Teaching with silence: Foreign teacher transformation in Japan

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Abstract

A gap in the literature on culturally responsive teaching (CRT) is at the heart of this study. A growing body of scholarship demonstrates the benefits of CRT. However, it overlooks the transformative learning needed to change previously held worldviews and enact new culturally responsive behaviours. Mezirow's transformative learning theory is utilised to contribute a perspective that is lacking in CRT scholarship. Drawing on Bourdieu's concept of *habitus,* I position classroom behaviour as cultural *habitus,* and transformative learning theory as a tool to consider *habitus* shifts.

The focal cultural construct examined is foreign teachers' responses and learning experiences towards Japanese student silent behaviour. Japanese student silence is widely recognized as a source of cultural dissonance in Japan and overseas. This study examines silence from foreign teachers' perspective and utilises transformative learning theory to develop a theoretical understanding of the developmental processes behind the beliefs and behaviour shifts of 13 foreign teachers toward silence in the Japanese higher education context.

Data were collected from classroom observations, course materials, and in-depth interviews. The study contributes to CRT scholarship by demonstrating the long-term development behind perspective and behaviour shifts. Also, drawing on the findings, a contextualized model for reflective discourse is suggested, situating it in individual, social, and material contexts. Theoretical implications for transformative learning theory draws attention towards the need for a more nuanced and contextualized understanding of reflective discourse. The findings also contribute to the scholarship examining silence in education by providing practical suggestions on how to implement silence-inclusive pedagogy. Finally, the findings related to critical reflection, emotion, empathy, *facework* strategies, and materials in combination extend practical implications

beyond English Language teaching, and CRT to expand the possibilities of making classrooms more inclusive and democratic.

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Dedication

This is dedicated for my mother who was often silent. As a child I never understood it. And I am sorry we never had the chance to talk about Japanese culture. But I am glad I could do this research. It helped me to understand you more now.

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Publications derived from work on the Doctoral programme

Haga, S. (2023). Digital transformation in foreign language education: Examining the position of the EFL teacher in ICT literacy diffusion. *Studies in Technology Enhanced Learning*, *3*(2). https://doi.org/10.21428/8c225f6e.d8ba13fb

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Chapter 1: Introduction

Silence

"What did you think about the reading?"

Silence

"Can someone share what they thought about Question 1?"

Silence

"Do you have any questions?"

Silence

As a student in Canada these prompts would typically result in hands going up and a dialogue between the teacher and students. In Japan, instead I encountered *silence*. This was shocking and disorienting—a dilemma shared by foreign colleagues as we commiserated about the frustrations with "getting students to talk." Only later, through research undertaken for this PhD, would I learn that the cultural difference between Western and East Asian classroom behaviours is so prevalent that there is a rich body of scholarship dedicated to understanding East Asian student silence. Notably, Western scholarship predominantly problematizes East Asian student silent behaviour—often characterising it as passiveness, "reticence," something to "break," a veil, and a "wall" (e.g. Stephan, 2001; Takahashi, 2019; Talandis Jr & Stout, 2015; Wiltshier & Helgesen, 2018, p. 13). East Asian scholars, however, present another view, with silent participation as in-grained in cultures of learning, respect, voice, resistance, and situation-specific (Banks, 2016; Cheng, 2000;

Ha & Li, 2014; Harumi, 2011; Nakane, 2005; Yi, 2020). Indeed, the puzzling intensity of student silent behaviour has led to several books dedicated to the topic (e.g. Bao, 2014, 2023; King, 2013a; King & Harumi, 2020; Nakane, 2007; Schultz, 2009). Yet, most of this scholarship examines silence from the student perspective with very limited critical examination of teacher responses.

1.1 Purpose of this research

Traditional classrooms are built on the assumption that teachers, students, content, and technology have definite mutual relations, and that all agents within a classroom space share a similar conception of this interrelation. However, in non-English speaking countries such as Japan, where English is taught as a foreign language (EFL), classrooms can be a contested space with teachers, students, and materials with different—and often contradictory interests.

This thesis is about culturally responsive teaching, foreign EFL teachers, and their transformative learning towards silence in the Japanese higher education context.

Japan is intensifying higher education internationalisation efforts through government policies that emphasise increased English language study, employing foreign faculty, promoting active learning and communicative language teaching (MEXT, 2012, 2014a, 2014b). However, operationalisation of these English internationalisation policies often leads to western models of education lifted and applied universally without much consideration to local cultures. This results in sociocultural tensions and resistance between teachers

and students (Hu, 2002; Li, 2003; Luk, 2012; Warschauer, 2004). Consequently there are growing calls for more inclusion of local values in EFL pedagogy (e.g. Kubota, 2011; Shimauchi, 2018).

This paper argues that inclusion of local cultural values into EFL teaching requires culturally responsive practices. Culturally responsive practices honour and include students' lived experiences, linguistic differences, and ways of learning and communicating directly into pedagogy. Importantly, this requires teachers to go beyond respecting surface culture (i.e. food, festivals, dress, etc.) and to consider deep cultural values (i.e. norms and values) that affect how students communicate and learn new information (Hammond, 2014; Ladson-Billings, 2008, 2022).

A rich body of scholarship emphasizes the importance of culturally responsive teaching (CRT) (e.g. Aronson & Laughter, 2016; Gay, 2002; Hammond, 2014; Howard & Rodriguez-Minkoff, 2017; Ladson-Billings, 1995). However, despite the numerous and increasing calls for CRT (Dee & Penner, 2017; Hammond, 2014; Howard, 2016; Howard, 2014, 2019; Howard & Rodriguez-Minkoff, 2017), and the inclusion of local culture in EFL (Choi, 2016; Hammond, 2007; Kubota, 2011; Rai & Deng, 2016), there is limited understanding in how teachers who implement CRT develop the skills and practices to successfully respond to their context (Bottiani et al., 2018).

This research argues that for teachers to enact culturally responsive *practices* they must do more than change their beliefs. Culturally responsive *teaching*, *pedagogies*, or *practices* requires *behaviour* change. It further argues that

changing behaviour to suit a cultural context different from which one is raised, requires a transformative learning process. Previously held assumptions about learning and communication must be critically re-evaluated and transformed to adopt behaviours that incorporate the cultural values of a new classroom context. As such, for teachers to successfully operationalise CRT they must undergo *transformative* change.

This qualitative study draws upon Bourdieu's (1977) *habitus* and Mezirow's (1991b; Mezirow, 2012) transformative learning theory, to understand the developmental processes expatriate EFL teachers go through to enact culturally responsive behaviours towards class silence in Japan.

The central question is: How do a group of foreign EFL teachers describe their learning experiences towards classroom silence in the Japanese higher education context?

Data collected from the lesson observations of 13 experienced foreign teachers are examined to identify how they emit CRT behaviours in the Japanese higher education context. Follow up in-depth interviews collected participant descriptions. Drawing on transformative learning theory's conceptualization of reflective discourse, a thematic analysis examined the themes and contextual factors involved in the developmental processes behind their beliefs and behavioural shifts towards silence in class interactions.

1.2 Motivation

My motivation stems from my experience as a Canadian EFL teacher in Japan. Many years ago, I applied to a job without any teaching experience or knowledge about Japan and within a month I was teaching full-time in Tokyo. The one week training I was given was insufficient to prepare me for the shock of teaching English—a language I was linguistically fluent in, but never taught how to teach—to learners in a country with completely different cultural values. Unsatisfied with my ability to "teach" I left that job within 8 months to take a non-teaching position. Later, I enrolled in a highly ranked American Master's degree to learn how to teach English to speakers of other languages (TESOL). Upon graduation, I secured a teaching position at a university, yet despite my formal training I was unable to use the innovative pedagogical methods I learned in my Master's course. I always had to adjust materials and methods suit the sociolinguistic needs of my learners. My teaching efficacy improved the more I learned the needs of Japanese university students, and I wanted to learn more about the role of culture in learning.

This study builds upon my research conducted at Lancaster University. Haga (2020, 2021a, 2025) found that teachers' cultural knowledge can improve their efficacy. Haga (2021b) found that that in addition to contextual knowledge deeper cognitive processes tied to teacher beliefs and positioning were needed to transform practice. This led me to the present research where I examine foreign teacher transformative learning processes underlying perspective and behaviour shifts towards class silence.

1.3 Research context

This research is situated in the Japan higher education context. As a non-English speaking, non-Western, and non-postcolonial Asian country Japan is facing internationalization from a unique perspective (Shimauchi, 2018). Previously Japanese universities had not been subject to true global competition (Kariya, 2014). However, internal (e.g. declining domestic student population) and external forces (e.g. sustaining Japan's socio-economic position) are driving internationalization, and with it "English-ization," higher education policies (Ota, 2018; Shimauchi, 2018).

Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT) is intensifying efforts to internationalize Japanese human resources through various education policies (MEXT, 2012). A high priority initiative is developing English skills. In particular there is intensified efforts to develop English programs in higher education (e.g. Project for Promotion of Global Human Resource Development (MEXT, 2012), Top Global University Project (MEXT, 2014b)).

Research examining these macro level policies have found that operationalised in a culturally homogenous Japan there are a number of linguistic, cultural, and institutional challenges that make it difficult for micro-level practices to be realized as envisioned (Bradford, 2016). 'Native speakerism' and the native teacher fallacy remain significant in Japan (Houghton & Rivers, 2013). These ideologies place heavy emphasis on developing communicative competence based on the idealized norms of the Inner Circle Anglophone countries (i.e. United Kingdom, North America, Australia) (Kachru, 1985). Often EFL native speakers are hired directly from their home countries with only a short pre-

departure training. In higher education although a Master's degree is required, most graduate degrees are based on Western pedagogical methods with little focus on specific local contextual features. Also, low Japanese proficiency of foreign teachers can limit their understanding of overall curriculum goals; conflicting policy messages can lead to "teacher misinterpretation and non-implementation at the local level" (Glasgow & Paller, 2016).

Furthermore, Western dialogic and communicative language teaching approaches can conflict with local "cultures of learning" (Jin & Cortazzi, 2017; Nakane, 2007). English courses taught by native English teachers are often operationalised through communicative language teaching approaches. However, Japanese education is teacher-fronted with English often taught using grammar-translation methods or rote memorisation for written entrance examinations (Nishino & Watanabe, 2008). This results in student resistance to unfamiliar ("communicative") pedagogical methods. Also, learning a language they are mandated to take, but personally do not see themselves using in their future life, affects student motivation. Thus, at the micro level EFL teachers are confronted with what Butler and Iino (2005) refer to as "conflicting ideological orientations" (p. 25). This can reduce student learning efficacy, and cause cultural, and pedagogical practice shock for teachers (Halicioglu, 2015; Liao, 2010) and constrain teachers' ability to operationalize English education (Aizawa & Rose, 2019; Curle et al., 2020; Galloway, 2017; Galloway et al., 2020; Glasgow & Paller, 2016; Shiroza, 2020; Tsuneyoshi, 2005). Language and culture are tightly connected (Kramsch, 2002, 2013). As such, internationalisation through English language programs is "more than a

linguistic change" (Shimauchi, 2018, p. 77). In order for teachers to operationalize culturally responsive English language pedagogy in EFL contexts it requires teacher ideological and behavioural change—transformative change.

1.4 Significance of the study

Findings from this research make original contributions to theory, practice, and policy.

The theoretical contribution is twofold. First, the findings from this study contribute to our understanding of CRT. Although CRT is not considered a theory, it is a pedagogical approach firmly rooted in learning theory and cognitive science (Hammond, 2014, p. 45). A criticism of CRT scholarship is that there is a gap between teacher beliefs and their actual behaviours (Bennett, 2013; Bottiani et al., 2018; Dix, 2022; Romijn et al., 2021). The findings from this study highlight the long-term developmental process required for transformative change of teacher beliefs and behaviour. This adds to CRT scholarship that examine the cognitive processes behind culture in learning (Hammond, 2014). Second, the findings contribute to transformative learning theory. Reflective discourse is long established as a critical component of transformative learning (Mezirow, 1990; Taylor, 2017). However, the scholarship primarily focuses on the individual and the social aspects of discourse (Hoggan & Hoggan-Kloubert, 2023; Taylor & Snyder, 2012). This study found that an essential component of teacher critical reflection and discourse was through the material (i.e. the materials they created, curated, or

recycled and technologies used). As such this study contributes to our conceptualization of reflective discourse in transformative learning by giving scope for it to be examined though the material in addition to the social and individual.

Pedagogically this study contributes to two streams of literature. First, it adds to our understanding of how to integrate CRT into contexts outside of North America, Europe, and Australia. CRT scholarship has been primarily focused on examining contexts with marginalized students with teachers that share the cultural filters as the dominant education systems. This study investigates the processes behind how foreign teachers import new cultural values into a relatively homogenous student population where students share the dominant cultural filters of the country (Japan). Also, this study contributes to the scholarship on classroom silence and provides some pedagogical methods on how teachers with dialogic learning cultures can adjust their teaching approach in culturally sustaining behaviours for students with orientations towards silent participation.

In terms of policy, two key implications are drawn from this study. First, there is a need for more attention in program development on the long-term developmental processes required for CRT alongside other interventions. As the literature review in Chapter 2 demonstrates, most CRT programs consist of short-term interventions such as preservice training courses, or in-service awareness raising workshops. However, these interventions only scratch the surface for the true transformative learning needed for teachers to change their behaviours. The implication from this study is that culturally responsive program

policies need to attend to the developmental process with longer term programs for in-service teachers. Second, internationalisation policies operationalised through intensified English language education need to incorporate more consideration to the deep cognitive processing required for teachers and students to think, learn, and teach in foreign language contexts.

1.5 Outline of the thesis

The thesis consists of three parts. The first part (Chapters 1-4) set the theoretical and contextual background of the research. The second part (Chapters 5-7) present the findings and integrated discussion. The final part (Chapter 8) concludes the thesis by stating my contribution to new research knowledge, discussing its implications for theory, policy, and practice, and acknowledging its limitations.

Chapter 2. Literature review

This study seeks to contribute to the research on CRT by examining the developmental processes of how a group of foreign teachers transform their frames of references regarding class silence in the Japanese EFL context. This chapter situates the study within the current scholarship in two literature streams. The first literature stream broadly reviews the scholarship on CRT. It briefly explains the historical background of culturally responsive pedagogy, situates it in the context of EFL, and reviews the critical limitations of the current scholarship. The second literature stream reviews the research on classroom silence. It positions silence as a complex sociocultural construct and introduces the growing call for silence inclusive pedagogies in the scholarship and examines the current state of the research on teacher responses towards silence. Finally, I introduce my research questions and discuss how they address areas of the scholarship on classroom silence that are underdeveloped.

2.1 Literature stream 1: Culturally responsive teaching

2.1.1 Conceptual background

Culturally responsive teaching (CRT) refers to incorporating students' cultural background and frames of references in teaching moves that scaffold and accelerate their learning (Gay, 2018; Hammond, 2014; Ladson-Billings, 1995). It asserts that people engage in learning situations with cultural filters that influence how we perceive and interact with each other and the subject matter. Ladson-Billings (1995) first coined the term "culturally relevant teaching" during her research investigating public schools with high populations of marginalized African

American students. She found that teachers who adapted their pedagogical approach to affirm students' culture resulted in comparatively higher academic levels in low school district rankings. Later *culturally relevant teaching* was expanded upon to consider the dynamic nature of the diverse multicultural context and referred to as *culturally responsive teaching* (Gay, 2002). These terms are considered to reflect the same principle—to advance student learning by making education relevant to them through their cultural filters (Ladson-Billings, 2021). The approach draws heavily from theoretical work by Hilda Taba (1962), originally a foreign student herself, who argued that education systems contain conflicting cultural values that influence student achievement by privileging those who can reproduce cultural norms of the dominant culture and marginalizing others who are forced to adapt to new sociocultural expectations (p. 146-147).

CRT calls on teachers to "build cultural bridges" and enhance marginalized students' ability to achieve by incorporating their culture within instructional design (Gay, 1993). I use the term culturally *responsive* teaching to highlight the dynamic nature of the concept.

2.1.2 The importance of CRT

CRT is a key success variable for student learning. Research indicates that, when teachers recognize and incorporate students' cultural and linguistic background into their approach, learning is enhanced and they achieve greater academic success (Bui & Fagan, 2013; Dee & Penner, 2017; Kelley et al., 2015; Wiggan & Watson, 2016). Inclusion of students' cultural values improves motivation and interest in the subject (Ginsberg, 2015; Kissau et al., 2011; Kumar et al., 2018; Martorana, 2022). And CRT can increase a students' sense of belonging and

confidence (Aronson & Laughter, 2016; Kumar et al., 2018). As such, teachers who implement CRT can affect the student learning experience.

Research on EFL teacher integration of local culture suggests culturally responsive teaching in EFL contexts can also produce positive outcomes. For instance, in their study of integrating CRT in a Chinese university English class Liao and Li (2023) found that it enhanced student willingness to learn and share cultural knowledge, and developed their ability to consider issues from multiple perspectives. Also, including local topics and social practices in EFL materials can improve confidence and language skills as it can make the new content easier to learn (Alakrash et al., 2021; Aminullah et al., 2019; Prastiwi, 2013; Sheridan et al., 2019). Furthermore, studies found that incorporating local culture in EFL instructional design increased learner motivation towards English (Ratri et al., 2024; Sheridan et al., 2019). Thus, inclusion of cultural values in teaching is important not only in diverse multicultural settings, but also in contexts where students share the same culture but are required to learn new cultural values (e.g. ways to communicate, and ways to learn—classroom behaviours).

2.1.3 Limitations in the CRT scholarship

"The biggest challenge I see teachers struggling with is how to operationalize culturally responsive pedagogy principles into culturally responsive teaching practices" (Hammond, 2014, p. 16).

Despite the numerous and increasing calls for CRT in general education (Dee & Penner, 2017; Hammond, 2014; Howard, 2016; Howard, 2014, 2019; Howard & Rodriguez-Minkoff, 2017) and the inclusion of local culture in EFL teaching (Choi, 2016; Hammond, 2007; Kubota, 2011; Rai & Deng, 2016) there is very

limited understanding in how teachers who implement CRT develop the skills and practices to successfully respond to their context.

First there is limited research investigating in-service teachers. In a systematic review of 114 studies on teacher practicum published from 2000 to 2012, Lawson, Çakmak, Gündüz, and Busher (2015) found most research to be focused on perspectives of preservice teachers. Only two studies targeted in-service teachers. Bottiani, Larson, Debnam, Bischoff, and Bradshaw (2018) conducted a systematic review specifically on CRT of in-service teachers and found that despite the promise of this model to provide equitable learning environments they found a substantial lack of empirical research that examines the impact of in-service interventions on behaviour.

Second, studies continue to show that teacher enactment of CRT is widely varied and often inconsistent with the definitions of CRT (Bottiani et al., 2018; Ebersole et al., 2016; Nowell, 2017). Although teachers recognize the value of becoming culturally responsive it is difficult for them to translate newly acquired beliefs and skills into new behaviour and practice (Bennett, 2013; Dix, 2022; Romijn et al., 2021). For instance, teacher assumptions of their actions and how they enact pedagogical methods may not always be aligned (Bennett, 2013; Dix, 2022). Also, changing teacher beliefs does not automatically lead to changes in practices and behaviour (Romijn et al., 2021, p. 13). Bottiani et al. (2018) noted CRT is subject to social desirability bias whereby teachers often report implementing practices they believe they should be doing, but do not actually do (p. 380). As such there is a gap between teachers' acceptance of

culturally responsive approaches and their actual enacted behaviours. This suggests that teachers may have knowledge and motivation to implement CRT but face barriers to implementing it in practice.

Finally, another criticism is that CRT research is heavily focused on outcomes rather than understanding the developmental processes underpinning successful culturally responsive practice (Zhang et al., 2023). There has been considerable attention in the research on the conditions or factors of what is needed to be culturally responsive, such as the types of knowledge, skills, beliefs, attitudes and dispositions (e.g. Gay, 2002, 2015; Markowitz, 2023; Villegas & Lucas, 2002; Villegas & Lucas, 2007). While this research provides significant insight about the conditions leading to CRT it does not tell us how a teacher might become culturally responsive over time. In other words, the strong focus on outcomes is myopic and fails to capture the developmental processes needed for the transformative ideological and behavioural change at the heart of CRT. Consequently, this study aims to add to CRT literature by examining the developmental processes of becoming culturally responsive in the Japanese higher education context.

2.1.4 Becoming culturally responsive: Literature selection process

This section is a focused thematic analysis of the empirical studies that examine the developmental processes of teachers to become culturally responsive. Here, I begin with an outline of the literature selection process and an overview of the research included in the synthesis. Then, I present a critical examination of the themes identified in the scholarship.

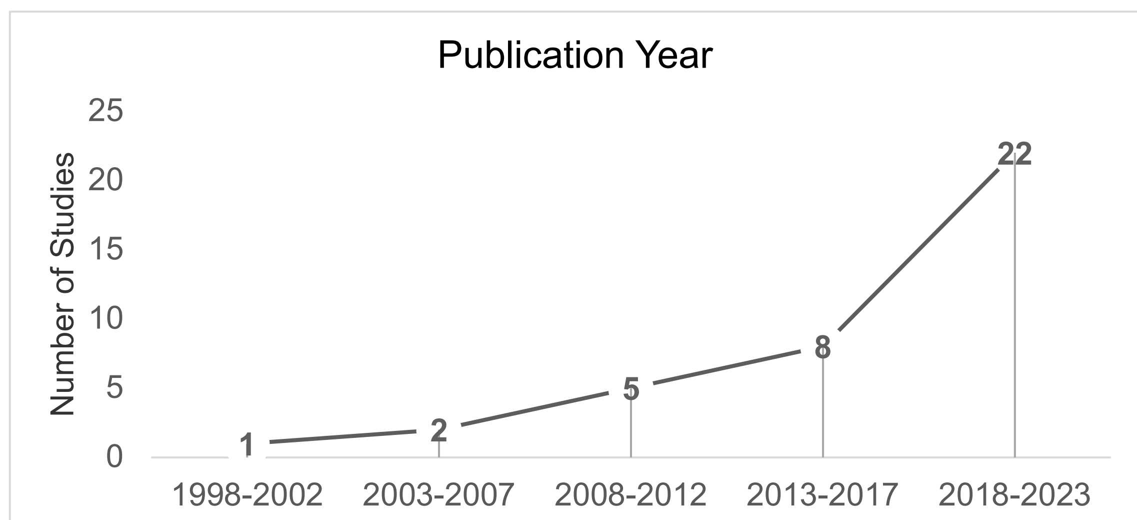
Scopus was used to search for relevant studies in March 2024 the Title, Abstracts, and Keywords were searched using the following search strings: (becoming AND "culturally responsive" AND teacher* OR educator*) and (develop* AND "cultural competence" AND teacher* OR educator* AND EFL OR ESL OR ELL). 66 articles were identified. After screening out articles that were unrelated (e.g. focused on students, school programs, policies, assessment, or practitioners outside of education), theoretical/opinion pieces, or of poor quality, and then adding studies identified through snowball citation searches 38 articles remained in the review.

See Appendix A for a summary of the literature.

2.1.5 Overview of the literature

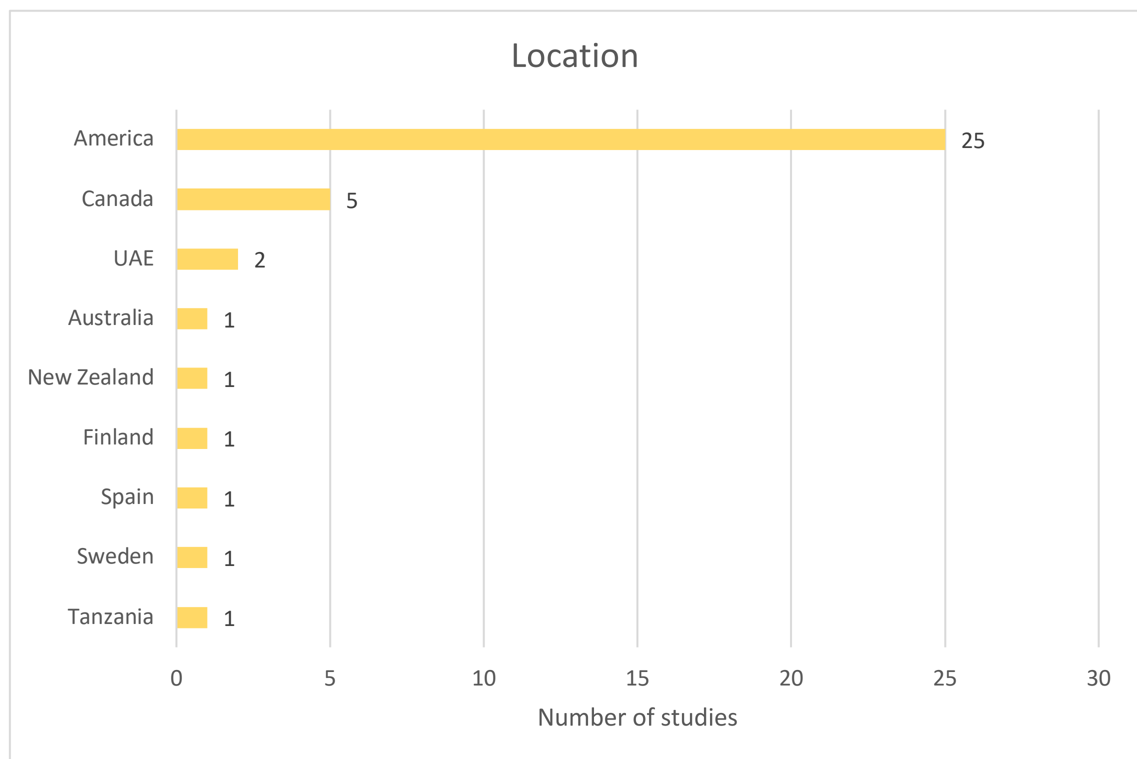
Of the 38 studies reviewed 30 were published in the past 10 years suggesting that there is increasing interest in the developmental process behind becoming culturally responsive (Figure 2.1).

Figure 2.1 Developing teacher CRT: Research by publication year



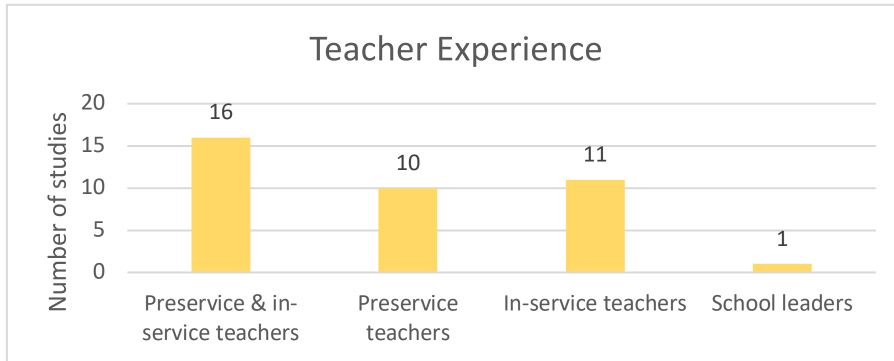
The scholarship examining the development of culturally responsive practice in teachers was highly concentrated in America (Figure 2.2). Given the concerns mentioned about improper importation of Western English pedagogies into non-English speaking countries (Chapter 1) more research of teachers outside of North America, and in particular Asia is needed.

Figure 2.2 Developing teacher CRT: Research by location



The scholarship is mainly focused on developing preservice and novice in-service teachers culturally responsive competence (Figure 2.3) suggesting more research on in-service teachers would add to the knowledge base.

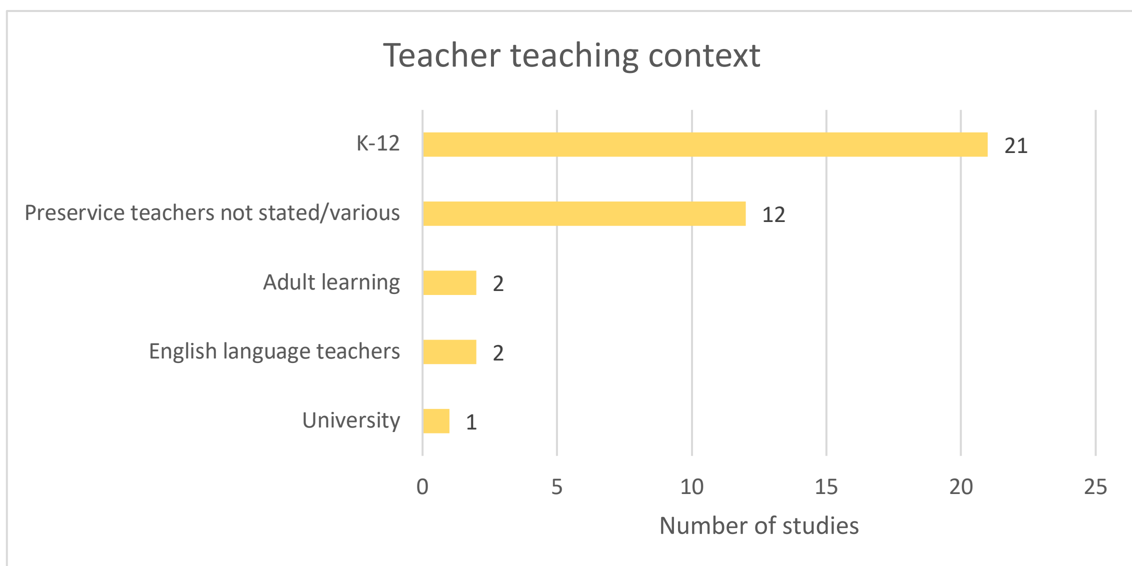
Figure 2.3 Developing teacher CRT: Research by teacher experience



Note. Of the 16 studies investigating preservice and in-service teachers 10 studies included novice teachers with less than 1 year experience.

Another limitation is the focus on teachers teaching in the K-12 context (Figure 2.4). Only one study examined how university teachers develop culturally responsive practice and only two considered English language teacher development. Given the increasing numbers and mobility of international students in higher education (de Wit et al., 2021) and the importance of culture in English language education (Choudhury, 2013) more scholarship investigating how teachers develop culturally responsive practice in these groups is needed.

Figure 2.4 Developing teacher CRT: Research by teaching context



2.1.6 Becoming culturally responsive: Themes

A thematic analysis of the scholarship examining the process behind how teachers develop culturally responsiveness resulted in 4 themes: 1) becoming culturally responsive is a developmental process; 2) attitudes towards cultural responsiveness is not the same as behaviour change 3) the role of reflection; 4) the role of empathy; 5) the need for professional development. The following section will introduce the themes drawn from the literature and end with a summary.

2.1.6.1 Becoming culturally responsive is a developmental process

One common theme in the literature is that becoming culturally responsive is a developmental process. Settlage (2011) identified three stages: being culturally responsive, becoming culturally responsive and belonging as a culturally responsive educator. His study critically examined the narrative that white middle-class teachers are less capable of cultural responsiveness due to their background. He demonstrated that the white middle-class teachers in his study developed cultural awareness and instructional strategies that increased access to learning. Studies provided descriptions of teachers' strong emotional discomfort when teaching in a new cultural context with words such as annoyance, confusion, fear, frustration, shock, uncomfortable (Bergeron, 2008; Bondy et al., 2013; Bullock, 2018; Lopez, 2017; VanDeusen, 2019). While other studies found over time teachers become more comfortable with handling divergent student populations (Bullock, 2018; Lowe et al., 2019; Nilsson et al., 2016; Schwarzer & Fuchs, 2014). Another stream of research connects teacher developmental process to how they learned to interact socially with students

and their communities (Bergeron, 2008; Ginsberg et al., 2021; Lopez, 2017). Yet the focus of these studies was outcome oriented (identifying CRT facilitators) rather than describing the underlying processes behind the learning involved with developing these changes, indicating more research is needed.

2.1.6.2 Attitudes towards culturally responsiveness is not the same as behaviour

A critical component of being culturally responsive is implementing culturally sensitive behaviours (Gay, 2013, 2018; Hammond, 2014; Ladson-Billings, 2021). The literature agrees that culturally responsive beliefs and awareness are not sufficient to implement culturally sensitive practices (Masson et al., 2022; Mgaiwa & Amani, 2023; Min et al., 2022; Nilsson et al., 2016; Waitoller, 2014). However, most of the research investigating how teachers become culturally responsive, examined the developing perspectives of preservice and novice teachers (e.g. Bergeron, 2008; Brown & Howard, 2005; Byker, 2019; Ginsberg et al., 2021; Hall, 2009; Nilsson et al., 2016; Settlage, 2011; VanDeusen, 2019) rather than the practices of in-service teachers. The studies that examined in-service teachers were limited in that they focused on small populations (often only 1 teacher) and relied heavily on teacher self-reports (Bullock, 2018; Garbett et al., 2018; Lowe et al., 2019; Schwarzer & Fuchs, 2014; Sowa, 2018; Thompson, 2015). As such more research examining in-service teacher practice development is needed.

2.1.6.3 The role of (critical) reflection

The literature agrees that reflection is a critical component for teachers to become culturally responsive. Reflection through discussions with others caused teachers to become aware of their implicit bias (Merlin-Knoblich & Dameron, 2021). Reflecting not only on the students but also on oneself—recognizing themselves as cultural people enabled awareness of their own cultural values and how it shaped their behaviour in class (Byker, 2019; Koubek & Wasta, 2023; Lowe et al., 2019; Settlage, 2011; Szlachta & Champion, 2020). Reflection also enabled empathy by supporting deeper consideration of the student in context and prepared teachers for possible triggers in future events (Szlachta & Champion, 2020). Nolan and Xenofontos' (2023) study demonstrated how it can lead individuals to consider opportunities, fears, and recognize challenges and resistance that lead to transformed perspectives. As such the literature agrees that reflection enables perspective change through self-awareness and empathy.

However, questions still remain on *how to* critically reflect on moments (Masson et al., 2022) and how those reflections affect not only perspectives, but teacher practices. The studies that discussed reflection mainly connected it with perspective change (Garbett et al., 2018; Hall, 2009; Schwarzer & Fuchs, 2014; Settlage, 2011; Szlachta & Champion, 2020). The studies where participants mentioned changing their practices relied on self-reported statements of behavior change (Brown & Howard, 2005; Masson et al., 2022; Sowa, 2018; Thompson, 2015). Thus, examining the relationship of critical reflation on practice merits further exploration.

2.1.6.4 The role of empathy

Another theme in the literature is the relationship between empathy and cultural sensitivity. Warren (2018) states, empathy includes both emotional (emphatic) and cognitive (perspective taking) concerns. Emphatic concern requires perspective taking and refers to the experience of feelings of sympathy and compassion for others (p. 3). Teachers in several studies indicated that their willingness towards culturally responsive practice was developed through empathy for the students sociocultural context (Bergeron, 2008; Brown & Howard, 2005; Eppard et al., 2021; Escamilla & Nathenson-Mejía, 2003; Garbett et al., 2018; Koubek & Wasta, 2023; Landa & Stephens, 2017; Min et al., 2022; Settlage, 2011; Smolcic, 2011; Ullman & Hecsh, 2011; VanDeusen, 2019). For instance, Halpern et al. (2021) found that as teachers came to realize the struggles immigrant students face they reassessed their previously held beliefs that all children should be assessed with the same standard as monolingual English speaking children. In Lowe et al. (2019), teachers began to recognize the classroom as a conflict space with the power of the school systems enacted by the teachers on Aboriginal students.

Immersion and experiential learning experiences supported perspective shifts through developing affective empathy. Immersive field experiences enabled teachers to experience life as an ethic minority by putting them in the emotional and linguistic perspectives of the students (Byker, 2019; Garbett et al., 2018; Halpern et al., 2021; Smolcic, 2011; VanDeusen, 2019). In Moody and Matthews (2020) an English monolingual teacher engaged in reading books in Spanish to their classes began relate to her students feelings of anxiety and insecurity of speaking a language one is not familiar with. In Settlage (2011) an

English speaking teacher taking a Spanish class with a strict Spanish-only policy developed empathy for immigrant students forced to learn in an all English context. Empathy was also developed through learning more about students' lives outside the class as teachers interacted with the communities (Koubek & Wasta, 2023; Lee & Yi, 2023; Smolcic, 2011). Thus, affective empathy developed through cultural immersion shifted teacher perspectives.

However, while these studies connect empathy to perspective change, most were conducted on preservice, or novice teachers and they did not examine the connection between perspective changes and in-service behaviour. Studies examining experienced teachers mentioned empathy more as a pre-cursor to culturally responsive behaviour without deep analysis of behaviour change (Bullock, 2018; Eppard et al., 2021; Min et al., 2022; Sowa, 2018; Szlachta & Champion, 2020). Thus, more research that examining the processes behind developing culturally responsive behaviour is warranted.

2.1.6.5 The need for professional development

Several studies identified the need for professional development after initial preservice training (Lee & Yi, 2023; Lopez, 2017; Min et al., 2022; Mo et al., 2021; Nilsson et al., 2016). Nilsson et al. (2016) found workplaces had limited opportunities to connect with others in meaningful ways; structured professional development with experienced teachers enabled deeper reflections. Mo et al. (2021) conducted a quantitative study on 2174 teachers in 139 schools in Finland. They found a vanishing effect of preservice teacher study abroad experience. This led them to conclude that immersive experiential experiences

in many preservice training programs had no lasting long-term benefits and called for more professional development for in-service teachers. Lee and Yi (2023) found in-service teachers faced different challenges than in their preservice training and needed support networks to learn how to address those challenges. Min et al. (2022) identified a number of benefits to teacher CRT associated with professional development with in-service teachers. They found that collaboration with colleagues and community supported implementation and increased teacher agency. Also, observing success increased teacher motivation and willingness to implement CRT. Thus, the research indicates in-service teacher professional CRT development supports in-service teacher implementation, agency, critical reflection, and motivation to develop CRT practice.

However, studies examining in-service teacher professional development of CRT is limited. First, most relied on self-reported data and examined perspective change with little connection to how perspective change resulted in new behaviour. For example, in Chen and Yang (2017) teachers reported using different culturally responsive strategies increased Asian student participation, yet did not explain what the successful strategies were. Also, in studies where teachers mentioned culturally responsive strategies there was little mention about how they came to learn their approach (Eppard et al., 2021; Lopez, 2017; Szlachta & Champion, 2020). Therefore, more research investigatng the ways in which in-service teachers learn new culturally behaviours is needed.

2.1.7 Summary: CRT Literature

A review of the CRT literature finds the scholarship is limited in terms of the participant focus and contexts. Most studies are conducted in North America, on preservice teachers in the K-12 contexts. Thus, there is a critical need for research in other locations (e.g. Africa, Asia, and Europe) an in higher education where globalisation and interationalization policies are increasing diversity of student populations (Calderon, 2018; de Wit, 2020; de Wit & Altbach, 2021).

Also, the scholarship is limited in terms of investigating how in-service teachers transform behaviours. The scholarship suggests that critical reflection, empathy, and training programs are influencial in developing teacher perspectives. However, there are too few studies that link knowledge and beliefs to behaviour. The studies examining developing teacher CRT relied heavily on self-reported data about perspective changes with little mention about how perspective changes resulted in behaviour changes or how they developed their approaches. Thus, there is a need for more insight into the ongoing development of in-service higher education teacher CRT and how they transform their practice in relation to their context.

This section reviewed the scholarship on CRT to provide the conceptual underpinning for the importance of responding to culture in instructional design. The following section examines the literature on classroom silence, positioning it as a sociocultural construct with teacher and student tensions.

2.2 Literature stream 2: Classroom silence

2.2.1 Conceptual background

Classroom silence is a widely observed phenomena examined by researchers, teachers, and policy makers for decades (e.g. Bao, 2023; Gilmore, 1985; Granger, 2004; King, 2013a; Schultz, 2003, 2009; Zembylas & Michaelides, 2004). However, the complex socio-psychological nature of *silence* itself has made it difficult to provide a concrete definition of *classroom silence*. Silence can have different associations for an individual, a group, or even a whole society. Providing a specific universal definition of classroom silence is beyond the scope of this study. However, for the purpose of this study, the classroom silence I refer to is situated in the discourse space between the teacher and the whole class. This includes interactions between two people (i.e. teacher and student) or groups of people (i.e. teacher and the whole class). Here classroom silence is considered wholistically in relation to whole class discourse rather than individual interaction moments. The following overview of the literature highlights the complex sociocultural nature of classroom silence along two themes: 1) divergent cultural values placed on silence in communication; 2) different "cultures of learning" and classroom behaviour expectations.

Western English cultural orientation to talk can cause dissonance when communicating with cultures that place different emphasis on speech compared to non-verbal forms of communication (Gudykunst et al., 1996). Intercultural communication research indicates that members from cultural groups rely on different cultural scripts to express and receive messages. Although there are individual variances, Western native English speakers are found to be generally oriented towards explicit verbal forms of communication, while members from

many Asia contexts such as Japan, China, and Korea rely on indirect non-verbal patterns (Gudykunst et al., 1996; Hall, 1976; Hall & Hall, 1990; Hofstede et al., 2010; Ting-Toomey & Dorjee, 2019). This can result in different interpretations of silence. In Western English communication, when considering language, silence is typically defined as “an absence of speech” (Granger, 2004, p. 15). Without expression through speech participation can be perceived as absent or omitted (Gurevitch, 1989; Tannen, 1985). As such silence can be viewed as a barrier to communication. This can result in lower tolerance of silent pauses where the absence of talk is perceived negatively, uncomfortable, or awkward (King & Aono, 2017; Nakane, 2007).

In contrast, research on East Asian communication report that silence is valued with several functions to facilitate communication. For Japanese, silence can: reflect truthful expression, facilitate social harmony, be a sign of embarrassment, signal defiance (Lebra, 1987), and convey a ‘sense of mutual intuitive understanding’ (Harumi, 1999). Studies demonstrate Japanese are more tolerant of longer stretches of silent pauses (King & Aono, 2017; Kurzon, 1998; Nakane, 2007). Talk without careful reflection and excessive talk is perceived as counterproductive to communication and learning (Nakane, 2007; Tatar, 2005; Ting-Toomey & Dorjee, 2019; Yi, 2020). As such divergent values towards silence in East Asian and Western communication can result in cultural tensions.

Positioned in “cultures of learning” (Cortazzi & Jin, 2013; Kato, 2001) classroom silence is also a context for cultural tensions. “Cultures of learning” indicates that “learning is cultural” (Cortazzi & Jin, 2013, p. 1). People are socialized into

different preferences and expectations for how learning and teaching should be conducted. Eastern and Western differences in 'cultures of learning' lead to classroom silence to be the context of cultural tensions. Japanese students' educational systems with teacher-fronted didactic methods reduce student talk in class (Nakane, 2007). These conflict with Western communicative pedagogical methods that emphasize dialogic and democratic processes (Fang & Gopinathan, 2009). Also, Japanese university entrance exams do not test for communicative ability. As such high school students and teachers can place lower priority or even resist communicative approaches that have little value towards high stakes exams (Littlewood, 2007; Tsui, 2007). This conflicts with foreign teachers who are hired to teach communicative lessons. Also, communicative forms of language learning derived from Western 'cultures of learning' including expressions of individualistic orientation in whole class discussions, can conflict with cultures oriented towards social harmony (Chang, 2011; Chung, 2021; Ellwood & Nakane, 2009). Consequently, Western teachers may problematize East Asian student silence as passiveness, reticence, a "wall," or something to "break" (e.g. Fang-yu, 2011; Ping, 2010; Stephan, 2001; Takahashi, 2019; Talandis Jr & Stout, 2015; Wang et al., 2022; Wiltshier & Helgesen, 2018). On the other hand East Asian learners can perceive it as respect (Banks, 2016), or not knowing how to talk in whole class interactions (Banks, 2016; Ellwood & Nakane, 2009; Harumi, 2011). As such classroom discourse space and the silence within can be the context for cultural tensions.

Thus, the broad overview of the scholarship on classroom silence highlights the multi-faceted and dynamic nature of silence. It is more than an empty space. It is a complex sociocultural construct that can be both the cause and context of intercultural misunderstanding and conflict. The following section presents a focused thematic analysis of the empirical studies that specifically address classroom silence in language learning contexts.

2.2.2 Silence in language learning: Literature selection process

This section begins with an outline of the literature selection process and an overview of the research included in the synthesis. Then, I present a critical examination of the themes identified.

Scopus, EBSCO, ERIC, and Web of Science databases were searched for relevant studies in October 2023. In Scopus, Title, Abstracts, and Keywords were searched using the search string:
(silence* AND education* OR teach* OR class* AND efl OR ell OR esl OR "Eng lish language").

EBSCO was searched with: Silence AND Class* AND English language learners OR ELL OR ESL OR “English as a second language” OR “second language learning”

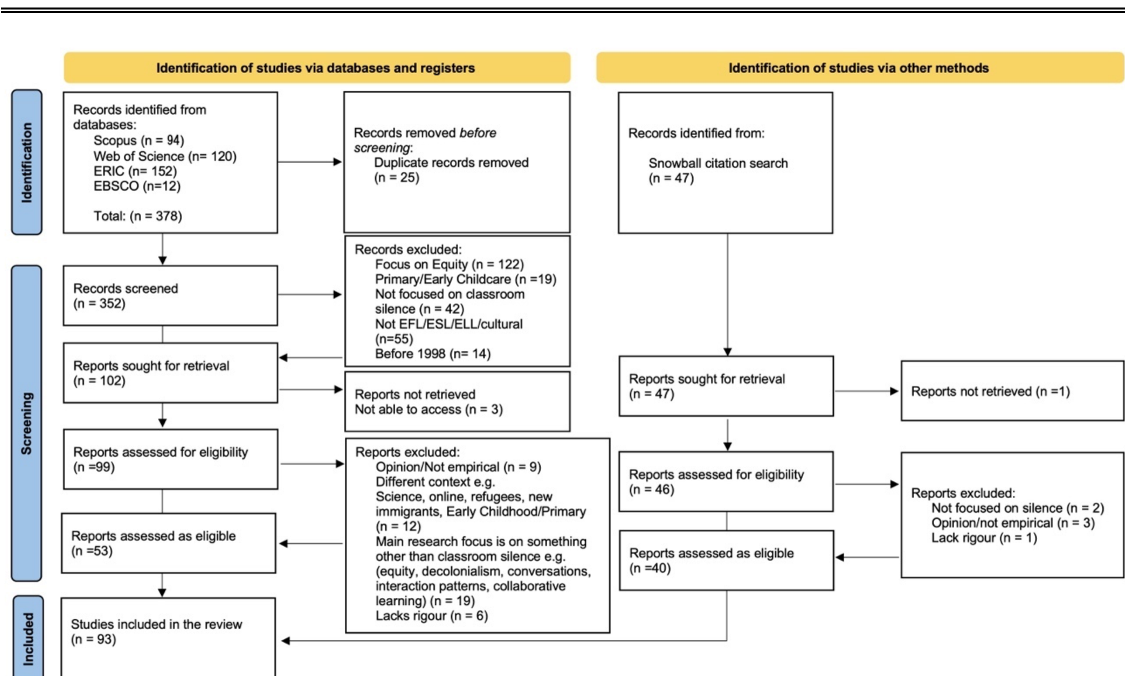
ERIC was searched with: Subject: silence AND Subject: classroom communication.

Web of Science was searched with: ((AB=(silence)) AND AB=(class*)) AND AB=(English)

These strings were selected to capture as many relevant studies as possible. In Scopus and EBSCO, a limited string of Silence AND Class* resulted in too many unrelated records. Consequently, I added more terms to limit the scope towards scholarship on second language learning, resulting in 352 records (Figure 2.5). After duplicates were removed, the next level involved a detailed reading of the abstract to exclude irrelevant studies. Items related to different contextual focus (e.g. early childcare, primary education, not EFL/ESL/ELL) were excluded. Studies focused on specific contextual features deemed to have limited relevance (e.g. silence in engineering classes) were excluded. Studies conducted prior to 1998 were excluded to prioritize research within the past 25 years. This resulted in 99 studies to analyze. From these 46 were excluded due to research focus on contextual factors that were deemed to be less relevant for this study focusing on silence in intercultural contexts. Concurrently, I conducted snowball citation searches where I identified and added 47 articles as I read the literature. After excluding articles that were not empirical, poor quality, or not focused on intercultural classroom silence, a total 93 papers remained in this review.

See Appendix B for a summary of the scholarship.

Figure 2.5 Classroom silence: Literature search and screening process

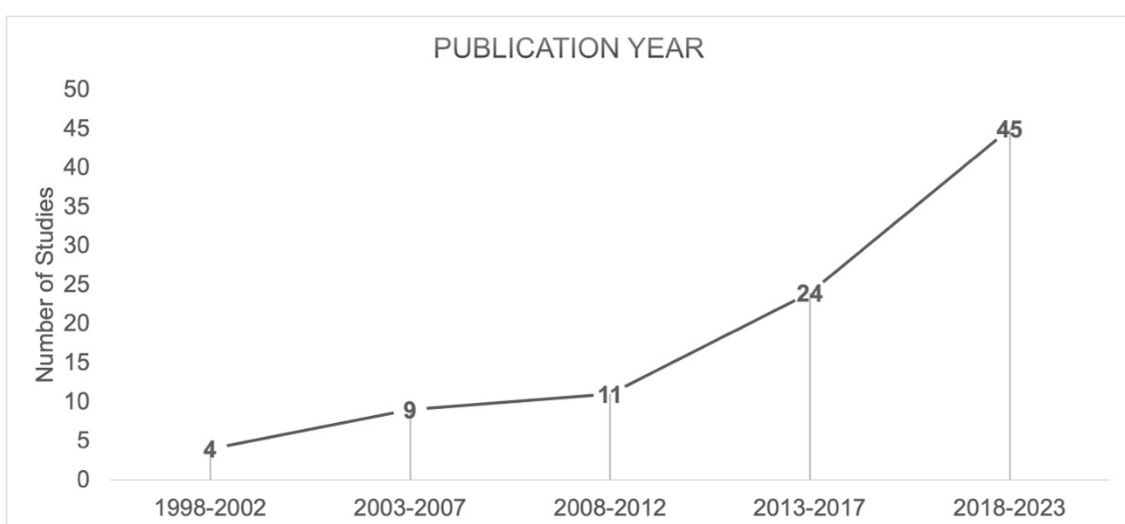


Note. Diagram adapted from Page et al. (2021)

2.2.3 Overview of the literature

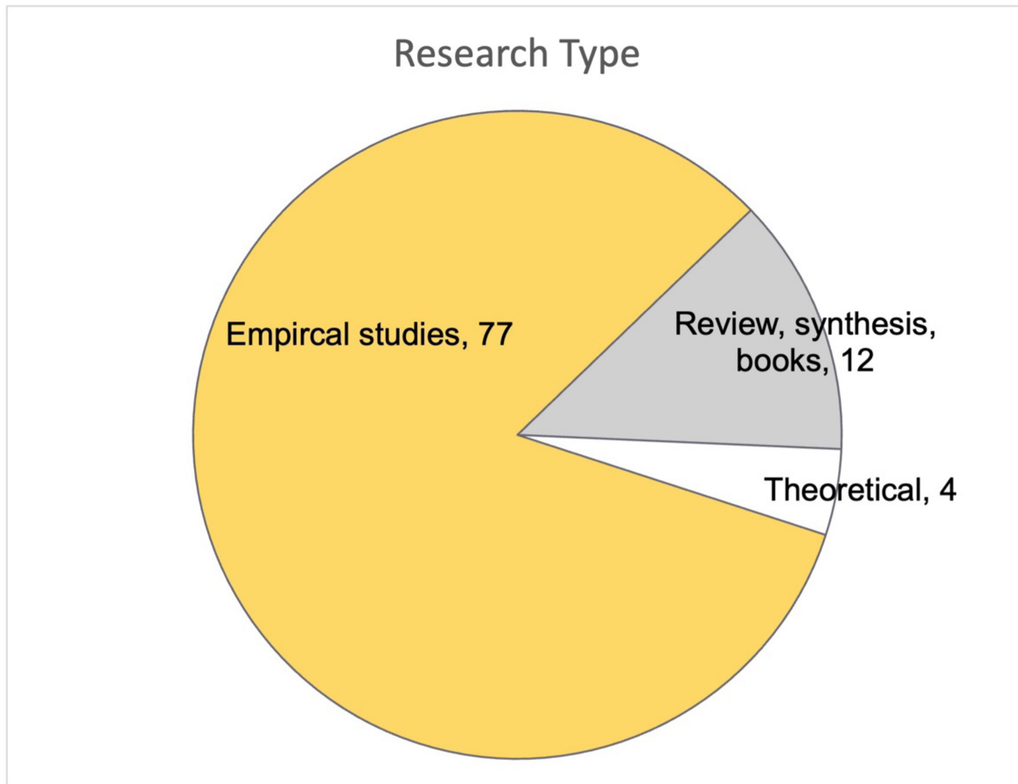
93 studies are included in this literature review. Most of the scholarship is within the past 10 years (Figure 2.6). This section provides an overview of the scholarship including the research context, methodology and research focus.

Figure 2.6 Classroom silence: Research by publication year



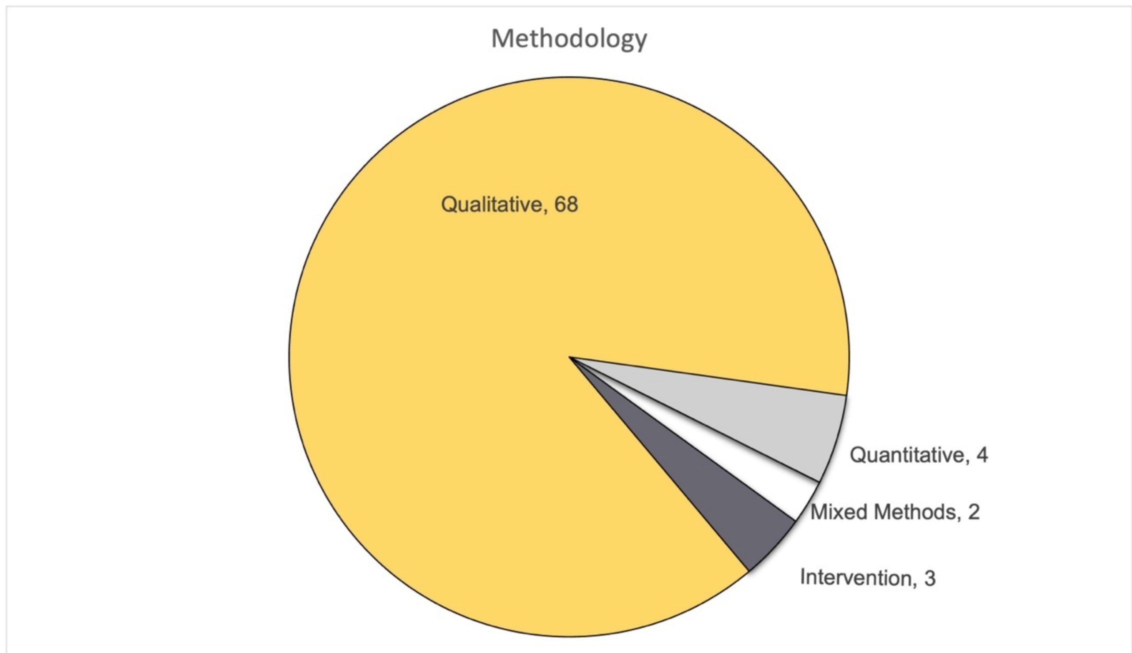
Of the 93 studies evaluated in this review, there are 77 empirical studies, 12 reviews, synthesis, or books, and four theoretical papers (Figure 2.7).

Figure 2.7 Classroom silence: Research types



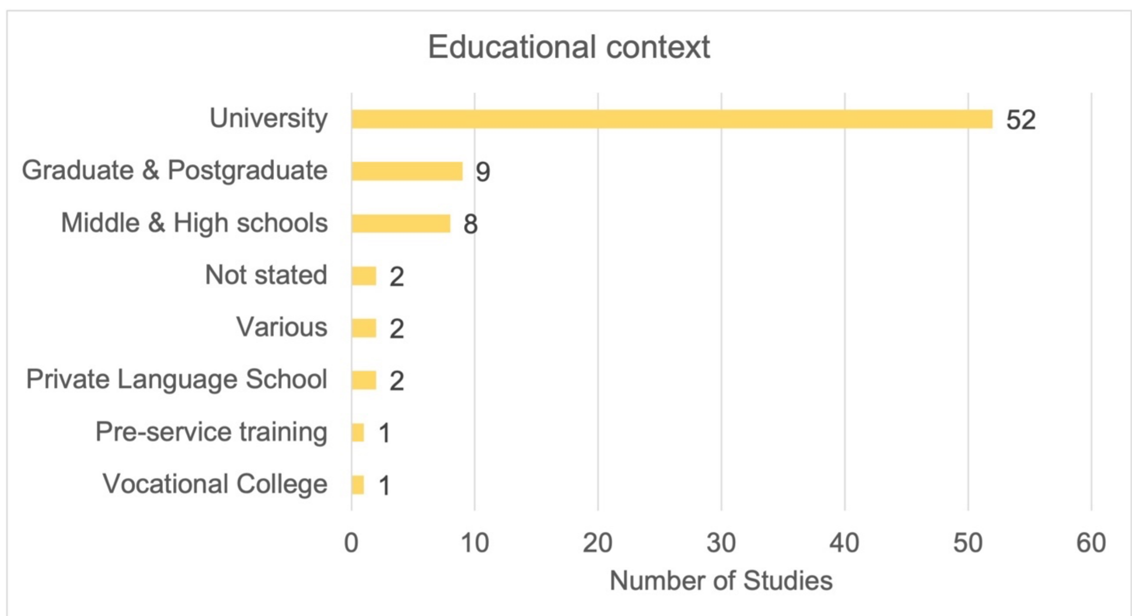
The 77 empirical studies were composed of 68 qualitative, 4 quantitative, 2 mixed methods, and 3 intervention studies (Figure 2.8).

Figure 2.8 Classroom silence: Research by methodology



The research contexts predominately focused on silence in university contexts with 61 studies in higher education (Figure 2.9).

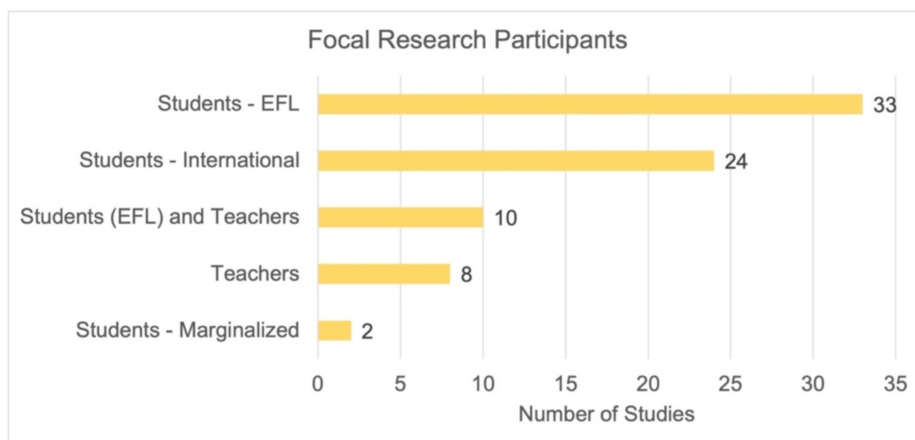
Figure 2.9 Classroom silence: Research by context



The scholarship addresses the issue of silence predominately by examining the reasons behind student silence. Of the 77 empirical studies 59 used students

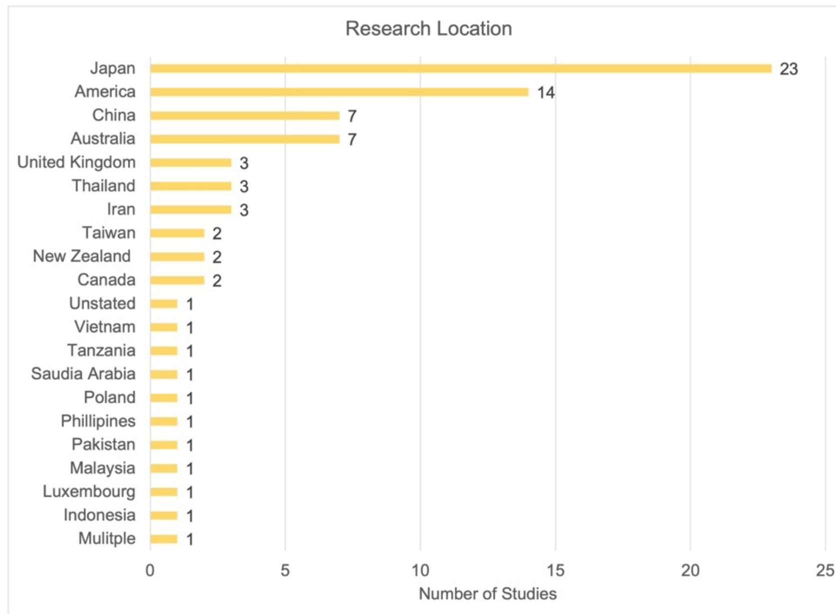
only as research participants (Figure 2.10). 10 studies considered both teacher and student perspectives and only 8 analysed teacher responses, perspectives, and interventions. Three types of student categories emerged: EFL students, international students, and marginalized students. The limited number of marginalized student studies in this review is due to the restrictions I imposed during the search process. I screened out scholarship that focused exclusively on new immigrants and refugees. These studies addressed issues distinct to that category of participant (e.g. psychological trauma, culture shock, socioeconomic issues) that were deemed beyond the scope of this study situated in Japan with low immigration (OECD, 2022) and restricted refugees policies (Tarumoto, 2019).

Figure 2.10 Classroom silence: Research by focal research participants



The research location of the 77 empirical studies was broad, but heavily focused on Japan, America, and China (Figure 2.11). Notably the American and Australian studies predominately focused on East Asian international student silence.

Figure 2.11 Classroom silence: Research by location



2.2.4 Teaching with classroom silence: Themes

This section presents a thematic review of the literature. I introduce the conflicting experiences of teachers and students by first presenting learner perspectives of their silence and then teacher responses. Next, I introduce the scholarship on teacher interventions and the critical limitations in our understanding of teacher responses to classroom silence.

2.2.4.1 Learner perspectives of their silence

The research agrees that teachers and students from different cultural backgrounds have conflicting experiences of classroom silence. This section provides an overview of learner perspectives of silence.

Since the 2000s the scholarship has increasingly developed a rich body of research examining reasons behind learner silence. Of the 72 empirical studies in this review 66 examined learner reasons. Four themes relating to learner

perspectives are examined in this section: 1) linguistic, 2) psychological, 3) cultural, 4) social.

Scholarship agrees that one key reason behind student silence is linguistic proficiency. Not understanding the teacher affects student ability to respond (Adamson, 2022; Banks, 2016; Ghavamnia & Ketabi, 2015; Hanh, 2020). Additionally, a lack of vocabulary to express an answer affects student response times. For instance, Adamson (2022) found students with higher proficiency raise their hands faster and are more likely to be called upon than those with lower proficiency. Also, although students may understand the teacher, they may not know the phrases or how to respond in a second language to express their ideas which can cause them to be silent (Adamson, 2022; Aubrey et al., 2020; Bahar et al., 2022; Banks, 2016; Choi, 2015; Sato & Hodge, 2014).

A second key cause of learner silence is psychological. The scholarship discussed emotional, motivational, and cognitive psychological reasons for student silence.

Studies indicated student silence was often a manifestation of students' emotional state. Fear, anxiety, and a lack of confidence affected students speaking. Student expressions of "I'm shy" were found to be related to a lack of confidence in their answer, and the fear of being wrong in Japan (Aubrey et al., 2020; Ellwood & Nakane, 2009; Humphries et al., 2020; King, 2013b; Nakane, 2007), Tanzania (Adamson, 2022), Indonesia (Bahar et al., 2022), Thailand (Chaiyasat & Intakaew, 2023), Vietnam (Hanh, 2020), and Saudi Arabia (Al-

Ahmadi & King, 2023). Al-Ahmadi and King (2023) found even highly proficient students would refrain from answering unless they were sure that their answers were 100% correct. This lack of confidence could be related to their ability to express what they want to say (Adamson, 2022; Aubrey et al., 2020; Bahar et al., 2022; Banks, 2016; Sato & Hodge, 2014), or whether or not the contribution itself was valuable enough for the group for them to share (Adamson, 2022).

Another psychological cause of silence is learner motivation. Several studies found that students not interested in the subject were less motivated to speak (Al-Ahmadi & King, 2023; Aubrey et al., 2020; Chaiyasat & Intakaew, 2023; Ghavamnia & Ketabi, 2015). Other research found silence to be a form of voice of resistance towards a subject (English) students were “forced” to take despite a lack of interest (Ha & Li, 2014). Also gaps between school curriculum and students imagined use of English affected motivation. Al-Ahmadi and King (2023) found some students perceived the content in required English classes to be too simplistic to be of value, reducing their motivation to participate.

The third psychological cause of learner silence is the cognitive requirements of the task. Aubrey et al. (2020) found that tasks with unfamiliar procedures required higher levels of cognitive thinking and less student responses. Silence acted as a learner resource promoting reflection and thought processing time (Bao, 2015; Nakane, 2007). This was especially important for international students that had less English proficiency than Native English speaking classmates—they needed more time to reflect and construct their answers (Choi, 2015; Ellwood & Nakane, 2009).

Another key theme was how cultural values towards silence influenced silent behaviour. Several studies found student prioritizing of listening over talking affected their verbal output (Al-Ahmadi & King, 2023; Bao, 2015; Chung, 2021; Ibrahim et al., 2018). Also, values placed on listening affected students' desire for equal weight attributed towards talk and silence (Bao, 2015; Chung, 2021). In the Australian context, Bao (2015) found Japanese international students viewed talk by a few dominant speakers to hinder their learning and wanted more silence to allow space for conversations created by others. Other studies found Asian students prioritized harmony over expressing opinions, thus preferring silence when opinions are perceived to interfere with harmony (Banks, 2016; Chang, 2011; Chung, 2021). Studies also pointed to cultural values towards modesty as a virtue affecting spoken participation for Japanese and women in Saudi Arabia (Al-Ahmadi & King, 2023; Nakane, 2007). Finally, school cultures of learning—the way schooling is conducted in countries affected student class dispositions. Students that did not grow up with the culture of open class discussion did not see the value of speaking in class (Al-Ahmadi & King, 2023; Choi, 2015; Chung, 2021); silence was their way of participating (Banks, 2016; Hanh, 2020; Wang & Moskal, 2019).

Finally, the scholars emphasized the influence of the class social dynamics on silent behaviour. Informal social rules affected students' participation. Silence shielded them from potential shame of ridicule or derision from other students (Adamson, 2022; Bahar et al., 2022; San Pedro, 2015). Some studies found proficient English speakers would fear being social isolated or derided by their peers for trying too hard or showing off (Adamson, 2022; Chang, 2011; Ha & Li,

2014). Others in competitive social contexts did not see the value of sharing knowledge with “competitors” (Ha & Li, 2014). Social expectations also worked to increase talk for some when there was pressure for more proficient students to help lower-level students (Adamson, 2022; Banks, 2016). Social cohesion and familiarity between students affected students’ willingness to express opinions, share personal information or ask questions (Aubrey et al., 2020; Maher, 2020; Sato & Hodge, 2014), motivation to speak (Ghavamnia & Ketabi, 2015; Ha & Li, 2014; Hanh, 2020) and willingness to listen (Zhou et al., 2005). Power dynamics due to the social roles of students and teachers influenced student silent behaviour. Students would reply to teachers because they did not want to lose marks (Al-Ahmadi & King, 2023; Ghavamnia & Ketabi, 2015; Ha & Li, 2014; Nakane, 2007). Power relations within groups due to age values (Ibrahim et al., 2018) and proficiency levels (Ellwood & Nakane, 2009) also influenced student silent behaviour.

Related to social dynamics, a notable theme was the different perspectives of international students and EFL students in terms of their dispositions and functions of silence. In EFL contexts students perceived silence as a natural form of participation since that was what they were used to and comfortable with (Al-Ahmadi & King, 2023; Chang, 2011; Choi, 2015; Chung, 2021; Sasaki & Ortlieb, 2017). In contrast, international students became acutely aware of their silence as they compared themselves to international peers. Consequently, they wanted to contribute but struggled with knowing how to contribute. For instance, Bista (2012) found international students feared making cultural mistakes and did not know what types of contributions would be

appropriate, so remained silent. Zhou et al. (2005) found it was not only the initial speaking that concerned students but how to handle conflict or misunderstandings that might arise during discussions that caused them to refrain from speaking. Perhaps the biggest causes for international student silence mentioned in the scholarship was not knowing how to take a speaking turn (Banks, 2016; Bao, 2015; Bista, 2012; Choi, 2015; Ellwood & Nakane, 2009; Sasaki & Ortlieb, 2017; Sato & Hodge, 2014). Students from Asian education systems were unfamiliar with democratic styles of class dialogue and struggled with raising hands rather than waiting for teacher to nominate speakers (Ellwood & Nakane, 2009; Ghavamnia & Ketabi, 2015; Hanh, 2020; Peng, 2020). Thus, the scholarship on learner reasons for their silence suggest that students can be willing to speak but may not know how to self-nominate or what are appropriate forms of speaking in that context.

Another area of divergence was the function of silence in these contexts. Studies in EFL contexts found that some students compelled to take English classes that they did not value but had to complete due to national English policies mobilized their silence as resistance (Aubrey et al., 2020; Ha & Li, 2014; King, 2013b). In contrast, international students were motivated towards learning English and conscious of the social pressure to talk (Bao, 2015), but felt that their contributions were marginalized by their classmates (Bao, 2015; Sato & Hodge, 2014). Minority students perceived classmates, and sometimes even the teacher, did not value or were not interested in their cultural viewpoint (Bista, 2012; Zhou et al., 2005). Concerned about how their cultural and ethnic identities were perceived by others in the class and peer reactions to their

comments caused them to be silent (Bista, 2012; Ellwood & Nakane, 2009; San Pedro, 2015; Sato & Hodge, 2014; Zhou et al., 2005). As such silence was functioned as a protective shield for marginalized international students.

To summarize, what is clear from the scholarship is that there are many reasons for student silent behaviour. First, as second language learners, insufficient linguistic proficiency can affect their ability to talk. Second, psychological reasons, including motivation, emotional dispositions, and the cognitive load of tasks can influence their silent behaviour. Third, cultural values can affect communicative orientations towards silence and talk, and cultures of learning influence learner class behaviour. Finally, class social dynamics mediate student dispositions whereby different social contexts can enhance willingness to talk or cause students to use silence as a shield.

The next section reviews teacher treatment of student silent behaviour.

2.2.4.2 Teacher perspectives of silence

Current scholarship is critically limited in terms of examining teacher perspectives and responses towards silence. Out of the 76 studies included in this review only 18 included teachers as participants (Figure 2.10). Of those that included teacher participants many only had only one or two teacher participants (e.g. Bahar et al., 2022; Farahian & Rezaee, 2012; Karas & Uchihara, 2021; Lü, 2018; Shachter, 2023; Takahashi, 2023). Notably the studies including teacher participants were all in the EFL context (not those teaching international students). In terms of methods, most relied on self-reported data through interviews (Bahar et al., 2022; Karas & Uchihara, 2021)

and questionnaires (Harumi, 2011). Given concerns related to social desirability bias (Fisher & Katz, 2000; Nederhof, 1985), more research investigating teacher behaviour including methods to verify self-reported data is needed.

Despite this limitation the scholarship agrees on some aspects of teacher perspectives towards learner silence.

First, there is a gap between teacher and students' perspectives of silence. As previously identified learner silence is complex with linguistic, psychological, cultural, and social reasons. However, studies point to the marginalizing of student silence due to the cultural privileging of talk by Western teachers (Ellwood & Nakane, 2009; Sato & Hodge, 2014). This is especially felt by Japanese students in international contexts (Banks, 2016; Ellwood & Nakane, 2009; Nakane, 2007). The privileging of talk can be explicit where teachers indicate that participation is equated with verbal manifestations of student contribution (Ellwood & Nakane, 2009), or it can be implicit through the selection of pedagogical approaches that require verbal discourse to be completed (e.g. communicative or task based teaching) (Banks, 2016; Ellwood & Nakane, 2009; Sato & Hodge, 2014). Ellwood and Nakane (2009) found Western teachers viewed silence negatively, attributing it to student incompetence or to limitations in Japanese schooling. Yet, despite recognizing that student silence is related to their educational experience, teachers did not know how to integrate students to new forms of learning, thus putting the onus on the students to adapt. Other studies echoed this finding where teachers did not make accommodations for international students, and they struggled to keep up (Banks, 2016; Sato & Hodge, 2014; Zhou et al., 2005). This caused

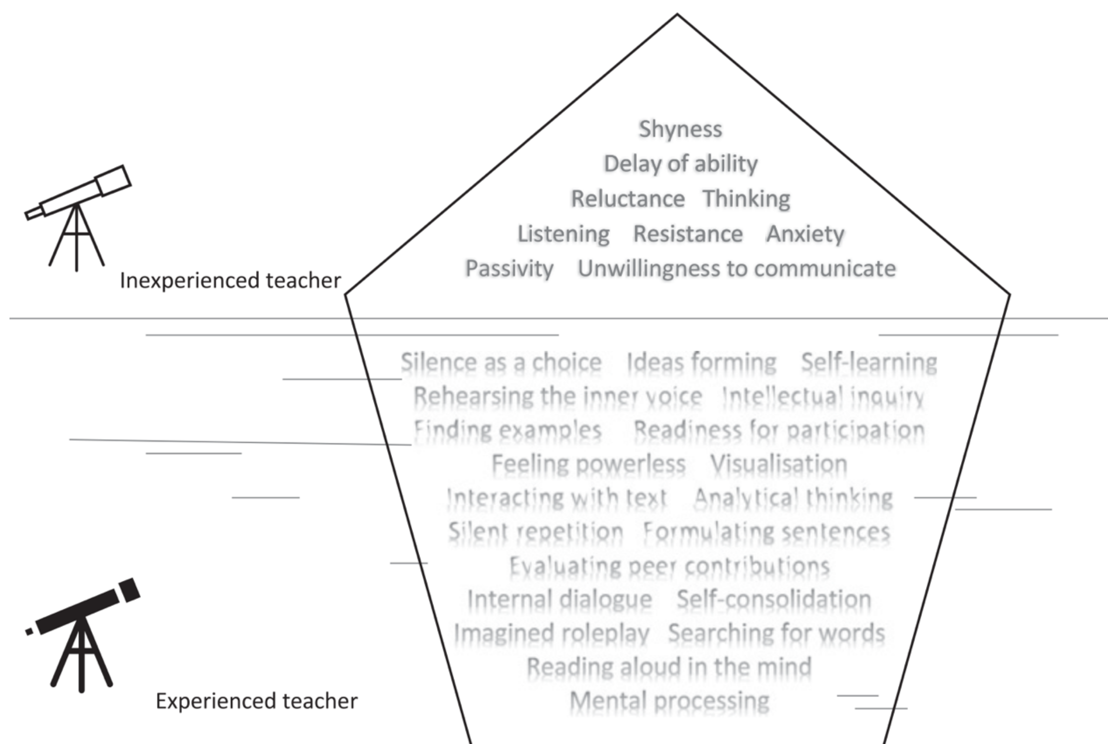
students to feel discouraged and further solidify their silence (Sato & Hodge, 2014; Zhou et al., 2005). Sato and Hodge (2014) reported that when students consulted teachers for help some suggested they withdraw the course if they found it too difficult.

A second stream of literature examines Western teacher frustrations with silence (Ellwood & Nakane, 2009; Morris & King, 2018; Samar & Yazdanmehr, 2013; Shachter, 2023; Sulzer, 2022). In Ellwood and Nakane (2009) study teachers in the Australian context found it frustrating not knowing what Japanese students were thinking. Morris and King (2018) found the cause of frustration was not always due to student behaviour but could be related to teacher inability to resolve the issue. Shachter (2023) found stress levels clustered in the beginning of the semester as he was establishing classroom routines and his tolerance for silence changed as the semester went on as he mutual understanding and expectations for class behaviour solidified.

Notably studies also reported that teacher frustrations appeared to change over time and with experience (Bao, 2023; Kidd, 2022; Morris & King, 2018; Ollin, 2008). However, little is known how teachers gained that experience to become more comfortable with silence. Shachter (2023) attributed it to his establishment of classroom practices but did not describe that process. Bao (2023) provides an extensive review of the literature on silence in language learning and conceptualises the depth of learner silence as an iceberg. In this conceptualization the perceptibility of the hidden features of learner silence requires teacher awareness and competence to navigate beyond surface-level manifestations (Figure 2.12). He positions teacher experience as affecting

teacher perception of learner reasons. However, how teachers develop their perceptions or competence towards silence is not addressed in his review due to the lack of research on the teacher perspective and the marginalization of silence in language learning scholarship (for a extensive discussion on the marginalization of silence in English language learning scholarship see Bao, 2023).

Figure 2.12 Iceberg of learner silence



Note. Reproduced from Bao (2023, p. 45)

2.2.4.3 Teacher approaches towards silence

Another limitation is our understanding of pedagogical responses towards classroom silence. Teacher approaches for handling silence were included in

37 articles. Of the studies that examined teacher interventions, most discussed it from the student perspective.

Studies agree that teacher pedagogical methods influenced students’ ability and willingness to speak. Content and task procedures students could relate to increased student participation (Aubrey et al., 2020; Humphries et al., 2020). Longer wait times gave students more time to prepare an answer (Chang, 2011; Ghavamnia & Ketabi, 2015; Wilang, 2017). Students reported that use of their cultural knowledge and systems (Chaiyasat & Intakaew, 2023; Hanh, 2020; Wilang, 2017) and building on existing background knowledge (Yashima et al., 2016) promoted their speaking in class due to their familiarity and confidence in the content. Also, students relied on teachers to be social facilitators. By nominating speaking and intervening in class social dynamics teachers promote comfortable speaking spaces and increased student talk (Gu et al., 2016; Ha & Li, 2014; Maher & King, 2020). As such teacher pedagogical methods affected learner motivation and ability to speak.

However, teacher interventions were not always positive. Some studies found insensitive ways to compel oral participation. For instance, teachers utilized their power to give grades to encourage speaking (Al-Ahmadi & King, 2023; Bahar et al., 2022; Ha & Li, 2014) or rejected students’ ability to use their L1 through English only policies (Kidd, 2022). Students reported these methods increased their speaking but caused anxiety and frustrations about being “forced” to speak (Ha & Li, 2014, p. 239).

Although research agrees teacher interventions influence student silence and talk, research examining the specific implementation of these practices is underdeveloped. An intervention frequently identified as successful for promoting oral discourse is groupwork (Aubrey et al., 2020; Chaiyasat & Intakaew, 2023; Hanh, 2020; Kidd, 2022; Peng, 2020; Yashima et al., 2016); yet, these studies did not examine the mechanisms behind how teachers used groupwork to promote talk. Other studies found experienced teachers included more *facework* (Kidd, 2022) culturally relevant topics (Yashima et al., 2016), question phrasing and using L1 (Vallente, 2020) to promote talk. However, they did not examine how teachers developed their practices. Different modes of communication such as body language (Harumi, 2020; Takahashi, 2023), and email (Lü, 2018) are found to promote communication and student participation. However, apart from Harumi (2020), these studies did not analyze how teachers deployed these practices to support oral output. Notably, Harumi (2020) examined interactional strategies in teacher-student pairs, not whole class interactions. Thus, more research in understanding the mechanisms behind teacher interventions in whole class interactions is needed.

2.3 Summary: Classroom silence literature

In short, the strength of the current scholarship is that it has a rich body of evidence examining learner reasons for their silence. It highlights the conflicts students and teachers face with silence. Students in international contexts can feel marginalized and isolated when their opinions are not included in

discussions. Teachers can feel frustrated and misunderstand student silence as nonparticipators when students view their active listening as participation and/or may be willing to talk, but do not know how to engage with new cultures of learning.

In EFL contexts, some teachers mobilize their power to compel student talk through insensitive methods such as English only policies and grades for verbal participation. This can frustrate students and even promote more silence to voice stronger opposition towards these culturally insensitive methods in classes they were obligated to take as part of national policies and not their own will (Cheng, 2000, p. 444; Ha & Li, 2014). This indicates that there is a need for teacher cultural responsiveness towards silence in education.

However, the critical weakness of the scholarship is that there are only a few limited studies investigating silence from the teacher perspective. The limited studies that analyse teacher responses highlight negative emotional and identify limited pedagogical responses. Teacher interventions were examined in 37 studies but most identified successful or unsuccessful methods rather than analyze the mechanisms that caused them to be successful. Also, several studies reported that teacher experience was positively related to more comfort with classroom silence, and more successful pedagogical methods to encourage oral participation; however, there were no studies that I could find that examined how these teachers developed their practice and perspective changes towards classroom silence.

2.4 Research questions

CRT is important for student achievement however there is limited understanding on the developmental processes behind teacher learning to become culturally responsive. East Asian student silent behaviour is the cause of tensions for both teachers and students. However, the scholarship investigating classroom silence is underdeveloped in terms of understanding teacher responses to student silent behaviour.

The current study addresses the limitations of the previous work by examining foreign teacher developmental processes responding to classroom silence in the Japanese EFL context.

The central question is: How do a group of foreign EFL teachers describe their learning experiences towards silence in the Japanese higher education context?

In considering this as a developmental process this study examined the following:

(1) How do a group of foreign EFL teachers perceive Japanese student silence in the Japanese higher education context? How has this perception changed over time?

(2) What behaviours do these teachers emit when attending to silence in Japanese higher education context? How do they perceive their behaviour changed over time?

(3) How do these teachers describe their developmental process behind any changes perceived?

The next section will introduce the application of two theoretical constructs *habitus* and transformative learning theory as an appropriate lens to analyze foreign teacher culturally responsive behaviour towards classroom silence in Japan.

Chapter 3. Theoretical Framework

This chapter presents my theoretical framework. First, I introduce Bourdieu's (1977) concept of *habitus.* Then I explain my theoretical assumptions. Drawing on Bourdieu's (1977) concept of *habitus* and Mezirow's (1991b; 2012) transformative learning theory, I position classroom behaviour related to talk and silence as cultural *habitus* and transformative learning theory as a tool to consider *habitus* shifts. Next, I explain transformative learning theory and the limitations in the scholarship. Finally, I explain my use of the *habitus* and transformative learning theory in this research.

In this study, *habitus* and worldview serve as an explanatory framework rather than analytical tools to interrogate the data. They are the underpinning conceptual framework that recognizes how teachers and students are encultured into way of learning, classroom behaviours, and assumptions depending on their local, sectoral, and national sociocultural context. It is the tensions arising from divergent *habitus* and worldviews within classrooms that culturally responsive teaching aims to alleviate.

3.1 Habitus

This study draws on Bourdieu's (1977) concept of *habitus. Habitus* refers to "systems of dispositions" towards a "way of being" (Bourdieu, 1977, p. 214). For instance, social and cultural groups develop and maintain dispositions towards ways to communicate, dress, and pertinent to this study—behave in classrooms. Presuppositions are the unconscious assumptions that govern our worldview (Cobern, 1991a, p. 41). While grounded in presumptions,

predispositions are more in that they include attitudes, preferences, and response *inclinations* towards certain types of behaviour. Bourdieu (1977) states that the "structures of a particular type of environment…produce *habitus*, systems of durable, transposable *dispositions*" (emphasis in original p.72). Here he defines dispositions as "first the *result of an organizing action*, with a meaning close to that of words such as structure; it also designates *a way of being*, *a habitual state* (especially of the body) and, in particular, a *predisposition*, *tendency*, *propensity*, or *inclination*. (emphasis in original p. 214). In other words, presuppositions are related to our ontological positioning—our perspectives, while dispositions are related to our way of being and our behaviour. *Pre*dispositions are the propensities or inclinations towards a certain behaviour or dispositions.

As discussed in Chapter 2, individuals can be socialized into cultures of learning that have variations in different countries. While Western English schooling is often characterised with democratic processes and dialogic forms of learning, Japanese education systems are characterized with teacher-fronted didactic methods. This social conditioning develops both presuppositions and predispositions about learning behaviour. For instance, someone raised in Western education systems may have presuppositions that sharing an opinion in whole class discussion is appropriate classroom behaviour; and some might have predispositions to raise their hands within the class lecture to give their opinion on a topic. However, someone raised in a Japanese education system might have presuppositions that listening to the teacher quietly is appropriate and as such may be predisposed to listening rather than speaking in class.

Thus, presuppositions and predispositions both affect classroom behaviour and tensions in intercultural teaching contexts.

3.2 Theoretical assumptions

This study is built on the assumption that worldview influences the way in which individuals engage with the world. Worldview is derived from the German *weltanschauug*, where *welt* (world) and *anschauug* (view) were combined by philosopher Immanuel Kant (1952). Initially it was translated as the "intuition of the world" (Kant, 1952 p. 111 as cited in Naugle, 2002, p. 59). While culture is how others view a group of people that share commonalities, worldview is an individual's view of the world (Redfield, 1953, p. 85). Worldview is the filter through which we view the world and contains both beliefs and presuppositions. Although beliefs and presuppositions have some overlap, presuppositions are more than beliefs (Cobern, 1991a, p. 41). Ordinary beliefs imply consciousness, while presuppositions are often subconscious. Ordinary beliefs are much easier to articulate than presuppositions and easier to be taught and learned. Presuppositions on the other hand are more subtle and indirect. Education research suggests that when student worldview presuppositions and fundamental belief systems are not in alignment with Western views mobilized in mainstream education systems it can be difficult for marginalized groups to succeed (Cobern & Aikenhead, 1997). Divergent ontological positions and presuppositions between students and formal instruction based on Western realistic values can influence interpretation of that instruction (Cobern, 1991b, 1996, 2000). Significant scholarship using worldview theory highlights how fundamentally different presuppositions can hinder student learning and further

alienate already marginalized populations: Indigenous (Dodgson & Struthers, 2005; Mah, 2000), African American (Hill, 2010; Thompson & Davis, 2013), Asian (Hill, 2010), Indian (Luitel, 2009), and religious (King, 2020; Mayhew et al., 2014). Consequently, the notion of worldview and "cultural filters" is utilized by culturally responsive scholars to characterize the misalignment of values that affect student achievement (Gay, 2013; Hammond, 2014; Ladson-Billings, 1995).

Second, I take the position that worldview is not static. As McKenzie (1991) states, the nature of worldview development is a constructive process whereby,

> "each new experience is organized and interpreted in relation to the existing worldview… if the new experience is accepted it is assimilated into the existing worldview. Likewise, the existing worldview is re-organized and re-interpreted in light of the new experience. Worldviews never remain the same; they are altered—if only imperceptibly and gradually—with the arrival of each new experience" (p. 28).

As such worldview is subject to dialectical discourse with the environment which can then change and influence future interpretations and behaviour.

This view is consistent with Bourdieu's (1977, 1990) notion of an individual's *reflexive return* as they engage with *habitus* of their contexts. Here he distinguishes himself from other structuralists that focused on the influence social systems on structuring behavioural patterns (e.g. Lévi-Strauss, 1963; Parsons, 1951) by appreciating the flexible, multiple, and reflexive nature of

individual dispositions. However, a criticism of Bourdieu's theory is a lack of analysis on the process of individual changes to their *habitus* (Archer, 2010; Mouzelis, 1995). To overcome this limitation, I propose transformative learning theory as a lens to consider *habitus* changes at the individual level.

Third, this study is grounded in the assumption that changes to established beliefs, presuppositions, and predispositions do not happen easily and require a transformative shift. This assumption draws from evidence established from cognitive psychology and adult learning theory. Adult learning theory conceptualises learning in adulthood as a different constructive process than the formative learning occurring in childhood (Cranton & Taylor, 2012). From birth children acquire and construct their frames of references through their immediate environment and social conditioning from the agents within that environment. For instance, behavioural norms of how to act in school, or ways to communicate with elders are taught informally through family and communities as well as through formal systems of education (i.e. schools). As such in our formative years we are in the process of *establishing* mental models that form the basis of our worldview and are referred to as schema in the cognitive psychology scholarship (Ghosh & Gilboa, 2014).

The final core assumption is that teachers and students are not the only cultural agents within the classroom that influence behaviours. Gay (2013) indicates that a fundamental aim of CRT is to teach diverse students through their own cultural filters (p. 50). This acknowledges the fact that the cultural filters of students, teachers and content may not be aligned. However, this study takes a

complex systems view acknowledging that other systems and cultural agents beyond the individual influence teacher and student feelings and behaviours (Larsen-Freeman, 1997; Larsen-Freeman & Cameron, 2007; Sampson & Pinner, 2020). For instance, teachers and students engage in materials, technologies and institutional systems containing inherent ideologies that can influence teachers and student behaviour (Feenberg, 2002; Fenwick et al., 2015; Selwyn, 2010; Williamson, 2015, 2016). As such this study attends to the material, technology, and systems in the context by paying critical attention to these (material and structural) elements in the data collection and analysis.

3.3 Transformative learning theory

Mezirow's (1978, 1991) transformative learning theory is based on constructivist assumptions where knowledge is constructed by the individual rather than passively absorbed. Although learning can be social and influenced by external factors, meaning of knowledge construction is viewed to exist within the individual rather than in external forms. Transformative learning is distinct from common forms of learning. Where common learning can be viewed as "the process of using a prior interpretation to construe a new or a revised interpretation of the meaning of one's experience in order to guide future action" (Mezirow, 1991b, p. 12); transformative learning is defined as

> "the process by which we transform problematic frames of reference (mind-sets, habits of mind, meaning perspectives) - sets of assumptions and expectations - to make them more inclusive, discriminating, open, reflective and emotionally able to change" (Mezirow, 2018, p. 116).

This distinction is critical for this study. Expatriate EFL teachers are teaching foreign content to students in a culture that is foreign to the teachers. Many teachers are given some kind of pre-departure training about cultural differences, but it is not enough to transform their approach. Foreign teachers living and working abroad have been recognised to go through "culture shock" in their new environment (Roskell, 2013) and undergo a transformative learning process as they encounter new perspectives, values, and behaviours (Baecher & Chung, 2020; Klein & Wikan, 2019). The focus on foreign teacher perspective and behaviour change towards silence in the Japanese context makes transformative learning theory an appropriate lens for this study.

3.4 Transformative learning theory: Key concepts

Transformative learning is the process that leads to a deep shift in perspective where we revise our frames of references (Cranton, 2016; Mezirow, 2000). The theory positions adult learning as a distinct process from learning in childhood (Cranton, 2016). Adult learners enter new learning experiences with pre-existing frames of references and habits of the mind—or predispositions. Frames of references are "the structures of culture and language through which we construe meaning by attributing coherence and significance to our experience" (Mezirow, 2018, p. 116). They predispose our beliefs, and intentions and can operate within or outside our awareness. Once "set or programmed" we automatically engage in activities with these preconceptions and a proclivity to reject or resist notions that do not fit within this frame of reference. Thus, when encountering a new idea that challenges these predispositions, adults must not only acquire new knowledge but also must

reframe and “unlearn” preconceived notions and behaviours. Frames of references have two dimensions: habits of the mind, and points of view. Habits of the mind are “broad, abstract, orienting, habitual ways of thinking, feeling and acting, influenced by assumptions that constitute a set of codes” (Ibid). A point of view is the “constellation of belief, memory, value judgement, attitude and feeling that shapes a particular interpretation” (Ibid.). Habits of the mind are expressed through points of view and collectively they form frames of reference with which we interact with the world. Points of view arise through interactions more often and are thus more accessible to self-awareness and feedback from others. Habits of the mind are the ensconced cognitive structures that are harder to deduce and change. Mezirow (2000) highlights several habits of the mind including sociolinguistic (customs, language use in social settings), moral-ethical (moral norms, conscious), epistemic (the way we learn), philosophical (religious, philosophy), psychological (e.g. self-other, emotional response patterns etc.), and aesthetic (values, standards about beauty and what is unattractive or distasteful). Changing these habits of the mind is what distinguishes transformative learning from common learning.

Concepts fundamental to transformative learning theory are the disorienting dilemma, critical reflection, and reflective discourse. A *disorienting dilemma* provokes a response that calls to question an individual’s frame of reference and their underlying assumptions, predispositions, expectations. This can be a single event or an incremental cumulative process over time (Mezirow, 2012). Although this dilemma produces a disequilibrium to a person’s worldview transformation only occurs through *critical reflection* of those assumptions and

a *reflective rational discourse* that recognizes and considers alternative perspectives whilst critically assessing beliefs, feelings, values and justifications of propositions within particular frames of reference (Cranton, 2016; Mezirow, 2003). However, “engaging in critical reflection and participating in rational discourse do not guarantee transformative learning. It is the revision of a habit of mind that makes the experience transformative (Cranton, 2016, p. 75).

3.5 Transformative learning phases

Mezirow (2012, p. 86) identified 10 phases during transformative learning:

1. A disorienting dilemma

2. Self-examination with feelings of fear, anger, guilt, or shame

3. A critical assessment of assumptions

4. Recognition that one’s discontent and the process of transformation are shared

5. Exploration of options for new roles, relationships, and actions

6. Planning a course of action

7. Acquiring knowledge and skills for implementing one’s plans

8. Provisional trying of new roles

9. Building competence and self-confidence in new roles and relationships

10. A reintegration into one's life on the basis of conditions dictated by one's new perspective.

These stages do not always follow sequentially, often overlap or repeat in the process (Mezirow, 2012). As mentioned above, Cranton (2016, p. 75) states that "engaging in critical reflection and participating in rational discourse do not guarantee transformative learning." Along the same vein I argue that apart from phase 10 ("a reintegration into one's life on the bases of conditions dictated by one's new perspective"), going through the other phases do not guarantee transformation. As such, as I describe in section 3.7, unlike common use of the theory to understand transformative learning, I do not use these 10 phases to frame participant learning processes. Rather, I argue that transformative learning theory offers a lens to overcome the limitations CRT research that have primarily focused on perspective change rather than behaviour change; and examine the deep learning processes involved with shifts in the dimension of the theory that produced the most salient themes—reflective discourse.

3.6 Limitations of transformative learning theory

Although Mezirow's (1991b; 2012) transformative learning theory is widely accepted as having an influential role in adult education for several decades it has been critiqued on several grounds (Cranton & Taylor, 2012; Dirkx, 2001; Hoggan & Hoggan-Kloubert, 2023). Two of these critiques are relevant to this study. First, the theory is critiqued on its emphasis on rational perspective change with little recognition towards emotional responses that inform the cause, process, and outcomes of transformations (Dirkx, 2001; Dirkx et al.,

2006; Illeris, 2014; Mälkki, 2019). As such scholars have argued for more attention to spiritual and emotional dimensions such as empathy, identity, and emotions that inform reflection (Carter & Nicolaides, 2023; Dirkx, 2001; Illeris, 2014; Mälkki, 2019; Taylor & Cranton, 2013; Tisdell, 2012). Second, despite the central role of social interaction to support critical discourse and perspective change (Mezirow, 1991a), the theory is critiqued for foregrounding the individual with little attention to social and contextual influences on transformative shifts (Fleming, 2018; Holdo, 2023; Nohl, 2009; Taylor & Cranton, 2013).

In addition to these points where the theory has been critiqued, the scholarship is underdeveloped in other key areas relevant to this study. First, even after 45 years of research there is a lack of research in contexts outside of North America, Europe and Australia (Hoggan & Finnegan, 2023). Second, scholars point out that despite the use of intercultural experiences to influence transformative learning, the influence of culture has not been well investigated (Cranton, 2016; Taylor & Snyder, 2012). Finally, as Hoggan and Kloubert (2020) state, “many scholars talk in terms of processes promoted, rather than specific transformed worldviews” (p. 7). Much of the focus has been on the outcomes of transformative learning (Hoggan, 2016b; Rodríguez Aboytes & Barth, 2020)—that is, where the objective is change, often experienced through an intervention and examined through the transformative learning stages identified by Mezirow. However, very few studies pay attention to the deep learning dimensions underpinning transformation shifts (Hoggan & Hoggan-Kloubert, 2023), suggesting more research is needed in this area.

3.7 The use of *habitus* and transformative learning theory in this study

Classroom behaviour and perceptions towards certain forms of behaviour is positioned as a product of *habitus* (Bourdieu, 1977, 1990*)*. This study uses transformative learning theory as a lens to understand the developmental processes behind foreign teacher perspective and behavioural *habitus* changes towards silence in Japanese higher education classrooms.

This study adopts a unique application of transformative learning theory. Transformative learning theory is typically applied as a lens with Mezirow's (2012) 10 phases used to provide a frame to situate transformative learning experiences as a result of some intervention. As introduced in section 3.6, a key criticism of transformative learning scholarship is an overfocus on outcomes identified in the transformation dimension with limited attention to the other dimensions. Also, as I argue in section 3.5, apart from phase 10, going through the different phases does not guarantee transformation. Thus, rather than outline the lived experiences of participant transformation evidenced through the 10 different phases, I determined that there would be more practical utility to understand the deep learning involved with participant perspective and behaviour shifts. As such, this study examines the process of change with attention to examining the facilitators and mediators that supported perspective and behavioural shifts.

Situating transformative learning theory in relation to the concept of *habitus* adds to the scholarship by enabling consideration of sociocultural influences on individual behaviour. Particular attention is placed on understanding the

influence of the social dimension and critical reflection as these are recognized as underdeveloped in the scholarship. Taking seriously the concern that the term *transformation* is being used too loosely in the literature it has become diluted to refer to “almost any instance of learning” (Hoggan, 2016a, p. 57), it will first provide empirical evidence to identify how transformation was emitted and then describe the process of that change.

Chapter 4. Methodology

The purpose of this qualitative study is to examine the lived experiences of a group of foreign EFL teachers in Japan and their developmental processes towards student silent behaviour.

However, the study did not start with student silent behaviour as the focal cultural construct. My objective began with the broad intent to understand the learning processes participants underwent to enact culturally responsive practices in general. As such at the initial exploratory stage the driving research question was:

What is the foreign EFL teachers' lived experience with culturally responsive pedagogy?

With the following sub questions:

1) How do a group of foreign EFL teachers emit culturally responsive pedagogy in the Japanese EFL context?
2) What processes occur as they negotiate their worldview beliefs to incorporate the cultural elements of the Japanese higher education context?

In alignment with qualitative inquiry, these questions were designed to allow patterns emerging from the investigation to be analysed so that ultimately the main topic of research could be explored through more specific and redefined questions (Creswell & Creswell, 2018). As the research progressed, the questions became increasingly narrow reflecting the contextually driven aim of

the research design. The initial question sought to identify recurrent patterns of behaviour emitted by expatriate teachers that could be identified as culturally responsive. Findings from initial analysis indicated a salient theme in both observations and interviews for participants, were practices related to oral participation and class silence. This finding compelled a narrower research focus on teacher learning towards classroom silence. The questions were redefined as:

How do a group of foreign EFL teachers describe their learning experiences towards classroom silence in the Japanese higher education context?

With the following sub questions:

1) How do these teachers perceive Japanese student silence in the Japanese higher education context? How has this perception changed over time?
2) What behaviours do these teachers emit when attending to silence in Japanese higher education context? How do they perceive their behaviour changed over time?
3) How do these teachers describe their developmental process behind any changes perceived?

This chapter describes the research methodology. The first section provides an overview of the rationale for the research method, the philosophical orientation underpinning my approach, and my positionality. The second section describes the research design including: how and why participants were selected, data collection and analyzation procedures. The final section addresses specific

aspects of the research process, including issues of trustworthiness, ethical considerations, and limitations.

4.1 Rationale for the research method

The choice of qualitative methodology follows directly from the research question*: How do a group of foreign EFL teachers describe their learning experiences towards classroom silence in the Japanese higher education context?*

The question itself suggests a descriptive and process-oriented research method from the participants' own frame of reference. This subjective focus necessitates an interpretive qualitative methodology and not a quantitative or mixed methods approach that require rigid numerical data to measure the strength of causal paths between variables or to test hypotheses (Creswell & Creswell, 2018).

The qualitative approach employed in this study is a case study. Case studies are "in-depth description and analysis of a bounded system" (Merriam & Tisdell, 2016, p. 37). The bounded system is the experience of expatriate teachers responding to student silent behaviour in the Japanese higher education EFL context. A qualitative case study is appropriate for this research because it allowed the opportunity to consider the focal phenomena in relation to its contextual context (Yin, 2018).

Initially, an interpretive phenomenological study was considered. The initial research question sought to understand expatriate's lived experience of

becoming culturally responsive in the Japanese higher education context and a phenomenological inquiry seemed appropriate. However, in the interviews and data analysis it became clear that becoming culturally responsive was more than an experience, it was a constructive process. Participants were continuously constructing their understanding while responding to their context. The aim of phenomenological inquiry is to search for descriptions that "articulate the phenomenon in its own terms" and not to "reduce the interpretive account to power terms, or theoretical constructs and causal explanations" (Benner, 2008, p. 463). As such the focus of phenomenology is capture the experience as experienced by the individual rather than explain the causes for that experience (Van Manen, 2016). However, I found that teacher beliefs and their pedagogical practices were contingent upon the social and material variables within the context. Participant descriptions were conjoined with social aspects such as institutional rules, student characteristics (social class, personalities, departments, etc.) and material (e.g. availability of technology, environment, etc). As such it was impossible to isolate the phenomena from the context.

Yin (2018) states that the case study is an empirical method to "investigate a contemporary phenomenon (the "case") in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident" (p. 16). Furthermore, a case study is appropriate when "you want to understand a real-world case and assume that such an understanding is likely to involve important contextual conditions pertinent to your case" (Yin, 2018, p. 19). Thus, in order to consider the participants'

experience in context the method was changed from phenomenology to a qualitative a case-study.

Ethnography was also considered as an alternative research method but was not selected as the focus of ethnography is more on the culture-sharing of a particular group (Creswell & Creswell, 2018), and the questions driving this study sought to understand teachers' developmental process as they changed their behaviour to suit their context.

A single case study was selected because the boundaries were clear in terms of the phenomena under investigation—foreign EFL teacher experiences towards silence in the Japanese higher education context. I also considered the advantages of deploying a multiple case study method whereby each teacher represented an individual case. As (Yin, 2018) states, multiple-case study designs allow for data to be drawn from a range of contexts and then compared thus enabling more robust generalisations. However, I decided against a multiple-case study as I wanted the focus to be on the overarching general themes related to the developmental process of transformation for the teachers rather than an in-depth comparative analysis between teachers. Therefore, I concluded that a single in-depth exploratory case study using observations and semi-structured interviews served the overarching purpose of this research.

Prior to a detailed explanation of the specific research design and methods I will clarify my philosophical underpinnings.

4.2 Philosophical underpinnings

This research is underpinned by critical realist assumptions of ontological realism and epistemological relativism. Critical realists acknowledge that a "real" world exists outside the researcher. However, they criticise positivistic epistemological assumption of researcher "objectivity" and the belief that the knowledge they produce is objective (Bhaskar, 1975). Like other critical realists I view science as a social process whereby "knowledge about an independently existing and acting (intransitive) world is produced situates the mutual compatibility and entailment of *ontological realism*, *epistemological relativism* and *judgemental rationalism"* (Bhaskar, 2016, p. 6). Thus, I approach science with interpretivist epistemology, whereby knowledge and data produced by the researcher are viewed as social constructions (rather than universal truths) and do not lie within the phenomenon but in the researcher (Cohen et al., 2017; Kettley, 2010).

I am particularly aligned with the stream of critical realism that distinguishes the natural from the social (e.g. Haslanger, 2012; Lawson, 1997). I acknowledge that natural matter is governed by natural law (e.g. gravity, magnetic field, and force). However, when considering the social world, and social constructs I hold a relativist social ontology where I believe "truth statements" about social constructions are historically, culturally, and socially mediated and thus not universal or absolute (Guba, 1990, p. 27). Social constructions are phenomena "built up through social processes rather than natural occurrence" (Lawson & Garrod, 2001, p. 229). Within this research social constructions include language, communication, education, and cultures of learning. A relativist social ontology assumes that construction and meaning of social phenomena are

relative to individuals and that people may not share the same interpretation of an observed phenomenon.

A fundamental tenant of critical realism is the distinction between the real, the actual, and the empirical (Bhaskar, 1975; Sayer, 2000). The *real* refers to what exists, either natural or social, independent of what we can observe and our thoughts about our observations. The *real* also refers to the structures and their potentialities. These potentialities may not be actualised at a particular moment but exist within the object. The *actual* refers to what happens when the potentialities of the object are activated. In the context of teaching, the *actual* refers to what happens at particular moments in the classroom. Teachers and students have various different potentialities; however not all will be drawn out in every class. The *empirical* is the interpretive domain of experience. Experience can be in reference to either the *real* or the *actual* and it is contingent on whether we know the *real* or *actual*. Although we experience a phenomenon, the underlying structures behind this experience may not be observable through our senses. As such, realists accept causal criterion (Collier, 1994) whereby a "plausible case for the existence of unobservable entities can be made by reference to observable effects which can only be explained as the products of such entities" (Sayer, 2000, p. 12). For instance, a student's silence in class is a phenomenon experienced by teachers however the underlying structures causing that silence may not be observed or known to them, and they make plausible causes to address the phenomenon in their worldview.

A second facet of my epistemological position is contextual constructivism (Cobern, 1991a). Constructivism takes the stance that individuals build knowledge—indicating an internal cognitive schema from which one constructs and builds knowledge. Constructivism focuses on the individual's cognitive processes. Social constructivists attend to the social and collaborative dimensions of learning new information. Contextual constructivism considers the contextual dimensions—both the social and material factors beyond an individual's epistemology that influence the way information is processed. In deploying a contextual constructivist approach, I recognize that understanding is constructed by individuals through utilising existing frames of references developed through their early social processes to construct their understanding of new information. However, I acknowledge that individuals do not construct understanding alone, but are influenced by the social and material features of the environment. For instance, in classroom contexts the same information can be processed differently by an individual if it is displayed as text, images, or discussed with others. This is aligned to the critical realist assumptions about the interplay between the *real* and the *actual*. Social and material "objects present at a given time constrains and enables what can happen but does not pre-determine what will happen" (Sayer, 2000, p. 12). As such, my stance is that individuals construct their knowledge within (often unobservable) real (social and material) systems that can enable affordances that influence knowledge construction.

4.3 Researcher positionality, reflexivity, and bridling

Researcher positionality significantly influences qualitative data generation. As Srivastava (2006) notes, researchers selectively draw from certain attributes to address different social positioning with the participants and the various roles in the research process.

First, my social positioning as a long-term resident in Japan working as EFL teacher assisted with recruitment and selection of information rich participants. Also, it gave me an insider position as I watched and/or observed lessons, and it assisted with probing during interviews as I could draw out more detailed descriptions. Finally, the insider positioning scaffolded the data interpretation. It enabled implicit understanding of specific contextual issues experienced by EFL teachers in Japan. For instance, I shared an emic perspective of handling silence in the Japanese higher education context as a foreign teacher.

However, insider positioning has concerns that I was careful to mitigate through reflexive bracketing and bridling. In interviews, to minimize researcher influence on participant response a method of reflexive bracketing (Ahern, 1999; Tufford & Newman, 2012), was deployed before and during interviews. Here I intentionally restrained my own views in the interviews and focused on generating description from participants. I maintained a reflective journal to note and interrogate my assumptions and interpretations (including reductionistic beliefs) before and after each data collection event. In the data analysis, I took care to 'bridle' my interpretation of the participants' descriptions (Dahlberg, 2006; Vagle, 2018). As such, I focused on the description provided by participants in the transcripts. Where there were instances of ambiguity, I conducted a full member check of the statements by sending participants an

email or having follow up conversations to get further clarity and stay true to their voice.

4.4 Research design

This section describes the research design: how and why participants were selected, data collection, and analyzation procedures. Figure 4.1 illustrates the six phases of activities.

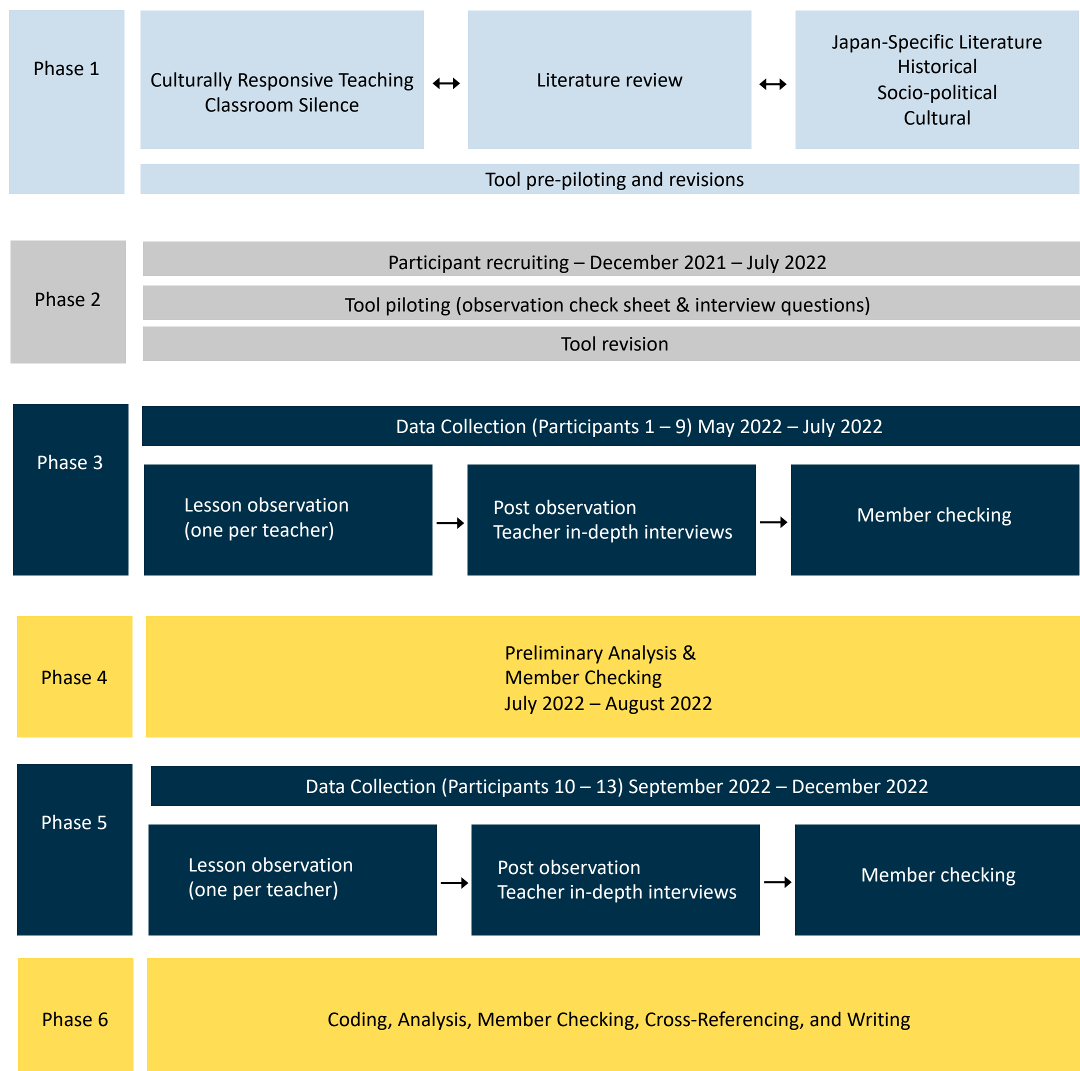


Figure 4.1 Research Process

Phase 1: completed in 2023 consisted of two primary activities: 1) The literature review and 2) Tool pre-piloting activities conducted January 2022-March 2022. The initial literature review was completed prior to April 2022, however I returned to the literature throughout the study. Tool pre-piloting and revision refers to developing the research questions and the observation check list. I based the initial tool development on the literature and added check points after discussions with my supervisor. I pre-piloted questions with a teacher not participating in the study and made revisions to ensure question clarity.

Phase 2: completed July 2022 consisted of two activities: 1) Participant recruiting and 2) Tool piloting. Participant recruitment started informally early find out the various policies at institutions and confirm what was required. Recruitment continued until the study reached saturation in July 2022. Tool piloting included two recorded lessons and one in-depth interview. The first pilot recording tested audio and video recording equipment in my class. The second pilot included a recorded lesson and subsequent interview. The data from the pilot is included in the study. However, the participant was re-interviewed based on the focus on silence.

Phase 3 and Phase 5: Data collection commenced May 2022 and completed December 2022. Data collection for each participant consisted of one lesson recording and/or observation, post observation in-depth interviews and member checking.

Phase 4 and Phase 6: In-between the data collection conducted on the first set of participants (Phase 3), I used the school break (Phase 4) to reflexively

analyze preliminary findings and revise the conceptual framework and tools to be used in the next collection stage. Data analysis of observations and interviews (Phase 4 & 6) were completed to examine wider patterns and identify irregularities beyond the local context.

4.5 Purposeful sampling and participants

This research was conducted in Japan with purposeful sampling (Creswell & Creswell, 2018) to recruit foreign teachers with experience related to responding to silence in the Japanese context. The key consideration of qualitative research is purposeful sampling of “information rich” sources that “by their nature and substance will illuminate the inquiry” (Patton, 2014, p. 402). Also, as Sandelowski (1995) points out, it is not the people per se, but the events they experience that are the objects of the inquiry. Given the focus of this inquiry only teachers with at least 3 years’ experience in the Japanese higher education EFL context were included in the selection. Novice teachers, those not in higher education, and those who are Japanese or grew up in Japan were excluded (Table 4.1). Individuals with less than 3 years’ may not have had enough experience to describe how their worldview or practices had changed. Also, those who had grown up in Japan may have had different worldview presuppositions than those who grew up outside of Japan in different educational systems.

Table 4.1 Purposeful sampling criteria

Criteria	Inclusion	Exclusion
Years of teaching Japanese EFL	3 years+	Less than 3 years

Teacher-type	Expatriate	Japanese/ grew up in Japan
Teaching context	Higher Education	Elementary, junior, senior high school, conversation schools
Courses	Content & language integrated courses	Test preparation courses Language-focused courses (e.g. vocabulary)
Teaching language	Primarily English	50% or more Japanese

Sampling continued until saturation was achieved. This occurred when the data collected was viewed to be sufficient to develop the intended product and the theoretical categories were demonstrated in a way that further collection is redundant (Mason, 2010).

The most significant issue to recruiting participants was the method of observations. I approached individuals from six different institutions. 17 teachers initially agreed to participate, but two institutions did not allow observations conducted by external researchers. Another institution had an application process that required approval by their internal committee once a year in January. Given the data collection period started in May the timeframe did not work, so I did not move forward with this potential participant. Thus, participants from three different institutions are included in this study.

Also, two institutions did not allow the inquiry to focus on their student data. As such the study is limited to the teacher perspective. Students signed consent forms however their data was not analysed unless there were interactions with teachers.

Thirteen teachers (four female, nine male) met the criteria and agreed to take part in this study. A sample of this size is appropriate to enable thick description (Onwuegbuzie & Leech, 2007). Over 25 hours of video and audio data were

collected. A higher number of participants would have resulted in unnecessary and unmanageable amount of data.

Participants (Table 4.2) originated from Australia, Canada, Russia, Singapore, United Kingdom, United States, and most had either a Master’s or PhD degrees related to TESOL or applied linguistics. They had been teaching EFL for 9–27 years (mean = 16.8 years), all taught in Japan Higher Education (mean = 10.4 years) and teach content and language integrated courses.

Table 4.2 Participant characteristics

Participant	Gender	Country	Highest degree	Years teaching EFL	Years teaching Japanese HE	Other Contexts*
Andria	F	Canada	PhD ABD	18	10	*eikaiwa,* Curriculum designer
Ben	M	America	PhD ABD	10 (+ 5 EAP Bridge)	10	USA—EAP Bridge
David	M	United Kingdom	PhD ABD	20+	15+	*Eikaiwa* Poland & Czechoslovakia—various
Ethan	M	United Kingdom	Master's	18	18	ALT, *eikaiwa*
Eva	F	Israel	Master's	20	8	Kindergarten & J/SHS
Jack	M	Singapore	PhD	20+	8	Singapore & Hong Kong—HE
Keith	M	Australia	Master's	12+	10+	
Liam	M	United Kingdom	PhD	17	12	*eikaiwa* UK—EAP Bridge
Michael	M	America	PhD ABD	18	17.5	*eikaiwa* J/SHS, ALT Czech Republic—ALT
Neil	M	America	PhD ABD	9 (+2.5 EAP Bridge)	9	USA—EAP Bridge
Rose	F	America	Master's	15	3.5	Vietnam—Kindergarten China—Rural public schools
Sean	M	United Kingdom	PhD	17	8	*eikaiwa* Germany & Austria—J/SHS
Zoe	F	Singapore	Master's	10	3.5	J/SHS Singapore—EAP Bridge International Japanese Elementary

Note. *Unless otherwise stated the context is Japan; ALT = Assistant Language Teacher; *eikaiwa* = private language school; J/SHS= Junior & Senior Highschool; EAP Bridge = programs that assist international students acquire English academic skills to succeed in Higher Education classes taught to English native speakers

4.6 Ethical considerations

Approval was obtained from all universities. As part of the approval process, I submitted sample informed consent forms that teachers and students would sign in English and Japanese (for students). Participants had the right to withdraw from the study at any time without any consequences.

I work at one of the institutions with some participants. There is an ethical concern about putting co-workers in an uncomfortable position by asking them to participate (they may feel obligated to agree as a ‘friend’) or feel uncomfortable sharing personal information or having their lessons recorded and scrutinised. I emphasized that if they do not feel comfortable, they do not have to participate, and it will not affect our relationship. In fact, three people invited to participate declined for personal reasons.

Another ethical consideration is the treatment of video recordings. One participant did not feel comfortable having their lesson captured on video. I was careful to respond to the participant in an understanding manner and collected data through audio recording and notes as I observed the class. Three participants that allowed their class to be recorded (two video recorded, and one audio only) did not feel comfortable being interviewed on camera. Two agreed to have the interview audio recorded only, the other asked to delete the interview recording after transcription. I respected and complied with their wishes.

All information was treated with the utmost confidentiality. Anonymity is maintained using pseudonyms in both the storage and reporting. All data is stored in Lancaster University's encrypted server. Data is reported honestly using the participant's voice. Member checking was conducted in instances of ambiguity, and I allowed participants to amend their description if necessary. Also, I ensured ethical treatment of participants by respecting their perspectives and responses. There were instances where participants did not describe their lived experience with the clarity I expected. For instance, Participant 12 used an online tool to divide students into groups and he felt that he would only use it in Japan (and not other contexts). I sent a series of emails to examine his reasoning more, but it was difficult for him to articulate his reasoning. This could be related to the differences between the *real*, *actual*, and *empirical* described in section 4.2. I was careful not to push participants or make them feel uncomfortable about their responses.

There is no potential conflict of interest that might compromise the objectivity and integrity of this research.

4.7 Data collection

The research objective is to explore how foreign EFL teachers describe their transformative learning towards student silent behaviour in Japan. The nature of this inquiry positions the primary frame of reference as the individual, thus heavily relying on participant descriptions from in-depth interviews. However, a key limitation in the literature is that CRT is subject to social desirability bias, where teachers were found to report implementing practices that they *believe*

they *should be doing* but do not actually do (Bottiani et al., 2018, p. 380). To triangulate teacher perception of their behaviour, lesson materials and participant observation were collected. These data provided: 1) external observation of culturally responsive behaviours; 2) a source to stimulate reflection and collect "thick" description in interviews (Geertz, 1973). Interviews provided highly detailed accounts of event-specific incidents and the processes leading towards developing observed behaviours.

Each participant agreed to take part in a class observation and a subsequent semi-structured interview. Prior to this, I arranged an orientation meeting with each participant to discuss the goals of the study and gain informed consent. Classroom observations only proceeded once consent was obtained from the institution, the teachers, and students. Data was collected from April 2022 - December 2022. Each observed lesson was between 90 to 100 mins (Mean time 98.46 mins). Participant observation occurred in several forms depending on the institutional policies, teacher comfort level with recorded lessons, and researcher availability. Table 4.3 is an overview of the observation.

Two institutions did not permit video recordings. One of these institutions allowed audio recording, and the other only allowed observation. The notes for all observations were transcribed immediately following the observation to mitigate the data loss that might occur over time. Word's transcription feature was used to transcribe audio files. I re-listened to the recording whilst checking the transcription to ensure accuracy, making changes as necessary. I combined the observation notes to the transcribed file after I confirmed the accuracy of the transcription.

Recordings enabled deeper data scrutiny to support data validation and mitigate observer bias (Cohen et al., 2017). Positioning of the camera affects what can be observed, thus influencing subsequent analysis (Gamoran Sherin & Van Es, 2009). Piloting activities tested video and audio in terms of what degree teachers and students could be seen and heard. Optimal placement was determined to be at the back of the classroom for a global view. This enabled clear focus of slides, the teacher, and the way that they presented their material and interacted with students. In the Phase 4 analysis I noted that teacher voices were captured well, however, student voices were quiet and not captured clearly. Although this limited the analysis of some of the interactions it was not a key concern as the focus was on teacher behaviour. However, in Phase 6 a second audio recorder at the front of the class was added. Thus, video was supplemented with audio recording for participants 10 to 13.

Table 4.3 Overview of observations

Participant	Class type	Observation type	Duration (mins)	Student number	Lesson # / total lessons in term	# classes/ week
Andria	CLIL—Elective	Observation & Video	100	23	7 /14 lessons	1/week
Ben	EMI—Elective	Observation	100	25	13 /28 lessons	1/week
David	CLIL—Required	Observation & Audio	100	12	15 /28 lessons	2/week
Ethan	Skill—Required	Video	100	10	10 /14 lessons	1/week
Eva	Skill—Elective	Video	100	14	2 /28 lessons	2/week
Jack	CLIL—Elective	Video	100	8	10 /28 lessons	2/week
Keith	CLIL—Elective	Observation & Audio	100	13	14 /28 lessons	2/week
Liam	CLIL—Elective	Observation & Audio	100 X 2	23	18 & 19 /28 lessons	2/week
Michael	CLIL—Elective	Observation	90	11	10 /15 lessons	1/week
Neil	CLIL—Elective	Video	100	3	13 /28 lessons	2/week
Rose	Skill—Required	Video	100	10	7 /14 lessons	1/week
Sean	CLIL—Elective	Video	90	5	11 /28 lessons	2/week
Zoe	Skill—Required	Video	100	10	8 /14 lessons	1/week

Note. EMI=English Medium Instruction; CLIL=Content Language Integrated Instruction; Elective=student chose to take the class; Required=Mandatory class as part of degree requirements

Data were collected during observations with semi-structured notes (Appendix C). Initially the study sought to broadly identify culturally responsive behaviours emitted by teachers. Notes were taken on all teacher movements and interactions with the students and their routines. Classroom routines are indicators of teacher beliefs and worldviews (Cobern, 2000; Diehl & McFarland, 2012; Maloney, 1997; McLaren, 1999). Routines refer to specific, repeated practices defined as,

> "small coordinated scripts of behaviour used to…pattern and make predictable the normal flow of a lesson…for routines to be established they must be taught and rehearsed" (Leinhardt et al., 1987, p. 135)

Notes on routines included the ways teachers began and ended the class, the organization of the class and introduction of new material.

Additionally, critical incidents of culturally responsive practice were collected. As Angelides (2001) states, "when something happens in a classroom, an incident that surprises the researcher, it becomes stimulus for reflection regarding its criticality". These incidents can be used to collect data as stimulus for reflection (p. 434). I noted critical incidents of culturally responsive practice—defined as moments in the class when I (an experienced language teacher) reasonably considered that the teacher adapted materials and/or their approach in a way to suit the needs of Japanese higher education learners. These included participants' movements within the classroom, approaches to introducing materials, modification to materials and methods to encourage participation.

Class materials (e.g. videos, slides, textbooks, websites, question prompts, etc.) were provided by the teachers.

After interviewing the first two participants it was noted that a key contextual consideration was their experience of silence and student reticence in Japan. As such two modifications were made to the initial structured observation list: The label for “organising participation” was changed to “organising oral participation” and an item specifically for silence was added (Appendix C).

Participants were interviewed within a month after the observation. Interviews took place in quiet place comfortable for the participant. All interviews were recorded and lasted from 60 to 150 minutes (mean 89 minutes). Interviews were semi-structured with a set of key questions I asked all participants and questions I had specifically prepared for the interviewee based on my observations. I allowed the flow of conversation to guide the order of the questions and also allowed for other questions to be accommodated depending on how the discussion developed (Clark et al., 2021, p. 426).

I adapted Bevan’s (2014) three step process for phenomenologically informed interviews and added another stage specifically for observed behaviour. Interviews were semi-structured and conducted in four stages (Appendix D).

The order of interview questions was designed to allow participants to begin with what they identified as most important to them in their learning experience. I started with some background questions to contextualise their education and experience. Then I asked them to describe their feelings when they started teaching in Japan and compare it their schooling and expectations as a teacher. For those teachers with experiences teaching in other contexts (e.g. different countries) I asked them to compare their experiences teaching in those contexts and how they changed their approaches and materials. Also, I asked them to identify any dilemmas they experienced and ways they felt they changed their teaching. After allowing participants significant time to share lived experiences important for them, I introduced examples of critical incidents identified in observations and asked them to describe their experiences leading up to the behaviour or material I noted. The interview ended with imaginative variation whereby I asked them questions that caused them to critically reflect on the behaviour and reduce its meaning in the Japan EFL context. For instance, I would ask them if they would use a particular approach, material or technology observed in a different context, or if it was Japan specific.

I recognised that I was an instrument of the research at all times in the process of collecting and analysing the research data (Marshall & Rossman, 2014; Patton, 2014). As Merriam and Tisdall (2016) state, " researchers do not "find" knowledge; they construct it" (p. 8). I consciously refrained from prompting interviewees to 'desirable' answers and let their responses guide the interview. I did this by avoiding leading questions. When I interviewed, I started with the behaviour observed and then ask their reasons why they approached the

class/students in that way. This allowed their experience and their narratives to be central in the interview.

My positioning as an insider with direct experiences in the world of the participants enabled enhanced insight in the data collection (Marshall & Rossman, 2014; Patton, 2014). However, I remained cognisant of the potential influence familiarity might have on interviewees and my interpretation of their responses. Shared sociocultural backgrounds might lead researchers projecting their opinions onto participants (Greene, 2014; Mercer, 2007) and/or making assumptions that are not shared (Breen, 2007). To prevent this bias, I maintained a research journal for the duration of the study. This supported the data collection process by providing a place for bracketing my assumptions before and after interviews and bridling throughout the analytical processes as mentioned in Section 4.3. In my journal I noticed that my projection of shared assumptions onto participants occurred when we shared the same approach or used the same tools. I recognised this bias early in the study when I noted Participant 2's timer use. I also use a timer, so when I noticed she used a timer in a similar way I expected her to respond with similar reasons. However, she indicated it was purely for classroom management. She had many tasks she wanted to get through, so she used it to keep on track. (I use it to extend discourse). I noted this in my journal and always made a point to be cognisant to interrogate my assumptions and would draw out instances where initially I made assumptions about the observed behaviour and ask participants for their perspective in the interview. Appendix E includes a summary of the data collection methods.

4.8 Data analysis

Analysis was conducted using a qualitative data analysis software (Atlas.ti) and occurred in three stages: 1) coding observation data, 2) coding interview data, 3) thematic analysis.

The first stage of analysis was conducted on observation data. Observation data sought to identify critical incidents that could be used in the interviews as points of reflection for thick description of teacher learning processes. Critical incident analysis was deployed to collect participant reflection data (Angelides, 2001). Thus, although some interpretation and evaluation are required of the researcher to identify and select the incidents deemed critical for subsequent reflection, the meaning of those incidents are constructed through the participant's frame of reference as they reflect on these incidents. Although "critical" may seem to imply something monumental, as Tripp (2011) states, the

> "vast majority of critical incidents, however, are not at all dramatic or obvious: …These incidents appear to be 'typical' rather than 'critical' at first sight, but are rendered critical through analysis." (p. 24).

Initially critical incidents were defined broadly as moments where teachers emitted behaviour that appeared to be culturally relevant to the Japanese context. However, after early analysis the inquiry narrowed towards teacher responses to student silence and approaches to elicit oral participation. Thus, critical incident analysis focused intently on the ways teachers handled student non-response to questions, and participation in whole class interactions. In particular, the observations focused on instances where teachers asked the

class a question or made a statement to the class eliciting a response and there was a noticeable wait time that required their attention. “Noticeable” was defined as a long pause, or when the teacher would often make a comment that would show that they would like a response from the class (Table 4.4).

Table 4.4 Example of “noticeable” silence:

Teacher discourse	Behaviours observed
Ben: “Do you have some comments about Step 7?”	*Raises hand, looking around the room*
Silence	
“Anyone have any solutions?”	
Silence	*Looking around the room*
“It’s okay it’s the first time to do this method.”	*Moves on to another point*

Teacher handling of the silence was then coded in terms of their responses. For instance, in Table 4.4 the teacher raising their hand was coded as giving a signal to show they were expecting a response. “Anyone have any solutions?” was coded as rephrasing the question, and “It’s okay, it’s the first time to do this method,” was coded as affective statements to encourage a positive social environment. Moving on to another point was coded as such.

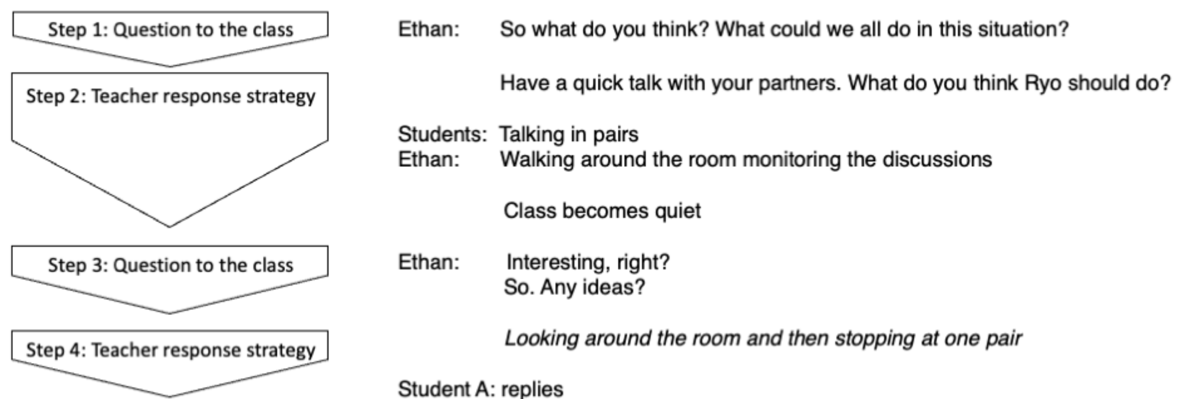
Analysis occurred at two levels:

1) individual—teacher handling of silence during individual interactions.
2) class—teacher behaviour and approaches over the duration of the class.

Analyzing teacher responses and strategies at the class level was not predicted at the onset of the study, and only identified after several rounds of data analysis when teachers demonstrated behaviours that appeared to promote talk

in whole-class interactions that could not be classified as responses to stand-alone interactions. Teachers were observed eliciting talk from students in a four-step process whereby the teacher would ask a question and then immediately have students work in groups or pairs and then ask the same question again and wait for responses or deploy other response strategies. As such certain behaviours and approaches appeared to be intended to prime students for future whole-class interactions (Figure 4.2).

Figure 4.2 Classroom discourse priming process



Certain behaviours and approaches appeared to be intended for future interactions. This finding was verified in teacher interviews. Thus, my attention shifted to include teacher behaviour patterns across the duration of the class.

As Gay (2013) states, CRT is more than teaching *about* culture, it is teaching *through* culture. And the data analysis indicated that teaching *through* culture includes teacher culture. Teachers have their own cultural filters through which they teach. Culturally responsive behaviour appeared to occur in tandem with teacher cultural sustaining behaviour. Participants would teach in ways that

were aligned to their cultural values and would adapt their practices to encourage student behaviours that were new to students but also culturally sustaining for the teachers.

Codes began as open but then through constant comparison of the data (Charmaz, 2014) collapsed into two main categories with 6 subcategories (Table 4.5).

Table 4.5 Coding scheme for teacher culturally responsive behaviours

Behaviours	Items
Incorporate student cultural values	• attention to *face* • non-verbal communication • group orientation
Sustain teacher cultural values	• talk replacements • rationalizing teacher expected behaviour to students • training of teacher expected behaviour

The second stage of analysis was conducted on interview data using open coding techniques. Open coding refers to the process of assigning codes to the data based on responses generated by participants. This allowed unanticipated but relevant insights to be captured. Also, open coding centralised the analysis around the participants' experiences rather than on the researcher's preconceived codes. Analysis began using a combination of *structural*, *descriptive*, and *in-vivo* coding. *Structural coding* refers to initially assigning a segment of data a code related to the specific research question and re-examining all similarly coded data in later stages (Saldaña, 2016, p. 98). Structural codes were developed from transformative learning theory: dilemma,

discourse, critical reflection, and empathy (Taylor & Cranton, 2013). *Descriptive coding* is noun-based and appropriate for analyzing material artefacts and environments (Saldaña, 2016). Descriptive coding was applied to instances that referred to materials or environmental factors. *In-vivo coding* refers to line by line coding using the words of participants themselves (Saldaña, 2016; Strauss, 1987). This allowed for an emic view of their learning processes.

Consistent with the open inductive approach (Merriam & Tisdell, 2016) codes were refined through multiple readings and closeted into categories that represented participants' central narratives related to their developmental process behind their behaviour towards student silent behaviour.

Finally following the initial open coding, the last stage involved a thematic analysis to uncover collective themes and examine different perspectives (Braun & Clarke, 2006). Thematic analysis was selected over other approaches because of the focus on identifying commonalities across and within data. Narrative analysis was also considered. However, a focus on narratives would have required more attention to participant construction of the stories they used to describe their experience (Chase, 2018). As such, thematic analysis was determined to be better aligned with the deductive focus on developmental process.

Thematic analysis involved Braun and Clarke's (2006) 6-step process:

1. *Data familiarisation:*

I transcribed the data and read over the transcripts several times making notes in my research journal regarding initial ideas.

2. Initial code generation: I created codes derived from the data relating to participant's lived experience. These codes were applied systematically across the entire data set in an iterative process where new codes were generated, and through constant comparison similar codes collapsed together. In-vivo statements that shared similar themes were grouped together. Table 4.6 provides some examples of the initial code generation.

Table 4.6 Examples of initial code generation

Initial codes	in-vivo statements
Training students	"yeah ask your partner, not tell. Yeah that's how I train them up. You know like the first-time students get me as their teacher they'll be asking their partner from day one. I even have a slide on the introduction, especially if it's first years which that group is, there is actually a slide that says, ask your partner, and I explain it to them. You will often hear me say "Ask a partner" And here's the reason why…." (Liam) -- "Yeah, I'm not sure if it's because they're Japanese students or it may be experience, but. I probably. Model things much more for the students than I would. in other contexts, I mean the main thing I taught with there was basically children, and I mean even the oldest were about teenagers, young teenagers. So of course you show them how to do things, but not in the way that I do for Japanese students, …. what I usually do here in Japan, which I don't remember doing so much before. Is I would actually do the activity either with one volunteer or if I can act it out, I'd do the whole thing. I do that all the time." (David) -- "It kind of boil things down to certain messages that I want just the students to pick up like, you know, sort of thing.

	And I'm always kind of like hammering those messages and it changes depending on what the focus of the class is. So yeah, if I hear students kind of like, you know, saying those messages back to me, it's like, OK, right, like, you know, uh, then it's got through." (Ethan)
Creating a safe/comfortable space	"I want students to feel empowered and have agency and control over the environment. If I'm constantly calling on people, then there's a sort of unconscious messaging that, like I'm running the classroom, and I don't want to give the appearance of me running the classroom. I want to give the appearance of collaborative running of the classroom, and I'm just sort of like a facilitator or a timekeeper. Almost. you know what I mean." (Ben) --- "So sometimes, depending on the type of class, I'll play music at a lower volume because I find that students are reluctant to break the silence, and that's another way that you can make people feel slightly more comfortable with talking pre-corona. What I used to do with seminar style classes, smaller classes is in week three where we go out for drinks. If they're old enough and just have a meal together, have a couple of drinks and sort of break down some of those. Interpersonal barriers that would often stop people from expressing themselves. Honestly, and that worked absolute wonders, it's fantastic. The next lesson after you you've been out with some kids and they've had a couple of drinks and you know, keep it fairly sensible, but they've. They're actually talked about their personal lives. They are so much more open with each other and with the class as a whole." (Keith) --- "I try if I'm noticing that now, if there's a few fluent people and they're kind of talking a lot, I will. --I don't shut them down, but I'm like, OK, I gotta make sure that some other non-fluent people also speak so that they feel comfortable. I don't care what you sound like, just answer. You know that kind of thing because I don't want them to go. 'Ohh no. If I can't speak at that level, she's not going to want to hear from me kind of thing or anything like that.' " (Andria)

3. Searching for themes:

I collated related data together into tentative themes. Thematic analysis involved identifying themes related to the research questions and theoretical framework. As mentioned previously the original questions sought to understand how teachers broadly responded to the Japanese EFL context. As such original themes included the ways teachers adapted their approach towards their students as second language learners. However, as the analysis continued it became evident that a significant theme that participants identified as presenting the most disorientation for them was Japanese student reticence and silent behaviour. Table 4.7 presents an excerpt of some of the initial themes identified. Appendix F includes a longer list.

Table 4.7 Examples of initial themes identified in the thematic analysis procedure

Linguistic Relevance: L1 allow it for discussions/teacher uses some Japanese/Japanese translations
Linguistic Relevance: L1 groups monitoring to ensure more English use
Linguistic Relevance: materials provided in advance of the class
Linguistic Relevance: modify/select materials to suit the level and make it accessible
Linguistic Relevance: redundancy of content in different modalities images, text, whiteboard, reading etc
Linguistic Relevance: response that expands the students' answer - could this be cultural relevance too discourse differences?
Linguistic Relevance: summarizes or recasts what was shared
Linguistic Relevance: teaching specifically relevant grammar/vocab/skill points
Japanese Content Relevance: different levels of discussion questions not only language related but levels of thinking involved
Japanese Content Relevance: using culturally relevant examples data topics
Student Participation Reticence Handling: Affective: responses positively reinforce participation
Student Participation Reticence Handling: Affective: whole class feedback/does not single out students
Student Participation Reticence Handling: Group work
Student Participation Reticence Handling: Modelling of desired behaviour on materials, giving signals
Student Participation Reticence Handling: Rationalizing: sharing the meta with the students / have students discuss the meta
Student Participation Reticence Handling: Social Orchestration: assign roles
Student Participation Reticence Handling: Social Orchestration: determines groups
Student Participation Reticence Handling: Social Orchestration: remembers and uses students names
Student Participation Silence Handling: Group Monitoring: answering questions & reassuring students who are concerned or anxious
Student Participation Silence Handling: Group Monitoring: monitoring student worksheets checking for errors seeing what they write
Student Participation Silence Handling: Group Monitoring: walking around the groups/listening to the discussions
Student Participation Silence Handling: Other ways to get feedback: asking for a class vote
Student Participation Silence Handling: Other ways to get feedback: Group monitoring: selects things heard in groups to share with the class
Student Participation Silence Handling: Other ways to get feedback: reading contextual signals reading the room
Student Participation Silence Handling: Respects silence/does not nominate a speaker
Student Participation Silence Handling: Train students in desired behaviour

4. Reviewing themes:

I checked themes at the individual level as well as across all participants. Themes were reviewed in discussions with my supervisor. After recognizing the overwhelming significance of Japanese student silent classroom behaviour compared to other themes identified in the data, the focus of the analysis and data collection narrowed towards teacher behaviours and perspectives shifts towards Japanese student silent classroom behaviour. At this point the data was reviewed to identify three overarching candidate themes:

1. Teacher behaviours towards Japanese student silent behaviour

2. Teacher perspectives towards Japanese student silent behaviour

3. Factors that supported transformative learning towards perspective and/or behavioural shifts

5. Defining/naming themes:

I conducted ongoing analysis to refine the specifics of each theme and generating names to capture the essence of the inquiry. The three candidate themes were reviewed to interrogate their fit with the data, conceptual framework, and research questions. Sub themes related to culturally responsive behaviours collated to four sub-themes (*facework*, interventions in social dynamics, reducing teacher reliance on talk, and normalizing talk). The data

reviewed in this overarching theme were determined to be aligned well with the research inquiry.

However, upon review of the data relating to perspectives towards student silent classroom behaviour it became evident that items were coded in terms of how teachers characterised silence in a particular moment of the interview. However, their characterisation of silence shifted where they had comments that described frustration with silence early in their career, but now indicated more comfort towards silence. Also, when reviewing the themes in consideration to the underpinning theoretical construct of transformative learning theory it was determined that there was a slight misalignment of the coding of static statements of their perspectives towards silence. A fundamental component of transformative learning is perspective change (Cranton, 2016; Mezirow, 2012). Thus, it was determined the theme needed to focus more on perspectives shifts, rather than static perspectives captured at moments in time. The data related to teacher perspectives were re-analyzed with the renewed focus on shifts and two distinct themes related to perspective shifts were identified: affective shifts (related to emotional changes) and perspective shifts (related to cognitive belief and assumption changes) (Table 4.8).

Also, in this stage, the third theme that identified factors mediating perspective and behaviour shifts was further refined to three subcategories. As mentioned in Section 3.6 a criticism of the scholarship using transformative learning theory is that it is often used to prove a transformative learning outcome of an intervention with little attention to understanding the deep learning processes involved with developing the transformation (Hoggan,

2016b; Hoggan & Hoggan-Kloubert, 2023; Rodríguez Aboytes & Barth, 2020). It was determined that the findings related to the perspective and behaviour shifts provided sufficient empirical evidence of transformation. As such, rather than code participant descriptions about their developmental processes using Mezirow's 10 phases of transformation, a more significant contribution would be to provide more insight into the deeper processes involved with what promoted the specific transformative perspective and behaviour shifts towards Japanese student silent behaviour identified in the study. The most salient theme in participants' descriptions was their reflective discourse processes. Participant descriptions about their negotiation of behaviour and perspectives were identified to be located within three reflective discourse contexts: individual, social, and material (Table 4.8).

Table 4.8 Examples of thematic grouping of the codes related to the developmental processes behind shifts

Reflective Discourse: Individual: Action and testing: micro dilemmas, mistakes, trial & error
Reflective Discourse: Individual: no change: rejecting rules and opinions to maintain worldview
Reflective Discourse: Individual: perspective positioning: where one's beliefs lie in a debate (role of a teacher, L1 in the class, CLIL, teaching grammar)
Reflective Discourse: Individual: research writing academic papers
Reflective Discourse: Individual: Willingness motivation to adapt/be flexible
Reflective Discourse: Individual: Perceived ability to change
Reflective Discourse: Individual: Empathy for student
Reflective Discourse: Individual: Empathy for student: as a second language learner
Reflective Discourse: Individual: Empathy for student: what they wanted from teachers as a student
Reflective Discourse: Material: students are they using the materials? Can they use the materials?
Reflective Discourse: Material: keeping a journal early in career but no time
Reflective Discourse: Material: making notes on materials
Reflective Discourse: Material: recycling/adapting/updating materials
Reflective Discourse: Material: reflecting how students use the materials
Reflective Discourse: Material: review previous course communication
Reflective Discourse: Material: teachers working with materials and technology
Reflective Discourse: Social: class dynamics & teacher positioning to class/content
Reflective Discourse: Social: external sources: especially helpful in new disorienting situations
Reflective Discourse: Social: macro/institutional policies
Reflective Discourse: Social: peer learning: being watched observed
Reflective Discourse: Social: peer learning: Institutional spaces that bring teachers together
Reflective Discourse: Social: peer learning: sharing problem with others
Reflective Discourse: Social: peer learning: Watching other teachers
Reflective Discourse: Social: student engagement cues to show students paying attention
Reflective Discourse: Social: Student feedback: using some ignoring others not knowing how to incorporate it
Reflective Discourse: Social: Adult learning: Knowing how to teach to second language learners
Reflective Discourse: Social: Adult learning: Sociocultural knowledge about students’ culture background

This resulted in four main themes and 12 sub-themes regarding participant behaviour, perspectives, and developmental process towards student silent behaviour (Table 4.9).

Prior to writing the report the data were reviewed again to confirm alignment with the data extracts, codes, and the themes with the theoretical framework and research questions.

Table 4.9 Final themes

Theme	Sub-themes
Behaviours	• facework • interventions in student social dynamics • reducing teacher reliance on talk • normalizing talk
Perspective shifts	• students want to talk → not inclined to talk • talk is spontaneous → needs scaffolding • contribution is talk → different modalities • talk is low risk → face threat high for Japanese
Affective shifts	• anxious & frustrated → empathetic • aversion → acceptance • behavioural strategies support affective shifts
Developmental process	• reflective discourse -individual -social -material

6. Producing the report:

I selected key extracts that highlight the theme best for the report. This dissertation is the final report.

4.9 Trustworthiness

I drew upon several criteria stipulated by Morse (2014), to ensure rigour and trustworthiness of the findings. To ensure **credibility** this study consisted of prolonged engagement and persistent observation through several viewings of the recorded lessons. Also, I conducted in-depth interviews that were at least one hour each. I **triangulated** sources of information through member checking and different collection methods. Third party interpretation of observation data were triangulated with self-reported interview data. This reduced the influence of social desirability (Nederhof, 1985). I further established credibility through conducting member checks during the transcription and data analysis, and in debriefing discussions with my supervisor (Spall, 1998).

In qualitative, interpretative inquiries such as this study, generalizability is not the objective, but rather **transferability** which is assessed by the participants and those who want to apply it to other contexts (Lincoln & Guba, 2013). A key strategic measure to enable transferability in qualitative research is *thick* description (Geertz, 1973; Morse, 2015). I collected *thick* descriptions though prolonged engagement and in-depth data collection that resulted in over 25 hours' worth of audio and visual data. During the collection I asked questions that placed overserved behaviour in their social context. For example, when I noticed teachers walking around the room, I asked them why they do that and what are they listening for as they watch students discussing. Throughout the thesis I have also attempted to contextualise the findings and discussions as richly as possible to ensure transferability.

Dependability, that is, the measures taken to ensure that findings and interpretations were determined as an outcome of consistent and reliable

process (Lincoln & Guba, 2013) was addressed through audit trails. An audit trail is a series of records that document the process of change and can be used to verify the accuracy of items (Creswell & Creswell, 2018). My audit trail includes a research journal, emails, and recordings with my supervisor that I could refer to for later inspection and backups of my coding, theme, and sub-theme development.

As discussed in section 4.3, I was aware of the potential bias derived from the assumptions and beliefs I personally gathered over many years as a foreign teacher in Japan. To ensure **confirmability**, I maintained a reflective journal and maintained a process of reflexivity through the study.

The next three chapters will introduce my findings.

Chapter 5. Perspective shifts

The integrated findings and discussion are separated into three chapters. Chapter 5 reports on the findings relating to teacher perceptions of silence in Japanese higher education whole class interactions. Chapter 6 reports on teacher behaviours, and Chapter 7 reports on the developmental process behind the perspective and behaviour shifts described in Chapter 5 and 6.

This chapter begins with brief profiles of the 13 participants followed by the findings from the data analysis. Pseudonyms are used to maintain confidentiality. Table 4.2 presents a summary of the participants. Each of the thirteen participants were observed for at least one class (100 mins) (Liam provided a full audio recording of an additional class). Observations were recorded, transcribed, and analysed (as indicated in Chapter 4).

5.1 Participant profiles

5.1.1 Andria

Andria is Canadian and had been teaching EFL in Japan for 16 years. She started working in Japan at *eikaiwa* with only a short 1-week pre-departure training. After obtaining a Master's in Teaching English to Speakers of Other Languages (TESOL) she began teaching at universities and had been in higher education for 10 years. She had completed doctoral coursework in Applied Linguistics and was working at two private universities in Tokyo. Her wide range of experience included, teaching motivated and unmotivated learners with low and high levels of English proficiency, native English speakers, and mature international students. Andria did not recollect silence as a problem in *eikaiwa*.

Her first recollection of a dilemma with Japanese student silent behaviour occurred in mandatory university classes. She is still uncomfortable with silence but can handle it with the techniques she learned. The class observed was content and language integrated (CLIL) about Japanese Films. Andria's strategies towards mitigating silence included using non-verbal communication, rehearsal spaces, facework, training student behaviour, and interventions in student social dynamics. Most of the influence on her beliefs came from professional learning communities of practice, colleagues, research, and student feedback. Also, her beliefs and practices were influenced by her own experience as someone with limited Japanese ability living in Japan. She has basic Japanese proficiency, where she could order food and can listen to simple conversations in Japanese. However, she had limited ability to contribute in Japanese to conversations. As such her communication with her students were completely in English. Her limitations caused her to empathise with their needs to use Japanese with each other due to her own experience as someone with linguistic limitations in Japan. The class observed was an elective class where students were not required to join but signed up of their own volition. However, English levels and student departments were mixed. This led to her always using multiple levels of discussion questions during each discussion cycle to ensure that students would be able and motivated to contribute to discussions regardless of their level.

5.1.2 Ben

Ben is American and had been teaching in Japan for 10 years. Prior to Japan he worked at a non-profit EAP bridge program in America. He came from a

privileged white middle-class background. Working in the bridge program enabled him to see and empathize with the challenges minority populations face. This developed a passion for inclusive education that guided his teaching practice. He has a Master's in TESOL and was working on his PhD. In Japan his experience was at private universities where students were generally motivated to learn English with intermediate to advanced (including native levels) of English proficiency. Ben has Japanese language proficiency, where he could understand Japanese in everyday situations and had reasonable understanding of some student discussions in Japanese. However, he conducted his classes in English and required students to speak to him in English. The class observed was an elective class part of required list of courses for a degree program. Students apply to join but if it reaches a certain capacity there is a lottery for who can take the course. The course is classified as English Medium Instruction (EMI)—where the emphasis is learning content through English. This is in contrast to Content and Language Integrated Learning (CLIL) courses where there is more scaffolding and support for language learners. The course itself requires advanced English proficiency, however, the way the proficiency was manifested is diverse. For instance, he had native English-speaking students who had conducted most of their education in English speaking countries and he noticed they would actively raise their hands and share opinions in class. However, he also had students who had grown up in Japan and who could keep up with the reading and written course work but would revert to using Japanese in group discussions. Thus, despite the high proficiency he felt that there was noticeable silence. Ben

accepted silent behaviour as part of the Japanese university context and that participation could be silent. Unlike other participants he did not require students to speak by nominating them. However, he used techniques to encourage whole class talk, including adding rehearsal spaces, non-verbal communication, *facework*, increasing wait-time, and modelling. Key influences on his perspective shifts included his research and experience as a program manager on a team responsible for curriculum development.

5.1.3 David

David is British with over twenty years' experience teaching in Japan. Prior to Japan he worked in Europe as a dispatch teacher. His first recollection of becoming aware of Japanese student silent behaviour was being told about it during his Certificate in Teaching English to Speakers of Other Languages (CELTA) training. He was alerted by the trainer who told him to pay attention to the Japanese students because "they will not say anything unless you directly ask them, they will never volunteer." Comparing his British schooling where he felt pressure to speak, he found Japanese student silence to be unusual. However, he was now accustomed to it. He has advanced intermediate level Japanese, where he could conduct his everyday life in Japan without issues. He could understand much of the students' Japanese discussions, however responded to them in English and conducted his cases in English. The class observed was a required CLIL course on English Literature with advanced speakers at a private university. He incorporated *facework*, non-verbal communication, community building, adding rehearsal spaces, and training of desired behaviour to mitigate silence. He was fluent in German and drew from

his experience as an international language student to empathise with his students. Also, he also listed his reflective practice, research, informal communities of practices, and textbooks as significant influences in changing his beliefs and approaches.

5.1.4 Ethan

Ethan is British. He came to Japan as an Assistant Language Teacher (ALT) through the Japanese government's Japanese English Teaching (JET) program. He had studied Japanese for many years before coming to Japan and while that gave him a strong foundation on how to read Japanese, he was not able to speak Japanese. He worked at public high schools where he saw first-hand how students learned English. He observed methods he felt strongly opposed to (e.g. focus on grammatical accuracy, reading to find an answer rather than communicating opinions). However, as a young inexperienced teacher he could not change the way teaching was conducted. He felt conflicted and drew from his experience as a language learner to empathise with Japanese students' silence, that he perceived to stem from fear of being wrong. Later he worked in *eikaiwa,* completed his Master's and had been working in universities for 10 years. He was heavily involved with a professional community of practice. His beliefs were largely influenced by activities in that organization: regular research and presentations where he would share, debate, and reflect on ideas with other members. His advanced Japanese proficiency enabled him to immerse himself in the Japanese community. He drew from representations of English speakers he saw in Japanese media, and his own personal experience as a Japanese language learner. The class

observed was an advanced proficiency discussion class in a private university. He conducted the class in English, but there were times when groups would discuss in Japanese. He appeared to allow moderate levels of codeswitching in observed class. His behaviour included *facework*, non-verbal communication, rehearsal spaces, intervening in social dynamics, and normalizing talk.

5.1.5 Eva

Eva is a multilingual third culture individual. Born and raised in Russia, she relocated to Israel as a teenager and completed high school and undergraduate studies there. She majored in Japanese culture and history and had advanced Japanese skills. She also has advanced English proficiency. She completed her Master's (TESOL) in English at an American university and had been teaching English in Japan for 19 years. She taught at a kindergarten for 10 years and did not experience silence. Her dilemma with student silence occurred when she started teaching at universities. She did not like the silence she encountered in the university context and sought many ways to break it. She had been teaching in universities for 8 years and was currently employed at two private universities in Tokyo. The class observed was a Speech skill class for advanced level students. Compared to the other teachers she was observed initiating highly face threatening classroom discourse that included critical reflection of student performance in whole class dialogue. She mitigated silence by using her authority as a teacher to nominate speakers. However, in follow-up interviews she mentioned using other culturally sensitive techniques (i.e. group work and assigning a group representative) to overcome silence in other classes. When asked why she did not use that strategy in the class observed

she stated the class objective was to improve speech skills and she felt it was important for them to overcome their fears of public speaking. Also, she was also conducting research on reflective practice which is why she had them reflect and give feedback on their performance.

5.1.6 Jack

Jack is Singaporean. He had over 20 years' experience teaching EFL in Asia. He has basic to intermediate Japanese proficiency and conducted his classes in English. He worked in Singapore, Hong Kong, and had 8 years' experience at Japanese universities. For Jack the silence was more than an absence of talk. He first experienced silence in Hong Kong where he viewed silence as deference to the teacher. His experience in Singapore was different where he experienced more discussion between teacher and student. He drew from his own experience as a young Singaporean student expected to listen dutifully to the teacher. He noted how his own classroom behaviour changed two years prior to university during pre-university courses. As part of the Singaporean curriculum, they were required to write opinion papers on controversial topics. This necessitated developing their own opinions. To prepare for these papers critical thinking and active questioning was nurtured in-class through debates between students and teachers. So, by the time he went to university he was already actively asking questions in class. To overcome the "passivity" he saw manifest in silence in he adopted different strategies. The class observed was an elective science CLIL lesson for advanced learners. However, like other teachers of advanced classes mentioned there was a variety of different levels of advanced e.g. international students and Japanese students who had

developed their advanced English proficiency in Japan. This caused him to utilize different techniques to harness different student potentialities. Behaviours observed included community building, *facework*, and rehearsal spaces. Key influences on his beliefs included his own reflective practice, research and debating ideas with co-workers.

5.1.7 Keith

Keith is Australian and had been teaching in Japan for 15 years, over 10 at universities. Like others, he started teaching in *eikaiwa* without much training. When he first started teaching it was language based and grammar oriented. Silence and reticence were dilemmas he encountered immediately when he started teaching in Japanese universities. He indicated that initially he expected students to be waiting to give their opinion, discuss ideas and disagree with each other as that is how he experienced University classes. However, he quickly found this was not the case and had to learn new approaches. His background is computer programming which informed his approach. He researched reticence by creating software programs. He is also fluent in Japanese and asked Japanese friends about their opinions for the silence he observed. The class observed was an advanced elective course. Students included returnees, international students, and Japanese students who grew up in Japan. Approaches to handle silence observed in his lesson included *facework*, rehearsal spaces, community building, and using talk-alternative methods. His beliefs and practice change were influenced by informal learning networks, friends, colleagues, learning Japanese, and student feedback.

5.1.8 Liam

Liam is British. He had been teaching EFL for 17 years. Like others he started in *eikaiwa* with very little training. He returned to the UK to get qualifications and taught EFL students in Europe. His teaching was influenced by his CELTA and attending professional development workshops. CELTA training instructed him to reduce teacher talk. A workshop by scholar Paul Seligson taught him to consider the class as group rather than individuals, and the strategy to say "ask a partner" instead of calling upon individual students. From that moment onwards Liam used that phrase to engender talk in the class. He monitored discussions and then shared answers. As such, when he returned to Japan, he had already stopped asking whole class questions and instead focused on training students to "ask a partner." However, when contrasting the European context to Japan he noted he added more *facework* in Japan by asking students to contribute prior to the whole class sharing. Liam was also influenced by his own reflective practice, research, and informal communities of practices. The observed class was a required class of advanced first year students. Although Liam conducted the class in English, despite their advanced levels they would primarily use Japanese with each other, and he struggled with getting them to speak in English. They used English in their responses to him. His Japanese is at an intermediate level, and he indicated he could tell that they were on task, but they seemed inclined to use Japanese despite his efforts to get them to use English. Notably he mentioned that the students stayed in the same "friend groups" throughout the semester (he rarely changed groups). Liam was observed using *facework*, rehearsal spaces, community building, training whole-class talk, and using talk-alternatives.

5.1.9 Michael

Michael is American and had been teaching EFL for 18 years. His first job after graduating university was in the Czech Republic as a dispatch teacher. He came to Japan on a 3-year contact as an ALT in Japanese public schools. He worked briefly in *eikaiwa* before becoming a teacher at a private junior senior high school. After completing a TESOL Master's he worked in Japanese universities. In his most recent position, he was involved in a project that created an entire curriculum for other teachers to use. That collaborative project influenced his beliefs due to the debates that caused him to reflect on his own fundamental beliefs about education. Also, his work experience in Japanese high schools influenced him because he observed practices he strongly rejected. He was also involved in local communities of practice regularly attending presentations and discussing ideas with others. He is fluent in Japanese and conducts most of his life outside of work in Japanese which influenced his cultural insight and what he expects of others. He was warned prior to coming to Japan about the "wall of silence" and not to ask whole class questions but he still did it out of habit. Initially he was frustrated by silence however is now comfortable. The observed class was an advanced elective class for students who are preparing to study abroad. The class was towards the end of the semester and notably students had settled into the Initiate-Engage-Share classroom discourse pattern described in section (Section 6.4). Approaches observed included *facework*, community building, non-verbal communication, and rehearsal spaces.

5.1.10 Neil

Neil is American. He worked for 2.5 years at an academic bridge program in the US where he taught international students mainly from the Middle East. After getting his Master's he moved to Japan and initially worked in *eikaiwa.* Teaching at the *eikaiwa* was his first exposure to teaching a class of Japanese students, however he did not experience silence. He was mentored by the passionate founder of the *eikaiwa* who showed him several strategies (e.g. modelling, project-based group work) for engendering active discussions in class. Consequently, Neil saw how active Japanese students could be. His first experience with Japanese student silent behaviour is when he started teaching in universities. Because his first experience was teaching active students in the *eikaiwa* he didn't believe that Japanese students were naturally inclined to be silent. He adopted a problem-solving approach to find out how to encourage talk in his classes. He had been working for 9 years at private Japanese universities. The observed class included only 3 students. One international student from an English-speaking country, one Japanese returnee, and one advanced Japanese speaker who had only studied English in Japan. The class itself was discussion based and focused on difficult concepts (Japanese philosophy) discussed in English. The small number of students caused Neil to engage in the discussion with his own opinions. Strategies he used to mediate student silent behaviour included *facework*, community building, rehearsal spaces, and training of desired behaviour. He was proficient in Japanese and indicated his beliefs and approaches to silence were influenced from his experience as a participant in Japanese culture and informal learning in communities of practices.

5.1.11 Rose

Rose is American. She had been teaching EFL for 15 years. After graduating university, she was hired to teach in rural China. Two years later she moved to Vietnam to work in a private language school for children. The institution encouraged her to get a CELTA. After four years in Vietnam, she moved to Japan as an ALT for public high schools. She completed her Master's (TESOL), and she began working in higher education. She had been working for 3.5 years at a private university in Tokyo. She first experienced silence at the rural school in China and felt anxious and mitigated it by nominating speakers. In Vietnam she never had a problem with silence. Like Liam, CELTA training instructed her to reduce teacher whole-class discourse. Thus, she did not have a dilemma of whole-class silence because she had changed her practice before coming to Japan to stop teacher-whole class talk. However, her perspective and behaviour shifted to include *more* teacher-student whole class *social* conversations at the beginning of the class to enhance community building and consequently more student talk. She had intermediate Japanese and conducted her classes in English. She drew from her formal learning and research on code-switching and did not strictly enforce an all-English class. She allowed her students to speak in Japanese when it benefited their understanding. The observed class was for a required first-year advanced English discussion class. Students appeared to have different degrees of motivation to discuss in English. She was observed managing class social dynamics and using community building to handle silence. Main influences on her beliefs and practice shifts included formal education, research, and informal communities of practice.

5.1.12 Sean

Sean is British. He left the UK with little teacher training and little knowledge about Japan. He worked in many contexts leading up to his current position as a university lecturer including *eikaiwa,* an English holiday camp, a dispatch teacher for high schools and universities in Europe (UK, Germany, Austria) and as a curriculum coordinator. He had a Master's degree and was in the final stages of his PhD. He had been teaching in Japanese universities for 8 years. He had intermediate Japanese where he could conduct his everyday conversations in Japanese and understand student group discussions. However, he did not feel confident to use Japanese as a language to teach in. As such, he conducted his classes in English. Sean indicated he experienced reticence in Europe but felt the reasons were different. In Europe he noticed students were silent when speaking in the second language. However, he felt the silence he experienced in Japan was also due to social expectations of silence in class. Initially he felt nervous and anxious when students would not respond, however now he has become empathetic. The observed class was for an advanced English elective class that meets twice a week. The size itself was small (5 students) and the frequent meeting allowed students to get to know each other. However, Sean's handling of the class discourse was very structured including teacher assignment of speakers and groups using online tools to intervene in the social dynamics that he perceived affected student talk. Other behaviours to mitigate silence included adding rehearsal spaces, using alternative methods for feedback, and *facework*. Influences informing his

perspective and behaviour shifts included conducting research, informal and formal professional learning networks, and self-reflective practice.

5.1.13 Zoe

Zoe is Singaporean. She had been teaching EFL for ten years, six of which were in Japan. She worked for two years at an English academic bridge program for high achieving students in Singapore. Then she worked for two years as a teacher in the Japanese primary school in Singapore. She left Singapore to teach in Japan at a private Japanese high school. After two years she began work at a private university. She mentioned that her dilemma of silence occurred at the high school in Japan. It was a dilemma because she did not know how to handle it. She indicated she was a student who did not volunteer answers, so she partially related to her students' reticence to volunteer. However, she noted that unlike her experience in Singapore where students would willingly share answers if called upon, she felt her Japanese students were reluctant to respond even if called upon by teachers. The class observed was for a required intermediate level English discussion class. Students displayed varying degrees of motivation to discuss the content in English. Her observed behavioural approaches to mitigate silence included *facework* and adding rehearsal spaces. Influences on her beliefs and approaches included informal communities of practice, her own research and self-reflection.

5.2 Foreign teacher perspective shifts towards classroom silence

This section reports on findings derived from qualitative thematic analysis of the interview data through the lens of transformative learning theory. It is separated into two sections. First, it begins with an examination of participants' transformed presuppositions. I start with this analysis to address the concern that "transformation" is a term used too loosely by many scholars. The transformed presuppositions described in this section provides empirical evidence for the "depth" of their the worldview shifts (Hoggan, 2016b). The second section describes affective shifts associated with their transformed presuppositions.

5.2.1 Transformed presuppositions

A fundamental tenet of transformative learning theory is the perspective shift resulting from a critical examination of previously held values, assumptions, and expectations of the system in which one operates (Mezirow, 2012). Implicit assumptions individuals hold prior to engaging in an interaction are referred to as presuppositions. As Stalnaker (2002, p. 701) states, "to presuppose something is to take it for granted, or at least act as if one takes it for granted, as background information —as *common ground* among participants in the conversation" (emphasis in original). Although participants did not use the word "presuppositions" I treated the "assumptions" and "expectations" they mentioned as presuppositions because they related to their implicit beliefs. Data were grouped into four presuppositional shifts related to talk and classroom silence (Table 5.3).

Table 5.1 Presuppositional shifts

Presuppositional shifts Before	After	Participants	Representative quotations
1. Students willing to talk	→ Students may not be inclined to talk	Andria, Ethan, Eva, Keith, David, Michael	"When I first started, I had this expectation that students would be just waiting to give their opinion and able to discuss things and disagree with each other in an active—how I went to university, the back and forth…but in Japan you find very quickly that that's not necessarily going to be the way things work. Students are quite reticent to speak out in certain contexts. So, you need to tailor the way that you ask questions or the environment towards getting students comfortable with giving opinions." (Keith)
2. Talk is spontaneous	→ Talk needs scaffolding	Andria, Eva, Jack, Keith, Michael, Neil, Sean	"In my experience, if you want Japanese students to speak, you need to give them time to prepare a response. Like, OK, let's take 3 minutes and write, even if it's, 'what is your favourite food?', then they'll take some time to quietly prepare, and then they'll read their statements to each other or even just refer to it as they try to speak extemporaneously." (Neil)
3. Contribution is talk	→ contribution can have different modalities	Andria, Ben, David, Ethan, Rose, Sean	"Participation can be silent…there are ways that students can participate that are not by raising their hand or sharing an idea in class." (Ben)
4. Talk is low risk	→ Talk contains face threat that can be different for different cultures	Andria, David, Keith, Michael, Zoe	"It took a while for me to get used to the concept of I don't want to answer a question. I don't want to 'cause I don't want to be wrong…I didn't really experience that as a child, you make a mistake, you make a mistake" (Andria)

5.2.1.1 Students want to talk → students not inclined to talk

Teachers made statements about how they initially assumed students wanted to share their opinion or ask questions in whole class discourse. However, their perspective shifted to recognize that while they found silence unnatural, it might be more natural for Japanese students to *not* speak in whole class interactions. For instance, in Table 5.1 Keith highlights his perspective shift as he realized

students may not inherently want to talk in the Western dialogic method he was familiar with. Teachers also mentioned how they shifted from expecting students to be willing to share their ideas through talk to understanding students may not be inclined to talk. For instance, David stated,

> It's difficult to imagine thinking that silence is OK. Which I think they do. And just my own experience…that silence is not OK. Not contributing is not OK.

He mentioned that after many years teaching in Japan, he now realizes the different social pressure in British and Japanese classrooms. He stated in the British classroom, "there is a pressure to speak, you feel that pressure, you are meant to contribute. Whereas that pressure in Japan to speak is almost the opposite." Thus, David's perspective to shift to now perceive Japanese students' pressure to *not* speak in whole class interactions—in other words silence can be more socially appropriate than talk.

Other teachers also mentioned how their assumptions changed from expecting talk to expecting silence. They indicated that even though they continue to ask whole class questions they no longer expect students to respond to their questions. For instance, Ethan stated,

> Now I'm more like, OK, I ask a question just to engage them into what I'm saying, get them thinking, and then I give them the answer. I would like to spend more time getting them to talk and drawing the answer out of them, but I just find it takes more time then is useful.

Here Ethan indicates how his expectation of silence caused him to change his view of the purpose of his questions. Instead of using questions to prompt an immediate whole class dialogue he uses them to have students think about the topic.

Other teachers also made comments about how they no longer expected students to proactively respond such as Andria, “Now I always expect nobody to raise their hand. So I usually ask once, just in case there's a volunteer, but then I have to start using other techniques to get the answers.” As such she now assumes silence and deploys different techniques to create discourse she wants. Thus, teacher presuppositional change about student willingness to talk affected their behaviour (Chapter 6).

5.2.1.2 Talk as spontaneous → talk needs scaffolding

Andria, Eva, Jack, Keith, Michael, Neil, and Sean indicated that assumptions about the spontaneity of talk shifted. Teachers made comments about the need for more preparation time. Such as Neil’s comment in Table 5.1. Jack attributed student silence to their unfamiliarity of impromptu questioning. He stated,

> I will also invite questions openly. You want to encourage that, but obviously you won't get much response. Then I ask them to write the question on paper. And they will do it dutifully. So, they write the

> questions. Then I'll ask them to read the questions. Then I will answer them.

As such, both Neil and Jack changed their approach from simply asking a question openly and expecting a response, to scaffolding student talk by having them write down their thoughts first and then reading it out to the class. Other behaviour changes related to teacher scaffolding of talk in whole class interactions are discussed in Chapter 6.

Keith and Michael indicated their perspective changed in terms of their assumptions around students' ability to develop individual opinions spontaneously. Keith mentioned he no longer expects students to immediately "blurt out something confidently." He stated that he noticed the students are more willing to share their ideas after "thinking things through with others" in a small group first. He stated,

> I realized early on that Japanese are very reluctant to answer questions. I just assumed, they're not sure of themselves, so if they can talk in a group, they can probably work out what they think and what they want to say. And if I give them group discussion first and then ask them, they're much more likely to have an idea or something to say.

Here Keith's perspective changed from expecting students to be inherently comfortable with sharing opinions in whole class interactions, to assuming that Japanese students need to discuss and "work out" their opinion with others first prior to having the confidence to share in the whole class space. As such his

behaviour changed to include the step of group discussion prior to whole class talk (discussed in Chapter 6).

Michael stated,

> I guess my perspective shifted from thinking that class-directed questions were just not a good strategy to get students to share opinions to thinking that students don't always have any particular thoughts about something (or not developed enough ones to be worth sharing with the whole class) and that's ok.…Over time, I've become increasingly frustrated with the idea in the US that everyone should have an opinion about everything and share it with everyone.

Here Michael notes his change in perspective in expecting students to have pre-formulated opinions and willingness to share it quickly with everyone occurred over time and with personal critical reflection. This reflective discourse is discussed in more detail in Chapter 7. He empathized with his students' need for time to think before talking by drawing upon his own lived experience of taking time to "translate ideas into words." This example of affective empathy is discussed in more detail in section 7.2.1.1.

5.2.1.3 Contribution is talk → contribution can have different modalities

Teachers mentioned how assumptions about class contribution as talk changed. For instance, Ben indicated his view about participation changed. He stated,

> I think that learning can be—participation can be silent, and I think that that's a challenging thing for language teachers to sort of internalize.

Thus Ben, like other teachers (discussed in section 6.4) shifted his behaviour to rely less on talk and incorporate other modalities for student contribution.

Teachers mentioned shifted assumptions in terms of relying on student talk for feedback. Instead, they placed more emphasis on themselves to interpret student silent behaviour. An example is David's statement,

> Ok so silence means yes? 'Is that a good silence, or a bad silence?' I'm not sure on this one because there is, a difference where, there's no nodding or anything that it's OK. It's like, oh, this really isn't OK. They're not understanding what's going on. Then I'll answer the question, or I'll call on someone.

Here David interprets silence by looking for other non-verbal cues. Other participants also mentioned changing their approach to rely less on student-initiated discourse to more teacher interpretation of student silent behaviour (Section 6.4). As such, they recognized students communicate in silence through other modes (e.g. body language). This shifted their behaviour towards placing more impetus on their interpretation of silence.

A perspective shift mentioned by Rose was the view of talk as potentially harmful. She stated,

> In university I would nominate myself. But it’s kind of harmful because if some students are still thinking of the answer, you want them to be able to get the answer themselves without some other student just saying it. If you get the answer right away and you just shout out the answer half the class doesn't have to think anymore. ***So, I think there is some sort of politeness to hesitation. I’m trying to put myself into a Vietnamese point of view.***

Here, Rose’s beliefs about “talk as contribution” shifted to “refraining from talk as contribution” by enabling more space for others to develop their own ideas.

5.2.1.4 Talk as low risk → talk contains face-threat of different degrees for different cultures

Another presuppositional shift mentioned by participants was an awareness of the face threat involved with talk in whole class discourse. For instance, Andria referred to face threat associated with the shame of making a mistake,

> It took a while for me to get used to the concept of I don't want to answer a question. I don't want to 'cause I don't want to be wrong. And that is really, at least from my point of view, a very big thing with Japanese students, it's that fear of making a mistake that I didn't experience as a child language learning. I didn't really experience that as a child, you make a mistake, you make a mistake, and you learn from it. That's a very big cultural difference between Canadian and Japanese points of view. And so, I have to encourage them by sort of taking that face shaming away from it.

This shift towards recognising the face threat resulted in teacher behaviour that incorporated facework to mitigate the face threat (described in Section 6.4).

Other teachers referred to the face threat of being different from others. For instance, Zoe mentioned how she noticed student resistance to sharing answers in a public. As a teacher in Singapore half the class would raise their hands and half she would call on by name. Although some might be shy, they appeared to be comfortable with sharing their answer. However, when she started working in Japan, no one would raise their hands. So, she would nominate students by name, but she could tell that she was them feel extremely uncomfortable. Referring to her experience in the Japanese high school, she stated,

> I realized that some of them would be really scared or shocked if you just call them out. You might make them cry...they are just so scared of being asked, they're going through a lot emotionally so sometimes they would get so scared of answering. They didn't want to stand out for good or bad…. some feel 'my English is not great', because their confidence is low, and others don't want to be too good in English because they feel like their friends are not as good. And they would feel more pressure. Like standing out from their classmates. So, I also had students who would "dumb themselves down" or try not to answer so many questions.

As such, Zoe's assumptions about talk in whole class interactions shifted from low risk containing a small element of fear of public speaking to recognising it as a more complex sociopsychological process containing higher face concerns

for Japanese students. Consequently, she changed her behaviour to address the high face threat she identified in her students (discussed in Section 6.4).

Thus, in summary, four presuppositional shifts related to talk were identified. 1) from student willingness to talk to understanding that students may not be inclined to talk; 2) from talk is spontaneous to talk can require scaffolding; 3) from contribution is talk to contribution can be manifested in other non-talk modalities; 4) from talk as low risk to talk containing face threat that is relative and can be higher risk for different cultures.

These presuppositional shifts caused affective described in the following section and behavioural shifts described in the Chapter 6.

5.2.2 Affective shifts

The previous section examined participants' presuppositional shifts. These refer to underlying assumptions related to classroom talk and silence. In addition, the data produced two affective shifts related to silence (Table 5.2). Affective shifts refer to emotional responses. Teachers reported two affective shifts as they gained experience in the Japanese EFL context:

1. From anxious and frustrated to empathetic

2. From aversion to acceptance

Table 5.2 Affective shifts

Affective shifts		Participants	Representative quotations
Before	After		

Anxious & frustrated	→ empathetic	Andria, Ben, David, Ethan, Eva, Jack, Keith, Michael, Sean, Zoe	"When I first came, I did feel like it caused me nerves…These days, not at all. I'm really empathetic." (Sean)
Aversion	→ acceptance	Andria, David, Ethan, Keith, Michael, Sean	"It frustrated me to no end…. now when I ask an open question to the class, I do so hoping for an answer but not necessarily expecting one so it doesn't bother me when I don't get a response." (Michael)

5.2.2.1 From anxious and frustrated to empathetic

Teachers (Andria, Ben, David, Ethan, Eva, Keith, Michael, Sean) described their early encounters with silence and the lack of feedback caused by silence as shocking and prompting feelings of anxiety that affected their psychological state. These teachers mentioned how their perspective changed regarding silence to being more empathetic to the reasons why students are silent. For instance, Sean stated,

> Silence, I have to say doesn't cause me any issues anymore. When I first came, it caused me nerves. I asked a question and there's no response or a student doesn't respond. In that case, I would feel nervous. These days, not at all. I'm really empathetic. That student needs some time to think. They will get there.

Another example is Michael who stated silence "frustrated me to no end" at the beginning. However, as he learned more about the reasons behind the students' silence behaviour, he became empathetic to the students' *face* concerns:

> When I ask an open question to a class that isn't particularly motivated or doesn't have a good rapport, ***I know the blank stares and resulting wall of silence is my fault.*** Expecting a student here to jump in and volunteer an answer goes against social classroom norms they've grown up with. Asking questions with a right/wrong answer to the whole class entails a lot of risk for students--being embarrassed if you have the wrong answer (when most of the class knows the answer) feels bad enough that it isn't worth the risk of speaking up. In the case of opinion-based questions, even if a student feels confident that they have a good response to the question it can feel like a risk to speak up as well.

5.2.2.2 From aversion to acceptance

The second affective shift was from aversion to acceptance of silence as part of the context and this caused fewer negative emotions. Related to shifted assumptions of students' inclination to talk, participants (Andria, David, Ethan, Keith, Michael, Sean) indicated that as their expectations for student talk changed, they grew to accept silence as part of the context, and this cause less frustration or anxiety when students were silent. This sentiment is best encapsulated by the comments by Michael and Sean.

As mentioned in the previous section Michael initially found silence to be frustrating. But now, he stated,

> when I ask an open question to the class, I do so hoping for an answer but not necessarily expecting one, so it doesn't bother me when I don't get a response.

Thus, for Michael part of his early frustration stemmed from misaligned assumption about classroom discourse. However, as he changed his expectations, he experienced fewer negative emotions related to student silence.

Sean stated, “I’m not nervous about silence. Whereas, if you saw me 10 years ago, I'm sure I would have been asking follow-up questions, trying to clarify it.” In the observations it was noted that he did not interject himself in groupwork, even if students were silent. When asked about this he mentioned being

> cautious about interrupting their thought process. Does it help the students emotionally if I interrupt them? Are they going to become more silent? Are they going to become nervous and embarrassed if I'm interrupting them?

Sean’s statements indicate a shift from early in his career of breaking student silence with teacher questions to an acceptance and respect for student thought processes occurring in silence.

5.2.2.3 Affective shifts are connected to behaviour shifts

Participants’ affective shifts appeared to be related to their acquisition of new behavioural strategies to handle silence. Although some participants (Andria, David, Ethan, Keith, Michael, Sean) reported affective shifts related to their

acceptance of silence as part of the context, others still indicated an intolerance (Andria, David, Ethan, Eva, Jack, Keith, Zoe). However, some negative emotions were relieved when they found strategies to cope with it. This sentiment is best captured Andria's comments,

> It still freaks me out a bit, because it's always disappointing when you're like, OK, 'So any opinions?' and they just look at me like—crickets in the room. But because I have these different techniques, I'm more prepared when it happens. I wish they would volunteer a little bit more easily, but they don't. But that's OK.

Here, Andria accepts silence as part of the context, but her intolerance of it still leads her to find other ways to work with it. Like Andria other teachers indicated having new approaches relieved them unpleasant emotions when expected classroom behaviour was not realized. As such, their affective shifts were dependant on acquisition of strategies and techniques to address the unfamiliar values found in their teaching context.

5.3 Discussion

This chapter reported on findings related to foreign EFL teacher perceptions of silence in the Japanese EFL university context. Perspectives related to classroom behaviour is positioned in this study as a product of *habitus*. *Habitus* refers to the system of dispositions developed through social practices and form the basis of schemes of perceptions and appreciation (Bourdieu, 1990, p. 53). The findings provide evidence for presuppositional changes in *habitus* for foreign teachers as they adapt to the silence they experience in the Japanese

higher education context. Presuppositions refer to implicit assumptions underpinning beliefs. The data produced four presupposition shifts related to foreign teacher experiences of silence in whole class discourse. They shifted from assumptions of:

1) Students' willingness to talk
2) Talk as spontaneous
3) Contribution as talk
4) Talk as low risk

To current understandings that

1) Students may not be inclined to talk
2) Talk needs scaffolding
3) Contribution can have different modalities
4) Face threat involved in talk is culturally relative

Western perspectives problematizing East Asian student silence and characterising it as passiveness, reticence, a "wall," and something to "break" (e.g. Stephan, 2001; Takahashi, 2019; Talandis Jr & Stout, 2015; Wiltshier & Helgesen, 2018) may be related to these implicit *habitus* biases towards talk and classroom behaviour. Raising awareness about implicit bias is the first step towards overcoming the bias (Devine et al., 2012). Although the current scholarship contains a stream of literature that questions western talk-bias through investigating East Asian learner reasons for their silence (e.g.Bao, 2014, 2015; Cheng, 2000; King, 2013b; Maher, 2021; Nakane, 2005) at the

time of this review I could not find any scholarship that critically examined teacher bias towards talk from the view of the teacher.

The findings here add to the scholarship by providing some insight into the presuppositions behind Western talk bias in the classroom. Furthermore, they suggest more awareness about these presuppositions is needed for teachers to change implicit *habitus* responses towards Japanese silent behaviour.

Another key finding is the relationship between emotions and frames of references. The foreign teachers in this study experienced initial unpleasant feelings of anxiousness, frustration, and aversion towards student silent behaviour in Japan. These findings support other scholarship that identified foreign teacher frustration with East Asian student silent behaviour (Ellwood & Nakane, 2009; Morris & King, 2018; Samar & Yazdanmehr, 2013; Shachter, 2023; Sulzer, 2022). Also, studies in the CRT scholarship also describe teachers' unpleasant emotions related to the new dilemmas they faced in culturally different contexts (Bergeron, 2008; Bondy et al., 2013; Byker, 2019). However, apart from Byker (2019) these studies did not examine affective shifts in detail. This study found negative feelings shifted towards empathy and acceptance as presuppositions changed. This supports Byker (2019). Furthermore, it suggests the importance of identifying and shifting presuppositions not only for students but also for the psychological well-being of teachers.

Mälkki's (2019) theory of *edge emotions* in transformative learning theory can offer an explanation for this finding. *Edge emotions* are the unpleasant

emotions experienced when our assumptions are challenged (Mälkki, 2019, p. 60). In this study, some participants reported that their negative feelings were alleviated as they adapted their frames of references. As such, the unpleasant feelings appeared to be related to their assumptions being challenged, rather than silence itself. Here *edge emotions,* manifested as frustrations towards silence, signalled teacher implicit bias towards talk oriented classroom behaviour. This supports calls for embracing *edge emotions* as a useful tool to identify implicit bias and as a "gateway" to critical reflection (Mälkki, 2019). However, while edge emotion theory is concerned with the relationship between the emotions generated from threats to our assumptions and reflection, the findings here suggest that attending to underlying presuppositions through either perspective shifts, or behavioural strategies, can relieve these emotions.

This chapter reported on the findings related to teacher perspective shifts. The following chapter will report on findings related to culturally responsive behaviour.

Chapter 6. Culturally responsive behaviour

The previous chapter reported on findings related to participants' reactions to silence and perceived presupposition and affective shifts. These mental processes informed teacher behaviour. This chapter will report on teacher culturally responsive behaviour related to silence in whole class interactions.

The data analysis produced four teacher culturally responsive behaviour patterns towards classroom silence in the Japanese higher education context (Table 6.1):

1) Interventions in social dynamics
2) Normalizing talk in classroom discourse
3) Reducing teacher reliance on talk
4) Classroom discourse *facework*.

Table 6.1 Teacher behaviours that mediated whole class silence

Behaviour	Participants	Representative quotations
Interventions in social dynamics	Andria, Ethan, Keith, Sean	"My method, especially from when I started teaching junior senior high, is trying to build class rapport …That way even if the students weren't super into it, they could at least say OK, yeah, I'll do this." (Michael)
Normalising talk	Andria, David, Jack, Keith, Liam	"that's how I train them up." (Liam) "So just saying 'Making mistakes is the best way to learn', encouraging it as a part of the learning process and normalizing it…. How can you learn a language if you don't make a mistake? … Like this is a safe place kind of thing. This is where we experiment with our language. This is where we make our mistakes." (Andria)
Reducing teacher	Andria, Ben, David, Ethan,	"They are so candid in the Google form. And I get them to write little things…. just asking them to reflect and they get really candid." (Ethan)

reliance on talk	Keith, Liam, Michael, Sean	
Classroom discourse *facework*	Andria, Ben, David, Ethan, Jack, Keith, Liam, Michael, Zoe	"I try and help them make it less *face*-threatening by doing it by group rather than by an individual…Like I say, oh, I went to talk to this group, and they had a great answer. This group here, could you share your answer with the class? And they'll repeat what they already told me, so it's sort of a face-saving strategy." (Liam)

6.1 Interventions in social dynamics

Teachers intervened in student social dynamics to mitigate silence. Data were grouped into two sub-themes: enhancing group cohesion and turn-taking orchestration.

6.1.1 Enhancing group cohesion

Teachers intervened in class social dynamics to mitigate silence by enhancing group cohesion. Group cohesion is defined as "the solidarity or unity of a group resulting from the development of strong and mutual interpersonal bonds among members and group-level forces that unify the group" (Forsyth, 2019, p. 15). Participants indicated that, compared to other contexts, they felt they made more effort to enhance group cohesion to mitigate silence. They did this in two ways: removing interpersonal barriers and intentionally mixing groups.

First, observation and interview data indicated teachers made efforts to remove interpersonal barriers between the teacher and students, to ensure students feel comfortable to talk in class. For instance, Andria stated,

> One of the main things I do from day one is to get us to feel comfortable being in the room together. That's one of the ways I can sometimes eliminate the hesitation to answer.

Andria was observed making comments that were not necessarily course related. For example, students' stationary that she liked. Also, she shared personal stories. She stated,

> I want them to know that I am human…I want them to be able to approach me and ask me questions if they feel the need to.

And she gave examples where students would ask her for advice on things outside the class (e.g. study abroad).

Rose indicated changing her behaviour to be more vulnerable with the students to establish a sense of mutuality. She said that she never used to share personal things in her classes before, but in Japan it was something she found helps with student talk. She stated.

> I started to do it to connect with the students. I prefer it because they share so much of themselves…you're not treating yourself above them. It's like you're at the same level. See look we all have to share.

She noticed students shared more when she opened herself up more with the class.

Another example is Keith who also felt showing vulnerability established a sense of trust that encouraged more talk. He stated,

> I found that being vulnerable with students is a great way to encourage vulnerability. It's a way of forming trust. So, I'll say something slightly self-deprecating to just say, hey, look, I'm willing to share. You can share too, it's OK. We're a safe space where we can make fools of ourselves. Hopefully that engenders trust with the students.

Michael pointed out that English in Japan is a required subject. As such, many students are not intrinsically motivated to speak in a language they did not choose to learn. He found establishing rapport with the students to be critical to ensuring more speaking. He stated,

> That way even if the students weren't super into English, they could at least say OK, yeah, I'll do this.

He identified his rapport with students as affecting their willingness to communicate with him and class cohesion as affecting communication with each other and the whole class.

Consequently, he, like other participants, indicated changing his behaviour to establish good social rapport to break down interpersonal barriers that restrict classroom discourse.

Another way I observed participant enhancing group cohesion is through interventions in group social dynamics. Teachers made frequent group changes. Andria, Sean, Rose, Zoe stated they mixed groups because they wanted the students to get to know each other better to feel more comfortable with talking. Keith, Sean, and Liam pointed out that they noticed a gender separation in their classes, where the female students tend to sit with females and males with males. Unless teachers mixed the groups, participants felt that students would not speak outside of their friend groups or even gender lines. They agreed that it might be true in other contexts, but as Sean stated, “I find it particularly acute in Japan.” Sean explained,

> I think mixing gives the students permission to communicate with people they normally wouldn’t. I think in the EFL classroom in Japan, students need to get to speak to each other and get to know each other to reduce the social anxiety that comes with speaking a foreign language.

Both Keith and Sean stated that they noticed group norms affecting students speaking. Keith stated,

> People who sit with their friends tend to emulate their friends’ behaviour. People who are slightly shy will often sit in groups of shy people and then you'll get nothing out of anyone in that area. But if you mix the groups then there's at least one person who's willing to be quite chatty. It brings up the energy level of the group…of course if you have a group of 3 chatty people. They're going to be super chatty. That's great, but you

can harness that and farm it out to people who maybe have less energy, and it tends to bring them up.

As such, Keith (and other teachers) intentionally moved people around frequently to ensure more talk.

Thus, participants intervened in class social dynamics to mitigate silence by enhancing group cohesion through breaking down interpersonal barriers and intentionally mixing groups.

6.1.2 Turn-taking orchestration

Participants mediated *face*-threat associated with the social dynamics of turn-taking. Turn-taking refers to the pattern of discourse when someone speaks, and others listen. Teachers mentioned that one of the causes for students' silence was they did not know who should speak. Thus, they employed several techniques that intervened in the dynamics of student-initiated turn-taking. The most common method was to assign speakers. Teachers indicated they did this as it would take a long time for a student to "volunteer." For instance, "I would like to spend a bit more time to draw the answer out of them, but I just find a lot of the time it takes more time than useful. (Ethan)" As such, they perceived Japanese students' socio-psychological barriers related self-nomination to be one of the causes of their silence and circumvented that by deploying techniques to nominate speakers.

For example, Eva assigned each person in the pair as either Speaker 1 or Speaker 2 and then she would ask all Speaker 1s to speak first while Speaker 2

would listen. Teachers used group representatives to share a summary of the discussions. Some teachers established rules for how the group representative was determined. For instance, Andria and Michael had groups do *janken* (rock, paper, scissors) to decide representatives. This facilitated the whole class share because the speaker was already decided and prepared to speak. Sean used an online tool to determine speakers. He stated, “I think that takes the pressure off because they don't have to worry about whether they're allowed to speak or not. It's your turn to speak. You've got to speak.” Here Sean referred to Japanese classroom social norms of silence and students not being accustomed to raising their hands to speak. As such, he perceived the online tool gave them “permission” to speak. This structured turn-taking is something he (and other teachers) felt was unnecessary in other contexts because they felt students would be less hesitant to speak. Thus, teachers structured turn-taking to mitigate silence by reducing the social pressures associated with self-initiated speaking.

Notably in classes where teachers did not have techniques to determine turn-taking (David, Liam, and Jack) there was often a noticeable pause and discussion about who would speak prior to the whole class interaction.

This section described teacher interventions in class social dynamics to mitigate silence in classroom discourse. The next section will describe teacher interventions to normalize talk.

6.2 Normalizing talk

Participants mentioned that Japanese students are unfamiliar with speaking in whole class interactions, and thus to mitigate silence they had to "normalise" talk for them. They developed strategies to "train students" to do these new behaviours. Data were grouped into four sub-themes: explaining the new behaviour, establishing routines for structured speaking, normalising mistakes, and taking a long-term orientation to change.

6.2.1 Explaining the new behaviour

Participants (Andria, David, Ethan, Eva, Jack, Keith, Zoe) were observed rationalizing certain behaviours to students. In interviews they mentioned that they would explain the metacognitive reasoning behind the new behaviours they wanted students to demonstrate. They made comments like:

> I'll point out. You know, some of you aren't answering 'cause you really don't know. Some of you know, but you're too shy to answer. I'll just sort of break it down like that. Kind of from a meta point of view so that they are looking at it from the outside and processing why it's being done. I feel putting that out on the table and making sure everybody has the same knowledge I have about what's happening …. Sometimes, not everybody, but some of the braver students are willing to try something new and will take that step forward and put their hand up, just 'cause they are now aware of why it's happening, that kind of normalizes it. (Andria)

With regards to giving viewpoints, Ethan stated,

> Giving viewpoints is one skill that students really struggle with, in my experience, to grasp as a concept. Like why should we do this? What's the point? So, I go heavy on the meta cognition side like…why should we talk about different viewpoints…. my strong feeling from living in Japan for ages and talking to lots of people, these kind of critical thinking skills are not really focused on in regular high schools. So, thinking from a different viewpoint is very new to the students, so I feel like I need to really get them to consider what the value of it is.

As such, participants felt inclined to raise student awareness about new behaviours and provide reasoning so that students understood why they were doing something different.

6.2.2 Establishing routines for structured whole-class speaking

Participants (Andria, David, Eva, Jack, Keith, Liam, Neil) also mentioned changing their approach to establish routines for structured whole-class speaking rather than expecting spontaneous talk. The routines they mentioned included warm-up speaking, small group discussions, and writing down their ideas prior to whole class discourse. Teachers indicated they used routines in their classes to relieve student anxiety as they would know what is next. Consequently, most of the whole-class questions participants asked were not spontaneous but structured within class routines. They made comments such as,

> I think a lot of the students, especially lower-level students, feel comfortable with routine. They know what to expect….. I don't want to shock or surprise anyone because I want them to be relaxed. I want them to feel less pressure and be able to produce language freely. (Andria)

Here Andria points to how she perceived routines alleviate student anxiety and thus enables participation as students know what to expect.

Other teachers mentioned establishing routines that trained students on how to conduct unfamiliar behaviour. For instance, asking questions (Jack), sharing ideas in a discussion (Liam, Neil), speaking out in class (Andria, David, Eva, Michael).

Thus, teachers changed their behaviour to add routines and structure to train and enable students to become more familiar with how to conduct whole class talk.

6.2.3 Normalising mistakes

Another way participants changed their behaviour to mitigate silence was to create a classroom culture where mistakes were normalised. Andria stated,

> I find that this is a uniquely Japanese thing, like they just don't want to make mistakes. That's another reason why I try not to be negative, and be encouraging, because I know if they make mistakes, and I shut them down they're just gonna stop talking. I don't need to do that strategic teaching

people from Europe, Middle East, Southeast Asia, Africa—they have no problem talking.

So just saying making mistakes is the best way to learn, sort of encouraging it as a part of the learning process and normalizing it…. How can you learn a language if you don't make a mistake? … Like this is a safe place kind of thing. This is where we experiment with our language. This is where we make our mistakes.

Like Andria, other teachers (David, Ethan, Eva, Keith, Liam, Michael, Zoe) mentioned becoming more conscious about Japanese students concerns for being wrong and as such changing their behaviour to create conditions that would engender student talk. For instance, Keith stated,

> The main thing I think everyone encounters is a massive amount of student reticence, and students unwilling to offer suggestions unless they're very certain that they're going to be well received. So, you have to spend a lot of time working with students to give them confidence to answer. Give them assurances that there isn't a correct answer. That anything can be taken and receive even extremely wrong answers as kindly and constructively as possible.

Teachers were observed accepting extremely wrong answers and responding with *face-saving* strategies (section 6.4).

Ethan attributed students concern of mistakes from his experience teaching in high schools. He stated,

> I always feel like I'm trying to reprogram my students because they come out of high school with this view of English like this really hardcore perfection grammar translation model and a puzzle to solve…. I've got a few little speeches that I give to my students to get them to think of language in a different way. Rather than thinking of a language like science, try and think of it like music…

Thus, he aimed to normalize mistakes in talk through changing their view of language learning. Participants also revealed their own mistakes as Japanese learners (David, Ethan, Keith) to normalise mistakes in language learning. When the class didn't know the meaning of the word David used a translation software in the lecture to read out the Japanese translation and asked the class if the translation made sense. This demonstrated to students that even the teacher does not know everything, and mistakes are a normal part of learning.

Thus, participants shifted their behaviour as they perceived students' fear of making mistakes or using language imperfectly as one of the causes behind Japanese student silent behaviour. They tried to normalise mistakes in their classes through creating a safe space for mistakes, anecdotes, and demonstrating their own personal mistakes.

6.3 Reducing teacher reliance on whole class talk

Another way participants developed their behaviour over time towards silence was to reduce their reliance on talk by appropriating three talk-alternative modalities: 1) non-verbal communication, 2) written modes, 3) group monitoring.

6.3.1 Developing teacher non-verbal communication

All thirteen teachers assessed classroom silence by reading the room. It was clear from the observations, and later verified in the interviews that they were scanning the room to interpret students' reaction to the question or what the teacher just said. For instance, I observed Andria scanning the room and then walk straight to a student who was just looking at her and ask her if she had a question:

Andria: OK? Any questions about the questions? Do you know what we're doing?
(3.8) ((Pausing))
((Looking around the room))
Alright, I'm going to give you 4 minutes.
Ok go ahead.
((starts timer))
Students: ((discussing in groups))
Andria: ((looking up and around the class))
Student: ((sitting looking directly at the teacher))
Andria: ((walks to the student looking at her))
Do you have any questions?
Student: Sorry I don't understand…((inaudible))

Teacher scanning of the room was not only to see if someone has a hand raised but also trying to understand the underlying cause of the silence. For example,

> Ethan: So, how do you feel about talking about different viewpoints?
> (2.1) ((Looking around the room))
> Was it easy? Easy to talk about different viewpoints?
> (5.1) ((Ethan scanning the room))
> Ethan: Some people are like hmm mmm mmm
> ((gestures shifting his head side to side))
> I mean again, I think that this is not easy…...

Here Ethan interpreted and responded to gestures he noticed in the classroom.

During silence teachers observed the students to identify student willingness to "volunteer" an answer—eye contact signalled they have an answer they are ready to share. For example,

> Neil: ((looking around the room))
> Ryo, you look like you want to say something.
> Ryo: Ohh I was just OK, I'm sorry but Coronaviruses have been ….

Here Neil identified student willingness to answer through student eye contact. In the following example David uses eye contact to nominate speakers.

> David: Caribbean? Which countries?
> ((Looking around the room – stops at a student.))
> Yuri: Jamaica
> David: Jamaica, yeah.
> ((Looks around the room – stops at a different student, locks eyes with the student and nods his head.))

Kento: Barbados

In this example, David even responded with non-verbal communication by nodding his head as a signal for the student to share their answer. Eye contact seemed to encourage students to ‘volunteer’ their answer to the whole class. Catching the eyes of a student and nodding is a non-verbal nomination, but eye contact can also be a non-verbal signal of willingness to be called upon. Due to the limited focus of this study non-verbal communication was not analyzed in detail, however the findings suggest that teachers developed non-verbal communicative competence to mitigate and interpret silence.

6.3.2 Appropriating written modalities

Participants (Andria, Ethan, Jack, Keith, Liam) replaced talk with writing to collect comments they previously expected in a whole class solicitation. They indicated that some students might be quiet in class but very open in written modes. For instance, Ethan stated, “they are so candid in the Google form. I get them to write little things just asking them to reflect and they get really candid.” He felt the written mode appears to give students a more comfortable space for students to share their ideas than talk. Other teachers (Andria, Ben, Keith, Liam, and Sean) found using feedback forms and reaction papers as a successful way to hear their thoughts and to collect feedback. Andria, Ethan, Keith, and Liam assign reaction papers as part of their course work and use student comments to inform their process. Keith stated using online tools where students submit their feedback anonymously allowed students to contribute in a “safe space” where they might not be judged.

Ethan and Jack shared written comments collected from students on the projector as a way of sharing student ideas instead of requiring them to raise their hands and share it in a whole class discussion. They include written feedback regularly to encourage class contribution and dialogue between them and the students. They were both observed displaying student comments on the projector and then responding in a whole class discourse. This appeared to replace the typical whole class dialogue where students initiate the discussion by raising their hands to speak.

6.3.3 Monitoring groupwork

Teachers also reduced their reliance on whole class talk through group monitoring. By more actively listening to the group discussions participants (Andria, Ben, David, Liam, Michael, and Sean) collected feedback about how students engaged with the content and could responded to questions in a safer space than the whole class forum. Ben stated,

> As I'm moving around…I sort of circulate and chip in a little bit and prod students along. Sometimes I'll take a written note, but usually just mental note of really what I judge to be exceptional sort of ideas from students, and I'll remember those, and I'll try and call on those students. If I ask for an elicitation and if no one gives me anything, I'll say, ‘oh, I heard one really great idea from this group. So, and so would you mind sharing?’ You know, I don't really like to put students on the spot like that, but for the service of everyone's learning, I'll kind of do that.

As such Ben used monitoring of the group discussions as a foundational initial step to the whole class elicitation where he would preliminarily hear and probe students in their groups and identify and select noteworthy responses to use in the whole class discussion. Andria, Keith, and David also mentioned a similar approach but with the purpose to address student questions. For instance, Keith stated,

> it's one way of monitoring to make sure that they're actually following along—they understood everything. Often, you'll find a little group sitting there, and they haven't really understood. But again, this relates to this sort of reticence. These people don't want to say, hey, actually, I don't know what I'm supposed to do. So, you can just prod them or ask some questions that might spark off more discussion. The other thing I'm doing is listening for what I think are the answers that are going to go along with the next part, and then I'll go. OK, I'm going to ask these two people their answers.

Keith's comment demonstrates that he does not assume students understand if they don't ask questions. Rather he uses the group monitoring to identify and respond to student questions.

This section described how teachers reduced their reliance on talk by changing their behaviour towards talk-alternative modalities. The next section will describe teacher behaviour related to facework.

6.4 Classroom discourse ***facework***

This section describes the findings related to the final theme: Classroom discourse *facework*. It begins with a brief background on *face* and *facework* and then introduces the Initiate-Engage-Share (IES) model of classroom discourse. Finally, it examines participants' use of *facework* within IES.

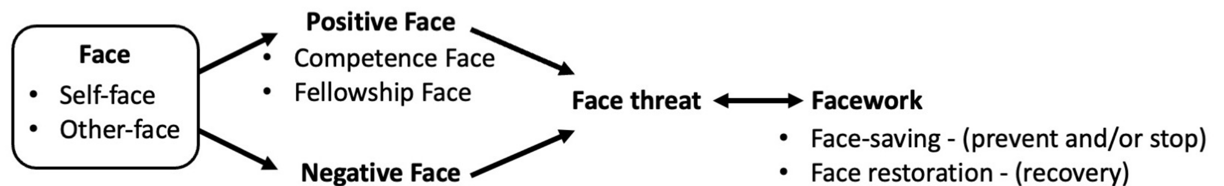
6.4.1 *Facework*

Face refers to the social image a person may claim as a result of the way they present themselves in social interactions (Goffman, 1967, p. 6). *Face wants* can be classified into *positive* and *negative face* (Brown et al., 1987)*. Positive face* refers to the individual's self-esteem and desire to be liked and appreciated by others. *Negative face* refers to the desire to protect individual rights and the freedom to act. *Positive face* can be further differentialized in terms of *fellowship face* and *competence face* (Lim & Bowers, 1991). *Fellowship face* is the desire for social acceptance, that is to be included, and appreciated by others. *Competence face* refers to an individual's desire for their abilities to be respected.

Face-threat refers to acts that can cause a loss to one's *face* (positive social image) (Goffman, 1955). To mitigate *face-threat* people engage in *facework. Facework* refers to "a set of strategic behaviours by which people attempt to maintain both their own dignity ("face") and that of the people with whom they are dealing with" (Association) (Figure 6.1). *Self-face* refers to the desire to protect one's own *face*, and *other-face* refers to the concern for someone else's *face (Ting-Toomey & Kurogi, 1998, p. 200)*. *Face-saving* strategies and actions

are measures taken to prevent or stop face-threat. *Face restoration* are actions taken to recover face loss.

Figure 6.1 *Face*, *face-threat*, *facework* visualisation



Note. Combined theoretical concepts from *(Ting-Toomey & Kurogi, 1998)* and (Lim & Bowers, 1991). I recognize that there are other *face* types, however due to limitations, only those related to this study are presented.

Offering opinions in a public forum such as a whole class interaction are *face-threatening* acts that can be mitigated through teacher *facework* (Frisby et al., 2014). Both *fellowship* and *competence face* are threatened when voicing comments in whole class interactions. *Fellowship face* is threatened because comments can be viewed as inappropriate, not useful, or too different from that of others in the social group, in this case the other students. *Competence face* is threatened because students might respond to questions with an incorrect answer. The threat is increased when speaking in a second language as there is additional face risk attached to one's ability to understand and speak the language comprehensively (MacIntyre et al., 1998).

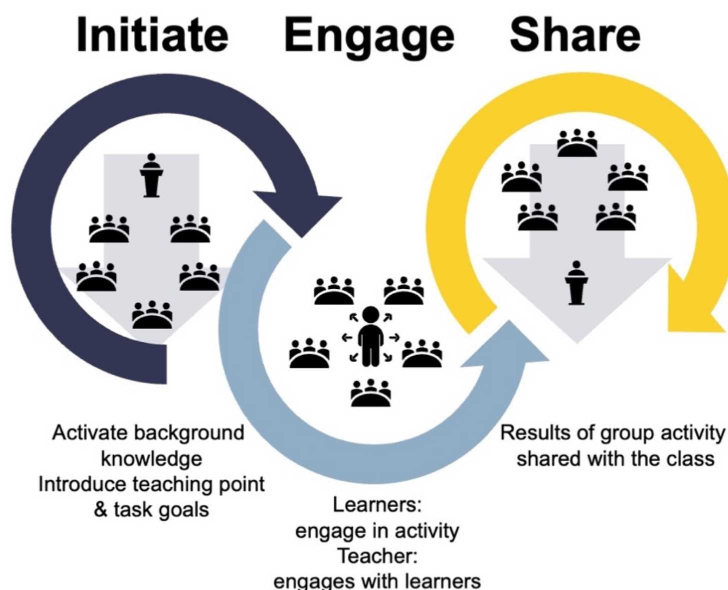
Now that I have provided background knowledge of *face* and *facework* the following section will introduce the pattern of classroom discourse observed in this study. Following this introduction, I will report on how participants used *facework* within that discourse model.

6.4.2 Initiate-Engage-Share (IES) Model of Classroom Discourse

Classroom discourse refers to both linguistic and non-linguistic elements (gestures, silence, etc.) involved in classroom interactions (Tsui, 2008). Discourse can be considered in many ways. For instance, at the unit level, individual interactions between people can be analyzed moment to moment to see how discourse moves affect responses. However, this study considered discourse at a more global level, specifically it examined teacher classroom discourse across the entire lesson.

During the data analysis it became apparent that teachers orchestrated an Initiate-Engage-Share (IES) pattern of classroom discourse that mediated silence in whole class interactions (Figure 6.2). This section will describe the IES model. Following the description of the model I will discuss teacher use of *facework* within that model.

Figure 6.2 Initiate-Engage-Share (IES) Model of Classroom Discourse



Participants organized classroom discourse in cycles with three distinct but interconnected discourse spaces that had different functions: Initiate, Engage, Share.

The first discourse space was labelled *Initiate*. In discourse analysis *Initiate* refers to discourse moves that begin an interaction. Discourse moves are deliberate actions that influence discourse. Within classroom discourse Sinclair and Coulthard (1992) identify three major categories of initiating acts: *informative, elicitation,* and *directive. Informative* acts are declarative statements and functions to share information, ideas, and new knowledge. *Elicitation* are often interrogative statements and function to request a communicative response. *Directives* are imperative statements and compel a non-linguistic response (e.g. open your books). When considering classroom discourse across a lesson, teachers were observed beginning a discourse cycle with initiating acts such as a teacher lecture (*informative*), asking whole class questions (*elicitation*) to generate a response, and giving instructions on what to do (*directive*). Thus, this stage was labelled *Initiate* referring to the collection of initiating acts that initiated a discourse cycle.

The second distinct discourse space was *Engage*. *Engage* refers to the area in which teachers and students engaged in self-directed knowledge construction activities. Although knowledge construction is an element of the *Initiate* stage it was heavily directed by the teacher. Teachers appeared to “hand over” the construction to students in the *Engage* stage. Here they enabled student autonomy to consider the material in their own terms, alone, with partners, or in groups. Rather than the teacher-led classroom discourse observed in the

initiate stage teachers walked around, observing student work, and answering questions. As such, teachers also used space to engage in knowledge construction activities. However, the function of the *Engage* space appeared to be different for students and teachers. For students, *Engage* appeared to promote learning and knowledge construction of the course content, and as a space to receive informal feedback on their understanding and work. For teachers, *Engage* appeared to function as a space to assess and evaluate student understanding and learning. Also, it appeared as a space for teachers to give feedback and informally warn or ask students to share responses in the subsequent whole class discourse.

The third discourse space is *Share*. *Share* functioned as the space in which the results of the knowledge construction in *Engage* is shared with the class. This could be through assigning a group representative speaker, eliciting volunteers, nominating speakers, or using the presentation technology to share written work.

Teachers varied the number of cycles used in one class (e.g. IES-IES-IES) (Table 6.2).

Table 6.2 Number of IES cycles observed

Teacher	Initiate	Engage	Whole Class Share	Total complete IES cycles
Andria	6	6	5	5
Ben	3	4	2	2
David	8	7	6	6
Ethan	7	7	7	7
Eva	8	7	4	4
Jack	2	2	3	3
Keith	5	6	5	5
Liam 1	15	15	8	8

Liam 2	11	11	8	8
Michael	5	5	3	5
Neil**	7	7	-	-
Rose	7	7	2	2
Sean	6	6	3	3
Zoe	9	9	9	9

Note. * Liam's data included observations over two classes. **Neil's class did not have a *share* cycle—it had only 3 students and was a discussion in which the teacher participated in and functioned more as an *engage* space.

This section introduced the IES model of classroom discourse observed in this study. The following sections will describe the findings related to teacher *facework* strategies and actions observed in the IES sequence of classroom discourse. Specifically, it will examine:

1. *Initiate*: *facework* variation in teacher elicitation
2. *Engage:* a mediating space for *face-threat* of whole-class interactions
3. *Sharing facework*

6.4.2.1 *Initiate: Facework* variation in teacher elicitation

Data analysis provided evidence that participants mediated student talk and silence in whole class interactions through facework interventions in their elicitation. Elicitation refers to discourse moves that are intended to encourage a response. Often these take the form of questions. Findings indicated teacher elicitation contains a spectrum of *face-threat* variation that can affect student response behaviour. Students were not always silent. Questions that had little room for error or low *face-threat* (e.g. showing a picture of a Japanese kanji and asking what it means) were more likely to receive volunteered responses in

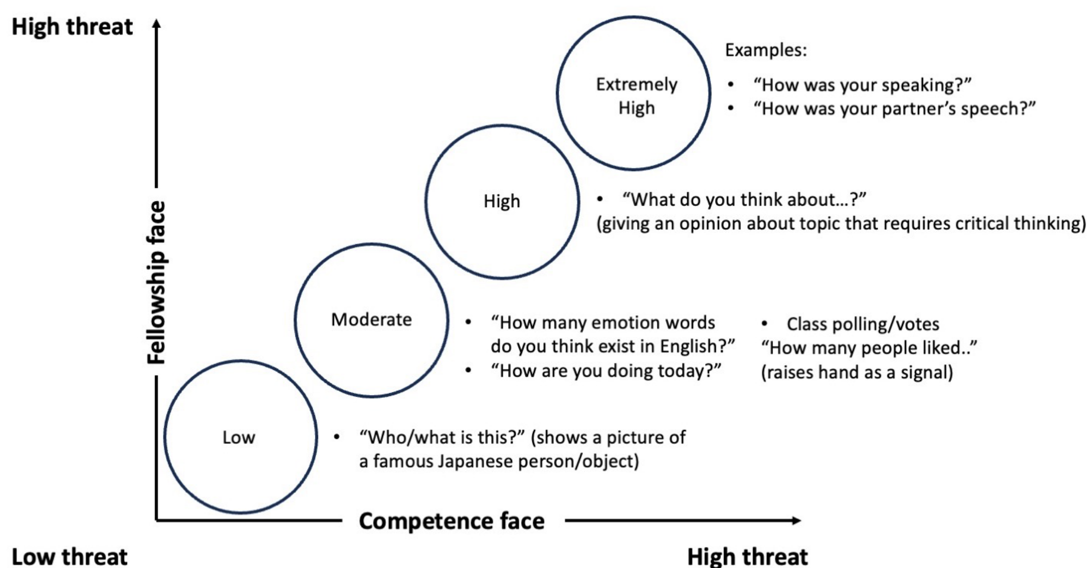
whole-class interactions than questions that contained higher degrees of *face-threat* (e.g. questions that required opinions).

To examine the relationship between teacher elicitation forms and student response patterns I developed a model that considered variations of *face-threat* in teacher elicitation. This section will first describe the model and then it will report on the frequency observed and qualitative findings.

6.1.3.1 Model of *face-threat* in teacher elicitation

The Model of *face-threat* in teacher elicitation was developed to examine the relationship between *face-threat* variations in prompts and student response patterns. In this model, teacher questions, and their relationship to *fellowship* and *competence face* risk to students is conceptualised on a spectrum with varying degrees from *low* to *high face-threat*. Four categories of *face-threat* were identified*: Low, Moderate, High, Extremely High* (Figure 6.3).

Figure 6.3 Model of *face-threat* in teacher elicitation



1. *Low-face-threat* elicitation—characterized by little room for error, little speaking, did not ask for opinion, contained low *face-threat* to *competence* and *fellowship face*. (e.g. Who is this? pointing to an image of someone famous).

2. *Moderate face-threat* elicitation—contained some *competence* and/or *fellowship face risk* however did not include *face-threat* associated with giving deep opinions in public. For instance, “How many emotion words do you think exist in English?” (Sean). This posed a risk for students to be wrong which can thus affect their competence face. Another question type classified as *moderate face-threat* was class polling. For example: “Who thought ‘food as survival’ was hard to understand? Raise your hand” (Michael). This was viewed to have a moderate risk as it requires an opinion that is visually displayed through hand raising hands. However, it contains less *face-threat* than responding to questions that require expression of opinions.

3. *High face-threat* elicitation—require greater cognitive thinking and linguistic ability and thus more risk to *competence* and *fellowship face* for example:

> Neil: “We can see Shinran’s basic assumptions. Taro, what do you think about the first question?”
>
> ((Worksheet question:
> “1. Do you believe that we have a spirit that survives after death?”))

Here the question can expose not only one’s linguistic ability to explain their thoughts in a second language, but also their competence in terms of the content. Also sharing spiritual opinions can affect *fellowship* face if others have different spiritual views.

4. *Extremely high face-threat* elicitation—required greater cognitive thinking and/or more *fellowship face-threat* in the form of being assessed or evaluating others (e.g. "What did you think about your partner's speech?" Eva).

I acknowledge these categories are not exhaustive and are limited given that I am considering *face-threat* through my cultural lens, and the values I attached were not confirmed with students. However, despite this limitation, this model provided a starting point to acknowledge variations of *face-threat* within teacher elicitation.

I will report on the frequency of the elicitation forms observed in the following section however, I must first emphasize here that elicitation *face-threat* did not operate in isolation, nor was it static or universal. *Face-threat* appeared to be contingent on the contextual features and social dynamics of the question giver (teacher), receiver (student), and those that 'witness' (the class) the *face-threatening* act (questioning). As the next section will report, teachers mediated student silence through adjusting the *face-threat* of their elicitation through its form and by managing the timing and events leading up to the whole class discourse.

6.1.3.2 Teacher elicitation *facework*

Table 6.3 and 6.4 report on the frequency of the different levels of *face-threat* elicitation forms, teacher nominations of student speakers, and the number of student-volunteered responses. You will note that the tables are separated into "Before *Engage*" and "After *Engage*". This refers to the *Engage* stage in the IES classroom discourse cycle. In the data analysis it became clear that teachers

incorporated *facework* to mediate silence by using different elicitation approaches before and after the *Engage* stage. Teacher actions in during *Engage* appeared to mediate the *face-threat* of whole class interactions to produce student talk with different qualities.

Neil's data is separated in Table 6.4 because his class only had 3 students, and he treated the class as a group discussion he actively participated in. Thus, it was determined his whole class discourse was more characteristic of the *Engage* rather than a whole class *Share*. Teacher questioning during *Engage* for other teachers was not analyzed for frequency due to the research focus on whole-class interactions.

This section examines data relating to the teacher elicitation in Table 6.3 and 6.4 (white columns).

Section 6.1.3.3 explains the data relating to nominations (light grey columns).

Section 6.1.3.4 describes the data relating to student responses (dark grey columns).

Table 6.3 Frequency of teacher elicitation, *face-threat* degree, teacher nominations, and student volunteered responses

Initiate: Before *Engage* Stage

Teacher	*Low* face-threat elicitation: Verbal response	*Low* face-threat elicitation: Non-Verbal response	*Moderate* face-threat elicitation: Verbal response	*Moderate* face-threat elicitation: Non-Verbal "raise your hand" polls	*High* face-threat elicitation	*Extremely High* face-threat elicitation	Total Elicitations	"Cold" nominations	Volunteers	Student self-initiated whole class question.
Andria	0	4	1	1	0	0	**6**	0	0	0
Ben	0	2	0	0	0	0	**2**	0	0	0
David	4	3	6	0	0	0	**13**	0	2	0
Ethan	0	1	1	0	1	0	**3**	0	0	0
Eva	2	0	0	1	0	0	**3**	0	0	0
Jack	1	2	2	4	0	0	**9**	0	1	0
Keith	4	0	7	2	0	0	**13**	5	0	0
Liam*a	5	1	4	4	0	0	**14**	0	8	0
Liam b	1	0	0	0	0	0	**1**	0	1	0
Michael	0	0	0	0	0	0	**0**	0	0	0
Rose	6	0	12	0	0	0	**18**	11	8	0
Sean	1	1	1	0	0	0	**3**	4	1	0
Zoe	0	0	0	0	0	0	**0**	0	0	0

Share: After *Engage* stage

Teacher	*Low* face-threat elicitation: Verbal response	*Low* face-threat elicitation: Non-Verbal response	*Moderate* face-threat elicitation: Verbal response	*Moderate* face-threat elicitation: Non-Verbal "raise your hand" polls	*High* face-threat elicitation	*Extremely High* face-threat elicitation	Total Elicitations	"Cold" nominations	"Warm" nominations	Volunteers to the same questions discussed in groups	Volunteers to expansion questions	Student self-initiated whole class question.
Andria	10	0	7	3	2	0	**22**	0	21	2	2	0
Ben	0	0	5	2	4	0	**11**	0	1	7	1	0
David	5	0	10	0	3	0	**18**	0	13	4	0	0
Ethan	6	0	2	0	3	0	**11**	1	23	0	0	0
Eva	0	0	1	0	2	35	**38**	33**	5	1***	0	0
Jack	0	0	5	1	3	0	**9**	0	2	1	0	1
Keith	0	0	0	1	4	0	**5**	0	5	2	0	1
Liam*a	1	0	4	0	0	0	**5**	0	12	3	0	3
Liam b	0	0	5	0	1	0	**6**	0	5	2	2	0
Michael	2	0	2	5	0	0	**9**	0	9	0	0	0
Rose	0	0	2	0	0	0	**2**	0	0	2	0	0
Sean	3	0	5	1	0	0	**9**	0	13	1	2	0
Zoe	0	0	6	4	0	0	**10**	0	3	0	0	0

Note: *Liam's data included two classroom observations **Eva's whole class elicitation was different than what was performed in the group (groupwork = speech, whole class elicitation = assessment of their/partner's speech) - These were coded as cold nominations. ***Eva's volunteer was for an extremely high face-threatening act—1min speech in front of the class

Table 6.4 Neil's elicitation data

Initiate: Before *Engage* Stage

Teacher	*Low* face-threat elicitation: Verbal response	*Low* face-threat elicitation: Non-Verbal response	*Moderate* face-threat elicitation: Verbal response	*Moderate* face-threat elicitation: Non-Verbal "raise your hand" polls	*High* face-threat elicitation	*Extremely High* face-threat elicitation	Total Elicitations	"Cold" nominations	Volunteers	Student self-initiated whole class question.
Neil	1	1	0	0	1	0	**3**	0	1	0

During *Engage* stage

Teacher	*Low* face-threat elicitation: Verbal response	*Low* face-threat elicitation: Non-Verbal response	*Moderate* face-threat elicitation: Verbal response	*Moderate* face-threat elicitation: Non-Verbal "raise your hand" polls	*High* face-threat elicitation	*Extremely High* face-threat elicitation	Total Elicitations	Speaker nominations	Volunteered responses: International Student	Volunteered responses: Japanese Student	Volunteers to expansion questions	Student self-initiated whole class question.
Neil	1	0	5	0	26	0	**32**	30	15	13	0	7

Participants varied their elicitation approach in terms of frequency, forms, and timing (Table 6.3). Elicitation refers to the questions teachers asked to prompt student responses. In the “total questions asked” column we can see that most teachers asked more questions after the *Engage* stage. Andria, Ben, Ethan, Eva, Michael, Sean, and Zoe all asked more than 50% more questions to the class after the *Engage* stage. David and Jack asked almost the same number of questions before and after *Engage*. Liam, Keith, and Rose asked more questions in the *Initiate* stage than in the *Share* stage. This indicates variations in the frequency of teacher questions. However, participants not only varied the number of questions, but also the *face-threat* in the different types of questions (Figure 6.4).

Figure 6.4 Teacher variations in *face-threat* in elicitation

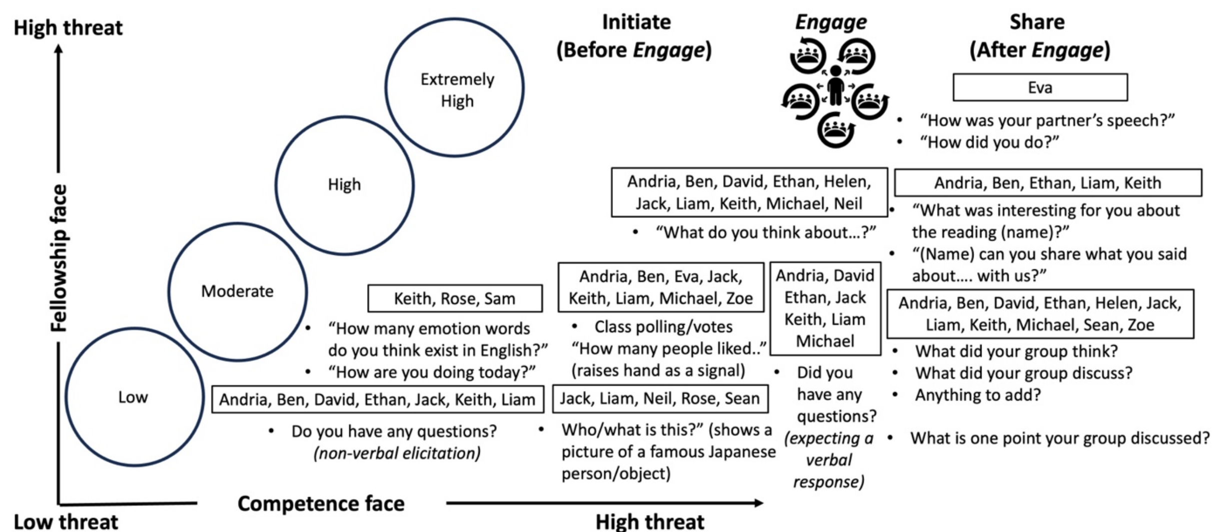


Figure 6.4 illustrates teacher variations of *face-threat* elicitation during the IES cycle. This figure was created by placing the model of *face-threat* in teacher elicitation (Figure 6.3) in conjunction with the IES Model of Classroom Discourse (Figure 6.2)

and identifying the participants (via Table 6.3 and 6.4) that demonstrated the different levels of *facework* within the different stages of the IES discourse cycle.

Teachers conducted *facework* by mediating the *face-threat* of their elicitation in the different stages. In the *Initiate* stage teachers tended to ask *low face-threat* background activation questions. For instance, Jack, Liam, and Rose would show pictures of familiar items and ask students to name them. These questions appeared to have a functional purpose to activate learner background knowledge. For instance, prior to showing the class a video on how to make great speeches using Steve Job's speech as an example, Eva asked the class "Who's using Apple products?" and raised her hand as a signal for students to raise their hand too. This example was assessed to have moderate *face-threat* due the need to raise one's hand in a manner that can signal difference from others in the group. In the Japanese private university context whether one is using Apple products or not is a relatively *low face-threat* concern. However, it is critical to note that in different contexts the *face-threat* of this question might be higher (e.g. in lower socio-economic contexts, or in countries that have political tensions with America). Other examples of *low face-threat* elicitation in the *Initiate* stage included Rose, and Liam. Rose's lesson content focused on Japanese popular culture, and she showed a series of Japanese pop culture images in the *Initiate* stage and asked students to name what they were e.g. capsule toys, a J-Pop band, a popular anime. Liam's lesson focused on feminism, and he displayed images on the projector that depicted gender stereotypes and asked students close ended questions such as, "Is this a boy's room or a girl's room?" or "Who is this person?" (e.g. James Bond, a famous Japanese actress). These questions had little room for error and served to engage

the students into the target lesson. Teachers asked the class these questions and expected a response and students volunteered responses to these *low face-threat* elicitations. Table 6.3 presents the number of volunteered responses by students. In Liam's first lesson he made 14 elicitations in the *Initiate* stage, 9 of which were *low* or *medium face-threat* eliciting a verbal response and he had 8 volunteers. Rose had 18 elicitations in the *Initiate* stage, 6 low face-threat, 12 moderate face-threat. 11 of the *moderate face-threat* elicitations included her routine of taking attendance and asking the students how they were doing, and thus were considered cold nominations as it was directed by the teacher. The other 7 whole-class elicitations (6 *low face-threat*, 1 *moderate face-threat*) received volunteered responses. This suggests that students are not always silent, but that the *face-threat* of the elicitation mediates their volunteered responses.

Another finding is that participants asked higher *face-threat* questions in the *Share* stage than in the *Initiate* stage. Table 6.3 shows that participants asked more *high face-threat* questions in the *Share* stage compared to the *Initiate* stage. If we look at the column "*high face-threat*" questions we note that Ethan was the only participant observed asking a *high face-threat* question in the *Initiate* stage. However, in the *Share* stage, Andria, Ben, David, Ethan, Eva, Jack, Keith, and Liam were observed asking *high face-threat* questions to the whole class. Similarly, the frequency of *moderate face-threat* questions was also increased. This indicates that teachers varied the face-threat of questions throughout the class, increasing the *face-threat* of the elicitation after students and teachers engaged with material first.

Notably the questions were often the same questions in that were discussed in the *Engage* stage. For instance, Ben had students discuss their understanding on Diversity and Inclusion framework (one of the lesson targets) during the *Engage* stage and then during the *Share* stage he went through the framework step by step and asked the class to *Share* their understanding about each step. Other examples are included in Table 6.5. You will note that these questions have higher cognitive and linguistic demands compared to the closed ended questions and thus were classified as *high face-threat*.

Table 6.5 Example activities in the *Engage* stage and whole class *Share* elicitation

Participant	Task during the Engage cycle	Questions during the Share stage
Andria	"Make a list of the different genres of cinema in Japan. What do you think are the most popular genres of Japanese films? What do you think is the most famous Japanese film, or the most popular Japanese films you can think of more than one, overseas?"	"Please give me one genre." "What are some popular Japanese movies in Japan?" "What Japanese movies do you think are popular overseas?"
Michael	Discuss "food as" one of the following: Identity Survival Status Pleasure Community Each group selected one of the above topics based on the reading and they had to discuss what the reading said and other examples.	What did your group discuss?
Ethan	Topic: Should people take more vacation time? How many different viewpoints can we talk about? What kind of people would like to have more vacation time? And what points	How many different viewpoints did you think of? What are some of the different viewpoints that you thought of?

	of view would think having more vacation time be not so good?	
Jack	What is the use of the IPAT equation? A. It shows that people in the developed countries have a higher environmental impact than those in developing countries. B. It shows the link between population, development, and environment deregulation. C. It represents the population impact on the environment. D. All of the above	What is your answer as a team? What did your team choose? Why did you choose that answer?

One type of elicitation in the *Initiate* stage but not in the *Share* stage was non-verbal elicitation. This elicitation refers to comments teachers would ask to the class such as “Any questions?” Or “Does that make sense?” Teachers were observed asking this question, scanning the room briefly before having students work in groups. Interviews confirmed that participants no longer expect Japanese students to verbally ask questions in the whole class interaction however they often ask it out of habit. Yet, I observed teachers (Andria, Keith, Liam, Michael) scan the room as they asked the class “Any questions?” and after no verbal response, they would break students into groups and go to a group to answer student questions. Because teachers did not ask the question to get an immediate verbal response, I classified them in Table 6.3 and Figure 6.4 as non-verbal elicitation and *low* face-threat compared to responses that compelled verbal discourse. Teachers conducted non-verbal communication during the *Share* stage (e.g. “reading the room”) however what differentiated non-verbal elicitation during the *Initiate* stage was that teachers were not expecting an immediate verbal response but rather non-verbal cues they could use in the *Engage* stage. For instance, in *Share* they might ask what the groups discussed and scan the room to identify who might be willing to speak

through recognising their eye contact and the “look on their faces” (Ben) and nominate them to speak. However, in *Initiate* the participants generally did not nominate speakers, instead they used the elicitation to identify who they would approach after groups started talking (see Section 6.3.1 for an example).

In the *Engage* stage some participants interacted directly with students during groupwork and asked students more direct and asked *higher face-threat* questions about the content and ideas (Andria, Ben, David, Ethan, Rose, Jack, Keith, Liam, Michael, Neil). It is important to note here again as I noted in 6.1.3.2 that detailed analysis of all the question forms and interactions during the Engage stage is beyond the scope of this study given the research focus on teacher responses to silence in whole class interactions. However, Table 6.6 provides some examples of teacher-student interactions during the Engage stage to highlight the higher level of *face-threat* compared to the *low* and *moderate face-threat* elicitations used in the Initiate stage. Here we can see how teachers asked students more personal questions and would probe them with follow up questions to think more deeply about the content.

Table 6.6 Samples of interactions during the *Engage* stage

Participant	Sample interaction during Engage
Michael	Students: ((talking in their groups)) Michael: ((walking around and listening to groups)) ((stops at a group and listens to a student talking)) Haru: ((inaudible)) Michael: Haru, can I ask, can you cook? Haru: No, not really because I am living with my parents. Michael: I see, so you haven’t had to cook. How about if you think

	about the different ways… ((makes the question easier for the student to relate to)).
Liam	Students: ((talking in their groups)) Liam: ((walking around listening to groups)) ((stops at a group and listens to a student)) Rie: ((speaking inaudible)) Liam: It sounds like you didn't like it. ((smiling while saying this)) Rie: No, ((laughing)) I thought it was interesting. Liam: Right. Interesting, but not as good as Harry Potter. ((smiling indicating he isn't really offended)) Rie: I don't normally like scary stories. We were just saying the end was….((inaudible)). Liam: Did you get creeped out by the ending?
David	Students: ((talking in their groups about their interpretation of the poem)) David: ((walking around and listening to groups)) ((stops at a group and listens to a student talking)) So, you're saying, maybe, memory is more than real? Taro: Yeah, so we try to find 10, but we learned about why we have romantic light. David: It isn't, I feel very romantic…. right? It's just not positive. When they talk about the city, the city's tired. Tired is negative, usually sleepy is not. In contrast the Caribbean atmosphere is more relaxing than the city. What they were saying before about this, is more intense, shows that it's a memory. Let me show you how. When I think back it's usually positive. ((gives a personal example make it more clear for students)).

Not all teachers verbally engaged with their students during the *Engage* cycle. Some participants (Eva, Sean, Zoe) engaged by listening and observing student interactions and did not directly interject themselves into discussions (although they answered student questions when students approached them). However, without the public forum, the *face-threat* of verbally asking questions is reduced. In the *Share* stage teachers elicited talk with higher *face-threat* forms (i.e. opinions and ideas). However, *face-threat* appeared to be reduced through mediating acts in the *Engage* stage (discussed in detail in Section 6.4.2.2).

This section described teacher *facework* in the application of variations of face-threat within different elicitation forms and the timing. This following section will describe teacher *facework* when nominating speakers.

6.1.3.3 Teacher nomination *facework*

Participants demonstrated *facework* variations with how they intervened with the *face threat* of whole class discourse by the way they nominated speakers. Nomination refers to instances when teachers selected someone to respond to the question. Both the observed data (Table 6.3 & 6.4) and teacher interviews indicated that participants varied the way they nominated speakers before and after the *Engage* stage. Participants tended to nominate more in the *Share* stage rather than in the *Initiate* stage. *Cold* nominations were counted as the times when teachers would call on students spontaneously without time to speak to others about their understanding about the question. *Warm* nominations refer to when teachers nominated students

after they were given time to discuss or rehearse their answers with others, typically in the *Engage* stage. Andria, Ben, David, Ethan, Jack, Liam, Michael, and Zoe incorporated *facework* by only nominating students after they discussed their ideas with a partner or in a group first. Their rational behind this approach is discussed in the mediating function of the *Engage* stage (Section 6.1.4).

Variations of teacher *facework* was also demonstrated in the degree of *face-threat* imposed by the nomination. Participants who nominated student speakers in the *Initiate* stage did so for *low* and *moderate* face-threat questions. For instance, Keith asked students "What is your favourite food?". Rose's nominations related to her class routine of opening the class with attendance and asking students about how they were doing. Sean's asked students to guess the number of emotion words exist in English. On the other hand, teachers who nominated in the *Share* stage asked students to share what they discussed in the groups (Figure 6.4). These questions considered alone can be viewed as of higher *face-threat* (e.g. asking opinions) but the mediating activities conducted during the Engage stage seemed to reduce the face-threat and consequently teachers were more willing to nominate speakers (discussed in section 6.1.4). The notable exception was Eva, who nominated speakers to *extremely high face-threatening* acts (Figure 6.4). She consistently asked for volunteers but only received one volunteer. Notably the volunteer was to perform a speech in front of the class, and it was only after she nominated someone to perform, someone else volunteered to do the speech instead. She even commented "She saved your life!" when the student volunteered to replace the other student. As such, she recognized the *face-threat* and reticence of students to

perform the speech. When asked about her approach in the interview she indicated that she felt it was important for students to overcome their fear of public speaking due to the focus of the course content (English Speech Skills). Also, as an elective students chose this class so she felt that they should be prepared to perform speeches, and she would never ask students to perform a speech like that in other classes. As such, she indicated variation in terms of the course content. Thus, the findings suggest variations in teacher approaches to *face-threat* in whole class discourse.

6.1.3.4 Student response variation before and after the *Engage* stage

Although detailed analysis of student responses is beyond the scope of this study, a notable observation was that student responses were also different before and after the *Engage* stage. Students volunteered answers more frequently after *Engage*. In Table 6.3 ‘Volunteers’ before *Engage*, David, Jack, Liam, Rose, and Sean had volunteers for low-face threat questions. Liam and Rose had the highest number of volunteered responses during an elicitation where they showed images and asked students to name the image, or to translate a Japanese term. After the *Engage* stage all teachers except for Ethan, Michael and Zoe had at least one volunteered response. Ethan, Michael, and Zoe did not have volunteers because they did not elicit volunteers, they immediately nominated groups to share.

Also, the quality of student responses was different before and after the *Engage* cycle. Student responses to *cold* nominations were typically short with a few words

however after *warm* nominations responses were more detailed and consisted of several sentences (Table 6.5).

Table 6.7 Example of Keith's student responses before and after *Engage*.

Responses to *cold* nominations (before *Engage*)	Responses to *warm* nominations (after *Engage*)
((Students completed an online form for attendance with a question asking them their favourite food)) Keith: What did everyone answer? What is your favourite food? (1.0)((Looks around and looks at a student)) What did you answer? Student: omelette Keith: Omelette? Why? Why is that important to you? Student: My mom makes really good omelette, so I like it. Keith: So, when you eat you think of family, or home, and your mom's cooking? ((Student nodding head))	Keith: OK, I heard some really good answers. So, first of all, what does food help you do? ((Looks at a student and nods head in motion for her to speak)) Haruka: Oh, two idea, the first one would be some of the food remind me memories. Like old days. For example, if we drink Mom's miso soup every day and when we grow up, we don't. So, when we leave the house it kind of reminds me of the old days. That is the first one. The second one could be….

Table 6.8 Example of Sean's student responses before and after *Engage*.

Responses to *cold* nominations (before *Engage*)	Responses to *warm* nominations (after *Engage*)
Sean: How many emotion words do you think exist in English? (4.0) ((Looking around)) Sean: ((looking at, nodding, and raising open hand)) Rio? Rio: (3.5) ((looking down at worksheet)) Sean: Just take a guess. (4.8)	Sean: ((at the computer using an online tool to select the next speaker)) Nana, How about Salesperson? Nana: They must show confidence because… ((inaudible because her voice is quiet but her response was at least 3 sentences and included examples about hiding anger

Rio: 10? ((tilting his head signalling uncertainty/hesitance))	and confidence in the product)).

Also, Andria, Ben, Liam, and Sean received volunteered responses to expansion questions that were not directly set as a discussion question. Jack, Keith, and Liam received student-initiated questions during the whole-class Share. Thus, the enhanced quality and quantity of student whole class discourse after the *Engage* stage suggests that activities conducted during the *Engage* stage mediated student responses (discussed in Section 6.1.4).

To sum, teachers conducted *facework* to mediate silence through varying *face-threat* in questioning. Participants tended to ask more whole-class questions with higher *face-threat* after students engaged in groupwork. Also, the function of teacher whole class elicitation varied in the different stages. In the *Initiate* stage teachers tended towards *low face-threat* background activation questions and elicitation that would prompt non-verbal responses that teachers attended to in the subsequent *Engage* stage. However, in the *Share* stage questions related to sharing thoughts and opinions. The next section will examine how the activities in the *Engage* stage appeared to mediate *face-threat* of whole class discourse and consequently student silence.

6.4.2.2 *Engage:* a mediating space for whole-class *face-threat*

Teachers used the *Engage* step in two ways to mitigate silence and enhance whole class discourse: (1) rehearsal space; and (2) feedback space.

6.4.2.2.1 *Engage*: a mediating rehearsal space

All teachers indicated the one step that they felt most important to encourage student talk was to add a step for pair or group work whereby students could rehearse their ideas prior to whole class sharing. For instance, Ben stated,

> I very rarely do whole class solicitations unless they've had a chance to rehearse that response with a group. I expect more reticence unless they've had a chance to rehearse and get an idea out with a small group.

Michael stated,

> Talking about something as a group gives them time to communicate and some actual speaking and listening to practice. Time gives them a chance to share ideas and develop something that's worth sharing with the class.

Other teachers (Andria, David, Keith, Jack, Michael, Neil) pointed out to the importance of adding the extra step of group work to rehearse speaking in their second language and reduced “pressure” from the whole class and the teacher. For instance, David stated:

> I think that step is quite important—to have the group work first. For two reasons, one--just linguistically, just practicing it as they’re saying it, and whoever's going to report back to the main group will be more confident in what they're saying. And the other reason is that there is a reticence to speak which is greater I think than in most countries…. group work is essential because it's a low-pressure thing. In fact, there's almost no pressure at all, apart from other students. I understand there's pressure. But there's no

> pressure from the whole class. There's no pressure from the teacher because they're not in there with you.

Andria, David, Michael also referred to their own personal experiences as language learners and needing rehearsal time to practice before sharing in another language.

Thus, teachers used the *Engage* step to mitigate whole-class *face-threat* of whole class discourse by giving students the chance to practice their response and develop ideas in a forum with less pressure.

6.4.2.2.2 *Engage*: a mediating feedback space

Findings from the observations and interview data demonstrated teachers used *Engage* as a space where teachers and students could get feedback that mediated silence in whole-class discourse. Ben, David, Ethan, Jack, Neil, Sean, and Zoe all gave students some individual time to think about the question prior to discussing their ideas with others. As students worked on their individual responses, teachers walked around the class looking at worksheets and answering questions. Students were observed sharing their answer with the teacher, and checking if their understanding about discussion questions was correct or not. Teachers (Ben, David, Liam, Sean) were also observed reading student responses on worksheets and making encouraging comments like “oh that’s a good one!” (Sean) or prompting them to think about the question in another way by giving them examples (Ben, David, Michael).

Teachers (Andria, David, Ethan, Jack, Keith, Liam, Michael, Rose) were also observed listening and commenting on opinions shared in discussions. Ben, David, and Liam mentioned using the space to “warn” (David, Liam) and/or “ask” (Ben) students to share responses they heard. David stated two reasons why he views giving approval to Japanese students before class elicitation as important,

> On one level it's just I'm not sure that they would volunteer it, otherwise. The other reason is I think it indicates to them. This is a very interesting point. Or this is something good and you really should share it because it's good. And if you already know that it's going to get approval from the teacher…There is no risk at all in sharing because you already know that what you share is going to be greeted with a positive thing from the teacher, and most likely from the other students too.

Liam stated,

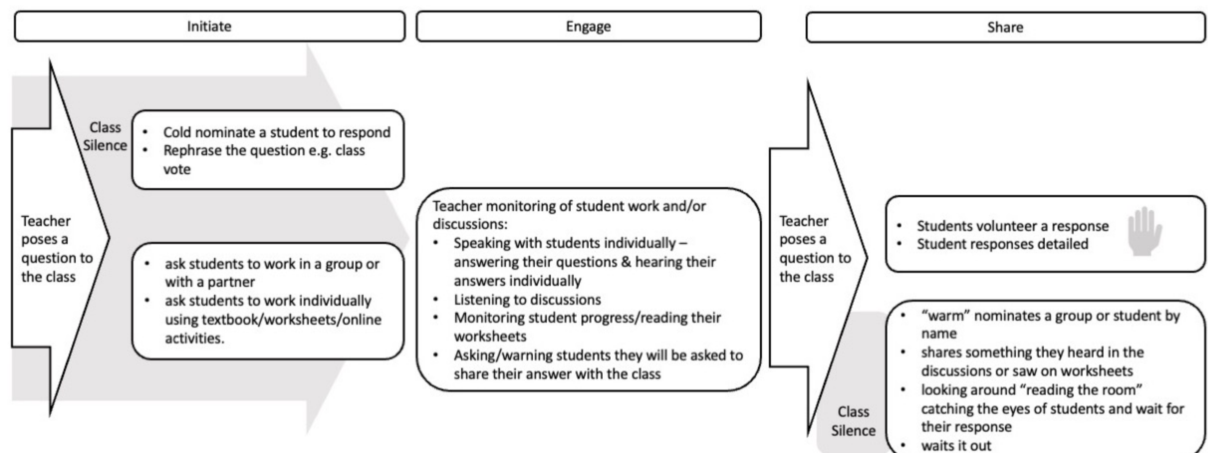
> I will try and consciously pick a student, check their answers are OK. Warn them I'm going to ask them after the activities over and then I'll go back to the front and say OK and Ryo. What do you think? Then Ryo will share the answer that he's already shared with me…so it's sort of a face-saving strategy.

As such the positive feedback from teachers would remove the face-threat of sharing in whole class discourse.

Michael and Andria mentioned the importance for students to discuss ideas with each other. Getting positive feedback from other students prior to whole class sharing was also viewed as removing *face-threat* as they would feel more confident their answers had value and would be received well by others. As such teachers perceived the *face-threat* of subsequent whole-class discourse was reduced not only from teacher feedback from feedback from peers.

Figure 6.5 provides a visual model of the findings related to teacher behaviour and student responses before (*Initiate*) and after (*Share*) the Engage stage in the IES cycle. Here we can see how student silence is mitigated by activities conducted in the *Engage* stage.

Figure 6.5 Visual model of teacher behaviour during IES



6.4.2.3 *Sharing* facework

Teacher *facework* was also observed in the final stage of IES: *Share*. Two teacher face-saving methods appeared to mediate silence and whole class discourse during

the *Share* stage: (1) eliciting "group" rather than individual responses; (2) face-saving feedback methods.

6.4.2.3.1 Eliciting "group" rather than individual responses

Teachers mentioned the diversity within the class and across different classroom contexts (i.e. interests, knowledge, English levels). However, despite this diversity they perceived students did not want to "stand out, good or bad" (Zoe) from the other students. They associated *face-threat* of being different as one of the reasons behind students' silence. As such they indicated changing their behaviour with different techniques to avoid singling out students as a means for encouraging more talk.

Participants mentioned having students share a group opinion rather than individual opinions as a "*face saving* strategy." For instance, Liam stated,

> I try and make it less face-threatening by doing it by a group rather than by an individual…Like I say, oh, I went to talk to this group, and they had a great answer. This group here, could you share your answer with the class? And then they'll repeat what they already told me so it's sort of a face-saving strategy.

Zoe indicated that when she first started teaching in Japan, she would call on students by name to answer her questions however, she noticed how uncomfortable students felt being called out and now she,

> will not use names, for good or bad…I'll be like 'This pair, would you answer?' so it's two of them together…that's something that I kind of learned along the

> way because at first I really was like ‘Would you answer so and so?’ and then some students would be really unwilling to speak—It would make them feel very uncomfortable…. now I don’t have many activities where one person is singled out to answer a question…That makes it easier for them.

As such Zoe’s perspective and approach to whole class talk changed whereby the talk interaction is no longer an individual sharing their opinion, but an individual representing a group opinion. Other teachers (Andria, David, Ethan, Jack, Keith, Michael) mentioned changing to use a similar approach and were observed asking for groups to share a summary what was discussed rather than an individual sharing an individual opinion.

6.4.2.3.2 Face-saving feedback

Teachers also deployed *face-saving* feedback methods. First, they gave class generalized feedback instead of singling out individual students. For instance, Ethan and Jack collected student comments and questions via online forms or reaction papers and then shared selected anonymized comments with the class on slides and responded to them. Michael, Sean, and Zoe gave feedback by pulling out things they observed in group discussions and commenting on them without naming students.

Another *face-saving* method was indirect feedback through recasting. For instance, Andria, Keith, and Neil were observed recasting student answers with corrections imbedded in their recasting. Usually, recasting was sandwiched with positive comments. For example,

Student 1: Atticus thought that the food is not good, but it was only the looks…a lot of foreigners think that food is disgusting, but we should show them first—let them try it first and when they think is disgusting, that is disgusting, but maybe they love it.

Keith: **Yeah, me too. Absolutely. That's great. That's a great take away.** So, the moral of this is that they want children to think ‘Hey look just because things are different from what you're used to, actually they have value, and you should try it.’ Right?

Here Keith agreed with the student and re-casted their responses to clarify them in terms of the linguistic structure and lesson objectives.

Teachers did not deny or criticise responses even if they were difficult to understand and would add encouraging comments. If the answer was insufficient teachers elicited opinions from other groups rather than push the group for more. They would pose questions like “Great. Anything to add?” (David). This preserved students’ face as it signalled their contribution was satisfactory. As such this positive feedback appeared to create a safer space to speak in whole class interactions.

6.4.2.3.3 Variations in feedback *facework*

Not all teachers were observed using *face-saving* feedback suggesting that different values and beliefs can affect approaches to whole-class discourse. Eva’s approach was notably different from the other teachers where she engaged in a metacognitive

exchange with the students about their abilities in front of the class. She gave critical feedback that could be perceived as highly *face-threatening*. For example:

Eva: OK Haru.

Haru: I didn't have any plans for golden week so…

Eva: *laughs*

Haru: honestly, I was stuck.

Eva: Stuck! Did you take thinking time?

Haru: Yeah, a lot.

Eva: A lot of thinking time. Well, thank you for the honesty. Right, see you guys some topics will be easy to talk about. Some can be quite tough. But what do you do? You still have to talk. OK, so. Let's try the same but you'll switch. same topic. same time…. But try not to take breaks. No thinking breaks. Alright? No thinking breaks! I know it is quite tough. ok. Well short breaks are acceptable. Like "so, in that sense" ((emphasizes short break between "so" "in that sense")). But you can't take your breaks and stay quiet during the break. It's just ((shaking hand)) I don't know. Well, I don't know how it looks in Japan, but say for example for an English speaker. That will look a little bit funny. When you are just staying there thinking. Let's think. How you can fill those breaks? Fillers. Break fillers. You can say. Alright. So yeah. So next time we need to be quite and think use some of the examples I gave you right now. Let's try that. So, no quiet time. I know it's unusual. In Japan it's OK to take a break forever. Ok I don't want you to take breaks and staying silent. It doesn't look good.

As mentioned previously Eva had to consistently nominate students to respond (Table 6.3; Section 6.1.3.3). Notably, she did not give such critical comments after students performed their speech in front of the class. She appeared to recognize the *face-threat* of speech performance and was very effusive in her praise clapping hands loudly and encouraging the class to applaud too. Thus, she demonstrated variations of feedback *facework* throughout the class.

To sum, the findings indicate that teachers used *facework* to mitigate silence in whole-class interactions by creating the conditions that gave students the confidence to speak. Face-saving approaches that reduced the *face-threat* of speaking in whole-class discourse such as asking lower *face-threat* questions, giving students rehearsal space and pre-approving comments appeared to reduced silence and enhanced class discourse. Approaches that contained higher *face-threat* such as critical comments or performing something in front of the class appeared to maintain silent and reticent behaviour. Also, although teachers were non-Japanese, they demonstrated variations of *facework* not only as individuals, but within the class. Teachers specifically used the term “safe space” (Andria, Ben, Liam, Keith) to describe the classroom environment they felt they needed to create to encourage talk. As Michael states, “what makes it a comfortable space is something that would be very different in different cultures.” Participants changed their behaviour to create they space they perceived necessary to engender talk through interventions in social dynamics, normalizing talk in classroom discourse, reducing their reliance on whole class talk by appropriating culturally appropriate talk-alternatives, and classroom *facework*.

6.5 Discussion

This chapter reported on findings related to foreign teacher behaviour towards silence in the Japanese EFL university context. A critical weakness in the classroom silence scholarship is that despite increasing calls to optimize silence in teaching design (Bao, 2014, 2023; Ha & Li, 2014; Harumi, 2020; Schultz, 2009) there is very little research on how it is operationalized. The findings in this study add to the scholarship by providing some ways silence can be utilized and understood by teachers in culturally sensitive ways (i.e. *facework,* the IES cycles of classroom discourse). Also, it provides some practical suggestions on how whole class talk can be introduced in culturally sensitive ways to learners who come from cultural backgrounds where Western manifestations of whole class dialogue is not common.

Classroom behaviour related to talk and silence is positioned in this study as a product of *habitus*—"systems of durable, transposable *dispositions*, structured structures predisposed to function as structuring structures" (Bourdieu, 1977, p. 72). Western and East Asian education systems are widely acknowledged to be culturally different (Ellwood & Nakane, 2009; Fang & Gopinathan, 2009; Jin & Cortazzi, 2017; Nakane, 2007). Western methods tend to be more dialogic and decentralized and Japanese systems more teacher-fronted and didactic (Fang & Gopinathan, 2009). Participants in this study worked towards shifting student *habitus* by attending to predispositions towards silent classroom behaviour. They did so by normalizing talk for students in their Western conducted classroom by rationalizing the new behaviour with explanations and teaching them how to do the new behaviour through structured routines and turn-taking systems. Western teachers often misinterpret East Asian silent behaviour as an unwillingness to talk when in fact they may be willing but

simply not know how to conduct Western styles of discourse in class (Banks, 2016; Ellwood & Nakane, 2009; Peng, 2020). The findings described in this chapter provide some ways teachers can teach students new turn-taking and class discourse behaviours.

Participants also shifted their own *habitus* by incorporating cultural elements of the Japanese context in new pedagogical behaviour. In addition to adding explanations and steps to structure student talk and turn-taking that they would not include in contexts where student-initiated talk is a cultural norm, they changed the way they interacted with students. Typical of Western classroom discourse (Alexander, 2008; Howe & Abedin, 2013) participants initially expected students to initiate talk. However, as they adapted to student silent behaviour, they replaced talk with different modalities to communicate with students. Japanese communication style is more indirect and contextual compared to Western cultures (Hall, 1976; Hall & Hall, 1990; Hofstede, 2001; Midooka, 1990; Nakane, 1970). As other studies found, participants in this study utilized indirect modalities such as non-verbal expressions (Allen, 2000; Harumi, 2020; Karas & Faez, 2020; Maher, 2021; Maher & King, 2020; Matsumoto, 2018) and technology and writing (Lü, 2018). However, the study also added group monitoring as a way teachers collected feedback indirectly. Using indirect methods improved their perceived efficacy as they were able to collect more feedback than when they pushed their students to talk.

Participants also changed the way they facilitated whole class participation by utilizing different non-verbal modalities to encourage more participation. Western forms of dialogic teaching in whole class interactions have been criticized for marginalizing certain minority populations (Housee, 2010; White, 2011; Yuan, 2017).

Participants facilitated the sharing of responses beyond those of just the vocal students. They included group responses, responses verbalized through group representatives, written responses displayed on slides and teacher sharing of comments heard during the *engage* from students who were hesitant to share themselves publicly. These alternative methods to talk can offer more democracy by reducing some of the social and psychosocial barriers with raising hands and speaking in whole class interactions (e.g. turn-taking, *face*, self-confidence, linguistic concerns). Thus, still ensuring the quiet still have a voice. However, notably many classrooms continue to prioritize Western pedagogical principles of individual self-expression.

These findings support calls for more attention to multimodal discourse patterns (Matsumoto, 2018; Takahashi, 2019, 2023; Takahashi & Yu, 2016) and gestures as interactional resources for language teachers (Matsumoto & Dobs, 2017; Moskowitz, 1976). Also, they indicate the need for greater awareness and strategies for indirect and non-talk classroom discourse competence for teachers.

Related to indirect communication, participants also changed their behaviour in response to the *face* concerns of students' social context. Fear of negative evaluation is one cause of Japanese student anxiety and their willingness to speak (King & Smith, 2017; Kitano, 2001; Osterman, 2014). Observed lessons, and participant interviews demonstrated that teachers adjusted their behaviour to create a socially "safe" environment for students for students to talk. They did this through interventions in social dynamics and *facework*.

Student talk is influenced by informal social rules of their peer groups (Adamson, 2022; Chang, 2011; Ha & Li, 2014; Maher & King, 2020). Participants indicated that they noticed that Japanese student behaviour and talk patterns were acutely influenced by group dynamics. Popular terms used to describe the inclination where an individual's behaviour becomes oriented towards the thoughts and feelings of the group are "collectivism" (Hofstede et al., 2010) and "groupism" (Haitani, 1990). However, these Western terms contain Western egocentric bias. Collectivism implies a power relationship between the individual and the group whereby the individual is subordinate to the "power of the group" (Hofstede et al., 2010, p. 91). Also, while groupism emphasizes consensus orientation it contains negative inferences associated with groupthink whereby members reduce their critical thinking to avoid being too harsh of their leaders' or colleagues (Janis, 2008, p. 84). A Japanese view of this group orientation is explained by Markus and Kitayama's (1991) *interdependent self-construal*—"the extent to which one sees themselves connected in a social relationship and determine their behaviour by their perceived "thoughts, feelings and actions of *others* in the relationship" (p. 227, emphasis original). Here *interdependence* is emphasized; where the individual and the group operate in a mutually beneficial relationship, like an organ operating within a body, rather than the individual dominated by the power of the group. The findings indicate participants perceived these dynamics affected student talk behaviours and responded with behavioural approaches that harnessed the facilitative potential of groups for Japanese whilst at the same time disrupting dynamics that stifled talk.

Related to social interventions, the most salient theme across participants was the use of teacher *facework*. The findings produced a pattern of classroom discourse

that included *facework* to create a safe environment for students to talk by reducing *face-threat*. Research finds East Asian student perceptions of teacher responses to their silence to be insensitive, often using power to compel oral participation through grades (Al-Ahmadi & King, 2023; Bahar et al., 2022; Ha & Li, 2014), or ignoring their silent participation, marginalizing their voice (Kidd, 2016; Zhou et al., 2005). The findings in this study provides insight on the ways teachers can incorporate Japanese sociocultural values manifested as *facework* in their questioning, feedback, and classroom discourse patterns.

The initiate-engage-share (IES) classroom discourse model identified in this study promoted student talk through teacher *facework* interventions. A dominant classroom discourse pattern is the initiation-response-feedback (IRF) model (Howe & Abedin, 2013; Sinclair & Coulthard, 1975; Thoms, 2012). In their seminal work Sinclair and Coulthard (1975) identified three classroom discourse stages: *Initiation* where the teacher initiates an interaction from students, a *response* from students, and teacher *feedback* on that response. In traditional IRF classes typically learning is conceptualized to be constructed in the whole class space implemented with teacher-fronted questions, student-initiated hand-raising, and teacher feedback (Alexander, 2008, 2020).

The IES classroom discourse cycle identified in this study is different from the IRF model. The distinguishing features are the *engage* stage and the function of the whole class dialogue. In IES the small group interaction is the main space where learning is constructed (as opposed to whole class dialogue). Teachers used the *engage* stage for students to construct and rehearse their responses, reassure students, answer questions, and unofficially nominate students to speak in the

following whole class dialogue. Like IRF participants in this study used whole class interactions to give feedback. Whole class dialogic teaching (even in Western contexts) has been criticised for low-quality discourse due to unchallenging questions and emphatic praise rather than meaningful feedback (Alexander, 2008, p. 3). These behaviours were also observed in this study. However, close-ended, questions appeared to increase student responses due to low *face-threat*. Also, teachers recognized the *face-threat* of the public space and adapted the functional purpose of whole class discourse: dialogic learning was primarily facilitated in the *engage* stage, and the whole class dialogue served as a space to model and share responses.

Howe and Abedin's (2013) systematic review of four decades of research on classroom dialogue found the IRF continues to be a dominant model however there are variations in the way it is implemented. Two variations of the IRF model are the initiation-response-evaluation (IRE) (Mehan, 1979) and facilitate-listen-engage (FLE) (Lloyd et al., 2016). However, these models also did not reflect the pattern observed in this study. With the exception of Eva, participants did not use the whole class interaction to *evaluate* student talk as characterised by the IRE pattern. Also, they tended to have students first *engage* in small groups to discuss prior to sharing responses to the whole class. The FLE model states the *listen* and *engage* stages occur concurrently (p. 297), with teacher emphasis on student-student interaction (p. 296). However, in the IES model teacher-student interaction appeared to be equally important in the *engage* stage as student-student interaction. Foreign language students have anxiety and lack confidence due to concerns such as how to contribute, whether their contribution is worthy of sharing and if their responses are

understandable (Adamson, 2022; Aubrey et al., 2020; Bahar et al., 2022; Banks, 2016; Harumi, 2011; Sato & Hodge, 2014). The teacher-student and student-student interaction during the *engage* stage promoted learning and reduced the *face-threat* of student talk and by answering questions, scaffolding responses, and providing reassurances answers are meaningful and on task.

The use of groupwork in Japanese EFL contexts has been highlighted in the foreign language research (Aubrey et al., 2020; Chaiyasat & Intakaew, 2023; Hanh, 2020; Harumi, 2020; Kidd, 2022; Peng, 2020; Yashima et al., 2016) but due to my knowledge this is the first study examining the mediative properties of *facework* in groupwork and classroom discourse.

Finally, the findings reinforce calls for professional development of behavioural strategies towards CRT (Lee & Yi, 2023; Min et al., 2022; Nilsson et al., 2016). CRT scholarship indicates a gap between teacher willingness to change, perceived perspective changes, and their actual behaviour in-practice (Bottiani et al., 2018). This study found that some participants (Andria, Jack, Ethan, Keith, Michael) needed to combine perspective changes with behavioural strategies to cope with the silence they experienced. This supports research that indicate awareness alone is insufficient for prejudice habit changes (Forscher et al., 2017).

This chapter described how teachers attended to both their and their Japanese students' *habitus* (dispositions) towards particular forms of classroom discourse. Chapter 7 will introduce the process behind the perspective and behaviour transformations described in Chapter 5 and 6.

Chapter 7. Transformation through reflective discourse

This chapter examines the processes behind participants perspective and behaviour shifts through the lens of Mezirow's (1991b; 2012) transformative learning theory. As mentioned in section 3.4, much of the research using this theory has applied it to describe transformation as evidenced through the phases of transformation with limited examination of the deep learning processes underpinning the shifts (Hoggan, 2016b; Hoggan & Hoggan-Kloubert, 2023; Rodríguez Aboytes & Barth, 2020). Thus, rather than describe how teachers when through different stages of transformation, I examine the factors underlying the perspective and behavioural transformation shifts described in Chapters 5 and 6 through the most salient transformative learning dimension identified in the data—reflective discourse.

Two key components in transformative learning are critical reflection and discourse (Cranton, 2016; Mezirow, 2012). Mezirow (1990) distinguishes between *reflection* and *critical reflection*. Reflection is a meaning-making process that "enables us to correct distortions in our beliefs and errors in problems solving. Critical reflection involves a critique of the presuppositions on which our beliefs have been built" Mezirow (1990, p. 1). Notably the scholarship is not consistent with the terminology for the discourse dimension. At times it is referred to as rational discourse (Mezirow, 1990, 1991b) at other times reflective discourse (Mezirow, 2000; Mezirow, 2012) and sometimes it used interchangeably with other descriptors such as "rational and reflective discourse" (Mezirow, 1990, p. 10), "constructive discourse" (Mezirow, 2000, p. 8), "critical-dialectical discourse" (Mezirow, 2003, p. 60). As Cranton (2016, p. 11) states, although there are variations in the wordings for the discourse dimension, it is agreed to be central to transformative learning. Also, the general functional

description of this dimension appears to be consistent across the scholarship. Thus, for the purpose of this study I will use *reflective discourse*, defined as the act or process through which one engages with their context to understand and critically assess assumptions behind the justification of interpretation or belief (Mezirow, 2000).

As Cranton (2016, p. 75) states, engaging in critical reflection and reflective discourse "does not guarantee transformative learning. It is the revision of a habit of mind that makes the experience transformative." Chapters 5 and 6 provided empirical evidence for transformative perspective and behavioural shifts towards silence in the Japanese university context for a group of foreign EFL teachers. The following sections provide a thematic analysis of their interview data in terms of the reflective discourse processes that facilitated and mediated these participants to revise their habits of the mind.

The interview data produced four themes illuminating the nature and contexts of reflective discourse for the participants: 1) iterative cumulative nature; 2) individual context; 3) social context; 4) material context.

7.1 Iterative cumulative nature

All participants referred to the iterative and cumulative nature of their perspective and behavioural shifts. Most participants were able to identify a place or time when they got an idea for a new approach, or way of interpreting silence. However, it was not this first "aha" moment that caused their overall shift. They described their shifts towards silence as evolutionary iterative process where they arrived at their current state "with experience" and "making mistakes." For instance, Keith pointed out how

he did not recall having “moments of epiphany” in his approach to handle reticence, however he is certain his “teaching style is completely different from what it was 15 years ago.” Andria and Eva used the words “trial and error” to describe the way that they changed their approach. Andria stated,

> Experience. Trial and error. Making mistakes. I did one the other day…. every time I make a mistake, I catalogue it, and I try to think about a new way to approach that kind of situation.

David, Liam, Neil, and Sam referred to an ongoing “database” (Neil), or “repertoire” (David, Sam), “briefcase of activities” (Liam), that they would draw from and continually develop. For instance, when asked about how he learned to ask students to share during group work prior to whole class solicitation, David responded,

> The things I do now naturally and become kind of part of my repertoire are things that suddenly, I think, why don't you do this? I'll hear students say something and think, OK, I really want them to say this, and I'll just say it to them. And then once it works, OK, I'll remember that next time.

Neil stated,

> I don't know. It's hard to have a specific point. I think it's just time in a job…it's almost like a database that's accruing…It's just accumulating ways of managing, dealing things and then you hit like a critical mass. I'm still learning stuff. Like that class you filmed. That way of teaching is something I built up only in the past 4 years. To meet a specific type of student, dealing with a

specific type of class. So that teaching has been the culmination of a relatively recent thing.

Notably teachers viewed their understanding to be in progress. For instance, in between the observation and interview Jack mentioned a new approach he just started. He described it as an idea that came out of a mistake that worked, and now he is "incorporating it by design". Also, other participants noted additional new approaches they were working on since I observed their lesson, or in-between interviews. Thus, for participants, their reflective discourse between their perspective, behaviour, and the context was iterative, cumulative, and ongoing.

7.2 Reflective discourse contexts

Thematic analysis of interview data provided insight into participants' transformative learning process from the perspective of reflective discourse contexts. Reflective discourse contexts in this study refer to the socio-cognitive locations in which participants conducted their reflective processes. The findings suggest that reflective discourse is context-sensitive with the location mediating the direction and scope of transformation in different ways. Data were grouped into three reflective discourse contexts: 1) Individual; 2) Social, and 3) Material (Table 7.1).

Table 7.1 Reflective discourse contexts

Context	Explanation
Individual	Discourse and processing occurring within the individual
Social	Situations in which meanings are exchanged between people

Material	Physical setting in which interactions occur

7.2.1 Individual

The individual context refers to cognitive processing of reflective discourse within the individual. Thematic analysis identified two features of reflective discourse at the individual level that influenced perspective and behaviour shifts related to silence in the Japanese higher education context: (1) empathy; (2) attitudes towards change (Table 7.2).

Table 7.2 Reflective discourse in the individual context

Theme	Sub-themes
Empathy	Cognitive Empathy • As language learners • Japanese sociocultural values • Individual/situational characteristics Affective Empathy • Similar shared experience • Observing/experiencing student's response
Attitudes towards change	• Interest to change • Perceived ability to change • Willingness to change

7.2.1.1 Empathy

The first theme related to the individual context of reflective discourse was empathy. Interview data were grouped into two subcategories: 1) cognitive empathy, 2) affective empathy (Table 7.3).

Table 7.3 Individual reflective discourse: Empathy

Empathy type	Explanation	Frames of reference

Cognitive	mental perspective taking of how another interprets an interaction (Smith, 2006)	• Students as language learners • Students as Japanese • Individual/situational characteristics
Affective	"vicarious sharing of emotion" (Smith, 2006) p. 3	• Similar lived experience • Observing/experiencing students' response

7.2.1.1.1 Cognitive empathy

Cognitive empathy refers to the mental understanding and perspective taking of how another person interprets meanings embedded in an interaction (Smith, 2006). This is distinguished from affective empathy defined as the "vicarious sharing of emotion" (Smith, 2006, p. 3).

Cognitive empathy through perspective-taking was a critical element of the pattern participants consistently used to describe their understanding of their experience of silence in the Japanese EFL context. Perspective-taking refers to the process through which participants deconstructed their dilemma by interpreting the causes of student silent behaviour through their students' frame of reference. Participants deconstructed silence into three student frames of reference that informed teacher perspective and behavioural shifts: as language learners, as Japanese, and as contingent on individual and situational characteristics (Table 7.4).

Table 7.4 Individual reflective discourse: Perspective-taking frames of references

Frames of reference	Participants who used this frame	Representative Quotation

Language learners	All	“Maybe they do have questions, but they need time to formulate and articulate the question.” (Rose)
Japanese sociocultural values	All	“They don't understand why they're having to do this.” (Ethan)
Individual and situational characteristics	All	“Even with the two classes at the same level, they are vastly different because there are different types of students. One is more regular Japanese. They will listen to you, do things in class. But this one, it's more, if I can use the word—naughty, they will play with their phones, do their own things. So, I have to change the style.” (Jack)

First, participants considered student silence in terms of the cognitive burden of learning a new language. This resulted in participants changing their approach to add more steps into the process of whole-class discussion to reduce the cognitive load and mitigate silence. For instance, Ben’s class was an English Medium Instruction class where the content is taught in English to students located in a country where the main language is not English. However, the focus is the content rather than language and most EMI courses do not have requirements to support language learners. Ben referred to the “cerebral” content of his class and was concerned about how the different levels of proficiency in the class affected student participation. He stated that adding group discussions into his routine allowed students to not only discuss their ideas but also to check their understanding so that they can discuss. He did not enforce an all-English policy to allow students to engage with the course content regardless of proficiency. Thus, the perspective-taking of students as language learners influenced his purpose for the group discussions prior to a whole class share.

Another example is David who considered the demands associated with making an analysis of a poem in a second language. He stated,

> it is kind of high risk…You are analyzing a poem in another language—and it's not just the terms, but you also have to give the analysis in another language that's very unfamiliar to them….by telling them please contribute this, that risk is completely gone, and the student can be absolutely confident when they speak in front of the whole group.

Here by considering sharing an analysis from the perspective of the student as a second language learner David perceived one cause of silence could be their uncertainty about their answer. As such, David pre-approved students answers before they shared it in the whole class interaction. This mitigated silence as it assured students their answer is acceptable.

All participants deconstructed silence in whole class interactions from the perspective of their students as members of Japanese society. For instance, Rose positioned her shifts by taking her students' cultural perspective by using Asian proverbs.

> there's this saying in China, 'the first bird out of the bush gets shot'…. and others like 'the nail sticking out gets hammered first'. Yeah, there's many of those ideas that are part of their culture. Like stand back. Watch what the other students do and then know if it's OK for you to do it.

Sean considered the students' social dynamics. He stated,

> Do they feel like they're allowed to speak? And I don't mean that in terms of the teacher. I mean in terms of that the whole social group do they feel they are allowed to speak?

He positioned his use of online tools to as giving students “permission” to speak and join other social groups. He indicated,

> When I use the word "permission", I am using it a social sense. There are many social forces at work in a class of Japanese students, and there are certainly students who want to speak out more but don't feel that they are allowed to, for many reasons, but a primary reason being they might break the group norm of the class to stay silent.

Here Sean points to social norms that affect students’ willingness to speak. The online tool removed the need for ‘permission’ because when a name is selected, they are required to speak (Section 6.2.2).

Second, participants also positioned student silent behaviour as a product of prior education and social conditioning of classroom behaviour. For instance, Ethan recalled his experience working in high school where he saw how students were constantly corrected in what he viewed as small errors e.g. the way a student wrote the letter “S” and how they learned English like a puzzle where they had to rearrange 20 words to make a correct sentence and if one word was wrong it was *batsu* (wrong “X”). He stated,

> it’s all *maru* (“O”) *batsu*, correct or incorrect. So, I knew that was a big factor in what was making students anxious in communication classes because they

> were worried about being *maru batsued.* My God, if I don't say this 100% correctly, it's gonna be wrong—It's bad.

As such, the perspective-taking of students' past experiences allowed Ethan to empathize with their fear of making mistakes. This consequently influenced his approach to "reprogram" his students (Section 6.3.3). Other teachers (Andria, David, Jack) echoed this sentiment in terms of changing their pedagogical approach to train students on how to speak in whole class interactions (Section 6.3). And as discussed in Section 6.1, participants' consideration of Japanese sociocultural values related to *face* and fear of making mistakes, influenced their practices to incorporate more *facework* to mitigate silence. Thus, considering student silence from the perspective of Japanese sociocultural values enabled empathy that influenced perspective and behavioural shifts.

Finally, participants also took the perspective of students in terms of their individual characteristics and personal experiences. Ben, Eva, Keith, Liam, and Neil noted how students who had previous study abroad experience showed more comfort and frequency with raising hands and sharing in whole class discussions. For instance,

> He is a returnee. He went to high school in the US. So maybe that's part of it but sometimes I'll do a whole class solicitation, and I see him look around first before raising his hand. Which is kind of interesting. That tells me something about his view of the class as well—he expects maybe people will be quiet, but he's also willing to save me. (Ben)

Andria, Ben, and Zoe mentioned that they felt some students might just naturally be more inclined to feel shy or uncomfortable with public speaking as part of their personality and character. Andria, David, Eva, Keith, and Michael mentioned that they expect types of whole class interaction depending on the English proficiency and motivation of students. For instance, higher level students could discuss and share their ideas in English while lower levels might be able to respond with simple answers. Andria and Michael mentioned having several discussion questions with different levels to ensure talk. Andria stated,

> I just want to make sure that they feel like they can talk no matter what level they are. Sometimes when you have a group of students and there are so many different levels and a lower level, kid hears a fluent kid immediately they shut down and don't want to talk.

Thus, by considering individual differences Andria includes discussion questions at varying cognitive levels to ensure more contribution and reduce silence.

In addition to individual characteristics, all the teachers also considered the students in terms of their situational context. For instance, Keith, Liam, and Sean mentioned group dynamics and indicated how students not getting along with other students affected their talk in the group discussions and therefore their responses in the whole class interaction. Andria, David, Eva, and Michael stated a student’s lack of interest in English could affect their motivation and willingness to speak in English. As such participants indicated their behaviour would change depending on the student and class dynamics.

Certain techniques that they might need to use to encourage talk in certain classes might not be needed or well received in other classes. For instance, David mentioned how giving points to encourage students to share their opinion in the class was effective in a one of his classes with that had a lot of athletes and competitive nature. However, he did not use points in the current context as he did not feel it was necessary. Jack stated he would change his style for the same course depending on the class dynamics. In the situation described in Table 7.4, the more "naughty" class were not as motivated or interested in the course and monitoring the groups consisted of making sure that they were on task. Whereas the other class he would use group discussions to probe their thinking more.

7.2.1.1.2 Affective empathy

Affective empathy refers to the "vicarious sharing of emotion" (Smith, 2006, p. 3). This is distinguished from cognitive empathy which is a rational understanding of a person's position. The interview data produced two categories of experience participants drew from to generate affective empathy that changed the way they related to silence in the Japanese EFL context: 1) similar personal experience; 2) affective responses from observing others.

Participants demonstrated stronger willingness to change when they associated their perspective-taking with similar experiences they lived through. Descriptions of their practice referred to how feelings as language learners, and as students informed their teaching approach.

Andria, David, Ethan, Rose, Keith, Michael, Neil, and Sam indicated emotions related to their experience as language learners caused them to be more sensitive about students' reticence to speak. For instance, Michael referred to how language learning made him "feel really stupid. A lot of the time.…like why can't I do these basic things?...so I want to make students to feel more comfortable with that. And this is my way of avoiding the blank stares." Here Michael drew from his feelings as a language learner to consider students' silence. This caused him to change their behaviour to promote talk in ways that he would be comfortable with as a language learner (6.2.1). Another example is David who mentioned his feelings as a Turkish student when he didn't have enough vocabulary to express himself in whole class discourse. He stated,

> I think low level students would just say "same". Which is what I used to do in Turkish class because I was rubbish at Turkish. I would just copy what somebody said and then be like I can't say anymore. Leave me alone.

Here David empathized with students' feelings about not having enough vocabulary to speak. Sean was observed monitoring but not speaking with the students as they discussed in their groups. When asked about his approach he stated,

> It's partly my own language learning. I don't like being interrupted. I don't think it's helpful. I'm very conscious that the students might not want their teacher to be pointing out everything they do wrong. I don't think it's needed.

Thus, like others he draws from his feelings as a language learner to inform his teaching behaviour.

Participants (Andria, Keith, Sean, and Zoe) referred to affective empathy derived from their experiences as students. Keith stated,

> I really appreciated it when teachers were able to give me the freedom to learn in the way I learn best. So, I try and do the same thing—to make sure that, if possible, students can learn at their own pace and in the ways, they find most comfortable.

As a result, he incorporated different modalities for student to get student feedback when they would not verbalise it in whole class interactions (6.4). Andria mentioned that as a student she liked when teachers told stories about their lives and thus, she shared personal stories to encourage talk through enhanced rapport (6.2.1).

The second way affective empathy appeared in the interview data was through participants' emotional response from observing students' reactions.

Participants (Andria, Ben, Ethan, Keith, Michael, Sean) were moved to change their approach through observing visceral student reactions to approaches. For instance, Andria told me about an experience where she made a student cry:

> **I made a girl cry once and I felt so bad.** I was showing examples of their posters and hers had a few problems, and I guess I pointed out too many problems and she cried. I felt so bad.

After that event she stated,

> I made sure that I only point out one mistake on one poster, not a bunch, and I say something good about it too…. spread evenly so that one person doesn't feel like I'm picking on them directly. So, I guess that's how I've adjusted overtime. Share the shame.

Thus, feelings derived from seeing her student react to the way she gave feedback caused her to critically reflect on her views of whole class interactions and change her approach to incorporate *facework*.

Ethan, Michael, and Zoe worked in Japanese junior and senior high schools, and they indicated their perspective of student silence changed after observing how students reacted to other teachers. For instance, Michael mentioned about how “awful” after he saw teachers publicly shame students and thus, he is “extra careful about giving negative feedback publicly.”

To sum, affective empathy created an emotional impetus to change their behaviour. Participants derived affective empathy by relating to their own similar personal experiences and emotional responses to the ways students responded to teaching behaviour.

7.2.1.2 Attitudes towards change

Participants deconstructed their shifts related to classroom silence in terms of their attitudes towards changing their perspectives and behaviour. Data in this theme were grouped into two sub-themes: 1) willingness to change; 2) perceived ability to change (Table 7.5).

Table 7.5 Individual reflective discourse: Attitudes towards change

Theme	Participants	Representative quotations
Willingness to change	Andria, Ben, David, Ethan, Eva, Jack, Keith, Liam, Michael, Zoe	"I have lived in Japan for 15 years. **I am aware of a lot of Japanese cultural rules I will often follow—but if there's something where I'm like, I'm sorry. I'm just too Canadian to do that, then you know. I will not. I'm willing to adapt.** I'm always about making everybody feel comfortable—You can't learn if you're stressed out all the time, right? How is that a vehicle for learning? **But I don't want to be complacent.** I want them to learn different ways of thinking as well." Andria
Perceived ability to change	Ben, David, Liam, Michael	"I had been told about the wall of silence and that asking questions to the whole class was not a good strategy, but **I still did it out of habit since that was something I grew up with as a student**." Michael

7.2.1.2.1 Willingness to change

Participants' willingness to change influenced their shifts. Andria, Ethan, and Eva indicated that there were boundaries in terms of how much they would change. For instance, Andria stated she did not want to be "complacent" (Table 7.5). As such, while she was willing to adjust her methods to a certain degree she would not completely conform to all Japanese customs. When asked about her approach for asking students to share their assessments of speech performance to the class Eva stated,

> I feel like in this environment the students are used to being fed by the teacher. And I was really sick of it. You know how they come, and they expect

> you to put the knowledge into their mouth and chew it for them, so they only need to swallow. I just wanted to kind of elevate their autonomy.

Eva was knowledgeable about Japanese culture. In a follow-up interview she indicated she uses the *Engage* cycle approach with groupwork in other classes and related it to the *han* group system Japanese students use in elementary schools. When asked why she did not use it in the observed class she stated several reasons: first she wanted to have a whole class dialogue with them. Second, the class was a higher-level elective, and she noticed students had study abroad experience or were returnees so she felt they were familiar with whole class dialogue and expected the others could learn from them. Finally, she believed it was part of her role as a foreign teacher to expose the students to different cultures. However, she stated she would never use the highly *face*-threatening whole class sharing observed in a lower-level class because she felt it would not work. Instead, she adapted her process to break the class into groups. Thus, her willingness to change was contingent on her perception of the context.

Other teachers (Andria, David, Jack, Keith, Liam) stated that their perspective and behaviour shifts related to their willingness to be flexible and adapt to the context. For instance, Keith stated,

> This probably comes from my programming background. I think the best way to learn almost anything is to try and then **find the points where you fail and address them and look at them critically as a learner and say What haven't I understood? Why isn't this working? How can I improve this**

> **and to iteratively develop an understanding.** And that's how I approach most tasks in life. As an iterative step-by-step small learning process.

Here Keith demonstrates a willingness to critically reflect on dilemmas. This was supported by his frequent collecting of student feedback in different modes.

Jack indicated that his willingness to change and adapt matured with age. He stated,

> Of course, when you're young and are excited about a new approach, you're almost like an extremist, radical guy, this is the answer, one-size-fits-all! But when you get older you get more mellow. I'm more mellow now. So of course, right now it's not one-size-fits-all. The approach is same, but maybe there's a little bit more gradation. The way you dish it out becomes more curated. Rather than this is it—do it this way. More like sometimes you have a bit more input, or less input, sometimes a bit more freedom, sometimes less freedom. That will be the change.

Other teachers' willingness to change stemmed from their research. For instance, Ben's willingness to change his practices grew from his research on inclusive practices. He stated,

> I'm very engaged and interested in inclusive practices and that's a guiding principle for me now. That something that wasn't even on my radar when I started teaching. I did not think about inclusive practices, and inclusivity at all, which is not to say that I was actively excluding people, but when I started

> teaching, I was certainly inadvertently doing things that would not be considered inclusive in terms of teaching.

Here Ben indicates that his awareness of his classroom behaviour and practices and willingness to change was influenced by his research interest in inclusivity.

7.2.1.2.2 Perceived ability to change

A second sub-theme regarding attitudes to change was the perceived ability to change. Ben, David, Liam, and Michael found it difficult to change. They attributed it to their own background as students whereby whole class dialogue was part of their culture of learning. For instance, David mentioned initially it was "difficult to imagine that silence is OK" because he came from a culture where "silence is not OK." Also, despite facing student resistance to whole class discourse, Liam continued to ask students to share answers. He stated,

> I know that students get called upon in their own classes at high school and junior high school and they seem to really hate that. But **I can't really think of a way of doing the class without having a bit of that.** So, I try and make it a try and help them prepare for it or make it less face threatening by doing it by a group rather than by an individual.

Here he indicated his struggle to change his view of classroom learning, however he made accommodations to incorporate approaches to make it easier for students.

Michael also stated that it was hard to change his "habit" of soliciting the whole class questions (Table 7.5). As such, participants indicated that a willingness to change could also be limited by one's perceived knowledge on how to change.

This section described the reflective discourse process participants engaged to deconstruct and enable perspective and behaviour shifts in the individual context. The next sections will examine the social and material contexts.

7.2.2 Social

The social context underpinned participants' reflective discourse. The social context refers to situations in which meanings are exchanged between people. Interview data grouped into 2 ways in which the social context facilitated reflective discourse (Table 7.6).

Table 7.6 Reflective discourse in the social context

Type of learning	Participants	Representative quotations
Knowledge acquisition	Andria, David, Eva, Liam, Michael, Neil, Rose, Zoe	"I talked to my seniors, and peers. I had one person I felt comfortable to share my struggles with and she recommended trying group activities—getting advice from other people and reviewing whatever I learned during my Master's." Eva
Negotiating meaning and critical reflection	Andria, Ben, David, Ethan, Eva, Keith, Rose, Zoe	"it's not just like me blindly following everything they say, but it would be talking about these ideas. Challenging them. Hearing different points of view. Yeah, that group definitely influenced me more than anything." Ethan

7.2.2.1 Knowledge acquisition

Knowledge acquisition relates to participants' process of gaining awareness and acquiring new information. Formal and informal learning in social contexts facilitated participants' perspective and behavioural shifts towards silence in the Japanese context. First, participants were alerted about Japanese students' silence in early training. For instance,

> As a student teacher…I remember the teacher saying this, they will not say anything. Unless you directly ask them, they will never volunteer. And that had a high impact on me because I remember them signalling out the Japanese students—They're the ones you really have to concentrate on. The ones you have to bring in. (David)

> I had been told about the wall of silence and that asking questions to the whole class was not a good strategy. (Michael)

Here participants gained an awareness about silence as a characteristic of the Japanese context prior to experiencing it.

Second, participants also gained sociocultural knowledge about Japanese student values through social activities such as participating in Japanese culture, and research. For instance,

> I can read modern Japanese. And that journey has really changed me. Just learning to speak and read and write in Japanese and participating in the

> culture. It's really hard to break that down, but that definitely influenced me. (Neil)

> I'd say specific reading about Japan. I've read a lot for my PhD. I wrote a long context chapter on the history of language education in Japan. Just learning all that stuff just was so useful in helping me understand…That is so different from the UK—the schooling they go through, the reasons for schooling, the reasons why they learn English. (Sean)

Andria and Liam mentioned going to Japanese friends to ask them informal questions about the culture.

Participants also gained knowledge about how to treat silence through social learning networks. For instance,

> that was advice from the teacher who previously taught that course. (Michael)

> …he told me Japanese students just need a model. And as long as you give them a model they will want to communicate. And he had a couple of ways of doing this. (Neil)

> I'm sure at some point someone explicitly talked about it about this idea I don't remember who or where, but I remember hearing about here is how to deal with students when you ask a question. I don't know if it's from grad school or JALT, when I first started going to conferences and workshops. (Michael)

Thus, participants acquired new knowledge about Japanese student silent behaviour through cultural and practice informants embedded in formal and informal social activities that shifted their understanding and approaches.

7.2.2.2 Negotiating beliefs

Negotiating beliefs refers to dialogue that caused participants to critically reflect upon their perspective. The findings suggest that participants drew from the social context to negotiate their beliefs in ways that both shifted and reaffirmed their perspective.

Participants mentioned verbal debates and discussions with other teachers compelled critical reflection of their views. For instance,

> In the department where we have weekly meetings about the program. That discussion helps because there have been times where ***there's been a lot of head butting about What's important? What should we be doing? That stems from people's fundamental beliefs about education***.…especially for a couple years being thrown into a totally new program, and we had to make the curriculum, materials and teach. ***Figuring out kind of how to do that there's a lot of head butting about what should the program be.*** I guess after grad school, that’s the second formative thing that really ***helped me kind of refine my beliefs about teaching and about teaching here.*** (Michael)

> All of that philosophy of teaching comes from my involvement with the XYZ SIG at JALT. I've been involved with their activities for a long time. ***Sometimes you have differences of opinion and people think differently*** and I'm like, oh God, is this really worth it? But the more I think about it, the

more I realize how ***massive an impact it has on my general thinking…. it's not just like me blindly following everything that they say, but it would be talking about these ideas. Challenging them. Hearing different points of view. That group definitely influenced me more than anything***. (Ethan)

Conducting and participating research was another social activity that caused participants to critically reflect on their views and practice. Participants made comments such as,

> Participating in things like this, where ***I'm now formally reflecting*** and being interviewed. This is why I was very happy to join your study because I knew it would be a chance for me to reflect again and learn something about myself (Liam)

> Every semester I change the way I teach. I know I'm reflecting on things especially when I'm reading. When I'm doing these research papers for the journal it changes the way I practice…when I'm on holiday, I'm not actually on holiday. I'm constantly reading and making sure that I'm learning new ideas and improving my practice as a teacher. So sometimes these ideas come after I teach a lesson, and others come from the readings I have between semesters. (Rose)

Participants' negotiation caused them to reflect on their practice. Some teachers mentioned about how hearing about or observing different approaches would reaffirm their views. For instance,

> ***I've observed about 20 teachers***—multiple times, so ***that's given me a lot of insight***…...One teacher I observed did participation points. Every student had to raise their hand twice during a lesson…it was really interesting to watch the students. It was quite amazing. She would ask a question, and every hand would go up and the students were really engaged. And ***I did think like wow, that is quite an interesting way of doing it. I've never used it. It doesn't really fit my. I suppose I don't really like giving points in that way***. (Sean)

They also gave examples of how learning about new approaches from their social networks would cause their behaviour and perspective to change. For instance,

> I learned it from my ex-colleague. His classes were very successful with Japanese students.…. I learned from him that sneaking in a Japanese word or two is not going to make it worse. Actually, it's going to make it even better, so that's what I do. In my discussion class some students are very hesitant. They sit and wait for something. For a sign so I give them a sign *dozo*. And I say it in a theatrical way. They laugh and start doing the activity…Now I'm not afraid to lose my face. I'm not afraid to joke around. I'm not afraid to be silly, even if it's a university. (Eva)

Participants also drew from the feedback they received from students to critically reflect and change their practice. As mentioned previously, observing student's reactions (7.2.1.1.2) hearing their feedback in written forms or group monitoring (6.4) caused both affective and cognitive empathy that influenced perspective and behaviour change.

As such the findings indicate participants' critical reflective discourse occurred in and was facilitated by their social context that supported knowledge acquisition and construction.

7.2.3 Material

The findings indicated the material context underpinned reflective discourse and perspective shifts through affordances. The material context refers to the physical technologies, materials, and environment, teachers and students interacted with. Affordances refers to "how the materiality of an object favours, shapes, or invites and at the same time constrains a set of specific uses" (Zammuto et al., 2007, p. 752). Data were grouped into three areas in which material affordances mediated participants' reflective discourse (Table 7.7).

Table 7.7 Reflective discourse in the material context

Area	Description	Representative Quotation
Self	Material affordances directly encountered by participants that influence their critical self-reflection	"A lot of things just come from things you see things in textbooks… I noticed that when we include this step rather than skipping it, we're getting much better results." (David)
Others	Material affordances observed in others that influence teacher critical self-reflection	"They are so candid in the Google form." Ethan
Time and space	Material affordances that affect time and	"Teachers rooms are kind of good because you get to hear things like, oh that sounds good, I mean you also get to hear things like

	space for critical self-reflection	I'm never doing that, that sounds terrible. I think offices, as they were intended to be, used to work very well, but nowadays with online lessons you hardly ever see the other people in the office." (David) "On the very last slide of every lesson…***I leave notes to myself for the next year—or the next time I teach the course.***" (Ben)

7.2.3.1 Material mediating the self

Participants directly drew from materials to gain insight that influenced self-reflection and behaviour change. For instance, David mentioned his approach to whole class discourse was influenced but textbook prompts (Table 7.7). By using textbooks, he learned how to break down the process of engendering talk for Japanese students into steps that he now utilises as part of his "repertoire" (Section 6.3). Teachers also used student output to reflect on their approach. For instance, Andria, Ethan, Keith, and Liam used student reaction reports to give them insight on how they might adjust their approach. David referred to the final product produced by students as a self-reflective tool. He stated,

> If I get 20 very good presentations, I will reflect on that saying, well that worked, so all those things that you did you've got to keep them in because it leads to this. If I get really bad presentations, or something hasn't gone well. I think that's probably down to me more than the students. Something's gone wrong here. I haven't taught them how to do it. They don't really understand

> what they're meant to be doing…So final product I will reflect on not just their performance but my own.

As such, David used student produced material artefacts to critically reflect on his own performance.

Materials embodied teacher reflective discourse. When asked if they kept a journal for their reflection all participants except for Liam indicated they did not have time to maintain a journal. However, they pointed to their materials as where they would keep their reflections. Zoe wrote down notes in her textbook and would refer to them the next time she taught the class. She stated,

> All materials are like a journal, because when I look back at it, I remember, oh yeah, this thing didn't work. It jogs my memory. I'd be like oh I remember I did this. This worked well.

Participants mentioned recycling and updating materials as their practice changed. For instance, Ethan pointed out his lecture slides was the result of "10 years of refinement". Material artefacts participants changed throughout the years included specific wording for questions, slides, worksheets, and visual aids. Thus, as teachers responded to their context, they changed their materials to reflect their developing perspective. As such, the material context not only contained affordances for critical self-reflection but also embodied teacher beliefs—the result of their reflection.

7.2.3.2 Material mediating others

A key aspect of participants' critical reflective discourse was observing and responding to the way material artefacts mediated students. Andria, Ethan, Jack, and Michael indicated the wording of questions affected students' ability to talk. Michael pointed out how it was not only the language, but the implicit assumptions that affected students' ability to answer. He gave the example of a textbook prompt asking students to summarize a reading. He realized students were silent because they did not know how to summarize—even in their first language. Thus, he modified his materials to fill the gap—to teach students how to summarize and then build on students' knowledge so that they could talk. Jack provided an example of how he 'engineered' discussion through question wording. He stated,

> When I noticed students were quibbling over certain words—the ambiguity of the way I phrased the question, or even the answers, I said ah, that opens a possibility that I could engineer it.

Here Jack noticed how the language of questions affected student discourse. He changed his approach to focus on student interaction with the questions in ways that he recognized would produce the discourse he sought in his class. For instance, rather than simply asking students for their opinions about a topic, the question would contain an opinion with wording that students could discuss and debate. Thus, participants' descriptions pointed out the mediating properties of materials on student talk.

Participants also identified affordances of different modalities affecting student talk that influenced their self-reflection. For instance, as indicated in Section 6.4, Keith

and Ethan noticed students provided rich feedback in text-based form. As such they spent time to collect feedback through polls and online forms and used that as an alternative to share in the class instead of only relying on students' spontaneous verbal contribution. Also, as mentioned in Section 6.2 participants used different technological tools to mediate face-threat and intervene in the social barriers of turn taking and group formation to enhance talk. Thus, as participants observed how the material context mediated student communication, they reflexively changed their behaviour to appropriate material affordances to overcome silence in the Japanese higher education context.

7.2.3.3 Material mediating time and space

Participant descriptions indicated how the material context influenced reflective discourse by mediating time and space. First, technology affordances enabled distributing their reflective discourse over time. Participants mentioned they were busy and often did not have time to reflect deeply at the time when they notice something in class. However, they would make notes in notebooks (Liam), phone applications (Jack) and on their materials such as textbooks (Zoe) or slides (Andria, Ben, Ethan, Michael). These notes included messages of things that they noticed, or ideas generated in the class. The material affordance of the technology upon which they made their notes enabled them to distribute their deeper reflection to later time set aside for lesson preparation. Thus, the material context mediated time to support reflective discourse across longer periods.

Secondly, participants provided insight into some ways material affordances mediated reflective spaces. David mentioned how physical schools enabled more dialogue with other teachers (Table 7.7). He noted affordances of teacher rooms where he could overhear teachers talking about ideas and reflect on his own views about the conversations he was hearing. When institutions moved online during the pandemic he did not have that space. Andria also mentioned how online classes limited her ability to “monitor” groups for feedback. She stated,

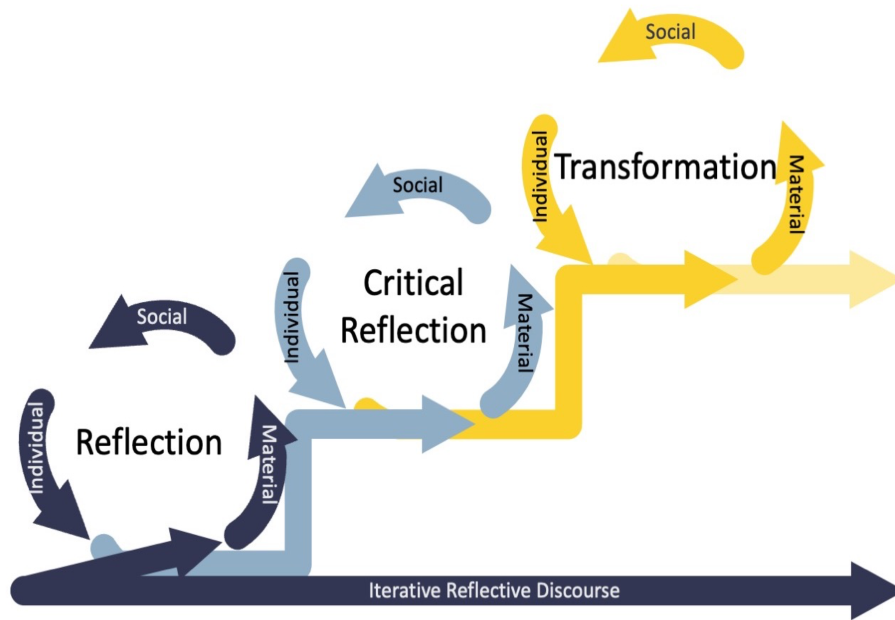
> Monitoring the groups is really hard to do in zoom… I can monitor their breakout rooms easily…. but there are limitations like…if you're in a classroom situation I can be over here with this group, but I can be listening to a totally different group. And I can't do that in Zoom.

As such, the classroom space included affordances that mediated participants' reflective discourse in terms of the input they could get.

7.3 Discussion

This chapter reported on findings related to the deep learning underpinning foreign teacher behaviour perspective and behaviour shifts towards silence in the Japanese EFL university context. The reflective discourse dimension in Mezirow's (1991b; 2012) transformative learning theory, was used as a lens to examine these shifts. The summary of the findings described in this chapter situates shifts through three stages of reflective discourse: reflection, critical reflection, and transformation in three discourse contexts (individual, social, and material) (Figure 7.1).

Figure 7.1 Contextual Model of Reflective Discourse in Transformation



Participant descriptions of their transformative learning indicated an iterative cumulative process where they moved from experiencing differences and not understanding how to handle those differences (reflection) to engaging with others and the environment to make sense of those differences and critically reflect on their own assumptions to change their perspectives and behaviour. Examples drawn from the findings are summarized in Table 7.8.

Table 7.8 Contextual model of reflective discourse examples

	Reflection stage		
Context	**Reflection**	**Critical Reflection**	**Transformation**
Individual	Feeling frustrated that students don't respond to questions in class and wondering what to do about it.	Feeling cognitive and affective empathy for the students.	***Perspective change:*** Opinions do not need to be expressed spontaneously
		Re-evaluating one's beliefs about the need to be able to express	***Behaviour change:*** Structure the class with more time for

		opinions spontaneously.	students to form and rehearse opinions.
Social	Going to conferences, reading, research, observing lessons, discussing approaches, and comparing how others handle silence.	Re-evaluating one's assumptions about the meaning of English and education before university in Japan and how they inform student motivation and behaviours that manifest as silence in class.	***Perspective change:*** Willingness to speak in whole class dialogue is no longer expected. ***Behaviour change:*** Use different techniques to intervene in the class social dynamics, including enhancing group cohesion, normalising talk, and mistakes.
Material	Noticing that students are more candid in their written reports and thinking about how to use written modes to collect better feedback.	Re-evaluating one's beliefs about the whole class space. Re-evaluating beliefs about student class contribution needing to be verbal expressions.	***Perspective change:*** The whole class space contains face-threat of varying degrees for students. ***Behaviour change:*** Using the material to mediate the face threat. (e.g. online forms to collect feedback, sharing contributions on the projector)

These findings add to our understanding of the reflective discourse processes involved in perspective and behavioural shifts. Transformative learning is recognized to have both individual and social dimensions (Hoggan & Finnegan, 2023; Mezirow, 2012, p. 77). However, the findings indicate the material context also influenced participants' reflective discourse processes. There is a stream of literature that

demonstrate children’s books can support culturally responsive perspective shifts (Hall, 2009; Moody & Matthews, 2020; Senyshyn & Martinelli, 2021) and that technology can mediate classroom communication and intercultural learning in culturally sensitive ways (Gholami Pasand et al., 2021; Lü, 2018). The contextual model of reflective discourse including the material contexts may be a useful tool to highlight and compel more exploration into the material dimension.

Also, a key finding was that participants indicated their behaviour changes were not the result of one epochal moment but developed iteratively over years. Much of the scholarship investigating culturally responsive teaching examined preservice teacher preparation (Lawson et al., 2015) or short-term interventions of in-service teachers (Bottiani et al., 2018). Bottiani et al.’s (2018) systematic review of culturally responsive in-service teacher interventions found that most were short seminar training programs over several sessions, with the aim to developing knowledge, attitudes, and/or beliefs. Less than 5 in their study had interventions that focused on behavioural changes. The findings here suggest that while short term interventions may be successful for perspective shifts longer term interventions and developmental programs might be needed to shift behavioural habits which can be harder to change (Verplanken & Orbell, 2022).

Additionally, the findings that participants demonstrated stronger willingness to change when they associated their perspective-taking with similar experiences they lived through adds to our understanding of the significance of empathy in transformation. Empathy is mentioned in the scholarship as an important component for transformative learning however there is limited research investigating its role (Taylor, 2014). Attitude change can be an important step towards behaviour change

(Verplanken & Orbell, 2022). The findings here support other scholarship that connect empathy to emotions and that stronger emotional responses increase valence towards change (Kasl & Yorks, 2016). Also, empathy derived from immersive experiences has been identified to develop preservice teacher perspective shifts in the culturally responsive teaching scholarship (Halpern et al., 2021; Smolcic, 2011; VanDeusen, 2019). The finding that in-service teachers tapped into both cognitive and affective forms of empathy adds to our understanding of using past experience (Brookfield, 2017) to generate empathy in ways that can be harnessed for in-service teacher critical reflection and perspective shifts.

Notably, underpinning much of the findings is that individual, social, and material contextual factors mediate the degree to which individuals undergo transformational learning towards culturally responsive perspective and behavioural change. Although participants broadly demonstrated shared patterns of perspective and behaviour shifts, outliers like Eva, who dismissed student face concerns, despite her advanced knowledge of the language and Japanese culture, suggests that the individuals can have different degrees of transformation. Although measuring the degree and extent of transformation is beyond the scope of this study, it is imperative to note that there are variations in transformative learning and how culturally responsive teaching manifests. Understanding the interplay of the different mediating factors in the individual, social, and material contexts identified in this study and their relationship to the degree of transformative learning towards culturally responsive teaching is a recommendation for future research.

Chapter 8. Conclusion

8.1 Introduction

This chapter begins by reviewing the research objective and the findings in relation to the research questions. Next, it outlines the implications and contribution to new knowledge. Finally, it closes with the limitations and recommendations for future research.

8.2 Research objective

This thesis is about culturally responsive teaching, expatriate EFL teachers and their transformative learning towards silence in the Japanese higher education context.

Its objective was to contribute to the scholarship on CRT by examining the developmental processes that facilitate new culturally responsive behaviours. Chapter 2 demonstrated how East Asian student silent behaviour in Western classrooms is recognized as an area of sociocultural contention and, as such, its relevance as the focal construct for investigating CRT. Chapter 3 explained my theoretical framework. This study positions teacher and student classroom behaviour as part of *habitus* (Bourdieu, 1977), and draws on transformative learning theory (Mezirow, 1991b; Mezirow, 2012) as a lens to examine *habitus* shifts of foreign teachers as they adapt to Japanese student silent behaviour. Chapter 4 described my methodology. Data were collected from lesson observations, material analysis, and in-depth interviews of 13 experienced foreign teachers. Lesson observations combined with in-depth interviews enabled me to go deeply into the thinking and

experiences of individual participants, and triangulate self-reported data with behaviour observed in their teaching context. The following section reviews the key findings that answer the research questions in terms of foreign teacher perspective (Chapter 5), and behaviour (Chapter 6) towards silence, and the developmental processes underpinning the shifts they experienced (Chapter 7).

8.3 Findings

This section presents an overview of the major findings presented in relation to each research question. In considering foreign EFL learning experiences towards student silent behaviour as a developmental learning process this study examined the following research questions:

(1) How do a group of foreign EFL teachers perceive Japanese student silence in the Japanese higher education context? How has this perception changed over time?

(2) What behaviours do these teachers emit when attending to silence in Japanese higher education context? How do they perceive their behaviour changed over time?

(3) How do these teachers describe their developmental process behind any changes perceived?

8.3.1 Perspective shifts

This thesis positioned classroom behaviour as a cultural construct in *habitus,* whereby both teachers and students have encultured “systems of dispositions”

towards certain “ways of being” (Bourdieu, 1977, p. 214) in the classroom. I argued that culturally responsive teaching to learners with different classroom *habitus* patterns requires transformative learning towards new perspectives and behavioural dispositions. A fundamental component of transformative learning is a perspective shift resulting from a critical reflection of previously held assumptions of the system in which one operates (Cranton, 2016; Mezirow, 2012).

In Chapter 3 I made the distinction between beliefs and presuppositions, whereby presuppositions are more than beliefs (Cobern, 1991a, p. 41). Ordinary beliefs imply consciousness, while presuppositions are implicit and often subconscious. Thus, ordinary beliefs are easier to articulate and learn, while presuppositions are subtle, indirect, and part of the filter through which one constructs new knowledge. Teachers can have beliefs about the ways one should teach and learn new material. However, filtering these beliefs are presuppositions—assumptions that underpin and guide our beliefs that are more difficult to recognize and articulate. For instance, teachers can have beliefs about group learning and how learners construct knowledge. However, a teacher raised in Western education systems where students raising hands in class to ask questions is the norm can have presuppositions—implicit assumptions about student willingness to raise their hands to speak or ask questions in class.

I further distinguished between presuppositions and predispositions whereby presuppositions are the unconscious assumptions that guide our worldview (Cobern, 1991a, p. 41), but predispositions are the attitudes, preferences, and response *inclinations* towards certain types of behaviour. For instance a teacher brought up in Western education systems might have presuppositions towards student willingness

to ask questions during the class, and predispositions towards regularly asking students if they have any questions during the class.

I argued that in order for teachers to be culturally responsive to a new cultural context they must do more than simply acquire knowledge about that cultural context—they must shift their own presuppositions and predispositions towards the new cultural context.

Chapter 5 presented findings related to the perspective shifts teachers underwent as they adapted to Japanese student silent behaviour. The main findings indicated participants experienced perspective changes that included both transformed presuppositions and affective shifts.

Thematic analysis of participant descriptions identified 4 implicit biases towards talk in classroom contexts:

1) student willingness to talk—students are eager and ready to talk should they be given the opportunity to talk in class

2) talk as spontaneous—students are prepared to talk immediately after the teacher asks a question

3) contribution as talk—prioritizing talk as the main mode for class contribution—if you are silent, you are not contributing

4) talk as low risk—there is little *face-threat* in asking or answering questions in class.

Findings in Chapter 5 found teachers shifted these assumptions to new understandings that:

1) students may not be inclined to talk

2) talk needs scaffolding

3) contribution can have different modalities

4) the face-threat involved in talk is culturally relative.

Also, this study found that these presuppositional shifts, combined with behavioural shifts (described in the following section), were connected to affective shifts. Participants described emotional shifts from feeling anxious, frustrated and aversion towards student silent behaviour to empathetic and acceptance. This supports research on edge emotion in transformative learning (Mälkki, 2019) that suggests unpleasant emotions experienced are related to challenges to worldview assumptions. My findings indicate that attending to underlying presuppositions through perspective shifts and behavioural strategies, can relieve some negative emotions experienced caused by challenges to existing worldviews. These findings provide empirical evidence that support my conceptual positioning of classroom behaviour as a cultural construct within *habitus*, and the need for transformative learning to become culturally responsive in different cultural contexts.

8.3.2 Culturally responsive behaviour

Chapter 6 described the findings related to the second research question. Here I sought to understand the behaviours foreign teachers emitted towards student silence and their perceived behavioural changes. Connected to their *habitus,* teachers initially engaged in classroom interactions as per their previous education experiences—they would ask the class questions and expected students to respond.

However, when they encountered student silence, they not only adapted their perspectives, but also their behaviour to engender the social learning experience they wanted. They intervened in the barriers in students' social context that they perceived mediated silence and attended to student *habitus* by training new behaviour. Also, they changed their own behavioural *habitus* by reducing their reliance on talk to consider new ways to communicate with students and deployed *facework* within their instructional design.

Four culturally sensitive behavioural patterns were identified:

1) interventions in class social dynamics

Social dynamics refer to the implicit and explicit social rules individuals and groups follow as they interact together. Student talk is influenced by informal social rules of their peer groups (Adamson, 2022; Chang, 2011; Ha & Li, 2014; Maher & King, 2020). The findings in Chapter 6 indicated participants perceived social dynamics affected student talk behaviours and responded with behavioural approaches that harnessed the facilitative potential of groups for Japanese whilst at the same time disrupting dynamics that stifled talk.

Compared to other contexts, some participants indicated that they made more effort to enhance group cohesion in the Japanese context as they noticed it affected their verbal participation. They enhanced group cohesion by removing interpersonal barriers, and intentionally mixing groups. Additionally, they reduced social barriers by taking class time to get students to feel comfortable with the teacher and with the other classmates. They would do this by including social and personal topics, and

teachers would also intentionally demonstrate vulnerability to create a sense of trust and mutuality.

Participants indicated that group dynamics affected the way students participated in class. The same individual with different partners could have different responses. For example, if group dynamics had two people willing to use English, regardless of proficiency, a third person might be more inclined to use English. In contrast, if a group of friends always use Japanese to communicate it might be difficult to change the group language to English. Markus and Kitayama’s (1991) *interdependent self-construal* provides a Japanese perspective of this group orientation. Here, *interdependence* is emphasized; where the individual and the group operate in a mutually beneficial relationship, like an organ operating within a body, and "the extent to which one sees themselves connected in a social relationship and determine their behaviour by their perceived “thoughts, feelings and actions of *others* in the relationship” (p. 227, emphasis original). As such, teachers mentioned frequently mixing groups as, not only a way for students to become more comfortable with other members of the class, but also to break up group dynamics that stifled talk.

2) normalizing talk

Classroom behaviour related to talk and silence is positioned in this study as a product of *habitus.* Western and East Asian education systems are widely acknowledged to be culturally different (Ellwood & Nakane, 2009; Fang & Gopinathan, 2009; Jin & Cortazzi, 2017; Nakane, 2007). Western methods tend to be more dialogic and decentralized and Japanese systems more teacher-fronted and didactic (Fang & Gopinathan, 2009). As such Japanese student behaviour has been

encultured towards listening quitely in class, while those growing up in Western systems can have different predispositions towards classroom talk.

Participants in this study worked towards shifting student *habitus* by attending to student predispositions towards silent classroom behaviour by normalizing talk for students in their Western conducted classroom. They did so by: 1) rationalizing the new behaviour with explanations about why they were asking them to to do these unfamiliar behaviours; and 2) by teaching them how to do the new behaviour through structured routines and turn-taking systems. Western teachers often misinterpret East Asian silent behaviour as an unwillingness to talk when in fact they may be willing but simply not know how to conduct Western styles of discourse in class (Banks, 2016; Ellwood & Nakane, 2009; Peng, 2020). The findings described in Chapter 6 introduced some approaches to teaching and normalizing new turn-taking and class discourse behaviours for students unfamiliar with this classroom discourse pattern.

3) reducing teacher reliance on talk

Participants also shifted their own *habitus* by incorporating cultural elements of the Japanese context in new pedagogical behaviour. Typical of Western classroom discourse (Alexander, 2008; Howe & Abedin, 2013) participants initially expected students to initiate talk. However, as they adapted to student silent behaviour, they replaced verbal expressions with with different modalities to communicate with students. Japanese communication style is more indirect and contextual compared to Western cultures (Hall, 1976; Hall & Hall, 1990; Hofstede, 2001; Midooka, 1990; Nakane, 1970). Participants changed the way they facilitated whole class

participation by utilizing different non-verbal modalities to encourage more participation (i.e. non-verbal communication, written forms, group monitoring). Using these indirect methods improved their perceived efficacy as they were able to collect more feedback than when they pushed their students to talk.

Also, by reducing the reliance on talk they ensured the quiet can still have a voice. Western forms of dialogic teaching in whole class interactions have been criticized for marginalizing certain minority populations (Housee, 2010; White, 2011; Yuan, 2017). Participants in this study facilitated the sharing of responses beyond those of just the vocal students. They included responses verbalized through group representatives, written responses displayed on slides and teacher sharing of comments heard during the *engage* from students who were hesitant to share themselves publicly. These alternative methods to talk can offer more democracy by reducing some of the social and psychosocial barriers with raising hands and speaking in whole class interactions (e.g. turn-taking, *face*, self-confidence, linguistic concerns).

4) classroom discourse *facework*

Related to social interventions, the most salient theme across participants was teacher use of *facework*. Chapter 6 findings produced a pattern of classroom discourse that included *facework* to create a safe environment for students to talk by reducing *face-threat*. East Asian student perceptions of western teacher responses to their silent behaviour are found to be insensitive, often using power to compel oral participation through grades (Al-Ahmadi & King, 2023; Bahar et al., 2022; Ha & Li, 2014), or ignoring their silent participation, marginalizing their voice (Kidd, 2016;

Zhou et al., 2005). Rather than simply ask a question and expect students to raise their hands to speak, or force the students to speak by tying verbal expressions to grades, 12 of the 13 participants in this study shifted their behaviour to using *facework* strategies to encourage more volunteers. In particular they used *facework* in their questioning, feedback, and classroom discourse patterns that mediated social and psychological concerns that caused student silent behaviour.

8.3.3 Process behind perspective and behaviour shifts

The final question sought to understand the developmental processes behind participant perspective and behaviour shifts. Mezirow's (1991b; 2012) transformative learning theory was used as an underpinning theoretical construct to consider *habitus* changes related to classroom behaviour. Much of the reseach using transformative learning theory uses the 10 phases of transformative learning identified by Mezirow (2012) to provide empirical evidence for transformation. However, as I argued in Sections 3.5-3.7, apart from the last phase "a reintegration into one's life on the basis of conditions dictated by one's new perspective," going through the other phases does not guarantee transformation. Also, as examined in section 3.6, transformative learning scholarship has been criticised for being overly focused on transformation outcomes, with limited attention on the deep learning processes underpinning the shifts (Hoggan, 2016b; Hoggan & Hoggan-Kloubert, 2023; Rodríguez Aboytes & Barth, 2020). This gap, in coordination with the limitations of culturally responsive teaching scholarship and its lack of research examining the connection between perspective changes and culturally responsive behaviours (Sections 2.1.3 - 2.1.7), led me to examine the deep learning involved behind developing culturally responsive behaviour change.

Thematic analysis of participant data identified critical reflection as the most salient theme that developed their transformative learning. As such, the reflective discourse dimension in transformative learning theory (Mezirow, 1991b; 2012) was used as a lens to examine participant perspective and behaviour shifts.

The Chapter 7 data analysis developed a more nuanced contextual reflective discourse model including three stages of reflective discourse (reflection, critical reflection, and transformation) in three discourse contexts (individual, social, and material) (Figure 7.1). The individual context refers to reflective discourse processes occurring within the individual, the social context refers to situations where meanings are exchanged between people, and the material context refers to the physical setting in which interactions occur. Reflective discourse stages progressed from reflection to critical reflection, and then to transformation. In terms of the focal cultural construct of this study—student silent behaviour, an example of reflection in the individual context is foreign teacher frustration when students did not answer teacher questions. Critical reflection examples included individual cognitive and affective empathy for student reasons for silence, and a revaluation of teacher beliefs about the need to express opinions spontaneously. Transformation was evidenced through the perspective shift that opinions do not need to be expressed spontaneously and behaviour changes whereby teachers structured their classes with more time to form and rehearse opinions. In the social context, examples of reflection include going to conferences, conducting research, observing and discussing with others in ways that result in comparing different approaches. Critical reflection resulting from this social interaction occurred when participants re-evaluated their assumptions about the meaning of English and education in Japan and how they inform student motivation,

and behaviours manifest as silence in class. Examples of transformation that occurred because of this critical reflection included perspective changes about student willingness to speak, and behavioural shifts towards using different techniques to intervene in class social dynamics. Finally examples of reflection in the material context included noticing the way different content or modalities affect student behaviour. Critical reflection about material interaction caused participants to re-evaluate their beliefs about the whole class space, and the need for student contributions to be expressed verbally. This resulted in transformed perspectives related to the *face-threat* of whole class space, and behavioural shifts towards using non-verbal modalities to elicit and share student contributions.

The findings in Chapter 7 also introduced different facilitative features of the individual, social, and material reflective discourse contexts. In the individual context, empathy, emotions, and attitudes towards change affected participants valence towards change. The social context was found to have an important role in critical reflection by supporting knowledge acquisition and negotiating beliefs towards new perspectives and behaviours. The material context influenced reflective discourse through affordances that mediated time and space. Technologies allowed participants to distribute their reflection discourse over time, enabling deeper critical refection across longer time spans (e.g. teachers making notes on presentation slides for their future selves when they teach the course again). Also, the material affordances of different modalities (e.g. anonymity in online forms) and spaces (online vs. in-person social spaces) mediated reflective discourse in terms of the input participants received. These findings demonstrate that although perspective

and behaviour change is manifest through individual actions, the transformative change process is dependant not only individual gaining new knowledge, but constructed through an individual's reflective discourse with their psychological, social, and material interactions.

8.4 Contribution to new research knowledge

This study addressed the gap in the scholarship on CRT by investigating how some teachers become culturally responsive. By examining foreign teacher responses and transformative learning towards silence it contributes to scholarship investigating classroom silence and transformative learning theory. Table 8.1 summarizes the key contributions described below.

Table 8.1 Summary of contributions to new research knowledge

Research area	Limitations	Contribution
Culturally responsive teaching	• Few studies conducted on in-service teachers • Limited studies on in-service interventions are on short-term interventions that focus on knowledge and beliefs (not behaviour) • Few studies conducted outside of North America and Europe • Most studies focus on perspective change – little attention to behaviour change • Most studies rely on teacher self-reported data – subject to social desirability bias	• Adds to our knowledge on in-service teacher CRT development • Used observations with self-reported teacher data to add to our understanding of CRT for Japanese learners • CRT is transformative with both perspective and behaviour shifts • Transformative shifts to presuppositions and behaviour occur over time (often many years) • CRT requires not only changing teacher perspectives but also behavioural strategies to address teacher and student *habitus*

Classroom silence	• Few studies investigating foreign teacher perspectives of East Asian student silent behaviour • Limited research on teacher silence-inclusive practice behaviours	• Foreign teacher presuppositions related to classroom talk included: student willingness to talk, talk as spontaneous, contribution as talk, talk as low risk • Teacher culturally responsive behaviour included: interventions in students' social dynamics, normalizing whole class talk, reducing teacher reliance on talk through other modalities, *facework* through an Initiate-Engage-Share class discourse pattern
Transformative learning	• Research is primarily outcome focused—used to demonstrate transformation. • Highly focused on the individual cognitive dimension for transformation—limited attention to understanding the processes in other dimensions (e.g. empathy, social).	• Supports scholarship on edge-emotions in transformative learning theory as an indication and entrance point to identifying implicit presuppositions • Past experiences can be used to generate affective empathy that can facilitate present perspective shifts. • Provides a visual model of reflective discourse including three stages of discourse (reflection, critical reflection, transformation) in three mediating discourse contexts (individual, social, material)

Findings from this study demonstrate CRT is more than acquiring knowledge about a different culture but is a transformative learning process derived from changes to worldview presupposition and behavioural strategies that address both teacher and student *habitus*. Much of the scholarship on developing culturally responsive teachers is on preservice teachers in North America and Europe (Lawson et al.,

2015). The limited research on in-service teacher CRT is also underdeveloped with short session interventions that focused on knowledge acquisition and perspective changes (Bottiani et al., 2018). This study added to our understanding about how in-service teachers in Japan changed their perspectives and behavioural patterns through long-term iterative cycles of reflective discourse. Key facilitative processes included affective empathy, the social context for knowledge acquisition and construction, and the mediating influence of the material context on the self, others, time, and space.

The findings also contribute to the scholarship on silence in education. Student silent behaviour is a space of sociocultural tensions in western focused classrooms that are built on implicit bias towards student-initiated classroom talk (Bao, 2014; Ellwood & Nakane, 2009; Harumi, 2011; Nakane, 2005). This has resulted in strong calls for more silence inclusive pedagogies (Bao, 2023; Cheng, 2000; Granger, 2004; Li, 2004; Olsen, 2003; Tannen, 1985; Zembylas & Michaelides, 2004). However, as Chapter 2 demonstrated, despite these calls there is very little research examining the teacher perspective of silence and how they incorporate it into their pedagogical approach. My findings identified four presuppositions related to classroom talk: 1) student willingness to talk, 2) talk as spontaneous, 3) contribution as talk, 4) talk as low risk. These implicit biases needed to be addressed in coordination with behavioural strategies that attended to both teacher and student *habitus*. The behavioural strategies identified included: interventions in students' social dynamics, normalizing whole-class talk, reducing teacher reliance on talk through other modalities, *facework* through an Initiate-Engage-Share class discourse pattern.

These contribute to our knowledge on silence inclusive pedagogy by providing some suggestions on how teachers can incorporate silence in culturally sensitive ways.

Finally, the findings add to the transformative learning scholarship. First, they support the power of emotions in learning experiences (Dirkx, 2001; Dirkx et al., 2006), and emerging scholarship on edge-emotions in transformative learning (Mälkki, 2019) as an indication and entrance point to identifying implicit presuppositions. Second, scholarship using transformative learning theory has long been criticized for a heavy focus on the outcome of transformation and on individual cognitive processes (Hoggan & Hoggan-Kloubert, 2023; Taylor & Cranton, 2013; Taylor & Snyder, 2012). My findings contribute to our understanding of other key dimensions including empathy and reflective discourse. The findings add to our understanding of the role of empathy, and how past experiences can be used to generate affective empathy in present perspective shifts. Finally, the most significant contribution is the contextualized model of reflective discourse that situates reflective discourse in three dimensions: individual, social, and material. Visual models can provide unique benefits when considering new concepts (Bateman, 2014). The scholarship consistently mentions three stages of reflection, but having a visual model of the three stages may help to highlight the iterative nature across different mediating contexts. Also, the addition of the material context in reflective discourse is a key contribution, as due to my knowledge, it is currently not addressed in the scholarship.

8.5 Theoretical implications

An in-depth critical examination of transformative learning theory is beyond the scope of this study; however, the findings have some theoretical implications. First,

although reflective discourse is consistently mentioned as a core component of transformative learning theory (Cranton, 2016; Mezirow, 1991b; Mezirow, 2012), a closer look at the contexts in which discourse takes place can expand our understanding of the nature of reflective discourse and practical applications to identify and facilitate shifts. My findings indicate the need for a more nuanced context bound conceptualization of discourse. And the mediating influence of the material context needs more attention. Next, this study sheds some light on the interplay between emotions, presupposition shift, and behavioural strategies. The findings that perspective shifts worked with behavioural strategies to relieve participants of unpleasant *edge emotions* that appear with threats to existing worldviews (Mälkki, 2019), suggests more attention to the dynamic relationship between emotions, behaviour, and perspective shifts would add to our understanding of transformation.

8.6 Policy implications

This study has important insights for culturally responsive teaching and higher education policy. To achieve much needed reform teacher development toward culturally responsive practice, policies must go beyond preservice teacher education, or short-term interventions that are focused on perspective change. Longer term professional development for in-service teachers that address behaviour changes are needed. For this to be achieved programs need to: 1) Develop programs and interventions that incorporate ongoing reflective practice to identify and interrogate implicit bias, explicitly call out presuppositions, and examine ways for teachers to emotionally relate to the experience of students. 2) Encourage an open culture where teachers, students, material resources are recognized to operate in partnership towards creating emotionally safe environments that support the success of all. 3)

Promote organized formal and informal mentoring relationships that connect experienced "cultural informants" with those who need guidance on developing strategies towards new behaviours. Also, notably most of the research and training towards culturally responsive training is focused on the K12 context (Lawson et al., 2015). Given the increasing diversity of higher education student and mobility of international students (de Wit & Altbach, 2021), higher education policies need to incorporate more professional development towards culturally sensitive practice.

8.7 Practice implications

This study provides some practical suggestions on how to operationalize whole-class discourse in culturally responsive ways. The *Initiate-Engage-Share* framework and the Model of *face*-threat in teacher elicitation provide two structures for researchers, curriculum developers, and teachers interested in encouraging inclusive student participation. Also, Chapter 2 demonstrated that most prior research on empathy in culturally responsive teaching examined empathy mainly from the perspective of immersive experiences of preservice or novice teachers. The finding that in-service teachers tapped into their own past experiences to generate affective empathy in their current context suggests an alternative method to harness empathy to promote perspective shifts. Additionally, this study showed some ways foreign teachers can respond to East Asian student silence with a culturally sensitive pedagogical approach. For instance, by harnessing different modalities teachers can reduce their reliance on talk for feedback. Also, if teachers learn how to incorporate *facework*, and attend to social and *habitus* barriers to talk they can promote more contributions from students. Finally, the contextualized reflective discourse model provides a framework to structure reflective practice when examining disorienting dilemmas and

interrogating presuppositions. The key practice consideration is the attention towards identifying presuppositions underpinning unpleasant emotions and behavioural strategies to address the gaps.

Notably, these implications extend beyond the English Language Teaching (ELT), English as a Foreign Language (EFL), and even culturally diverse contexts. The findings related to critical reflection, empathy, *facework* strategies, and materials in combination are essential aspects of making classrooms more inclusive and democratic. The practical suggestions (e.g. collecting and sharing responses anonymously, adding rehearsal spaces, etc.) provide more support to enhance the voices of students who may be otherwise be silent due to personal or contextual factors that silence them or cause them to self-silence (e.g. women in Arabic countries (Al-Ahmadi & King, 2023)), neurodivergent students (Syharat et al., 2023), or even just individuals with more introverted tendencies (Tuovinen et al., 2020)).

8.8 Limitations

This study includes some limitations that are consistent with critiques of qualitative research. First it was limited by its researcher (me), the cases I selected, my ability to extract rich descriptions, the depth of my interpretation and self-critical rigour applied in the analysis. I took important steps to address this through purposeful sampling and throughout the data collection and analysis process by taking regular notes and reflecting critically in my research journal (as described in Chapter 4). Also, the use of observations, interviews, and member-checking served to enhance the credibility of the data.

Another limitation in the case selection occurred in terms of the class teachers selected to be observed. Several teachers explicitly mentioned that they chose the class because they had a good rapport with their students. One potential participant indicated that she could not participate in the study because she had only one class that met the criteria, but it was “the worst class I ever had at the uni.” This self-selection limits observed teacher behaviour to only classes that had students work dutifully on their tasks. As such this limits transferability to contexts that experience silence as resistance (Bao, 2023; Yi, 2020).

A methodological limitation of overt non-participatory observation is the “observer’s paradox” whereby the presence of an observer and/or video camera can impact behaviour in unforeseen ways (Cowie, 2009; Stigler et al., 1999). I made efforts to counteract these effects by working hard to establish a comfortable rapport with participants to create a non-threatening perception and remove the fear of being evaluated or judged (Oswald et al., 2014). To reduce the impact of my presence I sat in less intrusive positions when I observed the class. I positioned the camera at the back and in a corner to be less conspicuous. Some teachers indicated that they were nervous when they first started recording but once they began teaching, they forgot about the camera. However, other teachers indicated that they were nervous off and on throughout, which could have affected their behaviour.

A limitation occurred with the restriction of participants with 3 years’ experience working in the Japanese ELF context. This ensured participants who could provide “thick descriptions” of the phenomenon under investigation. However, given the time elapse since their initial “disorienting dilemma,” memories may have been less vivid.

Also, although participant selection was purposeful it was conducted through convenience sampling whereby, I recruited participants that I knew from the institution I worked at and through open calls in community of practices that I am involved in. This resulted in participants located in relatively highly ranked private universities in Tokyo with courses specialised in liberal arts. Students in these schools are likely to be more advantaged than students in lower ranked schools. Also liberal arts students tend to display higher levels of communication than science and engineering students (Galloway, 2007). A study exploring teachers experiences in these contexts may yield different findings.

Furthermore, it is important to note the limitation of this study that (apart from Liam) only one lesson was observed for each participant. It is likely the same participants use a different mix of responses in different classes, and I acknowledge the response types listed are not exhaustive. For instance, in interviews, both Sean and Eva mentioned about a response type where teachers incentivise students by giving points for raising hands, however this strategy was not observed with the participants in this study. Also, methods used to train and normalise talk is limited to what was observed in the one lesson (rather than across a term). These limitations were acknowledged and accepted given the exploratory nature of the study with the intent to provide a preliminary list of strategies used to understand how teachers developed their approach (RQ 3) rather than develop exhaustive list of all strategies they employed or are used by all teachers.

Finally, a key limitation of the study was the exclusion of student perspectives. This limitation arose from the institutional policies that restricted access to student data. Additionally, when recruiting teachers, I noticed they were hesitant to have their

lessons observed and recorded. Some mentioned that they felt nervous that I was "evaluating" them. Asking them for access to their students appeared to potentially hinder their participation. Thus, although direct engagement was limited to teachers only, this was deemed necessary to gain acceptance to more teachers. Also, the questions driving the study set the priority on the teacher perspective. Inclusion of student data would have supported the credibility and thick description, but it was not determined as essential to answer the questions. However, it is recommended for future research.

8.9 Future research recommendations

This study opens several opportunities for future research. First, although it adds to the limited scholarship investigating in-service teacher CRT it focused on teacher perspectives. This limited the interpretation of culturally responsiveness to that of the (foreign) researcher and the teacher. Future studies examining student perspectives of the cultural constructs identified in this study (i.e. *facework*, class discourse patterns, and teacher interventions in social dynamics) is necessary for a holistic understanding of these approaches.

Second, another important lens would be to examine in-service teacher experience longitudinally. The findings supported research indicating teacher affective shifts towards silence across the course of their career. Future longitudinal studies that follow teachers from their early experiences with silence over several years is recommended to gain deeper insight into how perceptions and behaviour change towards silence.

Third, further research on understanding culturally responsive teaching and transformative learning through the material dimension is recommended. For example, this study found that materials not only mediated but also embodied perspective and behaviour shifts. Examining different iterations of materials over the course of a teacher's career could be useful lens to consider transformative shifts.

Fourth, a relevant future direction for research could be to develop the qualitative findings with quantitative inquiry to examine the degree to which the findings in this study can be generalized over other populations. For instance, this study provided three visual models that can assist with our conceptualization of culturally responsive teaching and reflective discourse. Quantitative studies through, for example, larger populations could establish the validity of the different components of these models.

Finally, research conducted in other sociocultural contexts could have different implications for the findings. Data were collected at private universities located in Tokyo. *Facework* might be operationalized differently in environments with higher levels of willingness to speak and tolerance for mistakes. Also, participants were all located at relatively highly ranked private universities. Studies examining teacher behavioural strategies in different sociocultural contexts (e.g. students with lower levels of English, less motivation, in more culturally diverse contexts) is recommended. Although the literature has a stream of research investigating the marginalization of international students there is limited research investigating teacher culturally sensitive approaches. The IES class discourse pattern identified in this study suggests the small group discussion, teacher monitoring, and *facework* provides a more inclusive space for non-native students. A relevant research direction would be to see if this intervention is possible for courses taught to

international students, or how it might be operationalized in culturally diverse contexts with marginalized students.

8.10 A closing and an opening

As this research comes to a close, I realize that my view of silence has changed. I used to think if it as a way to shut out someone. Now I realize it is an opening.

An opening to view the world differently.

An opening to communicate with others differently.

An opening to reflect on myself differently.

"The quieter you become, the more you are able to hear." – Rumi

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Appendix A: Culturally responsive teaching scholarship summary

Reference	Participants	Context	Research method	Research focus
Bergeron (2008)	Preservice/novice teachers	America Elementary	Qualitative Field notes Journals, email exchanges	One Caucasian teacher's first year journey of teaching in a culturally diverse urban classroom.
Bondy et al. (2013)	Preservice/novice teachers	America Elementary	Qualitative Video-taped observation Interview	Two first year female European teachers' CRT warm demanding practices in predominantly African American elementary school
Brown and Howard (2005)	Preservice/novice teachers	America Secondary	Qualitative Student reflective journals	5 master's student teachers' service-learning project reflections.
Bullock (2018)	In-service teachers	Canada K-12	Qualitative Journals	One teacher's experience teaching at schools with different sociocultural contexts.
Byker (2019)	Preservice teachers	America K-12	Qualitative Interviews Field notes	22 preservice teachers social and emotional learning through study abroad.
Eppard et al. (2021)	In-service teachers	UAE University	Qualitative Interviews	Three teachers' experience with culturally responsive technology integration.
Escamilla and Nathenson-Mejía (2003)	Preservice teachers	America Preservice teachers during K-12 field work	Qualitative Intervention Book club & discussion reflection prompts	Understand the role of reading Latino children's literature on developing preservice teacher knowledge base on Mexicans or other Latin American groups.
Garbett et al. (2018)	Preservice/novice teachers	New Zealand Not stated	Qualitative Self-study Critical friend reflections & journals	Two teacher educators' journeys as they learned Māori language and the influence on their teaching.
Ginsberg et al. (2021)	Preservice teachers	America Elementary	Qualitative Interviews & focus groups	Understand how a program develops teacher candidates' dispositions and identities towards culturally responsive practices.

Hall (2009)	Preservice teachers	America Preservice teacher training	Qualitative Case Study Questionnaires Discussions Written reflections	Role of book clubs on preservice teacher perspectives of self and practices towards teaching marginalized groups.
Halpern et al. (2021)	Preservice teachers	America Preservice teacher training	Qualitative Longitudinal case study	Preservice teacher perceptions of teaching immigrant children during a one semester course through a cultural competence lens.
Kizildag and Eriksson (2013)	Preservice/novice teachers	Sweden Various	Qualitative ethnographic case study Observation Interviews	Examine the use of a mentoring course during preservice education to support student teachers' professional competence towards diversity.
Koubek and Wasta (2023)	Preservice/novice teachers	America Various	Qualitative Case study Weekly practicum journals Interviews	How a teacher preparation program implemented reflective and experiential practices towards developing culturally responsive practices.
Landa and Stephens (2017)	Preservice teachers	America Elementary	Qualitative Teaching journal Written assignments Course materials	Examination of one elementary preservice teacher's development of cultural competence over two years.
Lee and Yi (2023)	In-service teachers	Canada K-12	Qualitative Interviews	How 7 Physical Education teachers pursue culturally responsive pedagogy.
Lopez (2017)	School leaders	Canada Various	Qualitative Interviews Open-ended questionnaires	Teacher leaders and school administrators' methods to enact culturally responsive leadership in culturally diverse schools.
Lowe et al. (2019)	In-service teachers	Australia K-12	Qualitative Narrative Inquiry	A teacher's reflections on her efforts to socially engage and teach music in class with predominantly indigenous students.
Masson et al. (2022)	Preservice teachers	Canada Preservice teacher training	Qualitative Interviews	Examining how teacher candidates are being prepared to disrupt colonial ideologies and practices in a three-year French as second language preparation program.

McDevitt (2021)	Preservice/novice teachers	America Early childhood	Qualitative Interviews	Examining how immigrant women of colour become early childhood educators and how they handle the challenges of teaching culturally diverse children.
Merlin-Knoblich and Dameron (2021)	In-service teachers	America K-12	Qualitative Intervention Interviews	Participants reactions and attitude changes towards a diversity training intervention.
Mgaiwa and Amani (2023)	In-service teachers	Tanzania Kindergarten	Qualitative Interviews	Teacher attitudes towards culturally responsive teaching and challenges to implement it in rural Tanzania. 6 teachers.
Min et al. (2022)	In-service teachers	America High School	Qualitative Interviews	Factors that support teacher initial enactment of CRT and what strengthens and weakens agency development.
Mo et al. (2021)	Preservice & in-service teachers	Finland Various	Quantitative Survey	Examining the influence of international study abroad on preservice teacher self-efficacy in culturally responsive teaching. And the influence of professional learning communities on self-efficacy for in-service teacher culturally responsive pedagogy.
Moody and Matthews (2020)	Preservice/novice teachers	America K-12	Qualitative Journal reflections interviews	Experience of translanguaging books with an after-school literacy program with diverse students.
Nilsson et al. (2016)	Novice teachers	America Secondary	Qualitative	The challenges a secondary school English teacher encountered when implementing CRT.
Nolan and Xenofontos (2023)	Preservice/novice teachers	Canada Elementary	Qualitative Interviews	Developing prospective and practicing teachers' culturally responsive pedagogical perspectives: challenges, opportunities, fears, resistance, insights.
Ruiz Cecilia (2012)	Preservice teachers	Spain Preservice teacher training	Qualitative Interviews	How 10 preservice teachers developed heightened sensitivity to understanding culturally different people.
Schwarzer and Fuchs (2014)	In-service teachers	America Secondary	Qualitative Written and oral communication	Examine how different class activities influence the philosophical and pedagogical views of one teacher candidate.

Senyshyn (2018)	Preservice/novice teachers	America English Language Teachers	Qualitative Self-study	Examined practices that develop preservice teachers for linguistically and culturally diverse contexts.
Senyshyn and Martinelli (2021)	Preservice & in-service teachers	America Elementary	Mixed Methods	Examined the awareness and perspectives of preservice teachers (n=26) cultural and linguistic diversity and relevant teaching.
Settlage (2011)	Preservice & in-service teachers	America Various	Qualitative Counternarrative analysis	5 white teacher candidates counternarratives to reevaluate the deficit thinking related to White teachers' perspectives towards CRT.
Smolcic (2011)	Preservice/novice teachers	America Post-graduate	Qualitative	Reviews the body of research that investigated how intercultural competence is developed among teachers.
Sowa (2018)	In-service teachers	UAE Adult learning	Qualitative Self-study	How the author uses self-study to reframe and conceptualize her teaching of Emirati preservice teachers and her approaches to becoming culturally responsive towards them.
Szlachta and Champion (2020)	In-service teachers	America Middle & high school	Qualitative Interviews	10 educators' perspectives on culturally responsive sexuality education and the different approaches used to navigate different environments.
Thompson (2015)	In-service teachers	America Adult learning	Qualitative Analytic autoethnography	Author's personal journey towards becoming culturally responsive to black youth imprisoned.
Ullman and Hecsh (2011)	Preservice teachers	America Preservice teacher training	Qualitative Submitted student work	Comparing the attitudes of teacher candidates from majority Hispanic-serving university and one that serves mostly White and European American students to critically question the notion that certain races are coterminous with ideologies.
VanDeusen (2019)	Preservice/novice teachers	America Elementary	Qualitative	Impact of cultural immersion experience on preservice music educators' beliefs and assumptions about teaching music to students with different backgrounds.
Waitoller (2014)	Preservice & in-service teachers	America Elementary	Qualitative Case study	How do preservice and in-service special education teachers make meaning and

			Activity theory analysis	implement culturally responsive pedagogies.

Appendix B: Classroom silence scholarship summary

Reference	Participants	Context	Research method	Research focus
Adamson (2022)	Students-EFL-Tanzanian	Tanzania-High School	Qualitative	Learner reasons for silence
Al-Ahmadi and King (2023)	Students-EFL-Female Saudi Arabian	Saudi Arabia-University	Qualitative	Learner reasons for silence
Albertson (2020)		Japan	Review-thematic	Review of scholarship focused on Japanese student reticence
Aubrey et al. (2020)	Students-EFL-Japanese	Japan-University	Qualitative	Factors for learner engagement and silence
Bahar et al. (2022)	Students-EFL-Indonesian & Teachers	Indonesia-University	Qualitative	Learner perspectives of teacher approaches
Banks (2016)	Students-EFL-Japanese	Japan-University	Qualitative	Learner reasons for silence
Bao (2014)		Various	Review-thematic	Reviews the scholarship on Silence and Reticence in second language learning
Bao (2015)	Students-international-Japanese	Australia-University	Qualitative	Learner reasons for silence and factors for their participation
Bao (2020)	Students-international-various	Australia-University	Qualitative	Learner perspectives about task design and their participatory responses
Bao (2023)		Various	Book	Reviews the scholarship on Silence in English language teaching
Bista (2012)	Students-international-Nepalese	America-University	Qualitative	Learner perspective of their silence
Chaiyasat and Intakaew (2023)	Students-EFL-Thai	Thailand-University	Qualitative	Learner reasons for silence
Chang (2011)	Students-EFL-Taiwanese	Taiwan-University	Qualitative	Learner reasons for silence and reticence
Cheng (2000)		Asian students	Review-thematic	Review of scholarship focused on reasons for Asian student silence
Choi (2015)	Students-international-Korean	America-University	Qualitative	Learner reasons for silence and low participation
Chung (2021)	Students-EFL-Thai	Thailand-University	Qualitative	Learner reasons for silence and reticence

Cutrone (2009)		Japan	Review-thematic	Review of scholarship on Japanese student language anxiety and its relationship to oral participation
Ellwood and Nakane (2009)	Students-international-Japanese	Australia-University	Qualitative	Learner reasons for silence and reticence
Farahian and Rezaee (2012)	Students-EFL-Iranian & Teachers	Iran-Not stated	Qualitative	Role of teacher questioning on learner silence and participation
Ghavamnia and Ketabi (2015)	Students-EFL-Iranian females	Iran-University	Qualitative	Learner reasons for silence and reticence
Gu et al. (2016)	Students-EFL-Chinese	China-University	Qualitative	Learner perceptions about teacher qualities and effect on class atmosphere
Ha and Li (2014)	Students-international-Chinese	Australia-University	Qualitative	Learner reasons and conceptualization of silence
Hammond (2007)		Japan	Review-thematic	Cultural differences in education and learning in Japan
Hanh (2020)	Students-EFL-Vietnamese	Vietnam-University	Qualitative	Learner reasons for silence and reticence
Hao (2011)		Asians	Theoretical	Reasons behind Asian student silent behaviour as performative, political and ideological.
Harumi (2011)	Students-EFL-Japanese	Japan-University	Qualitative	Learner reasons for silence and reticence Teacher perceptions of Japanese use of silence
Harumi (2015)	Students-EFL-Japanese	Japan-University	Qualitative	Types of silence and interaction patterns in whole class question answer discourse with Japanese EFL students
Harumi (2020)	Interaction analysis & Teachers	Japan-University	Qualitative	Teacher use of wait time and teacher talk in response to classroom silence
Harumi (2023a)	Students-EFL-Japanese & Teachers	Japan-University	Qualitative	Self-reflective practice and learner use of silence and repair strategies
Harumi (2023b)		Japan	Review	Mediative role of Conversation Analysis informed materials to self-mediate silence
Humphries et al. (2020)	Students-EFL-Japanese	Japan-High School	Quantitative	Activity and factors for learner capacity to speak
Hu (2021)		Various	Review-thematic	Definition of “student silence” and facilitative function of silence in EFL/ESL learning
Ibrahim et al. (2018)	Students-EFL-Malaysian	Malaysia-University	Qualitative	Learner reasons for silence
Jones (1999)		International students in America	Review-thematic	Thematic review of scholarship to explore culturally based perceptions of silence and reticence in class discussion.

Karas and Faez (2020)	Students-international-Chinese	Canada-Preservice Training	Qualitative	Learner reasons for silence and reticence Teacher approaches to include silence
Karas and Uchihara (2021)	Students-EFL & Teachers	Multiple	Qualitative	Experiences with silence in English Language education as researching educators and applied linguists.
Kidd (2022)	Teachers	Japan-University	Qualitative	Foreign teachers in Japan—challenges and approaches to silence.
Kim (2006)	Students-international -East Asians	America-Graduate	Qualitative	Learner challenges for oral discourse in classes.
King (2013b)	Students-EFL-Japanese	Japan-University	Quantitative	Silence in Japanese universities
King (2013a)	Students-EFL-Japanese	Japan-University	Review	Book on silence in second language learning
King (2014)	Students-EFL-Japanese	Japan-University	Qualitative	Learner reasons for silence and reticence
King and Smith (2017)	Students-EFL-Japanese	Japan-University	Qualitative	Learner reasons for silence and reticence
King et al. (2020)	Students-EFL-Japanese	Japan-University	Intervention Mixed methods	Strategies to improve classroom social dynamics to mitigate learner anxiety and increase oral participation.
Li (2001)			Theoretical	Silence in Education
Li (2004)			Theoretical	Silence in Education
Liu (2002)	Students-international-Chinese	America-University	Qualitative	Asian student classroom communication patterns
Lü (2018)	Students-EFL-Chinese	China-University	Qualitative	Role and use of email to mediate student communication patterns
Maher (2020)	Students-EFL-Japanese	Japan	Qualitative Intervention	Cognitive behavioural intervention of one student’s participatory behaviour
Maher and King (2020)	Students-EFL-Japanese	Japan-University	Qualitative	Learner silent behaviour: types and reasons
Maher (2021)	Students-EFL-Japanese	Japan-University	Qualitative	Learner silent behaviour: types and reasons
Maher and King (2022)	Students-EFL-Japanese	Japan-University	Qualitative	The effect of class silence on learners
Matsumoto (2018)	Students-international-various	America-University	Qualitative	Non-verbal resource use in classroom discourse

Morris and King (2018)	Teachers	Japan-University	Qualitative	Foreign teacher frustration and emotion regulation (student silence affected teachers)
Nakane (2005)	Students-international-Japanese	Australia	Qualitative	Teacher and students' perceptions of Japanese student silent behaviour
Nakane (2007)		Japanese	Book	Japanese perspective of silence
Noman and Xu (2023)	Students-EFL-Chinese	China-University	Qualitative	Understand the reasons behind student silence and perspectives of teacher approaches
Ollin (2008)	Teachers	Unstated-Various	Qualitative	Teacher views and productive uses of silence in teaching
Peng (2020)	Students-EFL-Chinese	China-University	Qualitative	Learner silence and willingness to communicate
Qian (2020)	Students-EFL-Chinese	China-High school	Comparative Qualitative	Learner perceptions of their silence
Samar and Yazdanmehr (2013)	Students-EFL & Teachers	Iran-Private language school	Qualitative	Teacher views and learner functions of silence
San Pedro (2015)	Students-marginalized	America-High school	Qualitative	Use of silence by students in response to microaggressions
Sasaki and Ortlieb (2017)	Students-international-Japanese	Australia-University	Qualitative	Learner reasons for their silence and reticence
Sato and Hodge (2014)	Students-international-Japanese	America-University	Qualitative	Japanese exchange student social experiences in American classrooms
Schultz (2010)	Students-marginalized	America-Middle school	Qualitative	Functions and uses of student silence in educational settings
Sert (2013)	Students-EFL-Luxembourgers	Luxembourg-High school	Qualitative	Teacher responses to student silence
Shachter (2023)	Teachers	Japan-University	Qualitative	Foreign teacher responses to silence
Sharma (2015)	Teachers	America-unknown	Qualitative	Teacher mediating roles in class interaction
Soltani and Tran (2023)	Students-international-Japanese	New Zealand-University	Qualitative	Learner reasons and use of silence

Stroud (2017)	Students-EFL-Japanese	Japan-University	Qualitative	Barriers and boosts for oral production in class discussions
Su et al. (2023)			Review-systematic	Silence as positive pedagogy in education
Sulzer (2022)	Teachers	America-Middle & High school	Qualitative	Teacher interpretations of class silence
Syed and Kuzborska (2020)	Students-EFL-Pakistani	Pakistan-Postgraduate	Qualitative	Factors affecting learner willingness to communicate
Takahashi (2019)	Students-international-East Asians	America-graduate	Qualitative	Differences in participation patterns in class discourse and reasons for silence
Takahashi (2023)	Students-EFL-Japanese & Teachers	Japan-University	Qualitative multimodal	How silence is used by teacher and learners
Tatar (2005)	Students-international-Turkish	America	Qualitative	Learner uses and reasons for silence
Umino (2023)	Students-international-Japanese	America	Qualitative	Learner experiences of the silent period
Vallente (2020)	Students-EFL & Teachers	Philippines-High School	Mixed methods	Teacher oral feedback strategies during class discourse
Wang (2010)	Students-EFL-Taiwanese	Taiwan	Qualitative Intervention	Effect of dialogical class design on student interaction
Wang (2015)	Students-international-Chinese	UK-Postgraduate	Qualitative	Chinese learning cultures and adjustment overseas
Wang (2019)			Review-Thematic	Review of conceptualization and causes of classroom silence in Chinese universities.
Wang and Moskal (2019)	Students-international-Various	UK-Postgraduate	Qualitative	International student conceptualization and experience of silence
Wang et al. (2022)	Students-international-East Asians	UK-Postgraduate	Qualitative	Social practice of learner silence
Wei and Tu (2023)	Students-EFL-Chinese	China-vocational college	Quantitative	Relationship between classroom silence, learner self-efficacy, classroom climate, and learned helplessness.

Werbińska (2015)	Students-EFL-Polish & Teachers	Poland-private language school	Qualitative	Adult EFL learners' perspectives of silence Teachers of adult learner's perspective of silence
Wilang (2017)	Students-international-Japanese	Thailand-University	Qualitative	Learner reasons for silence and reticence in three different activities
Wilkinson and Olliver-Gray (2006)	Students-international-Chinese	New Zealand-University	Mixed Methods Intervention	Effect of group discussion activity on Learner participation
Yashima et al. (2016)	Students-EFL-Japanese	Japan-University	Qualitative	Interplay of context on learner talk and silence
Yashima et al. (2018)	Students-EFL-Japanese	Japan-University	Intervention	Ways in which learner characteristics and context influence learner willingness to communicate.
Yates and Nguyen (2012)	Students-international-Vietnamese	Australia-Postgraduate	Qualitative	Learner reasons for silence and reticence
Yi (2020)	Students-international-Korean	America-Graduate	Qualitative	Learner perceptions of their silence
Yue et al. (2022)		China	Quantitative	Relationship between self-efficacy, negative self-evaluation, and negative classroom silence
Zembylas and Michaelides (2004)			Theoretical	Calls for silence inclusion in pedagogy
Zhao (2016)	Teachers	China-University	Qualitative	Foreign teacher dilemmas teaching in China
Zhou et al. (2005)	International students-Chinese	Canada	Qualitative	Learner perceptions of their silence

Appendix C: Semi-structured observation sheet

Item	Teacher’s approach/what they did	(My) Notes & Questions
Routines		
Organising oral participation		
Managing feedback		
Materials used		
Silence/reticence		
Contextualising the content		
Language policies		
Technology used		
Guided discovery		
Other		

Appendix D: Semi-structured interview process

Stage	Interview structure	Method	Example questions
1	Contextualization (eliciting the lifeworld and life history)	Descriptive/narrative/ context questions	Can you please tell me a little bit about yourself and how you came to teach English in Japan? What other types of contexts/institutions have you worked at besides your current position?
2	Apprehending the phenomenon - participant initiated	Descriptive and structural questions	Are there ways you feel you have adjusted the materials or your approach to specifically teach Japanese EFL learners that you might not do in say your home country? (or another country)? Can you describe a time you recall when you encountered something that changed your practice? (e.g. is there an example where something related to the Japanese higher education context caused you to change your approach)?
3	Apprehending the phenomenon - in behaviour and critical incidents observed but not initiated in the participants description	Descriptive and structural questions	One thing I noticed was your use of an online tool to randomise and select the next speaker. When did you start using that tool? Why did you start using that tool?
4	Clarifying the phenomenon (Meaning through imaginative variation)	Imaginative variation: Varying of structure questions	Would you use that tool in one of the other countries you have taught in? If you were teaching the same content in one of the other countries you taught in, would you use the same materials? How would you change them?

Appendix E: Summary of data collection methods

Method	Participants	Timeframe	Data capturing	Data Treatment	Data Analysis
Non-Participant observation (as a silent overt observer sitting in their lesson or through video recordings of one lesson)	13 non-Japanese expatriate teachers in various private universities in Japan	April 2022 - December 2022	Video recording Audio recording Field notes Journals	Transcription & Notes coding Triangulated with data collected in the semi-structured interviews	Observational data examined for critical incidents of routines and CRT to use as a basis for questioning in interviews
Semi structured interviews	Same participants	Interviews conducted within one month of the observation/video recording of the lesson.	Video recording Audio recording	Transcription Coding	Interview data examined and interpreted until theoretical saturation reached

Appendix F: Examples of initial themes derived from the thematic analysis procedure

Linguistic Relevance: L1 allow it for discussions/teacher uses some Japanese/Japanese translations
Linguistic Relevance: L1 groups monitoring to ensure more English use
Linguistic Relevance: materials provided in advance of the class
Linguistic Relevance: modify/select materials to suit the level and make it accessible
Linguistic Relevance: redundancy of content in different modalities images, text, whiteboard, reading etc
Linguistic Relevance: response that expands the students' answer - could this be cultural relevance too discourse differences?
Linguistic Relevance: summarizes or recasts what was shared
Linguistic Relevance: teaching specifically relevant grammar/vocab/skill points
Japanese Content Relevance: different levels of discussion questions not only language related but levels of thinking involved
Japanese Content Relevance: using culturally relevant examples data topics
Student Participation Reticence Handling: Affective: responses positively reinforce participation
Student Participation Reticence Handling: Affective: whole class feedback/does not single out students
Student Participation Reticence Handling: Group work: asks students to speak after they share answers with partner/group first
Student Participation Reticence Handling: Group work: the group is sharing something not the individual
Student Participation Reticence Handling: Modelling of desired behaviour on materials, giving signals
Student Participation Reticence Handling: Rationalizing: sharing the meta with the students have students discuss the meta
Student Participation Reticence Handling: Social Orchestration: assign roles
Student Participation Reticence Handling: Social Orchestration: determines groups
Student Participation Reticence Handling: Social Orchestration: makes personal comments on the things that they have/talk about
Student Participation Reticence Handling: Social Orchestration: remembers and uses students names -both pedagogical & social
Student Participation Silence Handling: Group Monitoring: answering questions & reassuring students who are concerned or anxious
Student Participation Silence Handling: Group Monitoring: confirming student responses are correct/on track in the groups
Student Participation Silence Handling: Group Monitoring: going round the groups and speaking with/probing students
Student Participation Silence Handling: Group Monitoring: having an idea about what students are discussing
Student Participation Silence Handling: Group Monitoring: monitoring student worksheets checking for errors seeing what they write
Student Participation Silence Handling: Group Monitoring: walking around the groups/listening to the discussions

Student Participation Silence Handling: Other ways to get feedback: asking for a class vote
Student Participation Silence Handling: Other ways to get feedback: Group monitoring: selects things heard in groups to share with the class
Student Participation Silence Handling: Other ways to get feedback: leaves time after class for student one on one questions
Student Participation Silence Handling: Other ways to get feedback: reading contextual signals reading the room
Student Participation Silence Handling: Respects silence: does not nominate a speaker
Student Participation Silence Handling: Train students in desired behaviour: comments jokes about no response
Student Participation Silence Handling: Train students in desired behaviour: determine/nominate speakers
Student Participation Silence Handling: Train students in desired behaviour: Gives the answer or a model answer
Student Participation Silence Handling: Train students in desired behaviour: waits it out/shows that they are expecting a response - contextually
Student engagement with materials and content: English texts as a problem to solve vs engaging personally
Student Participation in class: Time to do something
Student Participation in class: Values: Shame & Losing face
Student Participation in class: Values: Shame: Public criticism/ praise
Student engagement with materials and content: expectations of students
Student engagement with materials and content: Institutional expectations vs teacher realities
Student engagement with materials and content: offensive views and stereotypes
Student engagement with materials and content: relevance appropriate topics (student interest) humour generational gap
Student engagement with materials and content: Student Attitudes/Mindsets/Motivation in mandatory classes
Student engagement with materials and content: students needing lots of guidance "handholding"
Student engagement with materials and content: Teacher role/identity: role in general and as a foreign teacher in Japan
Student engagement with materials and content: Teacher role/identity: teaching content/grammar
Student engagement with materials and content: Teacher role/identity: wanting a meaningful job
Student engagement with materials and content: tensions about what university should be
Student Interactions and Communication: lack of diversity of viewpoints short turns details
Student Interactions and Communication: not participating in expected ways opinion sharing/ not disagreeing/being critical
Student Interactions and Communication: tension being sensitive and pushing them outside their comfort zone
Student Interactions and Communication: Values: Group: students selecting same groups
Student Interactions and Communication: Values: Shame: Peer review and pointing out mistakes
Disorienting Dilemma Descriptions: Negative

Disorienting Dilemma Description: Confusing
Disorienting Dilemma Description: Relief
Perspective taking: Situational: specific individual student/class experience/needs
Perspective taking: Student: Cognitive: Linguistic: as second language learners
Perspective taking: Student: Cultural: duty as students
Perspective taking: Student: Cultural: face and shame
Perspective taking: Student: Cultural: fear of making mistakes
Perspective taking: Student: Cultural: fear of sticking out being different
Perspective taking: Student: Cultural: group values and social ties in groups
Perspective taking: Student: Structural: Education in Japan: education and language learning prior to university
Perspective taking: Student: Structural: Education in Japan: motivations for being in the class University in Japan
Pedagogical Beliefs/Values: Epistemic- how things should be/are taught/learned
Pedagogical Beliefs/Values: Language policy in the class
Pedagogical Beliefs/Values: rights and duties of students incl relational values
Pedagogical Beliefs/Values: rights and duties of teachers incl relational values
Personal preferences: comfort with particular technology/materials/methods
Self-awareness: Authenticity
Self-awareness: Emotional resonance
Self-awareness: Identity
Self-awareness: Maturity
Self-awareness: Personalization
Self-awareness: Self-awareness
Teacher identity: feeling like an imposter/outsider
Teacher Identity: Role: being theatrical/performative/playing a role
Teacher identity: Role: expectations/role as a teacher
Teacher Identity: Role: expert/not an expert in some areas
Teacher Identity: Role: facilitator
Teacher Identity: who I am
No Change or confirming beliefs values ethnocentric other construction

No change: Orchestration: carrots and sticks
No change: Using rules to justify a point of view
Transformed perspective: affective: psychological descriptions
Transformed perspective: beliefs & assumptions: about the social
Transformed perspective: beliefs & assumptions: classroom participation silence & participation
Transformed perspective: beliefs & assumptions: cognition L1 use management of class time for students to become familiar
Transformed perspective: beliefs & assumptions: different ways people can learn Inclusion of learning differences
Transformed perspective: beliefs & assumptions: Teacher identity role as teacher and what they need to do
Transformed practice: Content material relevance (support engagement): homework and task types
Transformed practice: Content material relevance (support engagement): Materials & textbook use
Transformed practice: Content material relevance (support engagement): Student interest: use content students are interested in
Transformed practice: Content material relevance (support participation): Cognitive: different levels of questions so they have an answer
Transformed practice: Content material relevance (support participation): Cognitive: relate content to something familiar
Transformed practice: Face/Shame: handling/avoiding shame/face considerations
Transformed practice: Face/Shame: handling/avoiding shame/face positive reinforcements/reassure students
Transformed practice: Face/Shame: handling/avoiding shame/face: have activities where one person not singled out
Transformed practice: Face/Shame: handling/avoiding shame/face: overriding face threatening acts that require self-selection
Transformed practice: Face/Shame: having them discuss with a partner/group first
Transformed practice: locus of orchestration: shift to learner centred approaches and peer learning
Transformed practice: Participation and Feedback: (use methods as prior learning styles): nominating students
Transformed practice: Participation and Feedback: asking students to raise their hands and vote
Transformed practice: Participation and Feedback: assign reflection/reaction assignment/task
Transformed practice: Participation and Feedback: feedback surveys / class polls
Transformed practice: Participation and Feedback: students write it down first
Transformed practice: Participation and Feedback: speaking about the meta with the students have students discuss the meta amongst themselves
Transformed practice: Participation and Feedback: teacher more attentive to different cultural/communicative cues when students respond
Transformed practice: Participation and Feedback: working with silence / silent spaces
Transformed practice: Participation and Feedback: working with silence: Monitoring groups
Transformed practice: Technology use

Transformed practice: training students in the desired classroom behaviour (routines, modelling)
Transformed practice: Social orchestration: allowing social time in class
Transformed practice: Social orchestration: Creating class cohesion
Transformed practice: Social orchestration: Language policy in class
Transformed practice: Social orchestration: overcome student resistance targeting troublemakers get them to help manage the class
Transformed practice: Social orchestration: overcome students stay in in the same groups/cliquey share same ideas