in a way that emphasized the social orientations inherent in the perceptual dimension of a global perspective. EF-2's agenda mainly followed the technical orientation. This was reflected in the phrases, "it was really concentrated on language" (lines 2-3 below), and "it was really focussed on weekly translation assignments and interpreting assignments" (lines 8-9 below):

- 1 **EF-2:** Well, the part of IT that I taught, IT 200, the English-to-Japanese  
 2 section which was only once a week, I felt it was really concentrated on  
 3 language, so language can be thought of as part of global education, so it's  
 4 *one aspect* of global education but we would never get into discussion  
 5 about issues or...well, another part of language would be...we would talk  
 6 about translation problems which would be cross-cultural communication

- 7 problems but not to a great extent. It was really focussed on weekly  
 8 translation assignments interpreting assignments (EF-2; 07 / 12 / 95; page 2:  
 lines 1-8).

In addition, as was the case for EF-1, because the component EF-2 taught met "just once a week for two hours and that was the only time that people could work on English to Japanese translation" (lines 13-14), "time constraints" (line 12) restricted EF-2 from doing "too much about discussing content per se" (lines 14-15). This time factor, combined with the fact that the English to Japanese component of the IT 200 curriculum was by its very nature quite technical reportedly made it difficult to implement activities designed to help students develop the perceptual side of a global perspective:

- 9 EF-2: You also talked about the substantive and the perceptual dimension  
 10 in global education and I think it would more the substantive--the knowledge  
 11 and the skills. Although teaching it sometimes, I felt I wanted to do more in  
 12 the perceptual side, but time constraints and the course...because it was  
 13 just once a week for two hours that was the only time that people could  
 14 work on English to Japanese translations and I felt I really couldn't do too  
 15 much about discussing content per se. Also, at the T2 level we don't really  
 16 get into current issues in IT. They do it in CCI [Culture and Current  
 17 Issues] but not in IT. The subject areas divided in IT are weather or sports,  
 18 but it's more fact-based (EF-2; 07 / 12 / 95; page 1: lines 9-18).

#### Faculty Perceptions of Students

Faculty perceptions of students' 1) level of English proficiency and intellectual and social maturity, 2) needs and 3) receptivity to the concept of globalism emerged as additional factors that limited the teaching of the attitudinal or perceptual dimension of globalism (Case, 1993). The interview with EF-3 revealed that these factors influenced how much of "those big abstract concepts" (line 9) in the mission statement he was able to teach:

5 Another thing is the language level of the students or the perceived language  
 6 level of the students--what the teacher thinks the students are capable of  
 7 understanding. It could be more than just language, it could be degree of  
 8 maturity, intellectual maturity. The way I *perceive* that will  
 9 determine how much I have to teach those big abstract concepts.  
 10 And in T2, there are a certain percentage of students that just haven't got  
 11 the language proficiency and one of the reasons they don't have that  
 12 language proficiency is that they don't have the intellectual proficiency--the  
 13 two go hand in hand. And there's a bunch of other students who get it,  
 14 they've got the language and they can take off and explore the idea of other  
 15 cultures and globalism. The expectations of the students too...I mean what  
 16 are their expectations? I know that they come from a very ethnocentric  
 17 culture, so I'm not going hit them at once with a whole bunch of globalism.  
 18 So my perception of where they are at in terms of receptivity is important  
 19 (EF-3; 12 / 08 / 94; page 3: lines 5-19).

The challenge for CD-1, who had a group of students with a very high level of English language proficiency, was to communicate the "non-concrete," and "nebulous ideas" (line 2) associated with globalism in a way that did not confine these students to a simplistic understanding of globalism:

1 I find that you have to, even with the very high class--because the ideas that  
 2 you're dealing with are all non-concrete--they're nebulous ideas, but you  
 3 have to come up with concrete and rather, originally rather simplistic ways  
 4 of explaining it so they can at least get some idea of what you're talking  
 5 about and hopefully you can go on to make it less simplistic once they  
 6 grasp some of the basic ideas...and the challenge for me always was that I  
 7 wanted them to read more and be exposed to more and not just be confined  
 8 to my simplistic--the reason I was so simplistic was to communicate. And  
 9 the fact that it was so laborious for them to read as much as I felt they  
 10 needed to even minimally. So you develop all kinds of techniques where  
 11 you bring articles in and you have them work in jigsaws and you have them  
 12 learn to summarize or you give them summaries of other articles and show  
 13 them the articles so at least they knew that there was more there than the  
 14 simplistic things that you can say. I found that the most difficult (CD-1;  
 15 08 / 21 / 95; page 2: lines 1-15).

According to CD-2, who taught two sections of IT 200 with lower level students, four of whom participated in this study, a lack of "social maturity" (lines 16-17) and "lifestyle problems" (line 29), plus the fact that students were "really quite weak linguistically" (line 30) made it difficult to implement activities designed to develop students' *co-existence* and help them to be more *independent*:

- 8      **R:** With your weaker students last year, did you find it more  
 9      difficult to teach to the mission statement? What were the factors, if any that  
 10     made it difficult to teach to the mission statement?  
 11     **CD-2:** Well, believe it or not, I don't think it was difficult to teach the  
 12     mission statement...those are not the problems. Definitely they were working  
 13     towards an understanding even if it were on understanding the baseball  
 14     player in *Mr. Baseball*, umm, their understanding was really, really good,  
 15     so intellectually the understanding is fine. Co-existence...what sometimes  
 16     happens with lower level students is that they may not have the social  
 17     maturity that they need, so then I can't really tell whether they are living  
 18     well with each other or co-operating well. I had one instance where there  
 19     was a very charming young woman who was almost like a social isolate in  
 20     the class so when they were doing partnerships no one would ever work  
 21     with her. So I would say that in one or two instances, co-existence in the  
 22     two classes was not that evident, and it was rather strange because Japanese  
 23     students work very well together and co-operate very well. But it was just  
 24     a difference of party animals and someone who is much more...who comes  
 25     from a, pardon me, a Christian religious background, so you have this  
 26     difference which was very, very difficult for them to override.  
 27     Independence...I would say they were adult enough to get things done, but  
 28     they had to rely on a lot more help. I think what the problems were with the  
 29     lower level students was they had a lot of life style problems and they were  
 30     really quite weak linguistically, so their interpretations would not be  
 1     accurate or their translations would be riddled with such strong grammar  
 2     problems you hardly know where you should start (CD-2; 06 / 23 / 95; page  
     2: lines 8-30; page 3: lines 1-2).

With regards to student needs, EF-2, who taught in the Four-Year program, reported that one of the factors that affected her teaching agenda was senior students' job

placement experiences in Japan over the summer, the time Japanese university students graduating in March actively pursued employment. The following anecdote of the negative job placement experience of one of her students illustrated the fact Japanese society may still not be ready to accept young people with globalistic ideas and perspectives:

- 7     **R:** You mentioned that *time* was a constraint in that it limited how much of a  
 8     'global perspective' you were able to incorporate into your lessons. Were  
 9     there any other factors?
- 10    **EF-2:** Well, another one is...when students go on their job placement  
 11    activities, back to Japan for their interview, etc., what they say that they  
 12    learned about globalism during this interview often is not accepted very  
 13    well by potential employers. This one was actually an F4 student, but  
 14    I think it could be a T2 student too very easily, but she actually once came to  
 15    talk to me in my office and said, 'You know I'm really quite disappointed.  
 16    I'm disheartened. I don't want to go back to Japan and take a job because  
 17    I've always been interested in talking about issues, about philanthropy and  
 18    about those kinds of things.' And she was a very bright student, one of the  
 19    top students, and in her job interview they asked what she learned at [the  
 20    college], what was most interesting about Canada and she talked about the  
 21    whole multi-cultural aspect and how she really learned to explore different  
 22    perspectives, etc., and their response was, 'Hey, it's really good to be  
 23    young', you can talk about those high and mighty things, lofty ideals but  
 24    it's like, 'Hey girl, the reality is...the practical nitty gritty and unless you  
 25    stop thinking like that and get both feet on the ground, you not going to  
 26    function in Japan.' And so, all of what she valued about her education was  
 27    not valued by her potential employer.

According to EF-2, several returning students, although acknowledging the usefulness of globalism in helping them "grow inside" (page 4, line 30 below), began to feel that globalistic ideas or ways of thinking may not be valued or accepted in Japan:

- 28    ...we sat down and had a roundtable discussion to discuss the job  
 29    placement experience and a lot of people said, 'Ya this is fun, it does sort of  
 30    help us grow inside, but once we go back to Japan we're not going to use it

- 1 very much or we might not be able to think along those lines anymore...the
- 2 experience was nice as long as we were here because once we're back in
- 3 Japan, that was our *seishun*--that was our youth, we might have to just shut
- 4 it up as one part of our experience...'

Thus, student perceptions / concerns of not being able to think along globalistic lines once they enter the workforce and become functioning members of Japanese society impacted EF-2's teaching agenda, causing her to limit the teaching of intended goals and "choose something that might be more useful for them back in Japan" (page 5, lines 7-8 below):

- 4 ...and I'm sure they will still value it...but whether society at this point
- 5 values that is another question, so that's part of the difficulty I have in
- 6 knowing that, I think it's good to know that but if I have to choose between
- 7 this lesson and that lesson I might have to choose something that might be
- 8 more helpful for them back in Japan (EF-2; 07 / 12 / 95).

Regarding teachers' perceptions of student receptiveness to engage in discussions about globalistic ideas and issues, EF-2 felt that after her fourth-year students returned from job placement activities, not only did their agendas change with regards to needs, but "they're not as receptive to discussions" (page 5: line 10) and seemed "very different" (page 5: lines 15-16). Commenting on the same "very honest, blunt F4 group" (page 4: line 13) described in the preceding section, EF-2 stated:

- 9 Another thing is once they come back from their job placement activities in
- 10 the summer I feel that they're not as receptive to discussions. For example,
- 11 after they came back they would say, 'That's very nice. We like those
- 12 discussions and that global stuff, but we want to just get down to the
- 13 interpreting.' And this was a very honest, blunt F4 group, they would
- 14 actually tell me what they wanted to learn. So it was helpful too. But
- 15 before they went to their job placement and after they came back they were
- 16 very different in what they thought they needed or wanted.
- 17 **R:** So it sounds like they had a very specific agenda.



18 EF-2: Yes. That's a practical reality. But I guess they didn't know what  
 19 their agenda was until they came back from their job placement (EF-2; 07 /  
 20 12 / 95; page 4 lines 7-30; page 5, lines 1-20).

Thus, this excerpt suggested that in some cases, students were perceived to be less receptive to the concept of globalism once they had a clearer understanding of what their agenda was after returning from job placement activities in Japan, which made it more difficult for EF-2 to implement the intended goals of the college. EF-2's statement on lines 12-13 above that "they didn't know what their agenda was until they went back to their job placement" confirmed this "practical reality."

According to CD-2, when curriculum orientations and program realities meet, compromises are made because of differences in expectations. Administrative scheduling decisions and allocation of teaching assignments can result in a "trade off" (line 22 below) where certain curriculum orientations are emphasized more than others. Citing recent administrative decisions to increase the amount of time devoted to the Japanese component, CD-2 stated:

21 CD-2: Well, it has to do with expectations. We have quite a set of  
 22 expectations, so [CD-3] tells us that young people are going back to  
 23 Japan so we have to work on their Japanese skills. Well, there's a trade off  
 24 when you work on Japanese, you're not working on understanding of a  
 25 foreign culture...you're not working on English as much, so I guess what  
 26 happens is that there are always some sort of sets on compromises that are  
 27 being made for very legitimate reasons but sometimes the rationale for this  
 28 compromise contradicts the rationale for another compromise. You, for  
 29 example, why should you be teaching fewer hours? You see and may not  
 30 be accomplishing as much as you have in past years Well, that's a program  
 1 *reality which you may or may not be able to change. It's an administrative*  
 2 *decision about how many hours should be in more an English mode and*  
 3 *how many hours should be in more a Japanese mode (CD-2; 06 / 23 / 95;*  
*page 3: lines 21-19; page 4: lines 1-3).*

In summary, the above section reported on the perceived "practical realities" of classroom teaching. These included the professional responsibility to cover course curriculum, workload and administrative scheduling decisions which limited the number of contact hours. In addition, IT 200 and "junior management" faculty perceptions of students' level of English proficiency, intellectual and social maturity, needs and degree of receptivity to globalistic ideas limited how much of the "nebulous ideas" associated with globalism could be implemented.

## **PART B: THE ENACTED CURRICULUM**

The first part of this chapter reported on the curriculum orientations inherent in the institutional values of the college as defined in mission statement, interpreted by senior management and defined by IT 200 and "junior management" faculty. Part B investigated the implemented and attained curriculum. That is, the IT 200 curriculum documents comprising Term One were examined through document analysis to determine if the intended curriculum orientations that emerged from the analysis in Part A were evident in the implemented curriculum. Second, through ethnographic interviewing, students' perceptions of their learning experiences in IT 200 (the attained curriculum) were examined to determine the extent to which the intended and implemented curriculum aligned with their perceived learning outcomes. This section concluded with a detailed examination of the responses of three students (one from each of the three sections) from which an emerging, unifying theme emerged: *transformation*.

### **Curriculum Document Analysis**

This section reported the results of the analysis of the IT 200 curriculum document. The aim was to examine the curriculum for evidence of the intended curriculum orientations that emerged from the analysis of the mission statement. Due to the large volume of "raw

data", a sample of the curriculum documents that comprised Term One: Unit One--The Process of Translation, was selected for analysis in this study to reduce the data to manageable size.

#### Stage One: Internal and External Criticism

In terms of the documents external consistency, there were two principal writers of the IT 200 curriculum document. The task of writing the first curriculum was given to colleague CD-3 in spring of 1989, just before the urban campus was set to open its doors to welcome the first group of T2 students. At that time CD-3 was working as a professional translator (CD-3, personal communication, December 6, 1994). Reportedly, how the mission statement was to be implemented in this new curriculum document was not clearly communicated to CD-3, and thus, *globalism* was not a focus of the first curriculum documents. Rather CD-3's agenda was to write a curriculum that would help him "assess the students in terms of their linguistic skills in English," but also in terms of their "motivation" (CD-3; 12 / 06 / 94; page 3: lines 5-6 below):

23     **R:** Did you have a chance to think about the mission statement as

24     you were writing the curriculum?

25     **CD-3:** Well, to tell you the truth Tim, I don't really know when the  
26     mission statement was written, and I don't know if it was available at that  
27     time when the college first started. I'm sure they had a mission statement,  
28     but it was not a focus.

29     **R:** Was it communicated to you?

30     **CD-3:** Not in any meaningful way that I can remember, in the sense that  
1     we want the curriculum to be based on it or in how that would be  
2     implemented throughout the curriculum. So when I wrote the curriculum the  
3     mission statement certainly wasn't in the forefront of my mind. What was  
4     in the forefront of my mind was trying to get something together that would  
5     do two things: allow me to assess the students in terms of their linguistic  
6     skills in English, but also in terms of what I call motivation (CD-3: 12 / 06 /  
94; page 2: lines 23-30; page 1: lines 1-6).

Thus, the original curriculum was focussed on assessing students' "linguistic skills" and "motivation". The document emphasized content; language activities, for the most part, were developed around grammatical points arising from common student mistakes translating into English. Although a choice was made by the college in 1987 to use *The Knowledge Framework* (Mohan, 1986) to design all curriculum documents, this method of language and content instruction was not well understood by faculty and was met with some resistance in the early years of college operation (C. Thew, personal communication, January 2, 1996). In April 1992, an administrative decision was made to revise the IT 200 curriculum. The task of rewriting this curriculum was given to the researcher, who at the time was taking graduate courses with Bernie Mohan at the University of British Columbia. Thus, *The Knowledge Framework*, which was college policy, was used to systematically integrate the learning of content with the learning of English skills in the IT 200 curriculum. Bruner (1960) believed that designing curricula to reflect a fundamental understanding of the subject was "a task that cannot be carried out without the active participation of scholars and scientists" (p. 32). Bruner believed that teachers must work with the specialists to produce this kind of curricula. This was the case for the initial development of the curriculum document under analysis in this paper. The motives for writing the first curriculum documents were consistent with the fundamental aim to develop a course designed to integrate the learning of translation and interpretation with the learning of English.

#### Stage Two: Labelling the Event

The following labels were developed to describe the kind of event under study: developmental, educational, technical, academic, communicative, linguistic, student-centered, experiential.

### Stage Three: Inference-Making

An overview of the curriculum for the entire year helped to determine the reasons behind its development. The curriculum for each of the three terms was organized into three main areas of study:

Term One: The Process of Translation

Term Two: The Process of Interpretation

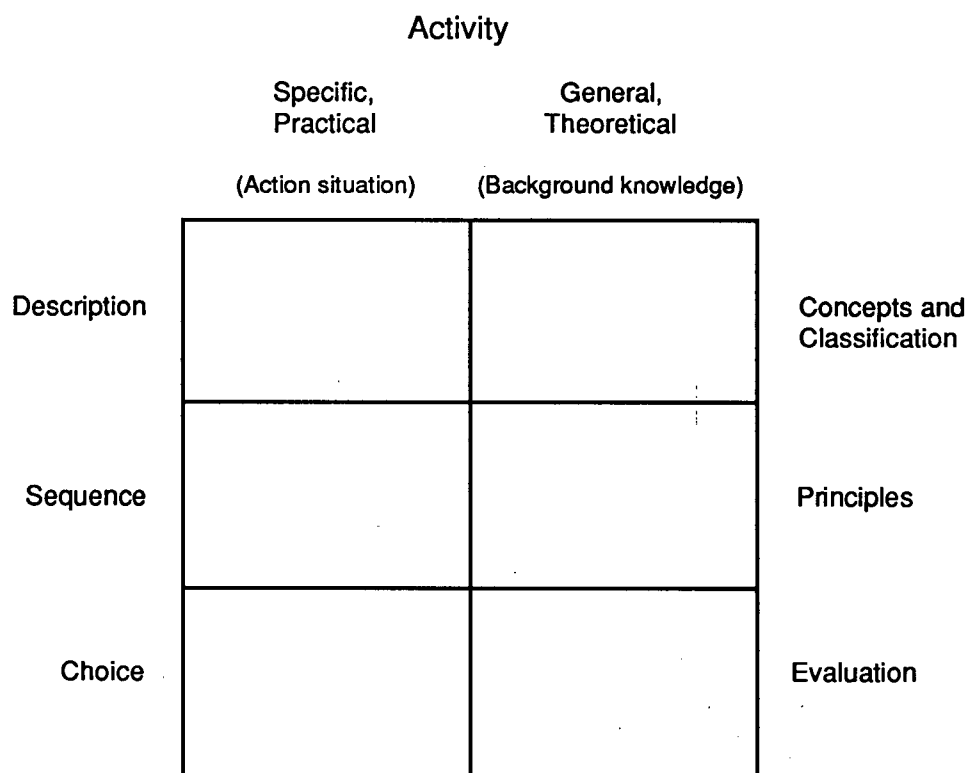
Term Three: Language and Culture

The curriculum of each term was divided into theoretical, practical and experiential units and outlined detailed, specific, skill-orientated objectives (scope and sequence) leading to one or more target tasks. Since the specification of instructional objectives leading to the achievement of specific ends exemplifies curriculum as technology (McNeil, 1990, p. 52), a major aim seems to have been for students to learn and demonstrate specific skills. Unit one of each term was the "theory component." This component was intended to provide students with the necessary background knowledge (content) to perform the practical skills of translating and interpreting more efficiently. Units two and three contained practical translation and interpretation activities--from English to Japanese in unit two, taught by a second instructor who was a native Japanese speaker, and from Japanese to English in unit three. Unit four, the experiential component, seemed to have been designed to help students learn through particular perspectives and lived experiences. In Term One, these lived experiences were: 1) listening to guest speakers (professional translators) and 2) making a presentation of a translated Japanese Folk Tale to Canadian elementary school children.

## Term One: Unit One: The Process of Translation

Academic-Technical Orientation

The theoretical blueprint of the document under investigation in this study was *The Knowledge Framework* (Mohan, 1986). It is here that the academic and technical orientations emerged most strongly. *The Knowledge Framework* is a strategy for integrating language and content which specifies knowledge structures that link thinking



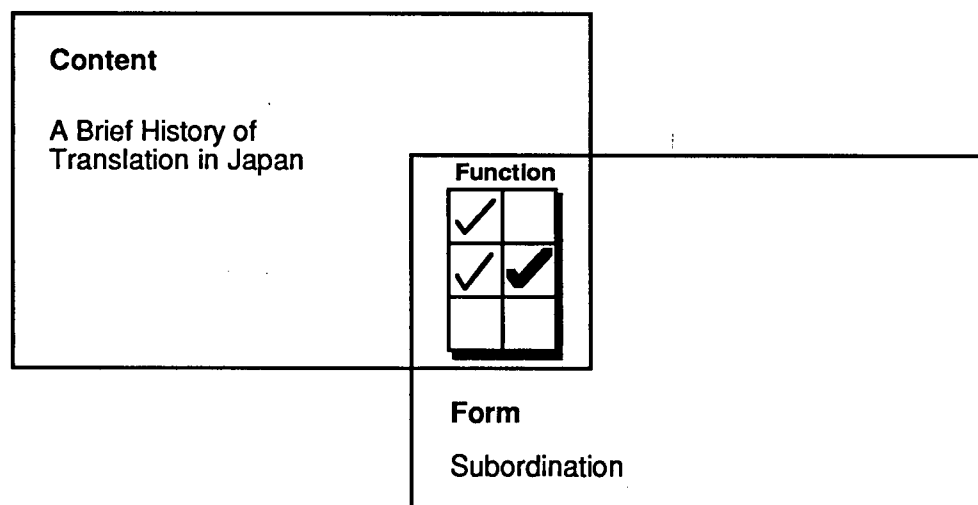
**FIGURE 2. General Framework for Knowledge Structures.** The framework identifies six broad thinking processes in two general categories: classifying, principles, evaluation (background knowledge) and description, sequence and choice (practical activity). Breaking down a theme or topic into the six boxes of the framework provides a starting point for building student tasks. Those tasks then integrate the development of academic discourse with second language learning (Mohan, 1986).

processes to language expression. In the IT 200 curriculum, the framework highlighted the conceptual *structure* (schemata) of the process of translation from which students analyzed problems and transferred what they learned to the learning of new tasks (see Figure 2). A

further academic feature of this document was its "Form-Functional" Relationships," a strategy for systematically linking language (form), and the knowledge structures (function) with academic subject matter (content), thereby helping students *focus their attention* on the language of the content under study. This kind of approach appears to be essential for second language acquisition to occur:

If students are to actually acquire a second language by 'going for meaning', then they have to be engaging, in some way, in some sort of form-function analysis. That is, they will have to be paying attention to the form of the utterance as it is used to express the meaning they are extracting (Swain, 1988, p. 72).

The Form-Functional Relationship used to organize language and content in lesson Five, *A Brief History of Translation in Japan*, is illustrated below in Figure 3. Since historical topics typically focus on people, events, developments and cause and effect



**FIGURE 3. The Form-Functional Relationship.** Content (A Brief History of Translation in Japan) is linked with its dominant linguistic features (Form [subordination]) through the Knowledge Structures of Principles (dominant), Description and Sequence (Function).

relationships, this lesson required students to use the language of principles, description and sequence. Students were examined on this material by writing an expository essay describing three ways in which translation has influenced the evolution of the written

Japanese language. A further academic-technical feature of the document was its emphasis on developing students' English writing skills (syntax) through sentence combining. In each lesson sentence combining exercises were integrated with the learning of academic subject matter. Students were gradually introduced to more complex combinations towards the end of the unit. For example, in lesson five, students learned about the first Japanese translation of a Western work, a book in Dutch on human anatomy, by *Sugita Genpaku* (a Japanese physician) during the *Edo* period (1774). This content was presented as a sentence combining exercise. Each paragraph from the original text, *Japanese History as News*, was decombined into three to four base sentences. The task for students was to produce a single, complex sentence using participial phrases, appositive phrases, subordinators of time, reason, adjective clauses, etc., from these base sentences.

A further key learning feature of the *Knowledge Framework* is that the six knowledge structures can be represented graphically by key visuals: packages of information which communicate the shape of the knowledge making visible the knowledge

CLASSIFICATION	PRINCIPLES	EVALUATION
Web, tree, table, graph, database	diagram, graph, table, cycle	rating chart, grid, marks book
picture, plan, drawing, slide, map	flow chart, cycle, action strip, time line	decision tree, flow chart
DESCRIPTION	SEQUENCE	CHOICE

**FIGURE 4. Key Visuals for Knowledge Framework.** Graphic representation of knowledge structures allows ESL students to apply knowledge of these relationships in their first language (Mohan, 1986).

structure they represent, thereby facilitating comprehension (see Figure 4 ). The IT 200 curriculum document under analysis in this paper also used key visuals extensively to communicate course content to students.



### Humanistic Orientation

The way this document was designed to be implemented was indicative of the humanistic orientation. One of the teacher's major responsibilities was to teach this academically-orientated curriculum in a way likely to promote interaction between students. For example, group activities such as *jigsaw*, in which students take responsibility for learning and teaching an assigned part of a larger lesson were a regular part of classroom learning activities. The teacher's role during these activities was to act as a facilitator and motivator of students' learning. In this way, academic subject matter was presented in a manner which took into consideration the *students* in the learning process and promoted a sense of group cooperation and individual responsibility. A further example of humanistic aims was found in the course participation policy. A high percentage of students' final grade was based on their in-class participation, which for the most part, was a subjective assessment. This mark was not solely determined by the teacher. Students were given an opportunity to assess their own participation on a weekly basis and set goals for the following week by completing a teacher-prepared participation evaluation form with specified criteria for active participation. These forms then became a focus for discussion during student interviews prior to the reporting periods.

The sequencing of learning activities in the document revealed a further overlap of the humanistic and academic rationalist orientations. The first step was to access students' background knowledge of a particular topic or concept and build upon it (e.g., brainstorming activities). This was followed by activities designed to develop thinking, language, content, and strategies and skills (e.g., expressing impressions of an experience) such as think-aloud protocols. The instructor's role at this stage was to facilitate this process. If sufficient knowledge and skills have been developed, more self-directed application of the thinking, language and content is undertaken in which information is synthesized to accomplish the specified target task. For example, the lesson on language register was introduced by having students brainstorm the different levels of Japanese that

are used in Japanese society. Students were told to think of specific social situations in Japanese society that require the use of *keigo*--polite, elevated language--and those in which informal language is used, and to give reasons for the different uses of this language. This was followed by having students think of similar situations they have encountered in Canada and the differences, if any, in the kind of English used in these situations and why. One of the interesting results of this activity was the fact that many of the most commonly used polite phrases in Japanese are untranslatable in English owing to the fact that Japanese and Canadians say different things in the same contexts. This exercise highlighted the importance of developing flexibility of thinking when translating.

This process for sequencing learning activities resembled the process proposed by John Dewey (1933), in that it attends to the individual learner's *prior-experiences*--the culminating result of the learner's use of knowledge gained from one experience to understand more fully the meaning of the next sequence. This also seemed to be quite similar to Bruner's (1960) view of the importance of transfer of training in the learning process. In addition to the sequencing of learning activities (i.e., attending to the individual learner's prior experiences), this process was also found to share similarities with the academic rationalist *strategic teaching* approach which "aims at student construction of meaning by learning activities that take into account background knowledge, organizing patterns, and meta-cognitive strategies" (McNeil, 1990, p. 142).

There reasons for emphasizing student-centered learning in this curriculum could have been related to the language learning needs of Japanese students. First, based on the personal experience of the researcher, most students who choose to major in IT 200 do so to improve their English language skills rather than to become professional interpreters and translators (although some students do go on to interpreting and translating schools in Japan). That is, their choice to major in IT 200 is based on the perception that the study of translation and interpretation is the best way to improve English skills. The intent of IT 200 was not to train students to become professional translators; rather, the course was developed to introduce students to translation and interpretation, that is, the transfer of

*cultural meaning* across languages. Thus, designing teaching activities that maximize students' use of English in communicatively productive ways in the classroom could have been a central goal. The second reason could have been due to the Japanese view of education and students' learning experiences in Japan prior to coming to the college. The Japanese word for *learning* is written 学 in *kanji*, an abbreviated and more aesthetic representation of the original Chinese pictograph 學 in which a pair of hands, 手 are shown pouring some knowledge represented by two Xs, 乂 into the head of a child 子 seated inside a building: 廬. Thus, the metaphor that a child is an empty vessel waiting to be filled with knowledge seems to be indicative of Japanese views on education, for as Allen (1988) asserts, "curriculum reflects the host culture" (p. 11). In Japanese schools from kindergarten through university the teacher, as the authority, is the transmitter of knowledge whereas the students are the recipients. Mori (1991) puts this into perspective:

There are almost no opportunities in which the students exchange their knowledge or opinions, nor are they ever encouraged to challenge the teacher. Students show their respect for the teacher by being quiet. Even asking questions may not be acceptable classroom behavior because it shows the ignorance of the learner, takes up limited class time from other students, and implies that the teacher's instruction is not comprehensible enough. It could even be regarded as a behavior which disturbs conformity of the students; the student who asks a question might appear to be showing off his knowledge to other students. Through this traditional education, many Japanese students acquire an extremely passive learning style, at least from the Western standard (p. 49).

In light of this, the IT 200 curriculum, in addition to its academic-technological base, may have been designed "to provide students with intrinsically rewarding experiences that contribute to personal liberation and development" (McNeil, 1990, p. 5).

#### Social (Adaptation / Reconstruction) Orientation

Language is a fundamental tool in international relations, and the Japanese language is also a major subject in itself. It is what defines the Japanese more distinctly that

any other feature in their culture. At the same time it is a major problem in their relationship with the outside world.

Edwin Reischauer (1977)

Translation is perhaps the central way that people come to understand other cultures. According to Copithorne (1993), the translation of *children's stories* plays a major role towards this goal:

Children's stories touch people's hearts because they reflect fundamental issues of our lives in the simplest possible way. They are easy to understand, interesting, and offer bright visions of hope for our future (p. 1).

However, despite the flood of international exchange, Japanese children's fiction has not been readily accepted overseas. Hara (1993), gives three reasons why this is so:

Works that are successful internationally must have an appeal that transcends time and place, even as they preserve their unique Japanese attributes. This universality is the defining characteristic of world classics... . The use of superior translators is another key to internationalization. Second, then, Japanese writers and publishers must be aware that their books can only reach the outside world through the filter of translation. The question of how to nurture or prepare the way for superior translators has become one of great importance (pp. 8-9).

In light of the important function that translation and children's literature is perceived to play in promoting cross-cultural communication, and in Japan's case, the importance of providing sound training in translation skills as a key to internationalization, the purpose of units two and three, which emphasized curriculum-as-technology, could have been to meet some of these "global" needs. Japanese Folk Tales were selected for the main translation task for their simplicity in communicating the life and culture of ancient Japan; many of the themes teach morals that transcend time and place.

### The Core Curriculum--Target Tasks

The material identified as core was an example of the academic, technical, humanistic and social curriculum orientations working in unity. First, the academic / technical orientations emerged most strongly in the student handout, *First Steps to Translation*. This handout provided the basic knowledge (i.e., sequence of steps) students needed to produce superior translations. It described a process that can be applied to any text for translation; thus, transfer of training was at the heart of this procedure (Bruner, 1960). How this material was taught was indicative of the humanistic orientation. The instructor introduced the topic of translation by building on students' prior experiences and / or knowledge of translation through activities such as brainstorming and discussion. Next, each step in *First Steps to Translation* was identified briefly. Students, working in groups, then participated in *jigsaw* and taught one other the details related to their assigned step(s). Once students grasped the fundamentals of this procedure, time was given in class for students to apply this procedure to a variety of texts for translation from English to Japanese and vice versa. Special attention was given to selecting texts which contained informal language (the focus of Term One), such as short stories and comics, and those which are rich in culture, such as Japanese Folk Tales. For example, students were given the story of *Momotaro, The Peach Boy*, a well-known Japanese Folk Tale. In groups, students worked together and applied each of the steps in *First Steps to Translation* to this text. During step four, *Dictionary Work*, the role of the teacher was primarily to act as a resource. After students completed steps one through five, the teacher assigned one section of the story to each group to translate for homework (step six). In the following class, group translations were submitted, immediately photocopied and distributed to each member of the class. In this way, each student received a completed translation of the story in the target language (Japanese). Students then spent the rest of the class working in groups made up of a representative from each of the assigned sections for translation. Each student read orally both the original English text and his / her group translation in Japanese

(step seven). The translation was critiqued by each group with special attention given to its accuracy, naturalness, and correct grammar and *kanji*. Finally, with this group interaction complete, a *student led* class discussion followed which was facilitated by the teacher. The focus of this procedure, which was repeated throughout the term, (and year) was on the *learner*. In addition, texts for translation with English as the source language such as *Momotaro, The Peach Boy*, gave students more confidence and more power in class discussions, as the target language was Japanese.

The major student task was for students to work cooperatively in teams of three to translate one Japanese Folk Tale complete with illustrations. This was a process-orientated task which took place over four weeks and required students to produce three drafts of their translation. After the first of these drafts was read and suggestions for revision given by the teacher, during the third week, teams of students worked with one Language Coach<sup>16</sup> who asked questions about meaning and helped to make the translation more natural. The second draft was then read by the teacher and further feedback given for revision. A final typed version, due week five, was graded according to 1) specific criteria: semantic accuracy, grammar, spelling / proofreading, layout, punctuation, naturalness and register and 2) the effective transmission of the cultural background of the story as reflected in the illustrations. This comprised 72% of students' grade. The other 28% of each teams' grade was more subjectively determined--teamwork and participation in the translating and editing process. In this way, academic subject matter was implemented in a humanistic way, focusing on the learner and fostering participation, cooperation, responsibility, peer teaching and individual growth.

Both humanistic and social aims were met in the culminating activity--a field trip to a local elementary school where students presented their translated Folk Tales in the form of a puppet show to an audience of children. About one week was spent preparing for this

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<sup>16</sup> Language coaches played an integral part of the T2 program in helping students improve their oral fluency in English and understanding of the cultural aspects of Vancouver and Canada. All students in the T2 International Certificate Program met with the same language coach each week to discuss current issues or simply to talk with students about topics of interest. Attendance and participation were expected and students received a letter grade in this course.

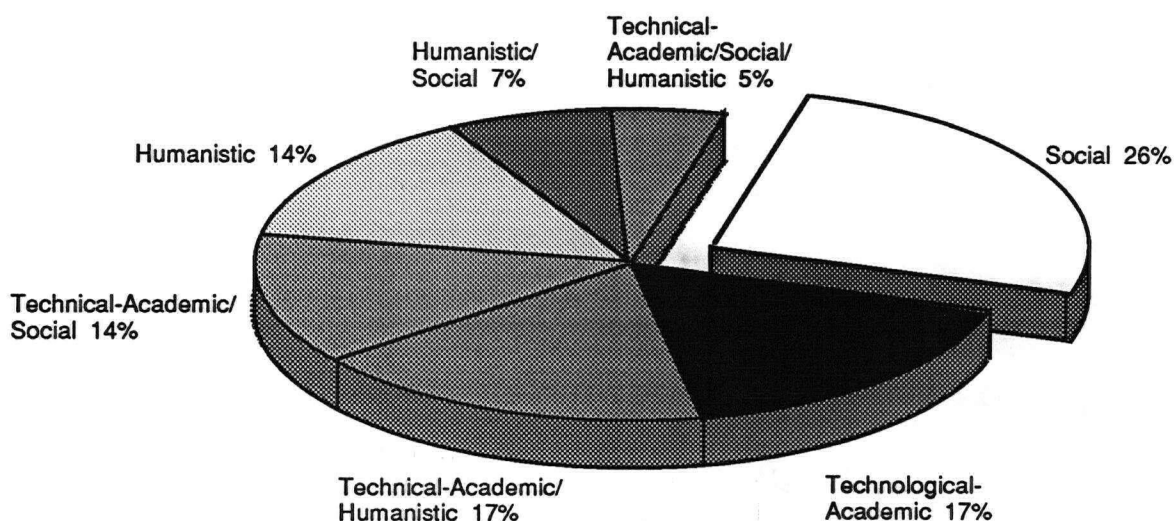
presentation. Puppets, posters, props, and music were prepared by the students and lines were practised. Also, during this time, to help students with pronunciation, intonation and expressiveness of delivery the teacher prepared a tape recording of each groups' story for students to listen to and mimic. For the actual presentation, the narrator was encouraged to wear traditional Japanese clothes, such as a *yukata*, and play the role of "master of ceremonies", introducing the story and the characters at the beginning and the story-telling team after the presentation. In addition, there was time set aside after the presentation to answer any questions that the children had about the story or about Japan. The next day in class, students were asked to reflect on their experience at the school and as a team complete a self-evaluation form.

#### Stage Five: Finding the Significance of the Orientations in the IT 200 Curriculum Document

All four curriculum orientations (McNeil, 1990) emerged from the analysis of the IT 200 curriculum document, not as distinct positions, but as overlapping and complimentary orientations. The curriculum was specifically designed to provide students with exposure to a variety of learning experiences indicative of all four curriculum orientations. The study of the process of translation, although quite a technical subject, was designed to highlight the contribution translation makes to intercultural understanding (social orientations). This reflected the *intended* goal of *understanding other people and cultures*. The target task, a group translation of a Japanese Folk Tale and its presentation to elementary school children, was designed to highlight the humanistic and social orientations inherent in *independence of spirit* and *co-existence, developing from a sense of world community*. The academic and technical orientations surrounding these broader aims provided a sense of academic accountability to the broader aim of developing a global perspective.

## Students' Perceptions of their Learning in IT 200

A crucial factor in determining the successful attainment of learning outcomes consistent with the college mission statement was students' perceptions of their learning experiences IT 200. This section presented the data from the student interviews to illustrate the extent to which the curriculum orientations that emerged from the analysis of the



**FIGURE 5. Student Perceptions of the Purpose of IT 200 by Orientation.** The three single-orientational groupings to emerge, in order of dominance, were Social (26%), Technical-Academic (17%) and Humanism (14%). Multi-orientational groupings were Technical-Academic / Humanistic (17%), Technological-Academic / Social (14%), Humanistic / Social (7%) and Technical-Academic / Social / Humanistic (5%).

educational mission statement aligned with students' perceived learning outcomes. Student responses regarding their perceptions of the purpose of IT 200 fell into two groups: those reflecting 1) single curriculum orientations and 2) combinations of curriculum orientations. These results were summarized in Figure 5.



\*TRANSLATION

The combination of the two social orientations emerged dominant: 5 of 42 student responses reflected social adaptation while 6 of 42 reflected social reconstruction for a total of 11 of 42 (26%).

*Social Adaptation: Recognizing Cultural Differences (B.1)*

Five students perceived that the central aim of IT 200 was *to understand other cultures*, especially Japanese and Canadian (four students actually used the word *understand / ing* and all used the word *culture*). Thus, the following five responses reflected social adaptation, in that *recognizing* cultural differences, a step before *internalizing* cultural differences and developing a meaningful personal *perspective* (social reconstruction), reflected more of a *superficial level* of understanding necessary to "fit into society as it is" (McNeil, 1990, p. 45):

- MI-3-15: "To understand between Japanese culture and North American culture."
- KH-1-17: \* "To understand English culture clearly. Not just knowing how to speak English but to know cultural background information, like in *Polite Fictions*."
- SA-1-18: \* "Well, certainly the purpose was to understand cultural differences between Canada and Japan. Without this knowledge it's impossible to interpret."
- KF-1-20: \* "Understanding culture through language."
- OS-4-39: "How language and culture connect--this is the purpose of IT."

*Social Reconstruction: Internalizing Cultural Differences; Developing an Intercultural Perspective (C. 1)*

Believing that the main purpose of the IT 200 course involved more than just an adaptationist level of *understanding*, six students perceived that the main purpose of IT 200 was to learn to function successfully in a hybrid intercultural, solving cultural *problems* and facilitating intercultural communication between Japanese and Canadians. For example, one student actually used the word *interculture* (FO-1-11), two used the metaphor of a *bridge* connecting Japanese and Canadian culture ( EF-1-26 & NY-5-42) and one student (EY-2-41) used the phrase, "learn cultural *problems*" (italics added):

- AU-1-36:     \*    "At first I thought, 'Well, the course is called IT so it must be about translating and interpreting...these kinds of things only,' but unexpectedly I came to realize that this course introduced us to other cultures. When we interpret, the main goal is not just to translate words but involves a much deeper level of understanding, like the way culture gives meaning to words, especially between Japanese and Canadians."
- KK-1-2:        "To understand other cultures...after reading *Polite Fictions* I felt I had a wide view."
- FO-3-11:     \*    "To learn about cultural differences and be a good intercultural interpreter like Yoji" [in the movie, *Mr. Baseball*]
- EF-1-26:        "To be a good *bridge*."
- EY-2-41:        "To learn the cultural problems between Canada and Japan."
- NY-5-42:     \*    "To be a bridge that connects Japanese and Western culture."

*Technological-Academic: Language Learning; Specialized or Technical Knowledge (B.2)*

Student responses reflecting a technical-academic orientation numbered 7 of 42 (17%). These students perceived that language learning and / or developing interpreting and translating skills was the sole purpose of the IT 200 course. For example, RI-1-4 made it quite clear that language was "the central feature," and TH-3-32 stated that "speaking English clearly and naturally" was what "this course is about." The other five students in this category felt that IT 200 is a course about learning a skill--all used the words *interpret* and / or *translate*. In particular, AS-2-13's comment that the purpose is to learn to translate and interpret "step by step", strongly reflected the aims of the technological orientation, that is to focus on "the effectiveness of programs, methods and materials in the achievement of specified ends or purposes" (McNeil, 1990, p. 51):

- RI-1-4:       \* "...language is the central feature of the IT course."
- MM-3-12:       " IT just helps me about my English skill...so IT is just to interpret and translate more smoothly...just practice interpret and translate Japanese to English."
- AS-2-13:       \* " I think it was to learn step by step how to translate and interpret."
- YI-3-24:       "...to translate Japanese to English more smoothly or fluently and read Japanese and write."
- TH-3-32:       \* "This course is about speaking English clearly and naturally."
- KK-2-34:       "To be a good interpreter and translator--not just learning English."
- MS-3-38:       \* "...to learn the best way to translate from English into Japanese."

*Humanism: Understanding Self and / or Own World Views (A.1)*

Two students felt the main purpose of IT 200 was to help them understand their Japanese background and world views to facilitate communication between Japanese and Westerners (A.1), while three perceived the purpose of the course was to help them grow inside (A.2) for a total of 5 of 42 (12%).

As students learn about their Japanese values (e.g., modesty, self-effacement, order / conformity), attitudes (e.g., superior-inferior relationships, group membership and status), beliefs (e.g., "you are my superior" ), customs (e.g., *giri*-obligation), behavior (e.g., indirect expression of opinions; silence) and even the communicative function of things in daily life (e.g., *kotatsu*, *hanko*) they discover themselves at a deeper psychological level. In Japanese society, the focus of Term Three, students learn the fundamental "polite fictions" which govern their own behavior and how they combine to form the framework of Japanese culture. According to Sakamoto and Naotuska (1982):

These fundamental polite fictions, which are closely interrelated, make up a logically consistent psychological world which unconsciously shapes and influences everything we feel, think or do. It is important to remember that polite fictions do not normally function at the conscious level. They are like the air we breathe; we don't notice it consciously unless there is something "strange" about it. As long as we are communicating with people of our own culture, we take polite responses for granted. We assume that they are "natural." It's only when we come up against polite fictions that are "unnatural" to us that we can see, in the contrast, the polite fictions that lie behind our own actions (pp. 4-5).

Thus, by learning about these polite fictions *outside of Japan*, students are better able to "see," the communicative behavior that lies behind their own actions. Further, according to Ratliff (1988), "focussing on intercultural communication and the development of cultural awareness has the potential to radically alter [Japanese students] perceptions of themselves as language learners..." (p. 174). This deeper level of intercultural understanding is especially critical in the transfer of meaning across languages.

For instance, to be able to translate accurately and naturally, students must understand the rhetorical differences in English and Japanese and the cultural values that shape them.

According to Okabe (1983):

The logicity of the English language may be thought of as line. The listener proceeds towards understanding what the speaker says as he or she follows the coherent, linear route of the speaker...The Japanese language, on the other hand, tends to make for a point-like, dot-like, space-like thinking. The speaker organizes his or her ideas and thoughts in a stepping-stone mode. The listener is supposed to supply what is left unsaid (pp. 28-29).

The reasons for this radical difference in rhetorical style lie in the values inherent in Japanese and Western culture. For the Japanese, the primary goal of verbal communication is "to strengthen the sense of group harmony;" whereas, the goal for Westerners is "self-expression, "trying make one's position clear" (Ratliff, 1988, p. 171). Thus, it is impossible to translate a message effectively from the direct, logical, to-the-point style of English into the "stepping-stone mode" of Japanese without a good understanding of how culture (starting with one's own) influences communication.

Thus, a re-examination of one's own cultural values may well find their realization in interpreting, translating or otherwise communicating with people from other cultures. The following two student responses revealed the humanism associated with such self-discovery:

- HF-1-1:       \* "To learn how to translate in a way that makes sense in Japanese culture."
- TF-2-7:       \* "To learn about difficulties Japanese have communicating with Westerners."

*Humanism: Self-Directed Learning: Personal Growth and Development (A.2)*

The four student responses coded humanism A.2 reflected the *self-directed learning* associated with Carl Rogers (1969). First, YS-2-8's response below reveals personal growth, in that in addition to his perception that IT 200 helped him become more confident and independent in his speaking ability ("...in Japan, I couldn't speak...but now, I can"), his perception that he "can think the Canadian way" was evidence of his development of a wider intercultural perspective:

YS-2-8: To learn to have conversations with foreign persons frequently. That is very small thing, for example, in Japan I couldn't speak with a person who I haven't seen, but now, I can...I can think the Canadian way.

Student MH-3-14 felt the purpose of IT 200 was to "break that barrier", referring to the fact that many students at the college don't like to speak English in front of their Japanese peers even if they can speak quite well to avoid "showing off". The researcher's experience confirms this to be true. In fact, the best speakers of English will deliberately speak English with a Japanese accent in class to downplay their proficiency:

MH-3-14: I think when we finish this college we should be like an interpreter and translator, but one year is not enough to learn about that, so one year we shouldn't be nervous in front of others when we speak; however, we speak in English, we don't want to speak in English in front of Japanese, we can't speak; however, even if people can speak fluently, people speak in a Japanese accent. They want to do that. If you ask some questions to the students, some students can answer but they don't want to. So the purpose of the course is to break that barrier.

This is an example of cultural interference in the English language classroom. In Japanese society, self-deprecation and the dislike of self assertion affect patterns of communication. Due to the emphasis on status differences, in particular of *joogekankei*--

superior and inferior relationships--it is considered antisocial to express one's opinion directly and explicitly. According to Sakamoto & Naotsuka (1981):

Japanese people are reluctant to express their own opinion before they know how the other person feels and in a group will be reluctant, indeed unable, to answer (p. 175).

Thus, to MH-3-14 the purpose of the IT 200 course, rather than to become highly proficient in translation and interpretation "since one year is not enough to learn about that," was to break the cultural "barrier" which inhibited students from speaking out in class. This finding was consistent with Roger's (1969) concept of *self-directed learning* which is based on the hypothesis that the creation of a teacher-learner environment in which the facilitative conditions of genuineness, empathy, and respect are provided allows students to tap into "vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behaviors" (p. 115).

To KK-1-19's mind, the purpose of IT 200 was "to teach us to be out-going", "take the initiative", "participate actively", "set new goals and learn new things." These words and phrases reflected the concept of *self-directed learning* that is associated with Rogers (1969) humanistic curriculum:

KK-1-19:      \* It wasn't just studying English; the purpose of the course was to teach us to be outgoing, to take the initiative and participate actively in the host culture; to set goals and learn new things that will be useful in our daily lives.

Student HU-1-27 attended a high school in the U.S. for two years. Her perception of the purpose of IT 200 was "to make communication easier for me and for other Japanese people with Western people," something she personally had difficulty doing when she attended high school in the U.S.: "I had this outside shell and I really didn't have an inside to it." Further, she perceived the purpose of IT 200 to be "more

inside stuff." To HU-1-27, this "inside stuff" was learning activities that fulfilled a personal need to learn to think and communicate independently in English. This was perceived to have contributed to her personal growth and development by helping her "to think in Japanese and explain things in English." Thus, IT 200 was perceived to have contributed to HU-1-27's personal need to develop her inner self, a perception consistent with the aims of the humanistic curriculum:

HU-1-27: Well, I think the purpose was to make communication easier for me and for other Japanese people with Western people...the IT course was more inside stuff...like for other students, learning English is the major point and still sticking around with Japanese, but for me I had that period before [studying at high school in the U.S.], and I think I studied English without Japanese [people] because I was alone, so I had this outside shell and I really didn't have an inside to it. I had in Japanese, but I didn't know how to explain things and how to think in Japanese and explain in English.

*Technical-Academic:* Language Learning; Specialized or Technical Knowledge (B.2) & *Humanism:* Self-Directed Learning: Personal Growth and Development (A.2)

Several student responses did not fall neatly into one dominant orientation; rather, 18 of 42 (43%) mentioned one or more purposes of IT 200. A technical-academic / humanistic combination emerged as the dominant multi-orientational grouping as 7 of 42 (17%) perceived that the purpose of IT 200 was to learn to speak English or develop translation / interpretation skills (technology) in a challenging, supportive, student-centered environment (humanism). According to McNeil (1990), the role of the teacher in presenting learning material is crucial in providing the intrinsically rewarding experiences humanists seek to give their students:

A humanistic curriculum demands the context of an emotional relationship between students and teacher. The teacher must provide warmth and nurture emotions while



continuing to function as a resource center. He or she should present material imaginatively and create challenging situations to facilitate learning (p. 8).

NO-2-16's perception of the purpose of IT 200 was 1) to improve "skills" in translation and interpretation "for work" in Japan (curriculum as technology) , and "to make us more comfortable." This second perception reflected the "emotional relationship between students and teacher" (McNeil, 1990, p. 8) that the humanistic orientation seeks to develop:

NO-2-16:       \* ...to make us more comfortable (A.2) and to improve interpretation or translation skills for work." (B.2)

MW-2-25's perception was that the aim of the course, in part, was to help students become more comfortable speaking English in class. This perception was similar to MH-3-14's perception (above, A.2) to "break that barrier." Second, to learn strategies "to translate effectively" was another perceived purpose the course. This reflected curriculum as technology. Further, her perception that the purpose of IT 200 was also to help students discover the "joy of translation," reflected the humanistic aim to provide students with "intrinsically rewarding experiences" (McNeil, 1990, p. 5):

MW-2-25:       Get used to speak English. (A.2)

\* "...to illuminate the fact that English and Japanese are inseparably linked in our minds...we have to join the together to translate effectively (B.2).

\* The joy of translation. (A.2)

SH-2-29's perception that the aim of IT 200 was to "translate...more clearly" reflected curriculum as technology with its focus on improving *skills*. The phrase, "...to open myself" reflected humanism, in that it aims to "create opportunities for learners to deal

with their affective concerns, i.e., beliefs, values, goals, fears and relationships" (McNeil, 1990, pp. 9-10):

SH-2-29: ...to open myself (A.2) and translate both English and Japanese more clearly. (B.2)

According to KF-2-30, the purpose of IT 200, on the one hand, was to help students learn about themselves and find out what kind of people the Japanese are (this perception was consistent with the "humanistic message" of the college chairman reported in chapter four, p. 54), and on the other, "get English skills," which reflected the emphasis on skill development in curriculum as technology:

KF-2-30: \* ...to see Japan from the outside, like in the book, *Polite Fictions* (A.1) and to get English skills." (B.2)

Knowing "Japanese more deeply or Japanese polite words", was perceived by YS-4-40 to have helped her understand herself better. This reflected the self-actualization associated with Maslow's (1954) humanism. The perception that the course also helped students "do translation and interpretation" reflected curriculum as technology:

YS-4-40: ...to know Japanese more deeply or Japanese polite words (A.1). I think students can do translation and interpretation. (B.2)

To MM-1-35's mind, the purpose of IT 200 was not just to "to learn how to interpret" (technological) but how to be a *Japanese* interpreter. Her emphasis on the word *Japanese* seemed to imply that an equally important aim was to develop a deeper understanding of Japanese culture (self-actualization):

MM-1-35 To learn how to interpret...how to be a *Japanese* interpreter. (B.2 / A.1)

According to TI-2-23, the learning atmosphere in IT 200 ("I could enjoy the class and sometimes you made us laugh, dressing as Santa Claus or Canucks...") allowed her to relax and "enjoy English and speaking (technology), which was perceived to be the most important purpose of IT 200:

TI-2-23: In Term One we learned just translate so if we continue to translate in Term Two or Term Three maybe will will be crazy of bored and I don't want to join the class, but I could enjoy the class and sometimes you make us laugh, dressing as Santa Claus or Canucks, (A.2) but our purpose was to enjoy English and speaking...speaking is the most important purpose (B.2)

*Technical-Academic: Language Learning; Specialized or Technical Knowledge (B.2) & Social Adaptation: Recognizing Cultural Differences (B.1) / Social Reconstruction: Internalizing Cultural Differences (C.1)*

A technical-academic / social (three adaptation, three reconstruction) orientation (6 of 42 [14%]) emerged second in terms of dominance in the multi-orientational grouping. These students saw a dual purpose to IT 200: 1) "to improve English ability" (JN-3-3), "learn to translate and interpret" (AI-3-5), know about "skill of translator and interpreter" (AA-2-9), learn "different ways to translate and interpret" (MI-1-2), "us[ing] English (MS-2-22), and "study translation and interpretation" (MI-3-33), and through this process, 2) develop "some other perspective" (KN-3-3), understand "cultural differences" (A-3-5), understand "different culture between North America and Japan" (AA-2-9), "deepen our understanding of culture through transferring meaning across languages" (MI-1-21), "learn another culture--interculture" (MS-2-22) and become a "globalist" and "learn about cultural differences" (MI-3-33):

KN-3-3: ...to improve English ability (B.2) and to see some other perspective to learn another language (B.1)

- AI-3-5: To learn to translate and interpreting (B.2) and cultural differences (B.1).
- AA-2-9: The goal of IT is knowing about skill of translator and interpreter (B.2) and also understanding different culture between North American and Japan (B.1).
- MI-1-21: \* ...to learn different ways to translate and interpret (B.2) and also to deepen our understanding of culture through transferring meaning across languages (C.1).
- MS-2-22: IT is purpose of using English (B.1)... English is one thing, but to learn another culture--interculture (C.1).
- MI-3-33: \* To be a globalist, learn about cultural differences (C.1) and to study translation and interpretation (B.2).

*Humanistic*: Understanding Self and / or Own World Views (A.1), Self Directed Learning: Personal Growth and Development (A.2) & *Social Adaptation*: Recognizing Cultural Differences (B.1) & *Social Reconstruction*: Internalizing Cultural Differences (C.1)

Student responses indicative of a humanistic / social combination numbered 3 of 42 (7%). First, to NK-1-6, the purpose of IT 200 was to develop an intercultural perspective (social reconstruction)--"to see things from two ways"--and at the same time, come to a better understanding of her own world views (humanism)--"not just Canadian, but *Japanese*, too."

- NK-1-6: To see things from two ways (C.1), not just Canadian but *Japanese*, too (A.1).

Student KH-5-37 believed that since the IT 200 course "is not complete academic," he and his peers were able to have, on one hand, experiences reflective of humanism--"that's why we can enjoy learned IT class...", and on the other, learning experiences

reflective of social adaptation -- "to learn about intercultural things, difference of culture..."

The video, *Mr. Baseball*, which highlighted the influence of culture on communicative behavior, was specifically referred to as a part of the curriculum that was perceived to have helped him understand intercultural communication and the ways in which Japanese and Americans differ: "...*Mr. Baseball*, something like that:"

KH-5-37: It is not complete academic, I think that's why we can enjoy learned IT class (A.2) and to learn about intercultural things, difference of culture by video, *Mr. Baseball*, something like that (B.1).

AM-1-10's perception was that the aim of IT 200 was to "be an intercultural student" (C.1) and to know "Canadian and Western culture" as well as "my own culture." This was evidence of her internalization of cultural differences. Her experiences in IT 200 also were perceived to have contributed to a deeper understanding of her "self" (A.1) as reflected in her words, "Before coming here I didn't know my own culture exactly...but now I know better":

AM-1-10: To be an intercultural student. At first I have to be an intercultural student I have to know various cultures and I also have to know Canadian and Western culture. Before coming here I didn't know my own culture exactly and after coming here, many people ask me about Japanese customs and I couldn't explain. But now I know better.

*Technological-Academic*: Language Learning; Specialized or Technical Knowledge (B.2), *Social Reconstruction*: Internalizing Cultural Differences (C.1) & *Humanism*: Self-Directed Learning: Personal Growth and Development (A.2)

Finally, the responses of 2 of 42 (5%) highlighted certain aspects of all three orientations. First, the technological orientation (B.2) emerged from RR-2-28's perception that the purpose of the course was "to improve our English ability". Her perception that a further aim of IT 200 was to learn Western ways of making presentations reflected

humanism (A.2) in that this involved self-directed learning and contributed to her independence and self-confidence. Lastly, her words, "understanding of both cultures" reflected her perception that an additional aim of IT 200 was to develop an intercultural understanding of Japanese and Western culture (C.1). This reflected 1) social reconstructionist ideology, in the sense that for the Japanese, the development of an intercultural understanding facilitates the urgently needed internationalization of Japan, and thus, improves society (Yamada, 1994), and 2) self-actualization, in that activities designed to help students understand their own culture contribute to self-actualization:

RR-2-28:       \*   ...to learn how to make presentations the way Westerners do (A.2), to improve our English ability (B.2) and understanding of both cultures (C.1)

A significant finding was the fact that JM-2-31 actually used two of the key words in the educational mission statement itself--*understanding* and *co-existence*--to explain what she felt was the main purpose of the IT 200 course:

JM-2-31:       IT is a course in which we can speak the most English (B.2) and IT helped me to improve interpreting skill (B.2)

I think *rikai*--understanding and *kyoozon*--co-existence (C.1)  
...getting used to speak in front of people. (A.2)

In addition, she felt the course was about speaking "the most English" and improving "interpreting skill" (curriculum as technology). Her perception that a further aim of the course was to get used to speaking in front of others reflected personal growth and development.

In sum, students' perceptions regarding the purpose of IT 200 reflected one or more of the four curriculum orientations identified by McNeil (1990). Based on their perceptions, 24 student responses were classified under a single orientation and 18 under a

combination of orientations. The social orientation emerged dominant in the single-purpose group (26%), followed by technological-academic (17%) and humanistic (14%). The technical-academic / humanistic combination emerged dominant in the multi-purpose group (17%), followed by technological-academic / social (14%), humanistic / social (7%) and technical-academic / social / humanistic (5% ).

Twenty-four percent of student responses (the same 10) were coded by colleagues EF-1 and EF-4 for reliability. Given the fact that this was a subjective, qualitative study and a standardized instrument was not used to measure student data, the finding that 80% of responses coded by EF-1 and 70% of those coded by EF-4 matched the coding of the researcher proved to be an "acceptable range of reliability" (Schumacher & McMillan, 1993, p. 226). In addition, 20% of student responses translated into Japanese by the researcher were checked by colleague EF-1 ( a former professional translator) to ensure accuracy and naturalness.

### **Transformation**

This section examined in detail the responses of one student from each of the three sections of IT 200 to illustrate a unifying theme that emerged from the data: *transformation*. These findings revealed a new processual / reconceptual humanistic orientation, the aim of which was to bring about a transformation in the way students view themselves and other people and cultures by providing learning experiences that focus on personal purpose and lived experience.

#### **MM-1-35**

For student MM-1-35, the most valuable learning experiences in IT 200 were perceived to be those that contributed to a renewed awareness of her own culture (A.1: (*Humanism*: Understanding of Self and / or Own World Views). This awareness contributed to a wider intercultural vision, allowing MM-1-35 "to know our culture again"

(A.1: line 3 below), "to compare with Canadian or American culture" (C.1: *Social Reconstruction: Internalizing Cultural Differences*; line 4 ), and realize how important this cultural knowledge is "for Japanese to be interpreter or translator" (A.1: *Humanism: Understanding of Self and / or Own World Views*; lines 6-7). In addition, lines 4-5 illustrated a critical point related to self-actualization: MM-1-35's perception of her renewed understanding of Japanese culture may not have been possible had she stayed in Japan since "in Japan we don't think of our culture so much and we don't know about our culture and we don't care actually" (lines 5-7). In addition, the experience of doing interpreting in class (a "lived experience") was perceived to have also contributed to MM-1-35's personal growth and development (A.2: *Humanism: Self-Directed Learning: Personal Growth and Development* ) as interpreting was something she reportedly had "never, ever done [it] before in Japan" (page 1: lines 9-10):

- 1        **R:** What do you think has been the most useful learning experience for you
- 2        in IT this year?
- 3        **MM-1-35:** I think the most useful, or the most important experience was
- 4        Term Three because we learned Japanese culture again and to understand
- 5        and to compare with Canadian or American culture and I think in Japan we
- 6        don't think our culture so much and we don't know about our culture and
- 7        we don't care actually, so to know our culture again is really important for the
- 8        Japanese to be an interpreter or translator. And I think to experience standing
- 9        in front of people and do some interpreting, I've never ever done it before in
- 10       Japan.

Thus, being able to learn "Japanese culture again" (line 4 above) in Canada through the study of cultural differences in IT 200 was perceived to have helped MM-1-35 to "see" her Japanese "self" again and contributed to her self-actualization (A.1: *Humanism: Understanding of Self and / or Own World Views*). Further, this self-actualization helped MM-1-35 to develop an intercultural perspective perceived to be "really important for the Japanese to be an interpreter or translator" (C.1: *Social Reconstruction: Internalizing*



Cultural Differences; lines 7-8). These *peak or lived experiences* support the finding of learning outcomes consistent with the central aim of reconceptualism: to provide experiences for learning through the use of particular perspectives rather than through the application of rules" (Eisner, 1994, p. 79). Further, evidence of overlap between MM-1-35's response to course work and this central institutional aim of the college emerged on lines 15-16 in her words, "we will be different" was also consistent with Mezirow's (1978) theory of *perspective transformation*, defined as, "a structural change in the way we see ourselves and our relationships" (p. 100).

- 11 R: What do you think has been the main purpose of this course from your
- 12 point of view as one of the students in this course?
- 13 MM-1-35: (long pause) To learn how to interpret...*how to be a Japanese*
- 14 interpreter. We learned a lot of things like in Term Three--*Polite Fictions*
- 15 and other stuff--so if we go back to Japan I think we will be different from
- 16 other Japanese college or university students.

KF-2-30

Through reading and discussing the text, *Polite Fictions*, KF-2-30, like MM-1-35 above, was able "to see Japan from the outside" (A.1: *Humanism: Understanding self and / or Own World Views*; page 1: line 10), which was, in her view, one of the major aims of the IT 200 course. The phrase, "we can't learn these things..." maybe we never think of these things" (lines 10-11), indicated that this learning may not have been possible had she stayed in Japan. Further, on lines 13-14, KF-2-30 seemed to be saying that if she had stayed in Japan she would still be passive and unable to state her opinions openly. Thus, her perceived ability to "say my opinion freely now" was indicative of personal growth, development, and independence (A.2: *Humanism: Self-Directed Learning: Personal Growth and Development*):

- 7     **R:** Do you think that the purpose of the IT course was mostly to learn  
 8     English or do you think there was some other purpose?  
 9     **KF-2-30:** Get English skills and some parts we can learn *soto kara Nihon*  
 10    *o mita*, (to see Japan from the outside) like in *Polite Fictions*. If we stay  
 11    in Japan, we can't learn these things so maybe we never think of these ideas  
 12    because we stay in Japan, it's normal and most Japanese think Japanese  
 13    way. So I can say my opinion freely now, so if I stay in Japan I can say  
 14    my opinion weak not strong.

KF-2-30 was also sensitive to the fact that the more direct Western way of communicating may not be possible in Japan "because older generation people influence society in Japan" (lines 16-17). However, her response on lines 15-16 and 17-19 below was indicative of the kind of globalistic spirit that is inherent in the philosophy of the college. In particular, the words, "younger generation," "communication," "future", and "make change," reflected the theme *transformation*:

- 15    So I think my generation can have communication with other countries  
 16    people, but now we can't do because older generation people influence  
 17    society in Japan, but if younger generation gets together maybe they can  
 18    make change. Maybe in the future I hope in Japan change to more  
 19    Western style and can say opinion more clearly. Now we can't...

KF-2-30's understanding of the term *globalist* reflected the notion of *perspective*, especially between Japan and Canada (C.2). In particular, to her mind, this concept involved a flexible understanding of cultural differences and an attitude of sincerity (lines 21-23). Through learning experiences such as public speaking, translation and interpreting, KF-2-30 learned to become *independent* (A.1: *Humanism*: Self-Directed Learning: Personal Growth and Development; lines-25-27); reading *Polite Fictions* and listening to her instructors stories helped her to develop a meaningful intercultural perspective (C.1: Social Reconstruction: Internalizing Cultural Differences; Developing an Intercultural Perspective; lines 27-28):

- 20     **R:** What is a globalist to you?
- 21     **KF-2-30:** If we are Japanese I can understand Japanese society and if I
- 22     stay in Canada I can understand Canadian society, both of them and I can
- 23     use both cultures, *seishin teki ni* (sincerely), not just language.
- 24     **R:** Has the IT course helped you to better understand globalism?
- 25     **KF-2-30:** Independence of spirit is we can do lots of speech or lots of
- 26     translation an interpretation, so we do it ourselves we can't depend on other
- 27     people, we have to prepare and understanding other people and cultures we
- 28     learned from *Polite Fictions*, articles, or your stories.<sup>17</sup>

Finally, evidence that the learning experiences in IT 200 contributed to a perceived transformation in student KF-2-30 consistent with the global aims of the mission statement emerged in 1) her vow to raise her children to be independent: "I will raise my children this way" (lines 2-3), and 2) her direct use of the words, "influence," "changed," and "different" (lines 3-4):

- 29     **R:** When you return to Japan how do you think this learning will help you?
- 30     **KF-2-30:** If we don't say our opinion every time we always have to
- 1     depend on other people, so if I have children if we don't teach them these
- 2     things, children will do things our way, if I have children I will raise my
- 3     children this way. It's been a good influence to go the college. I
- 4     changed. I'm a little bit different.

#### FO-3-11

According to FO-3-11, the IT 200 course helped him to discover / know himself better and become more of an individual (A.1: *Humanism: Understanding Self and / or Own World Views*). Like those the two previous students, FO-3-11 made reference to the usefulness of the text *Polite Fictions* (Sakamoto & Naotsuka, 1982). His use of the word,

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<sup>17</sup> The teacher-researcher has lived in Japan for a number of years and is married to a Japanese national. "Stories" of his experiences living in Japan (often embarrassing faux pas) and his home "interculture" were often shared during "teachable moments." These stories, which were very similar to those described in *Polite Fictions*, were well received by students and contributed to an enjoyable learning environment.

"individual" (page 1: lines 25 & 28 below), and phrase, "I know Japanese like group, so I like it", were consistent with reconceptual aims of learning through particular perspectives:

- 20 R: Can you think of something in particular that you found interesting or  
 21 very useful in *Polite Fictions? An Example*?  
 22 FO-3-11: Especially, *People as Individuals*. I know Japanese like group,  
 23 so I like it.  
 24 R: You like...the North American way?  
 25 FO-3-11: Yes. North American way,...individual.  
 26 R: OK. Do you think that the IT course has made *you* more individual or  
 27 independent?  
 28 FO-3-11: Individual.

Further, that this finding above supported a reconceptualist orientation to learning is evident in the fact that reconceptualists view schools:

not for learning how to make a living, but as places for learning how to live. To learn how to live the child must learn how to listen to her own personal drummer in an environment that makes such attention not only possible but desirable (Eisner, 1994, p. 78).

FO-3-11 referred to a specific chapter in *Polite Fictions--People as Individuals--* which reportedly helped him to "see" these group versus individual differences in Japanese and North American society. The following excerpt from this chapter seemed to be what FO-3-11 referred to on lines 22-25 above:

Japanese see a person's basic identity in terms of his group membership and status. But the American polite fiction assumes that the important thing about a person is not his group status, but his individuality (p. 42).

Another learning experience that was perceived to have contributed to his personal development (i.e., understanding of other cultures) was doing "interpreting and translating"

(B.2: *Social Adaptation*: Language Learning; Specialized or Technical Knowledge, page 2: line 4). Further, *Polite Fictions* was again referred to as helping him "know intercultural" (C.1: *Social Reconstruction*: Internalizing Cultural Differences; Developing an Intercultural Perspective. page 2: line 5 below). Through his internalization of cultural differences, FO-3-11 perceived that he was able to realize that the emphasis in North American society on individuality "matches me more than group system" (page 2: line 10 below):

- 1      R: Can you think of one thing in IT that has helped you become more
- 2      individual?
- 3      FO-3-11: How to study or how to know other cultures through
- 4      interpreting and translating. And this *Polite Fictions* made me know
- 5      intercultural.
- 6      R: So learning about intercultural communication...?
- 7      FO-3-11:...made me more individual, I think.
- 8      R: How did it make you more individual?
- 9      FO-3-11: Ummm...It's difficult...but...umm...to know individual
- 10     from *Polite Fictions*...umm...it matches me more than group system.

Further, the experience of living in Canada was also perceived to have contributed to FO-3-11's personal growth and development, providing an opportunity for him to reflect critically (C.1: *Social Reconstruction*: Internalizing Cultural Differences; Developing an Intercultural Perspective) on the cultural values, attitudes and beliefs held by Japanese and North Americans (as described in *Polite Fictions* and discussed in class) that affect communicative behavior. The fact that his response on lines 18-20 below was unsolicited added a further degree of credibility to the findings:

- 12     FO-3-11: *Koode, individual na kangae o motsu koto ga guruppu ni nattara*
- 13     *hajikareru mitai na dakara, kono kuni niwa ni koko de yatte wa taihen*
- 14     *kyomi bukai desu.* (Well, in Japanese society a person with individual
- 15     ways of thinking may be rejected by others when he or she joins a group.
- 16     I'm very glad to have experienced this individual way of thinking here in
- 17     Canada. I've found it very interesting.)

- 18 **FO-3-11:** *Sore de kochira de dekiru to iuu koto ga boku ni totte wa ma*  
 19 *sugoku tanoshikatta desu.* (Living in Canada and experiencing this first  
 20 hand has been very enjoyable for me).

FO-3-11's perception of increased understanding of cultural differences was found to be attributed to reading *Polite Fictions*. FO-3-11's use of the words, "useful," "understand," and "interesting" (page.1: lines 14-16 below) and the phrase, "to know other cultures and customs" (page 1: line 19) supported the finding that this text contributed to FO-3-11's perceived development of an intercultural perspective (C.1: *Social Reconstruction: Internalizing Cultural Differences; Developing an Intercultural Perspective*):

- 13 **FO-3-11:** Now I'm learning *Polite Fictions* and the differences between  
 14 Japan and North America. This is very useful and very...I can understand  
 15 the difference...this is very interesting for me.  
 16 **R:** Umm, so you think that *Polite Fictions* was interesting for you?  
 17 **FO-3-11:** Yes.  
 18 **R:** So it's helped you to...  
 19 **FO-3-11:**...know other cultures and customs...

Finally, evidence that FO-3-11 perceived that he had become more open-minded, "the key element in the development of a global perspective" (Case, 1993, p. 320), emerged near the end of the interview on page four. First, his response on lines 12-13 below, especially the phrase, "but now, I'm interested in them," was a key indicator of a *changed attitude* (C.1: *Social Reconstruction: Internalizing Cultural Differences; Developing an Intercultural Perspective*):

- 11 **FO-3-11:** Ummm, maybe...I think...before coming to Canada...I'm  
 12 not interested in world...other countries information. But now, I'm  
 13 interested in them...

Second, the response following this (page 4, lines 15-19 below) was evidence of a perceived global perspective, in particular, of FO-3-11's perception that he has become more interested in cultural differences and now is willing to try to understand other peoples and cultures at a deeper level after returning to Japan (C.1: *Social Reconstruction: Internalizing Cultural Differences; Developing an Intercultural Perspective*):

15     **FO-3-11:** *Nihon ni kaette kara mo sekai teki shiya to ii ka, hoka no kuni*  
 16     *no kyomi o motte, tanoshinde sorera no jookyoo no naka o kyomibukaku*  
 17     *miteikeru to omoimasu* (Even after I return to Japan I will have a...what  
 18     should I call it...an international perspective--I'll continue to be interested  
 19     in other cultures. I think I'll be able to observe and understand cultural  
 20     differences).

Finally, evidence that the college was perceived to have been more than just an ESL experience for FO-3-11 and that IT 200 contributed to his personal *transformation* was revealed on lines 7-8 below. The fact that this response was unsolicited, again, lent further credibility to the findings: <sup>18</sup>

2     **R:** *Yokatta. Jaa, kono philosophy wa yaku datteimashita ka.* (I'm glad to  
 3     hear that. So this philosophy was very useful for you?)  
 4     **FO-3-11:** Yes, I think it is very useful and very fresh. I have never  
 5     learned about them before coming to Canada. It's very interesting.  
 6     **R:** I see.  
 7     **FO-3-11:** But I think...in my case...after going back to Japan, maybe  
 8     I'll forget English. But this philosophy will live...in my...mind.

In conclusion, all three of these students perceived that they had changed as a result of coming to Canada. The "lived experiences" in IT 200 (i.e., interpreting for a Canadian guest speaker & role playing intercultural situations) facilitated this change by providing an

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<sup>18</sup> Given that fact the interviewer was also this student's IT 200 instructor and someone with responsibility for the course, FO-3-11's unsolicited responses (page 2, lines 18-20; page 5, lines 7-8) may have been be evidence that he was working hard to give the interviewer what he wanted to hear.

opportunity for students to reflect on their own cultural values, and in so doing, came to understand perspectives different from their own. Whalley's (1995) explanation of the process of change brought about by perspective transformation sums up these findings well:

Living amidst another culture also permits us the opportunity to pause to reflect on our own culture and alternatives to it, and this raises the possibility of changing, through our own thoughts and actions, our social world (p. 264).



## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND IMPLICATIONS

The aim of this chapter was to 1) summarize the findings of each of the three curricular levels--intended, implemented and attained--that served as the organizational framework of this study, 2) conclude by addressing the four research questions that guided this investigation, 3) discuss the implications this study holds for educational theory and practice and 4) make suggestions for further study.

#### Summary

##### The Intended Curriculum

##### The Mission Statement

The prevailing conceptions of curriculum orientations identified by McNeil (1990)--humanistic, social reconstruction / adaptation, academic and technical--all emerged from the analysis of the mission statement document, not as distinct positions, but as overlapping and complementary orientations which contributed collectively to the intended aims of the mission statement to educate students to develop a global perspective. The humanistic orientation emerged most strongly in *independence of spirit*. The intent of this first phrase was to help students grow personally and develop a deeper understanding and appreciation of their Japanese culture. This renewed understanding of "self" was intended to assist students to see perspectives different from their own and thus, enable them to *understand other people and cultures* (social adaptation, academic and technical). This cultural understanding was intended to equip students to deal effectively with the increasingly complex and interdependent world (social reconstruction), the aim of *co-existence, developing from a sense of world community*.

### Views of Senior Management

Humanistic, social, academic and technological orientations emerged from interviews with senior management. According to AB-3, the social orientation was dominant, "not in the sense that it takes a large chunk of time...it's rather that it can't be neglected...it can't be negated when you do things if you're working through the mission statement and our curriculum" (AB-3 [Part 2]; page 5: lines 6-9). Indeed, the goal of educating Japanese young people to change their way of perceiving foreigners, to have a different perspective (the way it is defined in the mission statement) and to develop abilities and skills to get along with other people emerged as a dominant goal:

- 19     ...if the country's changing where are they going to get their ideas from?
- 20     Where are they going to get those experiences from? They're not going to
- 21     get them from Japan, at least not in the way that we're defining the change,
- 22     and that is the cultural understanding and the global perspectives (AB-3
- 23     [Part 2]; page 3: lines 19-23; 06 / 29 / 94).

Further, as AB-2 pointed out, the intention of the authors of the mission statement was to educate Japanese young people to understand and appreciate other people and cultures to facilitate internationalization (social reconstruction). This was perceived as an urgent need since "Japan is now internationalizing without choice...Japan is forced to be an international country, a leading economic country. So we need to have lots of people who understand, who have a global perspective" (AB-2; page 2: lines 26-29; 11 / 29 / 94). This echoes the thoughts of Yamada (1994) who states:

...the basic problem is cultural: Japanese never learned how to deal with foreigners. Not limited to wartime, the ineptness persists to this day, even though millions of Japanese have travelled or lived abroad. The Tokugawa period left an indelible stamp of insularity on our psyche. To rid ourselves of this mentality, we should associate with people from other countries as much as possible. Not brief

encounters on overseas vacations, but through daily contact with the immigrants in our midst.

A further aim of the mission statement was to help students understand themselves better--their beliefs, attitudes and values--and use this knowledge as a base to explore other people and cultures. This humanistic goal is reflected in the college chairman's message to the new adults at the Coming of Age Ceremony. In particular, the words below (repeated here from paragraphs three and four on p. 54) reflected the reconceptualist view of learning through *lived experience*:

Learn about yourself. Be objective about yourself. I suggest that you find out what kind of person you are and try to understand objectively what kind of people the Japanese are...When your mind becomes independent as an individual, you are ready to understand other people and cultures.

Further support for a humanistic orientation in the mission statement emerged in the interview with the president who stated, "there's no political agenda at all, it's very natural I think...it's a very *humanistic* (italics added) way of looking at education" (AB-3 [Part 2]; page 3: lines 5-9; 06 / 29 / 95).

Complementing the dominant humanistic and social orientations inherent in *independence, understanding* and *co-existence*, the academic orientation was described by the president as "a thin *veil* over this broader issue" (AB-3 [Part 2]; 06 / 29 / 95; page 1: line 27). The academic orientation also ensured the academic accountability of programming and assisted in marketing the college in Japan as a *college* with a content-based academic program from which the broader issue of globalism could be explored.

Despite the fact that language learning had admittedly, "never been defined" (AB-3 [Part 2]; page 3: line 16) in the mission statement, English language learning indicative of the technological orientation played a significant role in learning at the college since English was the "common language" (AB-3 [Part 2]; page 3: line 19) in which programs were implemented and "part and parcel of learning in Canada or learning in a new language"

(AB-3 [Part 2]; page 3: lines 13-19). Since students learned content in English this necessitated the teaching of language in a systematized way indicative of curriculum as technology, although "we don't teach it that way" (AB-3 [Part 2]; page 3: line 9). What distinguished the college from other ESL experiences was that the technological orientation was less dominant in that, "it doesn't end there" (AB-3 [Part 2]; page 3: 11-12). Rather than developing language skills for the purposes of becoming proficient, which admittedly was "a very high priority for coming here" (AB-3 [Part 1]; 12 / 08 / 94; page 7: lines 10-11) and "a very important goal of learning" (AB-3 [Part 1]; 12 / 08 / 94; page 7: lines 18-19), AB-3 viewed English language learning at the college as encompassing a broader, more profound social purpose--it was the "vehicle" (AB-3 [Part 1]; 12 / 08 / 94; page 7: line 13) for the exploration of a global perspective.

#### Global Education as Transformation

A significant finding from the analysis of the mission statement document and data obtained through the ethnographic interviews with senior management was a dominant, underlying theme brought about by all four curriculum orientations (McNeil, 1990) working in harmony--*transformation*. This was found to support Mezirow's (1990; 1981; 1978) theory of adult learning through *perspective transformation* and the *Reconceptual* approach (Heubner, 1963) that stresses learning thorough particular perspectives and lived experiences.

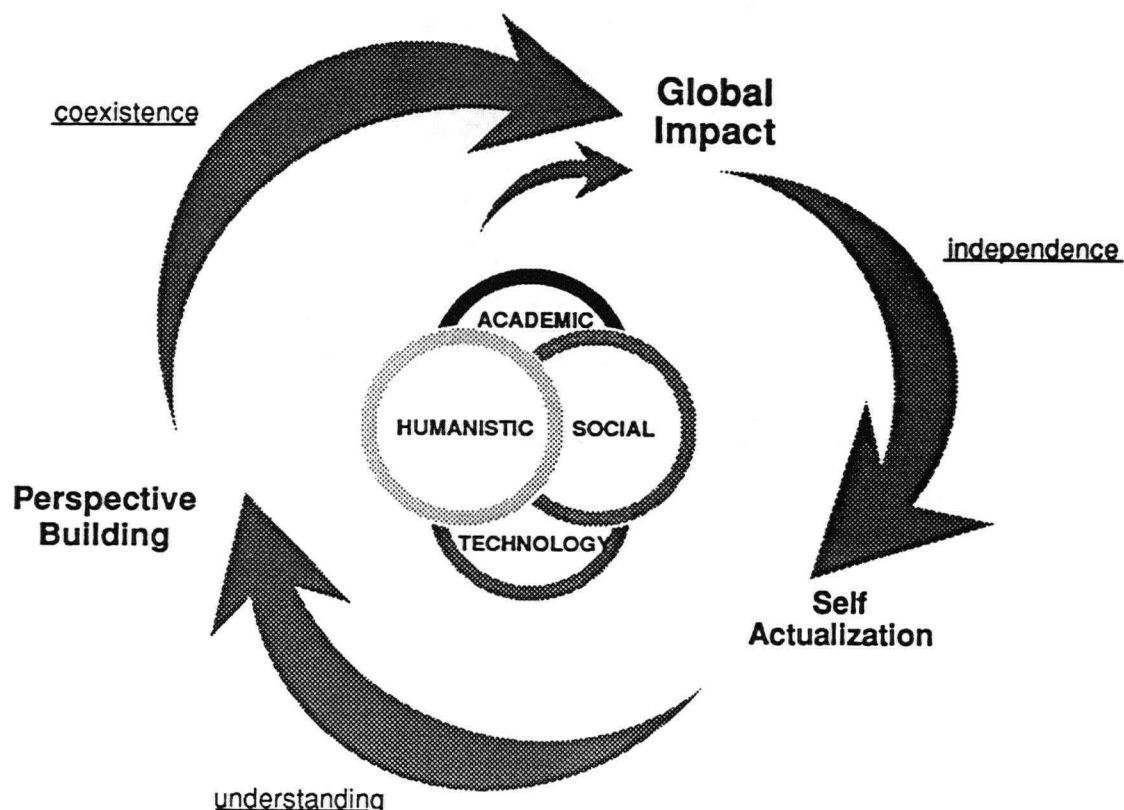
The transformational process at the college had its beginnings in *independence of spirit*, the goals of which were to help students grow inside and develop a personal understanding of their own world views. The central aim at this stage was **self-actualization**, the heart of the humanistic orientation (Maslow, 1970). Although Maslow placed self-actualization at the top of his hierarchy of human needs and believed that it usually was not attained in young adulthood, *independence of spirit* emerged as an evolved form of self-actualization (i.e., acceptance and understanding of self) which started the transformational process. This first stage encompassed steps one through four in

Mezirow's model. First, the disorienting dilemma (Step 1), identified by Mezirow as a catalyst for the perspective transformation, began for these students upon arrival in Canada. No doubt, the move from the rural campus to the larger urban campus location served as a further "disorienting dilemma"--new teachers, new classrooms, new content-based courses, new residences, etc. In fact, the first week of classes was designated "Orientation Week." Step (2), self-examination, reflected the humanistic aim of personal growth through self-discovery. Step (3), a move toward critically assessing one's own world views or "role assumptions" marked the beginning of exposure to new and different perspectives, causing students to question their own values, thereby contributing further to perceptions of self-actualization. Step (4) in Mezirow's model further reinforced this perception of self-actualization as students came to the understanding that they were not alone in their "discontent." A good example of this step was the response of TF-2-7, who reflected on her reading of *Polite Fictions*:

- 23     **R:** Has the IT course helped you to develop a wider perspective?  
 24     **TF-2-7:** *Polite Fictions wa sogoku omoshirokatta desu. Nan ka ima made*  
 25     *jubun no taiken o toshite, sugoku 'aa onaji koto kangaete iru na' to omou,*  
 26     *chotto kore wa kono hito dake nan ja nai ka to iuu toki mo arimashita*  
 27     *keredo, are wa nanka ima made ni yaku, ni nen kan Kanada ni sunde, mata*  
 28     *aratamete oshiete moratta koto ka naa* (Reading *Polite Fictions* was fun. Up  
 30     to now, through my experiences I realized that yes, the Japanese people in  
 1     this book, they think just like me, we share similar experiences. It's helped  
 2     me to realize that it wasn't just me who had these difficulties communicating  
 3     with Westerners--there's other Japanese people in the same boat as me.  
 4     I've lived almost two-years in Canada and by reading this book I was able  
 5     to learn about these things in a new light (TF-2-7; 02 / 27 / 95; page 3: lines  
       23-30; page 4: lines 1-5).

This self-actualization stage led to stage 2, **perspective building**: a change in the way students perceived their relationship with people from disparate cultures. In Mezirow's model, this change encompassed steps five through eight. As students came to

internalize different perspectives, they gained self-confidence (5) and were better able to understand other people and cultures, recognizing differences and accepting them in positive ways (6 & 7). Step (8) involved both cognitive and affective aspects (i.e., substantive and perceptual dimensions of a global perspective) and encompassed skills



**FIGURE 6. Global Education as Transformation.** The intent of the college mission statement was to bring about a transformation in students through three stages of reconceptualization--self-actualization, perspective building and global impact--during which students were able to view themselves and their relationships with other people anew.

(including learning the skill of English) and attitudes derived from the social adaptation and academic-technical orientations needed to deal effectively with the rapidly changing, interdependent world. The third stage, **global impact**, aimed to develop in students a sense of *co-existence*, developing from a sense of world community, including the abilities and attitudes necessary to work with other people (step 9). This aim is similar to the social

reconstructionist orientation, in that the values inherent in *co-existence* were a positive and necessary step toward better relations with foreign countries, thereby facilitating the much needed internationalization of Japan (step 10). This three-stage transformational process is illustrated in Figure 6 above.

### The Implemented Curriculum

#### Views of IT 200 and "Junior Management" Faculty

Faculty definitions of globalism were consistent with one another and with the aims of the college, supporting a match between the *intended* and *implemented* curriculum. Two general categories of militating practical realities emerged that were perceived to have limited the extent to which the social reconstructionist orientation associated with globalism could be implemented: 1) administrative: the need to cover course curriculum, time constraints, and workload, and 2) perceptual: faculty perceptions of students' level of English proficiency, intellectual and social maturity, degree of receptivity to globalistic ideas, and student needs. These two categories represented both external and internal "restrictions", causing faculty to negotiate their teaching agendas to various degrees.

#### The IT 200 Curriculum Document

The four curriculum orientations identified by McNeil (1990) plus the reconceptualist approach to learning that emerged from the analysis of the mission statement were evident in the IT 200 curriculum under investigation in this study. The curriculum exhibited a strong sense of unity based on the overlap of McNeil's (1990) curriculum orientations. The curriculum was designed to benefit students by providing exposure to a variety of orientations. For example, the salient features of the academic orientation were: 1) *The Knowledge Framework* (Mohan, 1986), 2) The Form-Functional Relationship and 3) Translation: Knowledge and Skills. The humanistic orientation was reflected primarily in how the curriculum was taught: providing opportunities for 1) Self-

Directed Learning, 2) Communicative Language Learning and 3) Experiential Learning. It was within this humanistic orientation, especially in the component designated as "Experiential Learning" that the Reconceptualist view of learning emerged most strongly. The social orientations were reflected in the emphasis on 1) Cooperative Learning, 2) Translation as a Key to the Internationalization of Japan and 3) Folk Tales as Intercultural



**FIGURE 7. IT 200 Curriculum: Unity Based on the Overlap of the Orientations.** The orientations (major positions) and key features of each orientation worked harmoniously to bring about the intended goals of the mission statement.

Communication. The technological orientation was reflected in the skills involved in translating / interpreting and in the emphasis on language learning: 1) Sentence Combining Skills, 2) Translating Folk Tales and 3) First Steps to Translation. These orientations and the salient features associated with each are illustrated in Figure 7.



## The Attained Curriculum

### Perceptions of Students

Students' perceptions regarding the purpose of IT 200 supported McNeil's (1990) classification of curriculum orientations. Based on their perceptions, twenty-four student responses were classified under a single orientation and twenty-four under a combination of orientations. In the "single-purpose group", the social orientation emerged dominant (26%), supporting a direct match with the strong social orientation in the mission statement. The humanistic orientation (14%) emerged third in terms of dominance behind the technical-academic orientation (17%). A technical-academic / humanistic combination emerged dominant in the "multi-purpose group" (17%), followed by technological-academic / social (14%), humanistic / social (7%) and technical-academic / social / humanistic (5%). That 43% of students perceived IT 200 to be multi-orientational in purpose was a positive finding, revealing evidence of a match with implemented goals. That is, the curriculum document was also multi-orientational in design and exhibited unity based on the overlapping curriculum orientations (See Figure 7 above).

The section detailing the experiences of the three students, one from each of the three sections of IT 200 from which the dominant and unifying theme *transformation* emerged, aligned with the college's educational philosophy. This finding supported Mezirow's theory (1981) of adult learning through perspective transformation and the *Reconceptualist* view of learning (Heubner, 1963). In particular, reading the text, *Polite Fictions: Why Japanese and Americans seem rude to each other* (Sakamoto & Naotsuka, 1982), was perceived by all three students as contributing to their personal growth and development in various ways, helping them understand the cultural differences between North Americans and Japanese. This text exemplified all aspects of the mission statement, in the sense that it helped students to "see": 1) their Japanese attitudes, values and beliefs (independence), 2) North American attitudes, values and beliefs (understanding) and 3) the inter or 'third' culture patterns of interaction that were necessary to accommodate each

others' differences (co-existence). In fact, it is precisely this kind of learning (i.e., "focusing on concepts based on social psychology and cultural anthropology aimed at improving relations and interactions among people of different cultures" rather than on "the traditional emphasis [in global education] on concepts primarily from political science and world studies" [Hughs, 1983]) that, according to Massialas (1991), is "promising" in developing "a concept of global education" (p. 450).

## Conclusions

The purpose of this study was to explore the process by which institutional values are translated into teaching and learning. Four questions guided this investigation. The answer to question one, "Are the orientations that emerge from the analysis of the college educational mission statement evident in curriculum documents?" was affirmative. All four curriculum orientations identified by McNeil (1990) were evident in the IT 200 curriculum. Rather than creating tension, the *implemented curriculum* complemented the *intended curriculum*, giving students exposure to a variety of learning experiences indicative of all four orientations which worked in unity to bring about the intended aims of the mission statement. The study of the process of translation, although quite a technical subject, was designed to highlight the contribution translation makes to intercultural understanding (social orientations). This reflected the intended goal of *understanding other people and cultures*. The target task, a group translation of a Japanese Folk Tale and its presentation to elementary school children, was designed to highlight the humanistic and social orientations inherent in *independence of spirit* and *co-existence, developing from a sense of world community*. Academic and technical orientations maintained the academic accountability of this "lived experience". Question two, "Are students' perceptions of the learning in IT 200 consistent with the orientations of the mission statement?" sought to find evidence of a link between the *intended curriculum* (i.e., the mission statement) and the *attained curriculum* (i.e., student learning outcomes). A strong link was found. The dominant orientation to emerge from students' perceptions of the purpose of IT 200 was

social: 26% of student responses reflected social adaptation (12%) and social reconstruction (14%). In addition, 14 % of student responses reflected the humanistic orientation. These two single-orientational groupings accounted for 40% of student responses. The finding that 17% of student responses reflected the academic-technological orientation (the second most dominant "single-purpose group") appeared inconsistent when compared with the dominant aims and orientations of the mission statement. However, rather than an inconsistency, this finding was indicative of the fact that all programs at the college were delivered in English and that learning the *skill* of English and, in the case of IT 200, the knowledge and skills needed to translate and interpret, was the vehicle by which students explored different perspectives. In addition to McNeil's (1990) curriculum orientations, a "fifth" orientation--a modern, "processual" form of humanism that contained key moments of reconceptualization--self-actualization, perspective building and global impact--during which students were able to view themselves and their relationships with other people anew emerged from the data of the three students. These students all perceived that their learning experiences in IT 200 contributed to a transformation in the way they viewed themselves and other people and cultures, providing evidence a direct match with intended curricular goals. The reliability and validity of the findings from research question two were enhanced through triangulation. First, ten responses (24%) regarding students' perceptions of the purpose of IT 200 were coded by two colleagues and tested against the researcher's coding. Although a standardized instrument was not used to measure student perceptions, that eighty-percent of the coding applied by EF-1 and seventy percent coded by EF-4 matched the coding of the researcher proved to be a positive finding since "An acceptable range of reliability for coefficients for most instruments is 0.70 to 0.90 " (Schumacher & McMillan, 1993, p. 226). Second, 20% of student responses translated into Japanese by the researcher were checked by colleague EF-1 to ensure accuracy and naturalness.

Questions three and four investigated what, if any "inevitable tension", existed between the *intended curriculum* and its implementability (i.e., in the delivery of IT 200).

The answer to question three, "Are the orientations that emerge from faculty definitions of globalism consistent with the orientations of the mission statement?" was affirmative. The theme *perspective* consistently emerged in all faculty definitions. Question four, "What factors (positive and negative) affect the degree to which intended orientations are implemented by faculty?" revealed that: 1) the consistency in faculty definitions of globalism was a positive factor contributing to the implementability of intended curriculum orientations and 2) faculty were not always able to "teach to the mission statement" due to the practical realities of classroom life. "Negative factors" affecting the implementability of "globalistic ideas" were perceived to be the obligation to cover course curriculum, workload and administrative scheduling decisions which limited the number of contact hours. Additionally, faculty perceptions of students' level of English proficiency and intellectual and social maturity were perceived to limit many of the "nebulous ideas" associated with globalism. Student needs and their receptivity to globalistic ideas were also mentioned as factors that militated against implementing the strong form of the social and humanistic orientations underlying the mission statement, forcing some faculty to choose more language-related activities or activities that were perceived to be more useful for students intent on returning to Japan to enter the workforce.

### **Implications for Educational Theory and Practice**

With regards to curriculum theory, this study supported McNeil's (1990) classification of prevailing conceptions of curriculum orientations. Although all four orientations identified by McNeil (1990) were evident and played a role in bringing about the intended aim of a global perspective, the study also revealed a modern "processual" form of humanism--a combination of Mezirow's (1978; 1981; 1990) perspective transformation theory and the Reconceptualist view of learning through lived experiences and particular perspectives (Heubner, 1963). Eisner (1994) suggests that, "there is no unified, organized, or concerted program to create schools or teaching practices that develop or implement a Reconceptualist approach" primarily because it is difficult to

implement since it is "partly an attitude and unless teachers have acquired a disposition congruent with it, no routinized prescriptions are likely to be effective" (p. 79). The results of this study, however, indicated that this Reconceptualist approach was indeed implementable because of the way it interacted with McNeil's (1990) curriculum orientations. That is, the curriculum orientations provided a sense of academic accountability while moving students towards a global perspective through lived experiences. Further, the finding that faculty, as evident in their definitions of globalism, did indeed have a disposition congruent with the intended aim to develop a global perspective contributed to the implementability of this Reconceptualist approach. The three case students' perceptions of their learning experiences in IT 200 provided evidence of learning outcomes consistent with the aims of Reconceptualism. That is, to help students learn "how to live" (Eisner, 1994, p. 78). Thus, the implications of this finding suggest that humanistic approaches to education can be implemented successfully while retaining a strong sense of academic accountability.

With regards to educational practice, action-research was found to be an effective means of studying the way in which the three levels of curriculum--intended, implemented and attained--interact in educational practices. The curriculum document under investigation in this study was revised several times over the past five years by many of the Bilingual Studies faculty, resulting in many innovative approaches to the teaching of translation and interpretation which have contributed to both teacher and student satisfaction. The finding of unity of overlap of all four curriculum orientations can be traced to the process of collaborative reflective evaluation. This collaboration involved students and teachers, teachers and teachers and teachers and department heads. Thus, this study was found to support Stenhouse's (1975) assertion that:

All well-founded curriculum research and development, whether the work of an individual teacher, of a school, of a group working in a teacher's center or a group working within the coordinating framework of a national project, is based on the study of classrooms. It thus rests on the work of teachers (p. 143).

## Suggestions for Further Study

In this section, two suggestions for further study were given that may help to clarify the process by which institutional values are translated into teaching and learning:

1) expand this type of research to several courses within the same program and / or across programs and 2) focus on how intended "non-behavioral" humanistic learning outcomes inherent in institutional philosophies such as globalism are evaluated, including the long term effectiveness of such aims.

This study focussed on how institutional values were translated into teaching and learning in one course in one program. Further collaborative classroom-based research directed towards this teaching and learning process in a number of courses within the same program and / or across programs may be helpful in identifying if, where and how intended orientations are being implemented within lessons and curriculum documents. If possible, students should also be involved collaboratively in this evaluative / reflective process so that they can become familiar with the intended goals of educational philosophies and learn to see the connection between the intended goals of the institution and what takes place in their classrooms on a daily basis. This should be done in language that is meaningful to students. This leads to the issue of evaluation.

If the central educational aim of an institution is rooted in personal growth / change indicative of humanistic / social orientations, how is this evaluated? What portion of students' grade, if any, is devoted to this attitudinal growth / change? What criteria are used to evaluate perceived student change indicative of intended goals? Are students aware of the educational philosophies that guide their learning? A surprising finding was that many of the students who participated in this study were not familiar with the educational philosophy of the college. If students are in fact being evaluated to some degree on the development of a global perspective, they need to be reminded of it--its intent, dimensions, how it is reflected in their lessons and how it might be achieved. Further research that investigates this evaluative process may help to answer some of these questions. Teachers

and curriculum writers also play a role in this evaluative process. Since "the true curriculum exists in the hearts and minds of teachers" (Wrigley and Guth, 1992, p. 185), and the implementation of curriculum ideologies inherent in school policies and practices ultimately resides with teachers (Eisner, 1994), research that focuses on how institutions communicate the intended aims of educational philosophies to faculty at the time of hiring, through professional development workshops, etc., and to teachers given the responsibility for designing curriculum is worthy of investigation.

Lastly, and perhaps most importantly, is the long term effects of intended goals. Follow up studies of students who return to their native country with the perception that they have been changed by experiencing overseas educational programs, especially those specifically designed to bring about a transformation in the way students view their own culture and alternatives to it, may provide valuable insight into the long-term effectiveness of such programs.

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**Student Recruitment Letter**

Department of Language Education  
2125 Main Mall  
Vancouver, B.C. Canada V6T 1Z4

Tel: (604) 822-5788  
Fax: (604) 822-3154

**Courier Address:**  
2034 Lr. Mall Road  
UBC, Vancouver, B.C. Canada V6T 1Z2

**T2 Interpreters and Translators Students Needed for Educational Research**

I am looking for several T2 IT students to participate on a volunteer basis in my thesis research for the degree of Master of Arts (MA) at the University of British Columbia.

I would like to ask you some questions about your learning experiences in IT this academic year and how these experiences relate to CIC's educational mission.

Your responses will play a very important part in this study; they will help CIC and the Interpreters and Translators department assess and better understand the effectiveness of our college and program goals. I also believe that the interview will be a good experience for you as it is designed to allow you to reflect on your learning in IT this past year.

I would like to conduct a private interview with you. The interview will last about 15 minutes. Our conversation will be tape-recorded. Confidentiality is assured by not disclosing your name to anyone. Nothing you say will affect your standing in the course. If you choose not to participate, your standing will not be affected. You may withdraw or cancel participation at any time; no explanation is necessary.

If you are interested in participating, please talk to **Tim Mossman** for details. My office is **Grouse 125**. My home phone number is

Sincerely,

Tim Mossman  
CIC, Department of Bilingual Studies



Student Recruitment Letter-Japanese

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UBC, Vancouver, B.C. Canada V6T 1Z2

## 教育研究のためのT2/I Tの学生有志を募集いたします

私はUBCの修士課程論文のリサーチに協力して下さるT2/ITの生徒を数名募集しております。

CICのT2/IT生徒に彼らがこの一年間にどんな学びをしたかを面談し、CIC教育目的がITの学びに反映しているかを知りたい。

あなたの参加は、CICとIT学部の教育目的の効果を高めるために役立ちます。

私は、約15分間ずつの個人面談をしたいと思います。私たちの会話をテープに取りますが、そのテープの内容は口外されません。あなたは何を話しても結構です。又、この面談とは関係なくボランティアに行なわれるものですから、参加されなくても授業評価には全く関係はありません。いつでも、理由を述べることなしに面談をキャンセルできます。

この研究に参加することは、いい経験になると思いますので、多くの参加を希望いたします。

参加を希望される方は、ティム・モスマンまで御連絡下さい。

オフィスは Grouse 125  
自宅. . . . .です。

どうぞよろしくお願いいたします。

ティム・モスマン  
CIC教員  
IT学部



*Faculty Recruitment Letter*

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UBC, Vancouver, B.C. Canada V6T 1Z2

**IT FACULTY MEMBERS NEEDED FOR EDUCATIONAL RESEARCH**

I am seeking the participation of those faculty members who have taught or are presently teaching the T2 major, *Interpreters and Translators*, to assist me with my thesis research for the degree of Master of Arts (MA) at the University of British Columbia.

According to CIC's academic handbook, the educational mission of CIC is "to educate students to develop a global perspective" and that "the educational mandate is reflected in all curricula and across programs."

The purpose of my research is threefold: 1) to determine how this educational mandate is reflected in the T2 *Interpreters and Translators* curriculum document, 2) to interview several IT faculty members who have taught or are presently teaching IT to discover how the mission of CIC was/is reflected in the delivery of the course and what factors, if any, mitigate/d against the implementation of learning experiences/activities designed to "develop a global perspective" and 3) to interview several T2/IT students presently enrolled in IT to find out what their perceptions of the course are and if/how their learning experiences have helped them to become more independent and understand other peoples and cultures better. My research question is :

Do the orientations that emerge in the analysis of the educational mission statement follow through curriculum documents and is this the experience that students have?

I would like to conduct a private interview with you. The interview will last about 20 minutes. Our conversations will be tape-recorded; however, confidentiality is assured by not disclosing your name to anyone and by assigning a code number to your name. You may withdraw or cancel participation at any time; no explanation is necessary.

If you would like to participate please contact me. My home number is ; my Grouse 125 office extension number is 108.

It is my hope that this study will shed light on the process of teaching and learning and enrich our understanding of CIC's educational mission.

Sincerely,

Tim Mossman

#### Appendix D: Senior Management Sample Interview Questions

1. Why was globalism chosen as the central educational philosophy of [the college]?
2. What is the difference between an internationalist and a globalist?
3. What does the word "perspective" mean in global perspective?
4. What does "independence of spirit" mean?
5. Why is there no mention of language in the mission statement?
6. What do you believe are the dominant orientations inherent in the mission statement?
7. Was the original intent of the mission statement to make change?

### Appendix E: Faculty Sample Interview Questions

1. What does *globalism* mean to you?
2. What are the factors, in your experience, that cause a shift from intended goals, as outlined in the mission statement, to the way these goals are implemented in the curriculum, to students experience?
3. What factors limited how much of a "global perspective" you were able to incorporate into your lessons?
4. What opportunities were there in the IT 200 curriculum for your students to discuss, analyze, and reflect upon globalistic ideas and develop a perspective that is meaningful to themselves?
5. What were the factors, if any, that militated against implementing the strong form of the mission statement in your lessons?



## Appendix F: Student Interview Schedule

Code Name	Date	Time	Location	Language
HF-1-1	Thursday Feb. 2	10:30 AM	G121	Japanese
K-1-2	Monday Feb. 6	11:30 AM	G121	Eng/Jap
KN-3-3	Monday Feb. 6	4:00 PM	G121	English
RI-1-4	Monday Feb. 6	4:30 PM	G121	Japanese
AI-3-5	Tues. Feb. 7	11:30 AM	G121	English
NK-1-6	Tues. Feb. 7	1:30 PM	G121	English
NK-1-6	Tues. Feb. 7	2:00 PM	G121	Japanese
NK-1-6	Wed Feb. 8	3:45 PM	P4	English
NK-1-6	Wed. Feb. 8	4:05 PM	P4	English
AM-1-10	Wed. Feb. 8	4:30 PM	P4	Japanese
FO-3-11	Thursday Feb. 9	10:30 AM	P4	Eng/Jap
MM-3-12	Thursday Feb. 9	11:00 AM	P4	English
AS-2-13	Thursday Feb. 9	11:20 AM	P4	Japanese
MH-3-14	Friday Feb. 10	10:15 AM	P4	Eng/Jap
MI-3-15	Friday Feb. 10	10:45 AM	P4	English
NO-2-16	Friday Feb. 10	4: 00 PM	P4	Eng/Jap
NO-2-16	Tuesday Feb. 14	9:50 AM	Lounge	Japanese
SA-1-18	Tuesday Feb. 14	10:10 AM	P4	Japanese
KK1-19	Tuesday Feb. 14	10:30 AM	P4	Japanese
KF1-20	Tuesday Feb. 14	11:00 AM	P4	Japanese
MI-1-21	Tuesday Feb. 14	11:45 AM	P4	Japanese
MS-2-22	Tuesday Feb. 14	1:00 PM	P4	Eng/Jap
MS-2-22	Tuesday Feb. 14	1:30 PM	P4	English

MS-2-22	Tuesday Feb. 14	2:00 PM	P4	English
MW-2-25	Wednesday Feb. 15	12: 30 PM	Cafeteria	Eng/Jap
EF-1-26	Wednesday Feb. 15	2:00 PM	P4	English
HU-1-27	Thursday Feb 23	10:30 AM	P4	English
HU-1-27	Friday Feb. 17	10:05 AM	P4	Japanese
SH-2-29	Friday Feb. 17	10:30 AM	G125	English
KF-2-30	Friday Feb 17	11:00 AM	P4	English
KF-2-30	Friday Feb. 17	1:00 PM	P4	English
TH-3-32	Friday Feb. 17	1:50 PM	P4	Japanese
M-3-33	Friday Feb. 17	2:15 PM	P4	Japanese
KK-2-34	Friday Feb. 17	2:30 PM	P4	English
MM-1-35	Monday Feb.20	11:30 AM	P4	English
AU-1-36	Monday Feb. 20	11:50 AM	P4	Japanese
KH-5-37	Monday Feb. 20	4:00 PM	P4	Eng/Jap
MS-5-38	Tuesday Feb. 21	10:00 AM	G121	Japanese
OS-4-39	Tuesday Feb 21	11:30 AM	G121	English
YS-4-40	Thursday Feb. 22	10:00 PM	G121	English
EY-2-41	Friday Feb. 24	4:00 PM	P4	English
NY-5-42	Monday Feb. 27	4:00 PM	P4	Japanese

### Appendix G: Student Sample Interview Questions

1. What has been the most useful learning experience for you in IT 200 this year? Why?
2. What do you think was the main goal or theme of the IT 200 course?
3. Do you know what [the college's] educational mission statement is?
4. Do you think the IT course has contributed to your independence?
5. Has the IT course helped you understand other people and cultures?
6. What is a *globalist* to you?
7. When you return to Japan, do you think the learning you did in IT 200 will help you?  
Why or why not?