

# 'Culture' or Teaching? Japanese women's experiences in New Zealand secondary and tertiary classrooms

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## Overview

- ◆ Introduction/Context
- ◆ Literature and discourse
- ◆ Methodology
  - ❖ Theoretical frameworks
  - ❖ Method (Participant recruitment, interviews, analysis)
- ◆ Findings
  - ❖ Disrupting the Discourse of Cultural 'Other'
  - ❖ 'Culture' or Teaching?
  - ❖ 'Othering' or Teaching? An Ethic of Care

## Context



## Theoretical frameworks 1

### ◆ Poststructuralism

Discourse, subjectivity, and positioning (Foucault, 1973; Davies, 2000; Scott, 1992)

For example

- ❖ **Constituted:** "I can't join those discussions in my tutorial class" (Deficit discourse)
- ❖ **Constituting themselves:** "Because I'm Asian, I feel inferior compared to Kiwis" (Binary 'inferior Asian'/'superior Kiwis')
- ❖ **Constitutive and create a new discourse** (Resistance against dominant discourses)

## Theoretical frameworks 2

### ◆ Critical Race Theory (CRT)

White supremacy as a norm, voice and storytelling (Dixson & Rousseau, 2005; Gillborn, 2006)

Voice – Source of knowledge

Aim – Subvert the unquestioned white 'norm'

CRT – An instrument to provide "a voice for students who are otherwise not heard" (Teranishi, 2002, cited in Dixson & Rousseau, 2005, p. 11)

## Theoretical frameworks 3

### ◆ An ethic of care

Reciprocal relationship of "one-caring" and one "cared-for" (Noddings, 2003)

## Literature

- ◆ Attributes learning/teaching to the cultural frame
- ◆ Collectivism vs. Individualism
- ◆ 'Asian' international student

	Collectivism	Individualism
<b>Concept/Expectations</b>		
<b>Cultural value</b>	Collective consciousness: attitudes of agreeing with, harmonising with and maintaining face of others in a group	Individualism Independency Be assertive
<b>Learning/Expectations on students</b>	Listen, accept and learn from teachers Always to use and refer to textbooks Knowledge base	Develop one's own opinions Develop critical thinking
<b>Teaching/Expectations on teachers</b>	Transmit knowledge to students Parental/ guide for students "I know students' problems" and "give answers [and] clear guidance" to students (Cortazzi & Jin, 1997, p. 85)	Collaborate with students Encourage creativity, independency Expect students to "ask if there are problems" (Cortazzi & Jin, 1997, p. 85)
<b>Power relations between a teacher and student(s)</b>	Hierarchical relations Teacher as authority Students to acquire knowledge from the teacher	Power sharing where "knowledge emerges through collaboration, connectivity, and creativity among students and teachers in classroom interaction" (Holmes, 2005, p. 292)
<b>Classroom</b>	Listen, accept and learn from the opinion of others "[V]erbally reserved [and] to eschew attention" (Holmes, 2005, p. 292) Little discussions	Discussion, argument, and challenging attitude Be assertive Verbally engage in communication Discussion base

## Discourse

- ◆ 'Asian' international student in the literature
  - ❖ Cultural 'Other'
  - ❖ "Withdrawn" and "quiet" (Ward, 2001)
- ◆ Deficit
  - ❖ Deficit thinking (Ford & Grantham, 2003)

## My participants' subjectivities and voices revealed:

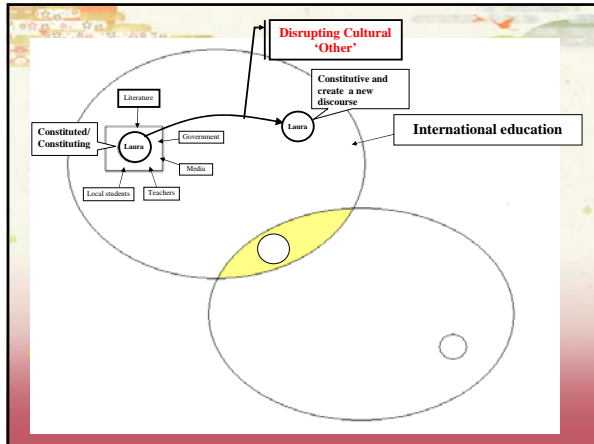
- ❖ **Constituted:** "I can't join those discussions in my tutorial class" (Deficit discourse)
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- ❖ **Constitutive and create a new discourse** (Resistance against dominant discourses)

## Participants

Code Name	School	Programme/ Private	Length of stay
<i>Kana</i>	Secondary Single-sex	Private	2 years
<i>Anne</i>	Secondary Single-sex	Exchange Programme	1 year
<i>Michelle</i>	Secondary Co-ed	Private	3 years
<i>Laura</i>	Language school/ University	Exchange programme	1 year
<i>Seiko</i>	Language school/ University	Exchange programme	1 year
<i>Rachel</i>	Language school/ University	Exchange programme	1 year

## Method

- ◆ Participant recruitment
- ◆ Individual interviews
- ◆ Focus group interviews
- ◆ Transcribing and translating data
- ◆ Discourse analysis
- ◆ Question asked "How was your school?" and "How was your class?"



Cultural type	Collectivism	Individualism
Concept/ Expectations		
Classroom	<ul style="list-style-type: none"> <li>•Listen, accept and learn from the opinion of others</li> <li>•“<b>[V]erballly reserved [and] to eschew attention</b>” (Holmes, 2005, p. 292)</li> <li>•Little discussions</li> </ul>	<ul style="list-style-type: none"> <li>•Discussion, argument, and challenging attitude</li> <li>•Be assertive</li> <li>•Verbally engage in communication</li> <li>•Discussion base</li> </ul>

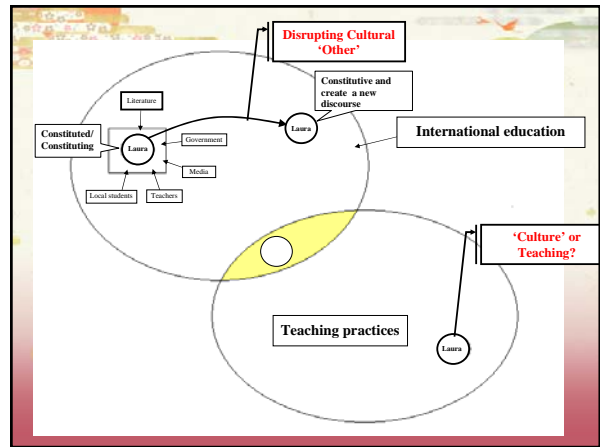
## Disrupting Cultural ‘Other’

**Discourse**

- ◆ Competent and strong

**Effect (potential)**

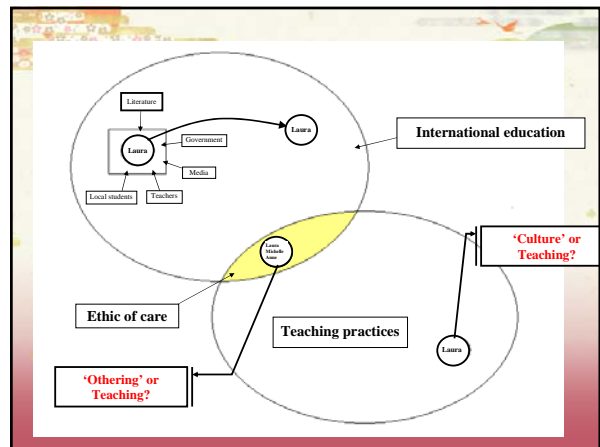
- ◆ Enhancement in her learning



## ‘Culture’ or Teaching?

**Laura’s point of view**

- ◆ Not positioned as cultural ‘Other’ by Dr. Fiona
- ◆ Emphasis on inclusive teaching practices irrespective of culture



## 'Othering' or Teaching?

- ◆ **Emotion- discontented and distressed**
- ◆ **Ethic of care- no evidence of reciprocal caring relationships**
- ◆ **Learning occurs in relations** (Bingham & Sidorkin, 2004)

## Concluding thoughts

- ◆ Participants' fluid subjectivities
- ◆ Emerging literature
  - ❖ (for example, Mayuzumi, et al, 2007; Nannes & Hellsten, 2005) examining and challenging the dominant discourse of 'West' or 'individualism'
- ◆ Gaps
  - ❖ Between participants' experiences and some of the literature
  - ❖ Between the newly emerging literature and teachers' professional knowledge

## Implications

A need for the further research to examine:

- ◆ Classroom teaching practices
- ◆ Learning and teaching with an ethic of care
- ◆ Learning and teaching in New Zealand secondary schools
- ◆ Gender differences

## Recommendations

- ◆ Hybrid curriculum/teaching practices (Nannes & Hellstén, 2005);
- ◆ Teachers' genuine care for students' well-being (Noddings, 1992);
- ◆ Space and time at institutions for discussions and support for teachers and students (Timperley, Wilson, Barrar, & Fung, 2007); and,
- ◆ Funding

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