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Appropriate Pedagogy for Critical Reading in English in the Japanese Secondary School Context: An Action Research Investigation

by

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A thesis submitted in partial fulfilment of the requirements for the
degree of Doctor of Philosophy in ELT and Applied Linguistics

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Declaration

This thesis is submitted to the University of Warwick in support of my application for the degree of Doctor of Philosophy. It has been composed by myself and has not been submitted in any previous application for any degree.

Abstract

This study investigates the development of an appropriate pedagogy for critical reading in the Japanese secondary school context, adopting an action research approach as a methodology. It was conducted in a national college of technology in Japan, which offers five-year education for students over the age of 15. The target students were between 15 and 18, who were equivalent to upper secondary students. This study consisted of three phases, lasting from 2008 to 2014 overall. Data were collected by means of several methods: journal writing, interviewing, observing, video- and audio-recording, questionnaires, and documents. Written and oral data were analyzed using thematic analysis. During the process of this action research investigation, teachers in an English language teaching (ELT) study group were engaged as advisors for my teaching as well as informants. The opinions of these teachers as well as students' opinions were incorporated into this study.

This study contributes to ELT in the Japanese context. First, it shows that locally produced, government-approved textbooks could be used as materials for critical reading. Second, it shows that critical reading is a type of instruction which aims to develop students' reading skills. Third, it shows that developing students' thinking skills can be used as a rationale for critical reading. Fourth, it developed a framework for critical reading.

This framework of critical reading can be used for developing intercultural understanding in other ELT contexts. Another contribution of this study to wider ELT contexts is that it reveals some teachers' resistance to the political orientation of critical discourse analysis (CDA) and critical pedagogy (CP).

There are also methodological contributions. One is that this study reveals the paradoxical nature of action research outcomes affected by social or policy changes. The other is that this action research with other teachers' participation raises an issue of power relationships in a context where age matters in social interactions and decision-making.

List of abbreviations

ALT: assistant language teacher
CDA: critical discourse analysis
CEFR: Common European Framework of Reference for Languages
CL: critical linguistics
CLA: critical language awareness
CP: critical pedagogy
EFL: English as a foreign language
ELS: English as a second language
ELT: English language teaching
FIFA: Fédération Internationale de Football Association
MEXT: Japan's Ministry of Education, Culture, Sports, Science & Technology
OECD: Organization for Economic Co-operation and Development
SFG: systemic functional grammar
SLE: second language education
TNCT: Tokita National College of Technology

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1. INTRODUCTION

This thesis is part of an investigation to develop an appropriate pedagogy for critical reading in the Japanese secondary school context, adopting an action research approach as a research methodology. I conducted most of this action research at a college of technology in Japan where I worked as a full-time English teacher between October 2008 and September 2013; during this time I was a part-time PhD student. I wrote about the episodes in the action research in a chronological order so that the actual process of the research can be understood from the thesis. Most of the thesis consists of analysis of my teaching and research experiences. The episodes of those experiences and descriptions of my associated reactions are narrated on the basis of my understanding of what happened to me. When I was doing and when I began writing about this research, I could not know what the whole thesis was going to be like, in which direction it was going, and what meaning the narrated episodes would have as a consistent story. However, I came to find some issues emerging while I was writing the narratives of my experience and discussing my findings, and I could fully identify these issues nearly at the end of this research. The issues I am referring to were related to my identity as a teacher-researcher and my relationship with those who participated in this research. Since it was nearly at the end of the research when I recognized these issues, I added a new voice, which is different and detached from the voice of the main body of this thesis; that is, I added my new understanding of myself associated with the whole research in a metacommentary section at the end of each chapter.

For this writing style, I drew on Julian Edge's (2011) *The Reflexive Teacher Educator in TESOL*. He inserted his reflective memos which interact with his autobiographical narrative about his career as a teacher and teacher educator in order to explore the concept

of reflexivity. His reflective memos raised my awareness of potential issues in autobiographical narratives of reflective action research.

One issue is that the narrative told by the writer-teacher-researcher is “one” story which can be told and edited from particular perspectives or for particular purposes. Thus, episodes in the narrative are selective to some extent; that is, there are some episodes that are not told perhaps as they do not match the purpose of the research or for other personal reasons.

Another issue is that the perspectives of the narrative tend to be mixed throughout the narrative. Although I aimed to position myself as a teacher-researcher at the beginning of the research, I later found that the two identities “I” as a teacher and “I” as a researcher were not integrated on some occasions during the research, and that the integrated identity of teacher-researcher was only fully formed toward the end of the research. I became aware of this nearly at the end of the research. I regard this “I” who realized my identity problem and became a teacher-researcher as the third “I.” In this thesis, she is omniscient and retrospective in that she sees the whole research from a meta-perspective and understands the ending of the research. She appears in the metacommentary at the end of each chapter, while most of the thesis is written from the perspective of “I’s” whose occupational and academic identities were not really integrated. For this split identity, the phrase “a teacher and researcher” is used to differentiate it from the integrated identity “a teacher-researcher” in the following sections and chapters.

This writing style also comes from my experience of studying British literature at a Japanese university and its graduate school. I studied the narrations of metafictional novels. Metafiction self-consciously draws attention to its status as an artifact and highlights issues pertaining to the relationship between fiction and reality (Waugh, 1984). In John Fowles’ *The French Lieutenant’s Woman* (1969), for example, the author’s contemporary voice intervenes in the story of 19th century England and subverts the

tradition of realistic novels. Likewise, I inserted my contemporary voice in this thesis to self-consciously show that this action research narrative is not a realistic record but a constructed story by “me” as an author with a contemporary view.

1. 1 Motivation for the research

My original motivation for this research stems from the MA research I conducted in 2004. I analyzed authorized English textbooks for Japanese upper secondary schools. As a result of the quantitative analysis and qualitative analysis employing CDA, I identified the promotion of Japanese identity and Anglicization in the books and suggested an approach that could help to raise students’ critical cultural awareness in order to avoid developing monolithic and stereotypical views of cultures. After this MA research, I worked as a full-time English teacher at two Japanese upper secondary schools for two and a half years in total. Subsequently, I started to work as a full-time English teacher at a Japanese national college of technology. When I taught English at the schools and college, I tried to address critical perspectives on culture by applying what I learned from my MA research. However, I found that teaching culture as outlined in my MA dissertation was not easy. I tried to learn how to teach culture from critical perspectives from other educators by attending conferences or reading academic journals in Japan; however it was difficult to find reports or articles relevant to the Japanese context.

Although reports or research articles on the practices of teaching cultural contents of textbooks, especially in the Japanese contexts, were difficult to find, debates pertaining to the cultural content of English materials published in various countries, including Japan were taking place. Issues regarding global and local English materials have been discussed in literature (e.g., Canagarajah, 1999; Dendrinos, 1992; Kiryu et al., 1999; Matsuda, 2002; Pennycook, 1994; Schneer, 2007). Based on these discussions, it was

suggested that cultural materials should be used critically (e.g., Canagarajah, 1999; Gray, 2000; Pennycook, 1994, 2001).

Therefore, on the basis of my MA research, my experiences as well as the debates about local and global materials and critical approaches to teaching culture, I decided to develop an appropriate pedagogy for working critically with cultural contents of English textbooks in the Japanese upper secondary school context.

1. 2 Context of the research

This study adopted action research as an approach for research. The major participants were students in my work place and English teachers. First, I explain the context of the students and then that of the teachers.

1.2.1 Student context

I carried out this study in a Japanese context. The participants were students at a national college of technology. To refer to this college, I use a pseudonym, Tokita National College of Technology (TNCT). National colleges of technology are unique higher educational institutions. There are 55 national colleges of technology in Japan, which provide students with five-year education and two-year advanced education on engineering and other general subjects. Since students enter this college after they graduate from lower secondary schools, they are considered to be virtually identical to upper secondary school students during their first three years. However, unlike upper secondary schools, students at national colleges of technology continue their education for two more years. After they complete the five-year programs, they obtain associate degrees of engineering. If they continue the advanced course for two more years, they are qualified to obtain a bachelor's degree.

The majority of students at TNCT develop their academic careers by transferring to

universities as third year students, or entering the advanced course of the college, after they complete five years of study. Approximately 30% of the students pursue their vocational careers.

While students at TNCT develop engineering skills and knowledge, the knowledge obtained through general subjects, including English, is considered insufficient, compared with students who graduated from academic oriented upper secondary schools. This is mainly because the college offers engineering subjects and fewer general subjects than upper secondary schools. However, students are expected to promote their proficiency of English at the college and in the Japanese society. Companies and universities that hire graduates from this college also often complain about their poor English proficiency.

The students who mainly participated in the first half of the research, i.e., the period from October 2009 through March 2011, were from the Department of Electronic Control Engineering. I taught the students English for two years since they entered the college in 2009. I was also in charge of their school lives as their homeroom teacher. There were about 40 students in this class. In English reading lessons, high school textbooks authorized by Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT) were used, although national colleges of technologies are not required to follow the national syllabus, the Course of Study, for upper secondary schools. The textbooks contain a wide range of cultural topics. The students were seemingly interested in culture. One of the students lived in France and Vietnam for several years before he entered the college and some students joined the short-term study abroad courses offered by the college. The remainder of the students engaged in activities related to culture when they were required to do so in my lessons.

1.2.2 Teacher context

To investigate the “appropriateness” of the pedagogy in the Japanese context, I decided to integrate Japanese teachers’ views in this research, as this would ensure that the outcome of the action research would be useful not only for my personal professional development, but also for other teachers and researchers, especially in Japan. The teachers who participated in this study were members of a study group. In order to refer to this group, I use a pseudonym, the ELT Study Group, in this thesis. At the time this research initiated, I was a member of the ELT Study Group and knew most of its members. Members of the group are Japanese teachers of English working at upper secondary schools, colleges, universities or private schools in one of the prefectures in Japan. Most of the members are public upper secondary school teachers. Members are in their late-twenties to fifties. The gender balance of the regular members is nearly the same. Those who make decisions in the group are males in their late-forties or fifties with extensive teaching experience. At the time this research began, I was the youngest member of the group. I was thirty years old and female with three years of teaching experience.

The ELT Study Group holds a study meeting once a month to discuss members’ teaching practices and read articles or books on ELT. Approximately 10 members attend the meetings on a regular basis. The ELT Study Group also holds a summer study camp as a means of offering its members the chance to present their research or teaching practices, or conduct micro-teaching or workshops. In winter, normally in January or February, the group hosts a lesson demonstration conducted by one of its members. The teacher discusses his or her lesson plan and everyday teaching practices associated with the lesson plan; the details of the lesson are discussed by members at the monthly meetings prior to the lesson demonstration. In general, three discussions are held about the lesson demonstration, during which time, the teacher receives feedback from the other

members, and revises the lesson plan as necessary. The lesson demonstration is held at the educational institute where the teacher works. The coordinator of the study group sends official letters to secondary schools in the prefecture where the group is based, in order to invite as many teachers as possible to the event. The lesson demonstration is conducted in a lesson held in the school's normal time table on a week day. Normally, 30 to 40 teachers, including both members and non-member teachers, attend the event. The lesson demonstration is followed by a discussion about the lesson. During the process of my action research, I had the opportunity to demonstrate a lesson; this experience has been incorporated into this research. The members of the study group mainly acted as advisors to help me to improve my teaching practices; they were also my peers who worked toward their professional development. Some of the members also contributed to this study as my interviewees. In the next chapter, I explain the process of gaining support from those teachers and the study group as part of the action research.

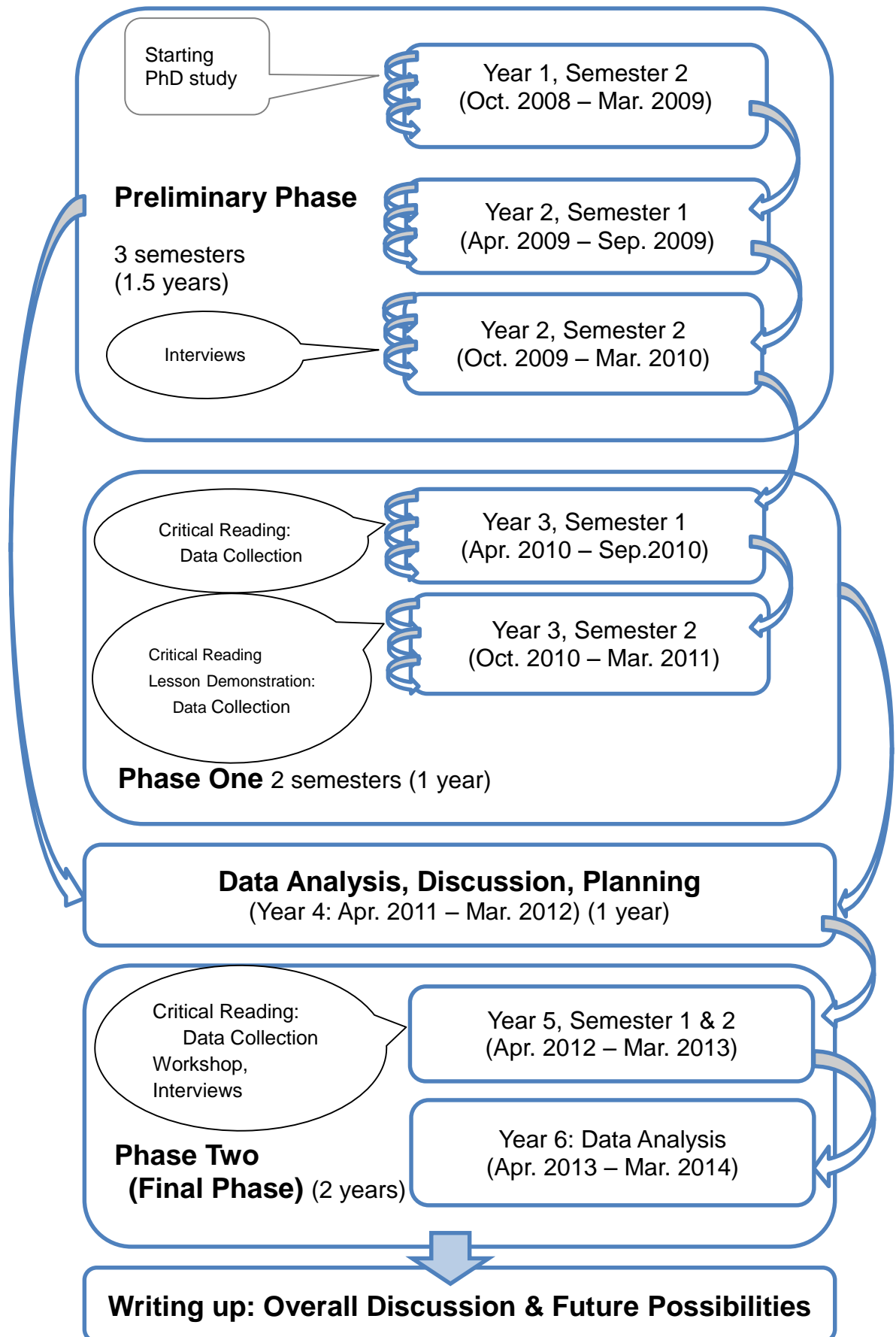
1.3 Metacommentary-1

When drafting the above sections (Section 1.1 & Section 1.2) for the first time, I did not realize how influential the research context would be to the thesis. In particular, I did not consider the context of the ELT Study Group very seriously, as I focused more on the research content than the research context. However, later I discovered that the age, teaching experience, and occupation (e.g., secondary school teacher, college or university teacher) of teachers belonging to the study group significantly impacted on the content of the research.

2. BRIEF HISTORY OF THIS STUDY

In this chapter, I present a brief history of my action research. The research consists of three phases: Preliminary Phase, Phase One, and Phase Two (Final Phase). Figure 2 shows the process of this study.

Figure 2: Process of action research



2.1 Preliminary Phase, Phase One, and Phase Two

PRELIMINARY PHASE

I. Year 1, Semester 2 (Oct. 2008 – Mar. 2009):

Reflecting on teaching practices and developing a teacher network

At the first tutorial for my MPhil/PhD study, I discussed my research proposal with my supervisors. My original aim was to develop materials for culture teaching in English language teaching, by researching teaching in Japan, analyzing textbooks and examining various readers' interpretations of the textbooks. However, given my status as a part-time student at the time, we shifted the focus to developing a pedagogy for dealing with culture critically using textbooks by reflecting on my practice. Subsequently, we discussed the possibility of gaining support from other teachers so that I could incorporate other views into the process of my research. We also talked about how I could engage other teachers in my research; I decided to contact the coordinator of the ELT Study Group of which I was a member. Lastly, we discussed the methodology for my research and decided to adopt an action research approach.

Immediately after returning to Japan, I started to reflect on my everyday practice. Since my research interest was in culture at that time, I mainly reflected on my ordinary lessons from the point of view of teaching culture. I also asked the coordinator of the ELT Study Group if I could conduct a lesson demonstration; I gained an unofficial permission to do so in January or February 2011. Along with reflecting on my teaching practices and gaining unofficial permission to conduct a lesson demonstration, I read the literature on CP and practitioner research.

At the end of this period, I participated in another tutorial with my supervisors. We mainly discussed which research instruments to use for data collection and for what purposes, and how to apply CDA to reading lessons. I decided to use interviewing,

observation and questionnaires in order to ascertain how teachers view culture teaching in English lessons. As regards the critical dimension of my future lessons, I decided to analyze a text critically as a first step to consider how to use the analysis for lessons.

II. Year 2, Semester 1 (Apr. 2009 – Sep. 2009): Reflecting on teaching practices and performing CDA

In the academic year 2009, I became a homeroom teacher of the first year students at one of the departments in my college. I decided to focus on these students for my action research. During this period, I started to include critical and cultural aspects in my lessons and kept a teaching journal to reflect on those lessons. My objective throughout this period was to try small actions relevant to my research and raise my awareness of critical aspects of culture.

During this period, I analyzed the text of an English textbook, employing CDA based on systemic functional grammar (SFG) (Halliday, 1985). I mainly drew on Wallace (2003) for critical reading. I conducted CDA to reveal ideological assumptions embedded in the text, and also to create lessons based on the analysis. However, during this period, I was not ready to implement those lessons.

At the end of this period, I talked about methods for data collection with my supervisors and decided to interview three teachers in order to investigate their practices and views of culture teaching.

III. Year 2, Semester 2 (Oct. 2009 – Mar. 2010): Reflecting on teaching practices and restructuring research

During this period, I continued reflecting on my teaching practices and thinking about my data collection. After several meetings with my supervisors, I finally decided to observe three teachers' lessons, conduct questionnaires to their students, and interview the

teachers. I gained permission to conduct the interviews from the three teachers who were members of the ELT Study Group. One month after the first observation, I participated in a tutorial with my supervisors. During the tutorial, I discussed the fact that I had begun to see part of my project as promoting teacher development. As I had had a connection to the ELT Study Group and chosen participants from the group, I thought that I could work on this study with members of the group more frequently. Thus, we discussed that I could be an agent to influence other teachers as well as a receiver of their advice. After this discussion, I developed a clear research plan and created a tentative research title: Developing an appropriate pedagogy for working critically with cultural contents of textbooks. The research questions developed for this research were: 1. What ideological assumptions can be identified in cultural contents of English textbook? 2. How can cultural contents of textbooks be dealt with critically in English lessons? 3. To what extent is critical teaching of culture considered appropriate by other teachers?

Although I decided to formally ask the ELT Study Group if I could organize several sessions as well as a lesson demonstration related to my project in the following academic year (April 2010 – March 2011), I did not discuss my research plan with the three teacher interviewees, as I was not certain if the group would approve my request.

PHASE ONE

I. Year 3, Semester 1 (Apr. 2010 – Sep. 2010): Performing formal actions (1) and collecting data

On the basis of the relevant literature, and my reflections on teaching practices in Preliminary Phase, I developed a term plan and lesson plans, I also outlined the data I needed to collect. Furthermore, I gained permission from the ELT Study Group to organize several sessions about this research as well as a lesson demonstration.

During this period, I conducted a series of critical reading lessons. Although I had already developed the lesson plans, I modified them during the period according to the feedback received by members of the study group. I collected students' documents and discussion data and discussed with members of the study group at monthly meetings. Although I did not systematically analyze the data during this period, I discussed the data with other teachers with a view to revise future lessons.

At the end of this period, my first panel and a tutorial were held. Subsequent to receiving feedback, I revised the text analysis and developed questions for critical reading of a cultural text.

II. Year 3, Semester 2 (Oct. 2010 – Mar. 2011): Conducting formal actions (2) and collecting data

During this period, discussions with teachers at several meetings of the ELT Study Group focused on my daily teaching practices and developing a plan for the lesson demonstration. When I focused on CP as a theoretical background of this research, some members suggested that I should not emphasize the political dimensions as the rationales for the lesson demonstration, as the group did not want to highlight any particular political or educational philosophy. Although I was not fully convinced of their suggestion, I followed their advice and rationalized my lessons in more general and practical ways in order to incorporate their views into my research. I drew on the theoretical background of more general critical thinking skills (Suzuki, 2006a, 2006b), and Byram's notion of intercultural competence (1997) in order to develop the rationales. As for critical reading, I referred to Catherine Wallace's *Reading* (1992a), which is a publication that is widely known among English teachers.

Also, as my research focused on both students and teachers, I revised my research questions as follows:

- RQ 1: What are Japanese teachers' views of teaching culture using textbooks in English lessons?
RQ 2: What are Japanese teachers' views of critical reading lessons?
RQ 3: How do Japanese students respond to critical reading lessons?
3-1: How do Japanese students read texts critically?
3-2: What are Japanese students' views of critical reading lessons?

Many teachers from different schools attended my lesson demonstration. A discussion session was held subsequent to the lesson demonstration; this gave me the opportunity to receive feedback from the participants. I also collected students' written work, audio-recordings of students' group presentations, discussions, as well as feedback from both teachers and students.

DATA ANALYSIS, DISCUSSION, PLANNING

Year 4 (Apr. 2011 – Mar. 2012)

Between October 2011 and March 2012, I took research leave from my college. During this time, I analyzed the data I had collected during the Preliminary Phase and Phase One. I discussed the findings in relation to the initial research questions and literature reviews, and then formulated new research questions and a plan for Phase Two:

- RQ 4: How can critical reading be made acceptable in mainstream Japanese secondary ELT for teachers and students?
RQ 5: How can critical reading be made accessible in mainstream Japanese secondary ELT for teachers and students?

PHASE TWO

I. Year 5 (Apr. 2012 – Mar. 2013):

Conducting formal actions and collecting data

Drawing on the findings from the Preliminary Phase and Phase One, I developed a framework for critical reading and used it to create questions for critical reading in my lessons for the second year students at TNCT. These students were different students from

the students I taught in Year 3. I collected students' answers to those questions as data for analysis. After this process was completed for all the lessons, I revised the framework and asked teachers from the study group to use it at a workshop that was held in September. The teachers who participated in the workshop made questions for critical reading using the revised framework and discussed the outcomes. I collected the teachers' questions and recorded the discussion as data. I also interviewed three teachers who had participated in the aforementioned workshop about the use of the revised framework; the interviews took place four or five months after the workshop.

II. Year 6 (Apr. 2013 – Mar. 2014): Data analysis

During the final stage of this research, I analyzed students' writings, which had been collected during several lessons. I also analyzed the teachers' questions and their discussions at the workshop, as well as the interviews held with the three teachers subsequent to the workshop.

2.2 Metacommentary-2

I finished writing the above section (Section 2.1) subsequent to Phase Two. At the time of writing the first draft of Section 2.1, I thought that this section would be an objective record of the research as a means of conveying the bigger picture to the reader. However, after reading it several times, I came to realize that I had some ambivalent feelings about my identity as a teacher and researcher; in other words my identities as a researcher and a teacher conflicted. For example, I wrote, "Although I was not fully convinced of the teachers' suggestion, I followed their advice and rationalized my lessons in more general and practical ways in order to incorporate their views into my research." Several of the study group members informed me that the group did not want to emphasize any

particular political or educational philosophy; however I was not happy with this suggestion. I recorded my personal feelings in Section 2.1. I could have decided not to write about my dissatisfaction; however, I chose to do so. On reflection, it appears that Phase One was a challenging period in that I had to compromise my pedagogical ideals in order to develop an appropriate pedagogy for the local context.

3. LITERATURE REVIEW

In this chapter, I review the literature on culture and English language teaching. I began reading the relevant literature in October 2008 (Year 1) and formulated the tentative research questions in December 2009 (Year 2). I submitted the first draft of the literature review in September 2010 (Year 3) to the first panel of internal examiners; it was subsequently revised in December 2010. After further revisions, I submitted the literature review to the second panel of internal examiners in March 2012 (Year 4). I revised it again in Year 6 for the completion of this thesis. This chapter is thus the review that I revised several times during the process of this action research from Year 1 to Year 6. Accordingly, there were some minor changes in the content; however, the main purpose of this research was consistently to develop an appropriate pedagogy for reading English texts critically.

3.1 Culture and its relationship to English language education

3.1.1 Conceptions of culture

Culture is a contested concept which has been discussed in a wide variety of academic disciplines. In this section I review theories of culture, drawing on Thompson (1990), who classified the development of the concept of culture according to four senses/meanings.

The first meaning involves the classical conception of culture. This conception is related to the etymological development of the term. It originally meant the cultivation of crops or animals, which had derived from the Latin word *cultura*. The word's meaning extended from its original meaning to the development of human mind from the early 16th century on. By the early 19th century, the term culture was being used to refer to

civilization and the development of humankind. In the late 18th century, the term “civilization” was initially used in French and English to mean human development, refinement, and order distinct from barbarism and savagery. This term and its meaning were associated with the European Enlightenment. Then the words “civilization” and “culture” were both used to describe the general progress of human development. In contrast, in German, “Zivilisation” and “Kultur,” which are civilization and culture in English, had different meanings. The former referred to the refinement of manners and the latter referred to intellectual, artistic, and spiritual products. These words were used by German intellectuals in the 18th century, who distinguished themselves from those who were in the noble and upper layers of the society. German intellectuals considered their activity as intellectual and artistic whereas they regarded upper class people’s activity as refining their manners and imitating French people. The term “culture” was being used more commonly to denote the cultivation and improvement of humankind in historical works by German scholars in the late 18th and early 19th centuries. On the basis of these etymological examinations, Thompson defined the classical conception of culture as *“the process of developing and ennobling the human faculties, a process facilitated by the assimilation of works of scholarship and art and linked to the progressive character of the modern era”* (ibid.: 126, italics in the original).

Although the classical view of culture embeds ethnocentric connotations in that it privileges certain products and values over others, the anthropological view of culture is less implicated in ethnocentrism. This view is sub-divided into the descriptive conception and the symbolic conception. These anthropological conceptions are associated with enquiring into material and non-material objects of non-European societies.

The descriptive conception of culture is a view of culture as *“the array of beliefs, customs, ideas and values, as well as the material artefacts, objects and instruments, which are acquired by individuals as members of the group or society”* (ibid.: 129, italics

in the original) and it is also viewed as the object of a scientific study. This conception was derived from the works of anthropologists during the 19th and 20th centuries, such as Gustav Klemm, E. B. Tylor, and B. K. Malinowski. They viewed culture as the development of humankind and as an object of systematic enquiry. Especially influential was Tylor's view of culture: a "complex whole" of "knowledge, belief, art, morals, laws, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 1903: 1). He considered that the complex whole could be dissected and the components could be classified and compared in a systematic way. Malinowski also held this methodological view. For him, the functions of cultural phenomena were the objects which could be broken down into their parts and analyzed in terms of their relationship to the environment and the satisfaction of human needs.

Another anthropological conception of culture is the symbolic conception. This conception is a view of culture summarized as "*the pattern of meanings embodied in symbolic forms, including actions, utterances and meaningful objects of various kinds, by virtues of which individuals communicate with one another and share their experiences, conceptions and beliefs*" (Thompson, 1990: 132, italics in the original). This conception originated from the work of Clifford Geertz, an American anthropologist. He considered that culture is semiotic in that it is a "stratified hierarchy of meaningful structure" (Geertz, 1973: 7). For him, culture is already meaningful and symbolic; thus, anthropologists' work is to interpret phenomena that are produced, perceived and interpreted by individuals.

The last conception is the structural conception. Drawing on and criticizing the symbolic conception of Geertz (1973), Thompson (1990) developed the sociological view of culture and cultural analysis. He points out that Geertz' symbolic conception of culture did not take into much account issues of power, social conflicts, and structured social contexts in which production, transmission and reception of symbolic forms take place;

he thus saw cultural phenomena as “*symbolic forms in structured contexts*” and cultural analysis as “*the study of the meaningful constitution and social contextualization of symbolic forms*” (p. 136, italics in the original). In other words, this approach concerns both symbolic characters of cultural phenomena and structured social contexts where those symbolic characters are embedded.

For Thompson (1990), power is significant in the processes of “valuation, evaluation and conflict” of symbolic forms: he refers to this as “process of valorization.” He argues that symbolic forms are ascribed symbolic and economic values, and that those ascriptions involve conflicts in a structured social context in which individuals take various positions, such as dominant, intermediate and subordinate positions. They resort to various strategies for valuing, devaluing or rejecting symbols for their own aims or interests, in accordance with their positions.

As we have seen, views of culture in anthropology have shifted from developmental views to descriptive and symbolic views. As well as these etymological and anthropological views of culture, Thompson (1990) discusses the sociological view of culture, which concerns relationships between power issues in social structures and the production, transmission, and reception of culture.

3.1.2 Culture, language, and communication

So far, culture has been discussed from etymological, anthropological and sociological perspectives. Since the focus of this study is on culture teaching in ELT, culture also needs to be examined from the perspectives of language and communication.

One of the well-known anthropological debates regarding the relationship between language and culture concerns linguistic relativity, as argued by Edward Sapir and Benjamin Whorf. Their studies (e.g., Sapir, 1929; Whorf, 1956) propose that language

influences the ways in which group members view and categorize the world. This idea, which was later called the Sapir-Whorf hypothesis, suggests that individuals who use different languages tend to have different views and understandings of the world (Hall, 2012: 17-18). Another well-known anthropological view of culture and language is Dell Hymes' ethnography of communication (e.g., Hymes, 1962; Gumpertz & Hymes, 1972), which is a method for language studies focusing on actual language use and functions in social contexts. For him, language use is not universal but socially and culturally embedded.

Anthropology provides further implications for culture, language, and communication. According to Duranti (1997), languages are used to categorize the natural and cultural world. Kant's and Hegel's views of culture are based on their views of humans who have the capacity to control their biologically natural selves. In their views, culture is in opposition to nature. Likewise, in anthropology, language is considered to play an important role to denaturalize humans. Languages are learned and used for socialization in acceptable ways in their communities beyond their family units. Since socialization forms part of humans' cultural process, language used for socialization process is considered to be part of culture.

Duranti (1997) also classifies culture as knowledge. It is true that human cognition, such as how to view others, varies from person to person; however, stereotypes are formed and transmitted to others through languages as shared common knowledge. In other words, cultural knowledge resides in societies as well as individuals in them, and languages are used to express individuals' memberships of their societies and collective views of culture reproduced through their unreflective uses of cultural expressions.

Another view of culture is semiotic, whereby communication is considered to be a system of signs. This view is, according to Duranti (1997), found in the work of the structural anthropologist Claude Lévi-Strauss. He applied the structural linguistic theory

of phonological acquisition to his cultural analysis. He saw the oppositional structure in human behavior which is the same as that in sound acquisitions. Sounds have oppositional distinctive vowels and consonants. Similarly, he saw the binary culture-nature structure in human behavior, for example, cooking, and believed that cultural systems communicate themselves through people. Duranti (1997) also classifies Clifford Geertz's interpretative approach and the indexicality approach to culture as the other views of culture as communication. For Geertz (1973), culture is public because it is something manifested by human beings who create and interpret it. The indexicality approach implies that culture is not only represented as a deictic reality through language but also expressed in various forms of communication as something connected with on-going situations, other outer situations, or relationships with speakers and hearers. Lastly, metaphors are another form of linguistic communication of culture. Figurative language uses are seen as representations of cultural schemata and prototypical meanings of words.

Duranti (1997) also discusses culture as a system of mediation. Drawing on Vygotsky's (1978) notion of mediational means, he argues that human beings and their environment are mediated by cultural tools, including material objects and ideational objects. Moreover, "[t]o speak of language as a mediating activity means to speak of language as tool for doing things in the world, for reproducing as much as changing reality" (Duranti, 1997, p. 42).

Another notion of culture is culture as a system of practices. Duranti (1997) discusses culture in the poststructuralist paradigm mainly drawing on Bourdieu's *habitus* (1990), which is summarized as "a system of dispositions with historical dimensions through which novices acquire competence by entering activities through which they develop a series of expectations about the world and about ways of being in it" (p. 44). For Bourdieu, language is a linguistic *habitus*, a set of practices which are routinized by members of sociopolitical communities or institutions.

On the basis of the above theories, Duranti (1997) lastly discusses culture as a system of participation. In this view, language not only describes the world but also connects people with others, objects, places and periods. In other words, language is used in communities as socio-historical entities. The indexicality of language use is thus part of action for being a members of a community where the language is used.

As reviewed in Section 3.1.1 and this section, culture was traditionally viewed as a product and object which could be studied; however, nowadays it is viewed as a sociopolitical and sociohistorical process. For Thompson (1990), culture is sociopolitical in that it involves the processes of valorization of symbolic forms, in which conflicts by individuals belonging to various social classes take place. Duranti (1997) also discusses the sociohistorical aspects of culture and communication in communities where historical and habitual activities take place as practices. These sociopolitical and sociohistorical views of culture and language use need to be discussed in relation to language education in order to consider how culture should be treated in ELT. In the next section, I review the teaching of culture in English language teaching.

3.1.3 Teaching of culture in foreign language education

In this section, I offer an overview regarding how culture has been taught in foreign language education. Kramsch (1993) argues that there have been two approaches to teaching culture. One has focused on offering “statistical information (institutional structures and facts of civilization), highbrow information (the classics of literature and the arts) and lowbrow information (the foods, fairs, and folklore of everyday life)” (Kramsch, 1993: 24). Kumaravadivelu states (2008) that prior to the 1960s, language teachers focused on big C culture but the focus slowly shifted to “the anthropological aspects of culture with a small c” (p. 92). According to Books (1960), in foreign language

education, “Culture” with a capital C stands for intellectual and aesthetic enterprises, such as art, music, and politics, and “culture” with a small c stands for less visible behavioral patterns and people’s everyday life styles. Holliday (2009: 145) claims that culture teaching tended to be connected with “the view that national culture is the basic unit we need to work with” in English language education. In this vein, national small c and big C cultures were taught in English language education. Whether small or big, culture in language teaching was traditionally viewed as a set of static products. This conventional cultural teaching is called “the facts-oriented approach” (Byram & Feng, 2005: 917), which coincides with early anthropologists’ view of culture as objects for scientific studies as discussed in Section 3.1.1.

Kramersch (1993) argues that another direction of teaching culture has been embedded within the interpretative framework, taken from cross-cultural psychology or cultural anthropology. Language learners interpret phenomena, such as cultural behavioral patterns, in the target culture, connecting the knowledge with the diversity they know within their own cultural framework. This interpretative view of teaching culture is found in the interpretative cultural conception, which was discussed in Section 3.1.1. This interpretative approach seems to be necessary for culture teaching in EFL contexts, as textbooks are often used as sources for studying the language; furthermore, culture and its representations are already meaningful and interpreted by teachers and students. However, it is important to consider who represents cultures and how language is used for representing culture, and from whose framework the representations should be interpreted, as culture is not currently viewed as a static fact as reviewed in Section 3.1.1, and language is not a natural but an interpersonal, situational, sociopolitical and sociohistorical means for communication as reviewed in 3.1.2.

As discussed in Sections 3.1.1 and 3.2.2, culture is viewed as a political, historical, and participatory process from sociological and anthropological linguistic perspectives.

According to Byram and Feng (2005), ethnographic approaches and critical approaches are the two main approaches to culture teaching in recent years. Ethnography is defined by sociolinguists as “a disciplined way to observe, ask, record, reflect, compare, analyze, and report” and has been applied to research on language learners in both naturalistic and structured settings (Byram & Feng, 2005: 912). In naturalistic settings, such as study abroad programs, students can raise their intercultural awareness and achieve personal development by observing and interpreting the host culture. Structured settings are also effective for culture teaching and learning. Robinson-Stuart and Nocon (1996) show that university students, who learned interview skills and interviewed their fellow students or local Spanish speakers as a course project, had a more positive attitude toward the target language and culture, and practiced active listening skills. It is probable, according to this view, that students develop cultural understanding better through ethnographic processes rather than the transmission of cultural knowledge by their teachers.

Cultural knowledge is not transmitted as facts either in critical approaches. According to Byram and Feng (2005), in such approaches, culture is taught through dialogues among teachers and students, and as knowledge under scrutiny. When culture is taught as a dialogic process, authentic texts are often used. Both the students and the teacher discuss their interpretations and gain various perspectives toward the culture represented in texts. When cultural knowledge is placed under scrutiny, stereotypes and ethnocentrism, which are likely to be caused by superficial understanding of culture, can be avoided.

The above ethnographic and critical approaches are both based on the view that culture is not a static product but a dynamic process; however, it seems that ethnographic approaches depend on practical activities in realistic or classroom contexts, while critical approaches focus on negotiation and mediation through dialogues about cultural knowledge and representation. Both approaches seem to be important for culture learning; however, critical approaches will be mainly discussed in this thesis for two reasons. First,

materials for teaching, such as textbooks, are often used in English lessons, especially in EFL contexts such as Japan, where students tend to learn about other cultures mainly from media sources, rather than through authentic situations. It seems to be important that they need to learn how to read and interpret cultural representations through their dialogic process in class. Another reason is that English is such a historically and politically contested language that culture teaching in English language education is controversial. In the following sections, I first discuss issues of ELT materials, especially those in Japan from critical perspectives, and then issues of teaching English language and culture.

3.2 Critical views of English and culture

3.2.1 Culture and textbooks

Textbooks are used in many ELT classes. In particular, they are important teaching and learning sources in EFL contexts, where the amount of English input is inadequate outside the classroom. Textbooks offer not only language input, but also cultural information. While cultural information in textbooks can be used as a material for teaching culture, it is important to examine what and how cultural information is represented in textbooks before discussing how to use them.

Textbooks are classified into three types in terms of culture: those based on “source cultures,” “target culture,” and “international target cultures” (Cortazzi & Jin, 1999: 204-210). “Source culture” can be a culture that the students and teachers share, or two different cultures that they do not; “target culture” is the same as, or different from, the teacher’s; “international target culture” is not shared by either the teacher or students (McKay, 2003: 88-93). The proportion of the three aspects contained in a textbook depends on the contexts where it is used. In Sri Lanka, for example, American culture occupied the textbooks as the target culture, as Sri Lankan teachers had to depend on the

textbooks donated by Western cultural agencies for financial reasons, although the content of such textbooks was not considered as appropriate for the Sri Lankan students (Canagarajah, 1999: 83-85). In Malaysia, on the other hand, a source culture, i.e., Malaysian national culture that integrates Chinese, Malaysian and Indonesian cultures, and international target cultures are addressed in school textbooks, as the aim is to promote national integration and globalization (David & Govindasamy, 2007). It is suggested that the choice of the cultural content is subject to the economic reality or the governmental policy where the textbook is used.

Cultural representations in textbooks are also a critical issue. According to Dendrinis (1992), textbooks, especially schoolbooks, are intrinsically authoritative. This is partly because they are written explicitly and logically, and seemingly objective, and partly because they are authorized by the educational institution. Because of this authoritative nature, cultures represented in textbooks seem to reflect reality. However, Apple and Christian-Smith (1991) state that textbooks “signify –through their content and form – particular constructions of reality, particular ways of selecting and organizing that vast universe of possible knowledge” (p.3). As for English textbooks, Cortazzi and Jin (1999: 200) state that they include or exclude aspects of social, economic, political or cultural reality, and therefore can function as a form of cultural politics. Canagarajah (1999) claims that textbooks represent certain values and ideologies, by showing a stereotypical portrayal of a black woman in a textbook donated to Sri Lankan universities by the Asia Foundation, which represents the value of the Anglo-American society. This case shows that learners are exposed to certain cultural values, which are irrelevant to their community. Learners may resist such values, but it is also quite likely that they accept them without question if they do not have critical perspectives on the values provided by textbooks.

As we have seen, textbooks provided by Western agencies are often criticized for their

inappropriateness in relation to local cultural contents and values (Canagarajah, 1999; Pennycook, 1994): however, locally produced textbooks are also problematic due to their imbalanced treatment of culture and stereotypical representations (Kiryu et al., 1999; Matsuda, 2002; Schneer, 2007). School textbooks used in Japan are produced by Japanese companies, and published subsequent to being approved by MEXT; MEXT ensures that authorized textbooks do not emphasize a particular culture, or contain overt racist or sexist expressions. The contents of school textbooks published in Japan are thus seemingly neutral because of the authorization system. However, previous studies show that such textbooks focus on Japan and inner circle countries (Kiryu et al., 1999; Matsuda, 2003). Kiryu et al. (1999) numerically analyzed the frequency of the countries referred to in upper secondary school textbooks and concluded that the United States of America and Japan were more frequently referred to than other countries. Matsuda's (2002) quantitative analysis of Japanese lower secondary school textbooks of English also shows that the majority of the main characters appearing in the textbooks are from Japan and inner circle countries including the United States of America, Canada, Australia and Scotland. These previous studies indicate what Kubota (2002) calls the discourse of *kokusaika* or internationalization, which is a combination of Japanese nationalism and Anglicization. She argues that English education in Japan emphasizes white-middle class North American and British varieties of English and culture, and the promotion of Japanese national identity and the construction of essentialized images of Japanese language and culture. This discourse ignores the cultural diversity of English users and the intra-cultural diversity in Japan.

As for cultural representations, my previous research shows that stereotypical assumptions can be identified in authorized English textbooks. I analyzed a text about Muslim women's lives in an English textbook for Japanese upper secondary school students (Tanaka, 2007). The analysis reveals that even though the text intends to portray

Muslim women's active and independent lifestyles, it is evident that the women's lifestyles are evaluated from a Western point of view, and also reinforces the image that they are oppressed in their society. I also uncovered the discourse of internationalization from both quantitative and qualitative analyses in my MA research on Japanese textbooks of English (Tanaka, 2004). The analysis of a text about cross-cultural communication shows that American communication styles, such as shaking hands, standing close together and looking into each other's eyes, is recommended while Japanese identity is expected to be maintained in America. In this text, an American girl teaches a Japanese boy studying in the United States how to communicate; he also tries to keep his identity by using his original name order. When he does not know whether he should use a Western name, the American girls encourages him to feel proud of his original name. Although the communication style and the characters' attitudes are represented as models of cross-cultural communication for Japanese upper secondary school readers, it would be problematic to perceive this information as a social reality, as only a limited communication style is recommended in spite of the diversity of communication styles in the multi-cultural society of the United States. Moreover, the power relations between American and Japanese characters are not equal and Japanese nationalism is overly emphasized. This kind of text can be problematic if it is merely presented to students as neutral cultural knowledge.

3.2.2 Issues of teaching English language and culture

Issues of culture teaching in English language education are associated with those of the global spread of English in that English is used in intercultural communication. Nowadays, there are more people who speak English as a second language than those who speak it as a first language; further, English is used more frequently between non-

native speakers than native speakers (Crystal, 1997). These phenomena are not the outcomes of a natural spread of English. Concerning the spread of English, Crystal (1997) points out, as its major reasons, colonialism, migration, and new technology developed in Britain and the United States. Phillipson (1992) also discusses that TESOL professionalism developed in English-speaking Western countries spread the fallacies that English should be taught in English, and that native-speakers' English is the model for learning. Holliday (1994) also claims that the methodologies of English language education that developed in Britain, North America or Australia are exported inappropriately to local teachers and curriculum developers in many countries, and that they need to investigate approaches or methods appropriate for their students' culture through ethnographic processes. It is therefore necessary to consider how English and culture should be taught appropriately in ELT.

The global spread of English has negative consequences. Rudby (2009) points out the three consequences to the global spread of English: the dominance of English is a threat to the survival of other languages and cultures; it is linked to divisiveness in societies where an access to English leads to a social promotion; the spread of English highlights differences between nativized varieties and "native" English, and provides the latter with privilege. These negative consequences are considered to affect cultural identity. In particular, the third consequence is concerned with the "Othering" of second/foreign language learners (Kubota, 1999).

Othering is a concept derived from Edward Said's *Orientalism* (Said, 2003). He developed this concept drawing on Michel Foucault's notions of discourse, knowledge, and power. For Foucault, discourses are "practices that systematically form the objects of which they speak" (Foucault, 1972; 49). Concerning knowledge and power, Foucault (1977) also states:

Knowledge linked to power not only assumes the authority of ‘the truth’ but has the power to make itself true. All knowledge, once applied in the real world, has effects, and in that sense at least, ‘becomes true’. Knowledge, once used to regulate the conduct of others, entails constraint, regulation and the disciplining of practice. Thus, ‘there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations. (p. 27)

Foucault (1990) thus states that “it is in discourse that power and knowledge are joined together” (p.100). Drawing on these concepts of discourse, knowledge, and power, Said (2003) argues that Orientalism is a discourse. He views Orientalism as “a Western style for dominating, restructuring, and having authority over the Orient” (p.3) on the basis of what Gramsci called hegemony, which is a form of cultural and political dominance over others exercised through coercion and consent. Orientalism is a body of knowledge that Westerners constructed in order to dominate the East by categorizing it as the Oriental, namely “the Other” in order to establish a binary opposition (Said, 2003: 1). He also states

[t]he construction of identity – for identity, whether of Orient or Occident, France or Britain, while obviously a repository of distinct collective experiences, *is* finally a construction – involves establishing opposites and “others” whose actuality is always subject to the continuous interpretation and re-interpretation of their differences from “us”. (ibid.: 332, italics in the original)

The dichotomous distinction of the self and the other is, according to Said (2003), repeated in any society, and the identity of self is re-created by creating different “Others.” In this colonialism discourse, “Othering” is considered as the rhetorical process of creating a category in which different and inferior others are placed as a group, by which self-identity and power over the Other are maintained.

Drawing on the criticisms of colonial discourses, one of which is Said’s Orientalism, Kubota (1999) problematizes oversimplified representations of ESL students’ cultures characterized as the Other different from the Western cultures in the applied linguistic literature. Taking Japanese culture as an example, she argues that Othering takes place among Japanese people as well as Western people. In order to discuss the creation of self-

images by Japanese people themselves, she drew on *nihonjinron* (theories on the Japanese) which became popular during the 1960s and 1970s. *Nihonjinron* is a body of arguments for the uniqueness of Japanese people and culture, in consisting of homogenous and non-individualistic groups; it also states that their language use is characterized as relying heavily on non-verbal communication. These self-images were created by Japanese people themselves, according to Kubota, as a counter discourse against the rapid Westernization and industrialization during the time and in order to assert their identity as the Japanese and their power in relation to other nations in international political and economic spheres. Although *nihonjinron* was a popular discourse in the 1960s and 1970s, it began to be criticized in the 1980s as being “the monolithic, essentialist, and reductionist view of Japanese culture” and “a form of nationalism” (Kubota, 1999: 20). Iwabuchi (1994) argues that the Japanese engaged in a form of self Orientalism (or self-Othering) by labeling themselves as the unique Other in order to assert their national identity and power over Western nations.

Nihonjinron as self-Othering or self-Orientalism discussed above in relation to Japan’s struggle for identity and power in relation to Western countries can also be discussed in relation to the identity of Japanese people as English learners. Tsuda (1990) argues that Japanese people have an inferiority complex with regard to Western people, especially Americans, since the US military forced Japan to open up trade in the mid-19th century. After Japan started trading with other European countries, the country gained knowledge and skills for civilization from those countries; as a result, Japan developed its industries and military power in the 20th century. However, their sense of inferiority was reinforced by the losses incurred as a result of the Pacific War against the United States. These losses coupled with the United States and its indirect political control and cultural dominance over Japan, according to Tsuda (1990), split Japanese people’s identity as English learners. On one hand, they tend to have xenophobic reactions to

“native speakers” of English. On the other, they want to be able to speak like “native speakers” of English and are driven to study at an “English conversation school,” which is the direct translation of “eikaiwa gakkō.” In spite of their effort to learn conversational English, their attempts are often in vain. From Tsuda’s (1990) discussions, it can be considered that Japanese people tend to label themselves unsuccessful learners of English because they believe that “native” English is the model of English for learning. Even though they make themselves understood in English, they do not regard themselves as successful users of English as long as they speak English with Japanese accents or local words. Labeling themselves as unsuccessful learners of English can be considered as another type of self-Othering. Although *nihonjinron* as self-Othering is a nationalistic discourse which national pride or uniqueness is associated with, in my view, self-labeling as inferior learners of English is an unsuccessful consequence of seeing themselves as potentially equivalents to “native speakers” of English. Even though Japanese people are not part of Western societies, they regard themselves as members of those societies from an economic perspective. They regard their economic power as being equal or even superior to Western nations and see other Oriental nations as inferior others. However, Japanese people consider themselves to be inferior Others in terms of English communication skills, contextualizing themselves in the Orientalist discourse. In other words, Japanese people see themselves as Others in the Orientalist discourse and situate themselves in a marginalized and subordinate position. This type of self-Othering is a form of negative self-imaging in the context of intercultural communication where incompetent speakers of English always feel inferior even though they think that they are superior to other countries. The power balance between identity as English learners and national identity can therefore be viewed as distorted in Japan’s ELT context. It therefore seems important to conduct English education to empower students who find themselves in inferior or marginalized positions. In the following sections, a critical approach to

English language education as an empowering pedagogy will be discussed. First, critical theory which influences pedagogy and linguistics will be overviewed in the next section, and this will be followed by discussions on critical pedagogy and critical approaches to teaching intercultural communication and critical reading.

3.2.3 Critical theory: influence on pedagogy and linguistics

Critical theory has influenced pedagogy and linguistics, which has led to the development of CP and CDA respectively. The term “critical” has roots in the works of Karl Marx, the Frankfurt School, and Jürgen Harbermas. Critical theory developed by the Frankfurt School “indicates that social theory should be oriented towards critiquing and changing society, in contrast to traditional theory oriented solely to understanding or explaining it” (Wodak & Meyer, 2009: 6). Chen (2005) discusses three underlying assumptions in critical theory. Critical theorists view reality as subjective, “perceived differently by individuals”, which “are not equal due to their various positions in the power relations” (pp. 15-16). The second assumption is that critical theory “views knowledge is a result of power relations and questions constantly the legitimacy of all forms of knowledge” (ibid.: 16). The third underlying assumption has to do with emancipation, namely, liberation from oppression.

CP developed based on these underlying assumptions of critical theory. CP is defined as a pedagogy that “includes teaching understood as part of the teaching/learning process viewed as the dialectical and dialogical reproduction and production of knowledge,” a movement, not a static theory, which “aims at educational and social reform that starts from within the school,” and a practice of democratic life, by which students are prepared to develop as empowered citizens in an authentic democratic society (Guilherme, 1992: 17-20).

Linguistics was also influenced by critical theory. Before the 1970s, when the “critical” perspective of language and society emerged, language research had been mainly based on the formal structure of language and disregarded its contextual usage (Wodak, 2001; Wodak & Meyer, 2009). Although pragmatics and sociolinguistics focused on language, context and communication, issues of social inequality were rarely considered. This academic background of linguistics became an impetus for some researchers to publish works on critical linguistics (CL) (Kress & Hodge, 1979; Fowler et al., 1979). According to Wodak & Meyer (2009), the two terms, CDA and CL, are often used interchangeably; however, CDA will be predominately discussed in the study given that this term is used more frequently.

3.2.4 Critical pedagogy in language education

As regards language education, CP has been discussed in relation to language policy. Canagarajah (1999) and Pennycook (1994) advocated CP as a concept and tool for learners in periphery countries to utilize English as a means of empowerment. Canagarajah (1999) suggests that existing materials should be used to encourage students to problematize the cultural messages of the textbooks published in the dominant country and develop students’ meta-cultural awareness. Pennycook (1990) claims that English teaching should be appropriated to local contexts in order to challenge the worldliness of English, that is, “the cultural and political implications of the spread of English” (p. 6). As for the locality of students’ culture in marginalized societies, Akbari (2008) also notes that raising students’ critical awareness of their own culture would be a starting point to prevent them from valuing the target language culture and developing a sense of inferiority, and that topics about students’ real-life concerns should be included in the coursebook they use so that they can explore ways of improving their social conditions.

In English language classrooms where CP is applied, linguistic and cultural knowledge, which is constructed in particular social and political contexts, is not merely transmitted from teachers to students, but negotiated and ultimately constructed by both teachers and students for social change.

One of the major critical pedagogues, Paulo Freire, focused on literacy for emancipatory pedagogy (Freire & Macedo, 1987); such literacy is known as critical literacy. Influenced by critical literacy, Brito et al. (2004) implemented a collaborative inquiry project which focused on the Cape Verdean Language, Culture, and History course for Cape Verdean students in the United States. On the basis that the language used in educational institutions was not the Cape Verdean language but Portuguese even after its independence from Portugal, a group of high school teachers in the United States with large number of Cape Verdean students attempted to develop a course in which Cape Verdean students could appreciate their native language and culture by exploring why the Cape Verdean language was still not the language of Cape Verde even though colonialism had ended. Through engaging in a wide range of tasks to answer this question, students developed the ability to think critically and control their own learning. It is also reported that the development of these abilities was identified by different types of tools for assessment, such as writing prompts, self-assessment, peer assessment, student portfolios, written and oral project presentations, and the observation of classroom participation. Another finding from this project is an ambivalent outcome that while students needed linguistic knowledge about the Cape Verdean language to have access to historical and cultural content, they needed to be motivated by the historical and cultural content. To deal with this problem, the course started with a focus on sociolinguistic aspects, i.e., language use and attitudes. Although this project was not concerned with ELT, the process of developing the course with a critical perspective and the relationship between language and culture learning offers insights to developing critical cultural lessons in ELT.

3.2.5 Critical dimension in intercultural approaches

Critical dimension is also observed in communication across cultural boundaries and teaching and learning of culture in the educational context. As mentioned in Section 3.2.2, how students see themselves and others can be considered as an important factor for language and culture learning; this section understands this as being of a form of cross-cultural communication.

According to Kramersch (1993), the place, where the meaning making of culture by the Self and the Other takes places, is “the third place.” Kramersch’s third place model for cross-cultural communication (1993) has four lines of thought for teaching language and culture. The first line of thought is seeing teaching language and culture as an educational process that creates a link between one’s own culture and a foreign culture, and reflects on both cultures. The second view is that teaching culture and language is the process of understanding foreignness in cross-cultural interpersonal interactions. Third, teaching culture is seen as treating not only national traits but also other cultural factors such as age, gender, regional origin, ethnic background and social class that reside in one person. The fourth line of thought is that teaching language and culture is an interdisciplinary enterprise, which embodies anthropology, sociology and semiology.

According to Kramersch (2009), these lines of thoughts are derived from theories of “thirdness” in semiotics (Barthes, 1977; Peirce, 1898/1955), philosophy and literacy criticism (Bakhtin, 1981), and cultural studies (Bhabha, 1994). In terms of culture, the concept of “thirdness” referred to as the “Third Space” by Bhabha (1994), a postcolonial thinker in cultural studies, has been adapted to critical foreign language education, including Kramersch’s third place model (Kramersch & Uryu, 2013). Bhabha (1994) states that the Third Space is the place where “the meaning and symbols of culture have no primordial unity or fixity” and where “same signs can be appropriated, translated,

rehistoricized and read anew” (p. 55).

On the basis of the theories of thirdness, Kramersch (1993) elaborates the third place model for cross-cultural teaching. She sketches the step for cultural understanding as follows:

1. Reconstruct the context of production and reception of the text within the foreign culture (C2, C2’).
2. Construct with the foreign learners their own context of reception, i.e. find an equivalent phenomenon in C1 and construct that C1 phenomenon with its own network of meanings (C1, C1’).
3. Examine the way in which C1’ and C2’ contexts in part determine C1” and C2”, i.e. the way each culture views the other.
4. Lay the ground for a dialogue that could lead to change. (p. 210)

In this model, both C1 (native culture) and C2 (target culture) are the realities constructed by various perceptions of them. C1 perceived by the self within C1 is C1’, and C2 perceived by others in C2 is C2’. C2 perceived by the self in C1 is C1”. C1 perceived by others in C2 is C2”. Thus, C1 and C2 are the realities constructed by an insider’s and an outsider’s view of C1 and C2. In sum, the third place in this model is the place where people take this dual perspective on C1 and C2. Kramersch (1993) claims that the concept of the third place can be integrated in the context of CP, where dialogue and hermeneutics between teachers and students take place for making meanings, and suggests that this integrated pedagogy is “a critical language pedagogy” (p. 244).

Critical dimension can also be identified in Byram’s (1997) model of intercultural communicative competence. Interculturality in foreign language education has gained more importance especially in the curricular frameworks, such as the Council of Europe (2001) (Young & Sachdev, 2011). Byram’s model of intercultural communicative competence consists of five abilities (*savoir*): (1) attitudes (*savoir être*), (2) knowledge (*savoirs*), (3) skills of interpreting and relating (*savoir comprendre*), (4) skills of discovery and interaction (*savoir apprendre/faire*) and (5) critical cultural

awareness/political education (*savoir s'engager*). Among those abilities, critical cultural awareness/political education seems to most directly relate to this research. Its definition is as follows:

Critical cultural awareness / political education: *An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.*

(Byram, 1997: 50-53, bold and italics in the original)

As Byram (1997) states, critical cultural awareness includes abilities to:

- identify and interpret explicit or implicit values in documents and events in one's own and other cultures;
- make an evaluative analysis of the documents and events that refers to an explicit perspective and criteria;
- interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes. (p.53)

Here, being "critical" indicates having standpoints or criteria to evaluate or judge values embedded in cultural practices or events. However, as the third point above indicates, the complexity is that critical cultural awareness encompasses other abilities including knowledge, skills, and attitudes.

There are a number of sub-abilities in those attitudes, knowledge, and skills. In short, attitudes involve a willingness or readiness to engaging with otherness, to discovering other perspectives, to questioning values and suppositions, and to interacting with other cultures. Knowledge involves knowing about relationships, interaction, misunderstanding between one's own and interlocutor's country, about perceptions or perspectives of national matters, and about the relationships between perceptions and socialization. Skills of interpreting and relating involve identifying ethnocentrism or misunderstanding, and explaining and mediating conflicting interpretations. Skills of discovery and interaction involve eliciting new concepts or values from an interlocutor, identifying similarities and differences between one's own and the Other, and mediating

these two different cultures, in real time. Considering all these aspects, it can be said that the concept of criticality in Byram's model of intercultural communicative competence involves analyzing, evaluating and mediating one's own and other cultures.

Both Byram's (1997) and Kramsch's (1993) models for culture teaching and learning would be useful in the Japanese secondary school context. Due to the growing demand for teaching English as a tool for communication, culture teaching needs to be incorporated in teaching English for communication, because communicating in English takes place in intercultural settings. In other words, students study English for intercultural communication. For intercultural communication, cultural understanding from a third perspective is necessary, because stereotypical views or ethnocentrism may cause misunderstandings or conflicts with one's interlocutors, which may lead to discriminations or more invisible unfair social situations. Byram's and Kramsch's models are also relevant to the issues of self-Othering. In Section 3.2.2, I argued that Japanese people have dual self-images. One self-image is associated with nationalism and the uniqueness of their culture. Encouraging this self-image through the teaching of culture needs to be avoided as English learners may ethnocentrically regard other cultures as inferior to their own culture. The other self-image is negative self-stereotyping, whereby learners view themselves as inferior speakers of English. This negative self-image may result in a wish to become "native" speakers of English.

Although identity as English learners is an important issue in culture teaching in the Japanese context, this issue is beyond the scope of this study. This is because few opportunities to communicate with people from different countries are given to students at secondary school, and as mentioned in 3.2.1, textbook-based teaching is prevalent in secondary schools. This study thus focuses on culture teaching using reading materials in English textbooks, which will be discussed in the following two sections.

3.2.6 CDA and critical reading

As stated in Section 3.2.3, critical theory influenced linguistics which resulted in the development of CDA. Although there are now several approaches to CDA, they all believe that language mystifies social events; further, they view “language as social practice” (Fairclough & Wodak, 1997).

Ideology and power are also key concepts to understanding CDA (Wodak, 2001; Wodak & Meyer, 2009). According to Fairclough and Wodak (1997), most of the work by van Dijk in the 1980s focused on the reproduction of social cognitions, such as ethnic prejudices and racism, in discourse and communication. However, he later worked on ideology being personal and social cognition, associated with abuse of power, control of discourse and reproduction of inequality. Fairclough (2003) also regards ideologies as “representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation” (p. 9). CDA thus believes that ideologies maintain and establish unequal power relations, and that dominant ideologies are hidden and latent in language use and seem neutral.

For CDA, power is “a systemic and constitutive element/characteristic of society” (Wodak & Meyer, 2009: 9), as a text is not an individual product but a “manifestation of social action” which is “widely determined by social structure” (ibid.: 10). As ideology is invisible, power is also mystified in language. However, language can be used to demystify ideology and power. Therefore, “CDA can be defined as being fundamentally interested in analysing opaque as well as transparent structural relationships of dominance, discrimination, power and control manifested in language,” and the aim of CDA is “to investigate critically social inequality” (ibid.: 30). The term “critical” or “critique” in CDA is thus the one associated with the attitude to “[make] visible the interconnectedness of things” (Fairclough, 1985: 747). Furthermore, much like critical theory, this critical

impetus of CDA is derived from the motivation for the emancipation of human beings from domination and to promote social change. CDA thus can be seen as a social analysis with the aim of social reform.

Since CDA involves linguistic analysis, it can be applied to ELT. For example, CDA can be used to raise students' critical language awareness (CLA) in language teaching (Fairclough, 1992a). According to Wallace (2003), a macro aspect of CLA is associated with language policy, as "[o]ne role for CLA is to promote awareness of the unequal power relations involved in the use and maintenance of languages and language varieties within and across nations" (p. 65); a micro aspect of CLA draws on the textual analysis by means of CDA.

However, there has been limited amount of research on classroom practices of CL and CDA in ELT (Canagarajah, 2005). Wallace's (1992b, 2003) and Cots' (2006) studies focus on critical text analysis for English language learners. Wallace (1992b) reports on her reading course for EFL learners from different cultural backgrounds, which aimed at encouraging them to look critically at texts, and the practice, process and the production of reading material being dependent on social context. The texts she used were authentic, and the lessons adopted a traditional pre-reading/while-reading/post-reading approach. Unlike typical tasks for this procedure, critical questions based on Kress (1989) were established. Wallace (1992b) developed the following five questions:

- (1) Why is this topic being written about?
- (2) How is the topic being written about?
- (3) What other ways of writing about the topic are there?
- (4) Who is writing to whom?
- (5) What is the topic? (p. 71)

Although the three steps of her reading instruction were traditional, the approach adopted in this course was not conventional. In conventional reading lessons, students are expected to find the right answer that the teacher has in mind; however Wallace (1992b)

conducted the critical reading course in which different interpretations were acceptable and discussed in class, and found out that students' interpretations differed according to the linguistic sources they had and their awareness of literacy. It was reported that one group of students used their knowledge of Hallidayan grammar to analyze a media text, and that the critical reading course helped some students to raise their critical awareness of the roles of texts, readers, and the media in general (Wallace, 1992b).

Wallace (2003) also conducted a more developed critical reading course. This course was for students preparing for the Cambridge University Proficiency examination, and students undertaking a Master's degree in ELT, who were mainly from European and Asian countries. The course took place over fifteen weeks and was opened as a special course. Wallace used a wide variety of authentic materials, such as magazines, letters, posters and travel brochures. SFG was gradually introduced during the course, and tasks, which aimed to elicit critical responses, were given to students. In order to investigate the question, "What does it mean to be a critical reader in a foreign language, both within and beyond the language classroom? (p.6), she critically analyzed students' classroom interactions, interview data, reading protocols and journals. She employed CDA as a tool for the analysis of classroom interaction conducted by the researcher, and as a means of critical reading so students learn how to interpret texts. The findings show that students did not merely develop critical reading skills individually, but also did so by sharing, negotiating and developing opinions with peers.

Cots (2006) suggests sample tasks for critical reading lessons. He presents an activity based on Fairclough's three dimensions of discourse: social, discursive, and textual practices. This activity aims to direct students' attention to linguistic choices that writers make according to their goals. Another activity presented is a comparative analysis of a passage from an original novel with another passage from a simplified version of the same novel. This task aims to make students aware of differences between the two texts in

terms of form and content, and show that textual choices are made based on the author's assumption about the readers' cultural and linguistic competency. By introducing these activities, Cots (2006) also claims that EFL teachers should develop students' capacity to criticize the world by developing their critical linguistic analytical skills.

In the abovementioned studies, language study is viewed from an educational point of view. According to Pennycook (1990), however, there has tended to be a long-term separation between second language education (SLE) and educational theory. That is, SLE has tended to focus on what and how language items should be taught, and paid little attention to broader curriculum concerns, such as curriculum ideologies and orientations based on educational theories and philosophies. According to him, linguistics and psycholinguistics have been the main disciplines for SLE, drawing on the structuralist paradigms originated by Saussure and the positivist paradigm prevalent since the 1950s, which saw language and language learning as objective systems. Pennycook thus claimed that sociopolitical issues embedded in a language and its teaching and learning were ignored in second language educational systems. It could be said that the reasons SLE separated from educational theory resided in the view of language and language teaching and learning as apolitical, asocial and ahistorical systems.

From an educational point of view, SLE needs to be incorporated into educational theory, which is particularly concerned with sociopolitical matters. In other words, SLE and CP need to be integrated. From a critical pedagogical view, SLE can be realized as CLA or critical reading, derived from CDA. The rationale of implementing CDA in language education, especially English language education in ESL and EFL contexts, is twofold. As Wallace (2003) claims, ESL and EFL learners can be more conscious about ideological meanings that the language carries, as they are acquainted with the grammatical structure of English and are in a marginalized position as the language is usually directed at native-speakers. Therefore, the Hallidayan approach of CDA, which

focuses on the formal structure and its function, can be applicable in practice.

Another reason of using CDA is that critical reading can be considered as a reading activity. While it is important to see the implementation of CDA in English education from a wider educational point of view, it is also important to situate CDA in the framework of reading instruction. Texts in textbooks are used for reading, and the contents of such texts are often cultural. Since ideologies are latent in the representations of various cultures, it would be possible for teachers to create exercises or activities, to which CDA is applied, in order to encourage students to read such texts critically and reveal ideologies.

From the two reasons mentioned above, implementing reading lessons based on CDA can be considered as appropriate in the Japanese upper secondary school context, where formal aspects of English are often the focus and texts for reading are used in many of the lessons.

3.2.7 Critical reading in the EFL context

As discussed in the previous section (Section 3.2.6), it is suggested that critical reading based on CDA is important and useful for English language learners. However, it is necessary to examine what extent this approach to reading is accepted by EFL learners, especially learners in Asian contexts, because critical theory which critical reading is based on was originally developed in non-Western contexts.

Içmez (2005) investigated the impact of a critical reading course on students' reading and motivation in the context of a Turkish high school. The study used action research as the research methodology. The focus of the research was not on İçmez's professional development or a curriculum development, but on the effects the course had on the students. The theoretical backgrounds for the course are CP, CLA, and CDA based on

SFG. İçmez conducted repeated reading activities using authentic materials that she had selected. The students involved in the study wished to continue studying foreign languages at higher education institutes, and thus they were considered as highly motivated English learners. The students' self-reports on their approach revealed their increased awareness of social context, possible perspectives on the text and lexicogrammatical structures. Their motivation increased during the course. Some students also found the reading course beneficial for a university entrance exam. Although critical reading originated in Western contexts, the students in Turkey, an EFL context, did not show resistance to the course due to its non-Western context. The resistance was only connected with the exam-based educational context.

As Ko and Wang (2009: 174) state, critical literacy is little explored in EFL classrooms in Taiwan. Among the studies on critical literacy in Taiwan (e.g., Falkenstein's (2003) and Chou's (2004) writing classes, and Kuo's (2006) conversation class), Huang's (2009) critical reading class is relevant to the present research. She conducted a qualitative action research at a university in Taiwan to explore the ways in which students respond to texts when encouraged to read critically. For critical reading, she used several questions adapted from Luke et al. (2001). The findings suggest that the students were able to read the perspectives omitted in the texts and seek inconsistencies in the texts; they were also able to connect the texts to their own social lives and become self-reflective on their social roles. However, a few students chose a non-critical stance. She suggests that those students were not ready for critical reading as the course only lasted for one semester; this also raises an issue of non-participation as resistance, pointing out different learning cultures or views of texts in the EFL contexts. In more recent research (Huang, 2011), she investigated Taiwanese university students' perceptions of a critical reading literacy class, in which reading and writing were taught. She reports that the students perceived critical literacy as revealing hidden messages,

examining the multiple perspectives of an issue treated in a text, facilitating their text understanding, and giving a reason to write. She also reports that the students thought their writing improved as a result of participating in her critical literary course.

İçmez's (2005) and Huang's (2009, 2011) studies are relevant to the present study, in that the former treated high school students as the target students and the latter was conducted in an Asian context. In particular, students' responses are the important aspects for the methodological development of critical reading in these studies. Although these studies contributed to revealing students' critical perspectives and responses to critical reading, teachers' responses are the area to be investigated in EFL contexts. Ko and Wang (2009) investigated teachers' view of critical literacy lessons. They interviewed three PhD students in the United States, who had experience working as college teachers in Taiwan, in order to explore Taiwanese EFL teachers' perception of critical literacy and its feasibility in EFL classes at colleges in Taiwan. The study revealed concerns about implementing critical literacy in the EFLT context, including students' language proficiency and autonomy, cultural difference, and teaching resources. The study recommends some possible solutions to overcoming these concerns. For the problem of students' English proficiency, teachers' careful attention to students' level is suggested. As for cultural concerns, choosing cultural familiar texts is considered to be helpful. Also, three participants saw critical literacy as an educational philosophy, rather than a pedagogical method, as cultivating responsible global citizens who can think critically in capitalist societies is considered as an overall aim of education. In this vein, they regarded ELT not only as teaching communication skills, but also as enhancing students' higher-order thinking.

Ko and Wang's study (2009) provides insights into the feasibility of implementing critical literacy lessons in EFL contexts given that the views of former teachers were incorporated into the research. However, it is difficult to consider the interviewees, who

had studied in the United States, as the representatives of English teachers in Taiwan. Also, their study focuses on critical literacy in the higher educational setting, which seems to have less restriction about designing courses than the secondary educational context. Nevertheless, it is likely that implementing critical literacy is not considered to be impossible in EFL secondary contexts. As mentioned already in Section 3.2.2, Holliday (1994) claims that when local teachers and curriculum intend to use methodologies developed in English-speaking countries, they need to investigate approaches or methods appropriate for their students' cultures through ethnographic processes. In order to explore the "appropriateness" of a method, it is also necessary to investigate teachers' views who share the same culture as their students. Thus, to explore the feasibility of critical literacy in EFL contexts, it is necessary to explore in-service teachers' views.

3.3 Integration of critical perspectives

So far, critical approaches to reading have been discussed in relation to political aspects underlying English language, culture, and education. Now, the focus of the discussion shifts from the political agendas to non-critical areas in ELT and education in general. This study aims to develop an appropriate pedagogy in the Japanese context. There is no way of knowing if critical reading or critical pedagogy is appropriate in the Japanese context. Also, it is uncertain if critical and non-critical orientations to ELT or education are compatible. This consideration of non-critical education came about as a result of advice from teachers. As mentioned in Chapter 2, I received advice from my first panel and from members in the ELT Study Group in Year 3. The issues discussed in the following sections are associated with that advice. Thus, these sections look detached from the issues discussed in the previous sections. However, I regard taking into account new insights gained from other teachers or realized throughout the research as an

important aspect of action research. I also consider that presenting such a literature review process is important in action research, although it is not a conventional approach for an academic thesis.

3.3.1 Critical reading in non-critical lessons

Reading is a complex term in that it encompasses different types, process and skills of reading. Urquhart and Weir (1998) distinguish five types of reading: scanning, skimming, search reading, careful reading and browsing. The distinction between extensive reading and intensive reading is a pedagogical classification, and these two types of reading are different in quantity (Liu, 2010). Discussing the complex nature of reading skills, Hudson (2007) broadly categorizes reading skills into four groups: word-attack skills, comprehension skills, fluency skills, and critical reading skills. By critical reading, he means skills that “provide the reader with the skills to analyze, synthesize, and evaluate what is read,” and believes that “this process involves such activities as seeing the cause-and-effect or comparison relationships in the text, or adopting a critical stance toward the text” (p. 80). Bottom-up and top-down are the terms to refer to the processes of reading. As regards the processes of reading, schema is a concept often referred to along with bottom-up and top-down processing in the reading literature. Schemas are “cognitive constructs which allow for the organization of information in long-term memory” (Widdowson, 1983: 34). Different types of schemas, such as content schema, formal schema, and linguistic schema, are activated for text comprehension. Among these different terms and concepts representing the characteristics of reading, where can critical reading be situated? As discussed earlier, critical reading is theoretically and politically bound. Wallace (2003), who developed a course specifically for critical reading, sees critical reading as “an overall stance or position, an orientation to the reading task” (p. 22). However, critical reading would need to be considered as one of the skills for reading

in reading lessons where various skills for reading are taught, or in more general lessons where reading, listening, writing and speaking are integrated.

3.3.2 Critical reading and grammar teaching

As mentioned, there is a limited number of practices of English language lessons with critical perspectives. However, previous studies on grammar teaching offer some useful insight as they draw on CDA based on SFL. For example, Schneider (2005) carried out lessons in which explicit grammar instruction and issues in students' community were linked. He reported on one of his lessons, which focused on the passive voice and on-campus labor dispute. Drawing on the argument from critical linguistic perspectives that the passive voice is used to make agents unclear, especially when their actions are negative, he used local and campus newspaper articles about strikes and asked international graduate students why the writer or speaker might have chosen to use the passive voice in the articles. He also changed the structure of the sentences in the original text into the passive voice and asked the students to compare the original text and the grammatically altered text. He felt these activities helped the students to understand the function of the passive voice in the ideological context relevant to their own life. His practice has a number of implications for this study. First, grammar should be taught in relation to topics that are relevant to students' life as this will increase students' motivation and help them to understand the writer or speaker's choice of grammatical forms. Another implication is that teachers need to create tasks and questions that direct students' attention to target linguistic points and their functions in context.

Although the aim of critical reading is not to teach grammar, it aims to raise students' awareness of specific lexicogrammatical items and their contextual and social functions. In this regard, critical reading involves contextualized lexical and grammatical teaching.

3.3.3 Critical thinking

As already discussed, CP and CDA are concerned with power and ideology. Although the term “critical” is used, general critical thinking, which is often required in education, is not considered in critical reading. According to Hughes (2000), critical thinking is concerned with determining the soundness of arguments, and constitutes three kinds of skills: interpretive skills, verification skills, and reasoning skills. Interpretive skills are those which enable us to interpret statements and arguments so that we can make their meanings clear. Verification skills are those that enable us to determine the truth or falsity of statements. Reasoning skills involve skills for checking the relevance and the adequacy of the premises, reasoning deductively, inductively or morally, and mounting a counter argument.

Hughes (2000) argues that these skills are important for four practical reasons. First, these skills help us to determine how to use information without being misled by it. Second, they help us to protect our own self-interests. Third, mastering critical thinking skills enables us to respect our own ideas. Finally, critical thinking skills can be used to persuade others to change their beliefs. He also highlighted that critical thinking skills can be used for good or ill because they “can make a bad argument much look stronger than it really is, and to make an opponent’s position much weaker than it really is” (p.24).

As summarized above, critical thinking skills involve a number of techniques to make one’s argument look stronger or weaker. Some of the skills can help us to reveal assumptions underlying statements, or appeal to general ideas or shared knowledge. However, these skills can be used mainly to protect one’s interests and are not based on issues of ideological assumptions embedded in the societies where some people’s interests are dismissed. Thus such skills are not treated as major skills to read ideological assumptions in the literature on critical reading or critical literacy.

Brumfit, et al. (2005) argue that although criticality has been considered as one of the aims of higher education, the practice of critical education is not explored in any detail. However, critical thinking has been specifically explored in research on writing. In a study on Japanese university students' views of critical thinking in writing, Stapleton (2002) questions Japanese' students' lack of critical thinking skills caused by their collectivist and hierarchical orientation toward authority, and reveals that they showed little hesitation to express opinions against authoritative figures. He also suggests that there are some relations between Japanese students' growing critical attitudes and the changing society, in which they are required to fill in course evaluations forms or to write essays at university entrance exams, and exposure to persuasive internet websites. Stapleton's view seems to be still valid as Japanese universities aim to incorporate students' opinions for improvement in order to attract additional applicants; in addition, the view is valid in light of young people's access to the Internet. This seems to imply that students are critical both when they feel their interests are at risk and when they are in safe positions as students or customers. Criticality in this sense is seemingly related to students' desire to protect their interests.

University students' critical thinking skills in L2 writing and their perceptions of critical thinking were also investigated in Turkey, where critical thinking skills are not emphasized in the educational context (Alagozlu, 2007). Alagozlu found that the students did not construct arguments using supporting evidence and reasons from the texts which they read though they clearly expressed themselves and perceived themselves as critical thinkers.

It is unclear whether EFL students are unable to write logical essays due to a lack of critical thinking education, or a lack of L2 skills. However, the above studies suggest that EFL students possess critical thinking skills, which means that critical thinking is not foreign to them and EFL teachers can introduce it to their students.

As mentioned above, criticality that university Japanese students are likely to have is associated with defending their own interests and claiming additional rights. This relates to the policies of higher educational institutions. Hadley (2014) argues that Japanese university students are neither children nor independent adults. Because of the decrease of children in number, higher educational institutions are becoming more and more competitive to gain students. This competitive trend is facilitated by the corporatization of universities. Higher educational institutions offer educational services to students, and students passively accept the services of universities. This description of Japanese university or college students would suggest that students are treated as customers. As students are customers, and given their parents in most cases pay their tuition fees, they have the right to demand an education which equips them with practical skills necessary for their future careers. Increasingly, academic institutions are transforming into places which deliver vocational skills training to students.

3.3.4 Linguistic instrumentalism

This skill-oriented, practical view of education and the discourse of instrumentalism in ELT are associated with neoliberalism in Japanese society. According to Kubota (2011), the discourse of linguistic instrumentalism “underscores the usefulness of language skills in achieving utilitarian goals such as economic development and social mobility” (p. 248). She argues that the Japanese government’s policy of English education and the discourse of linguistic instrumentalism are linked to neoliberalism. Neoliberalism is “a theory of political economic practices” (Harvey, 2005: 2) that underlies the idea that individuals have rights and freedom to private property and free trade, and that such practices should be institutionally guaranteed by the state’s policies, such as through privatization and deregulation. Likewise, by neoliberalism, Kubota (2011) means

“a revisionist approach to transforming the welfare state—which was established through labor and social movements and democratization ensuring individual rights and equalities—into a post-welfare state that relegates all aspects of society to the wisdom of the market.” (p. 249)

She claims that the linguistic instrumentalism discourse places its emphasis on both national and individual economic success as a result of the acquisition of communication skills in English. Kubota shows that one section of *the Action Plan to Cultivate “Japanese with English Abilities”* (MEXT, 2003), which was released by the Japanese government, encourages schools to use standardized assessment tests such as TOEIC and TOEFL. Mizuno (2008) claims that this policy was influenced by *Keidanren* (Japan Federation of Economic Organization), and that those tests are used as criteria for hiring and promotion. On the basis of this view, Kubota (2011) argues that this policy is an example of linguistic instrumentalism in the neoliberal society in Japan.

Other forms of linguistic instrumentalism can be seen in policies relating to English education in Japan. Cultivating communicative ability has been an important issue in English educational policies since the 1990s, when the term “communication” was used in the Courses of Study for lower and upper secondary schools (MEXT, 1989, 1990.). The Courses of Study for lower and upper secondary schools were revised in the early 2000s and a new plan to cultivate “Japanese with English Abilities” which included teacher training programs and founding Super English High Schools (MEXT, 2003) was announced. There was another revision in the Course of Study for lower secondary school in 2008 and that for upper secondary school in 2010. The most significant changes were found in the Course of Study for upper secondary school. One of the changes was the reformulation of English subjects. In the former version of the Course of Study for the upper secondary school, the titles of the subjects were “English I and II,” “Oral Communication I and II,” “Reading” and “Writing.” In the new version, the subjects are “Basic English Communication,” “English Communication I, II, III,” “English

Expression I, II,” and “English Conversation.” These titles show that communication and expression are key terms in the new version of the Course of Study. Another change is the requirement of using English as a medium for instruction. MEXT (2013) also issued a manual for creating a can-do list for language teaching. All secondary schools are required to make can-do lists to assess students’ abilities with regards to their English proficiency. The new Course of Study and the manual of the can-do list indicate the performance- or skill-oriented view of ELT.

Instrumentalism and neoliberalism are also concerns among wider applied linguistic fields. In recent years, globalization has been discussed in line with economic and historical issues (e.g., Block et al., 2012), and ELT materials, especially UK-published global coursebooks, have been critically analyzed from neoliberal perspectives (e.g., Gray, 2010, 2012; Gray & Block, 2014). Holborow (2012) discusses that social fields, such as education, health and social services, are subsumed under the free-market economy in which *human capital*, which is defined by the Organization for Economic Co-operation and Development (OECD) as “the knowledge, skills and competencies and other attributes embodied in individuals that facilitate the creation of personal, social and economic well-being” (Keely, 2007: 29), is important for economic growth. It is quite likely that skill-based view of language teaching in the context of globalization is prevalent not only in Japan but also many other neoliberal societies.

In the discourses of linguistic instrumentalism and neoliberalism, it is probable that cultural issues tend to be ignored in ELT. This is because English is studied for personal social promotion or the growth of the national economy, not for mutual understandings among people from different cultural backgrounds, or for its contribution to developing peaceful global societies. Although various cultures and global issues are treated in English textbooks published in Japan, it is probable that those issues are merely treated as sources for decoding English or discussed generally or superficially because of the

educational emphasis on developing students' English language skills. However, it is important to keep in mind that one of the objectives of education in Japan is “to foster an attitude to respect our traditions and culture, love the country and region that nurtured them, together with respect for other countries and a desire to contribute to world peace and the development of international community” (MEXT, 2006).

3.4 Summary and research questions

English language teaching and culture teaching are both considered to be important in the era of global communication. Although English is widely used in the world, it is not a neutral language because of its historical background. The teaching methods which have been developed in English-speaking countries are not necessarily appropriate for students and teachers in periphery countries. Thus, although textbooks are cultural sources and often used in English classes, culture treated in textbooks published in English-speaking countries may be inappropriate for local students. Locally-produced materials may also be problematic in their representations of cultures. Since culture can be seen as a dynamic process and social construct, cultural representations provided in textbooks need to be questioned and discussed by students and teachers. In this critical negotiation and knowledge construction of culture, students and teachers need to be self-critical about their views of their own and other cultures. By being self-critical and sharing opinions with one another, they can see cultures from a third perspective. This third perspective is important to avoid developing prejudices or stereotypes, which may cause or sustain unfair social situations. Therefore, drawing on critical reading based on CP and CDA, which aim for social change, as theoretical bases, this study investigates a pedagogy for working critically with cultural contents of textbooks in English language education. However, non-critical views of education or ELT need to be taken into consideration,

because it is uncertain if teaching in the critical paradigm is really appropriate in the upper secondary school context in Japan, and even if so, it is still uncertain how critical approaches to ELT can be appropriated in this context. Considering these issues, I developed three main research questions pertaining to the overall aim of this study.

The initial aim of this research and its significance

The initial aim of this research is to develop an appropriate pedagogy for critical reading of cultural contents of English textbooks in the Japanese upper secondary school context. As already discussed, the critical approach to English reading lessons has been insufficiently investigated in Asian EFL contexts. Although there are some research articles on critical reading in EFL contexts, the contexts are restricted to universities or highly motivated high school students whose English proficiency is relatively high. Critical reading in those studies was conducted in a specific course for critical reading, or critical literacy, not in a general English course. In Japanese upper secondary schools, however, it is almost impossible to create a specific course for critical reading, because teachers have to follow the guidelines presented in the Course of Study. It is thus necessary in Japanese upper secondary schools to find ways to incorporate critical reading into normal lessons. Also, there is no debate on whether or not a critical approach is really acceptable for teachers. In previous research, students' positive feedback on critical reading is reported, but the views of teachers, who normally do not teach from a critical perspective, are not considered. Therefore, this research can raise issues of the appropriateness of a critical approach to ELT, as well as contribute to research on critical reading in Asian senior high school contexts, which has been insufficiently explored. Furthermore, this research can contribute to providing Japanese English teachers with practical ideas for critical reading, as its pedagogical development is the focus of this study.

RQ 1. What are Japanese teachers' views of teaching culture using textbooks in English lessons?

This study aims to develop a way in which Japanese teachers can use textbooks for culture teaching from a critical perspective. In order to understand how a critical dimension can be incorporated into English lessons, it is important to identify issues or gain insights from teachers' views of teaching culture with textbooks.

RQ 2. What are Japanese teachers' views of critical reading lessons?

As discussed, critical reading has the potential to treat the cultural context of textbooks critically in English lessons. However, it is uncertain if critical reading can be accepted by Japanese teachers. It is thus important to understand how they view critical reading lessons.

RQ3. How do Japanese students respond to critical reading lessons?

As well as teachers, students are vital informants for this study. The ultimate goal of this study is to develop an appropriate pedagogy for students. No matter how teachers find critical reading important for culture teaching, it is useless if students do not gain anything from such teaching. It is thus necessary to understand students' responses to critical reading. Students' responses are divided into two aspects: how students read cultural texts critically and how they view critical reading lessons.

RQ 3-1. How do Japanese students read texts critically?

This sub-question is important, as by understanding how students read texts critically, I can identify problems or characteristics of critical reading for culture teaching, and gain insights for its further development.

RQ 3-2. What are Japanese students' views of critical reading lessons?

This sub-question is also important. If students do not find critical reading useful or important, it is difficult to include it in lessons. Furthermore, it may be possible to gain new insights from students' views on this matter, which will assist to develop critical reading in the Japanese context.

3.5 Metacommentary-3

I found that writing a literature review in an action research study is not straightforward. Since this action research consists of several stages of action and reflection, I continued reading books and articles relevant to this research every time I found some problems to solve even after I had set up research questions in my initial literature review. For example, I reviewed more literature in accordance with the advice I gained from the ELT Study Group. They told me to draw on the literature regarding general reading and critical thinking skills in order to make critical reading apolitical. I wrote about this process, for example, in Section 3.3. As discussed in the Metacommentary-2 in the previous chapter, my identity as a teacher-researcher became split because of the teachers' suggestions I gained in a study group meeting. Their comment about what literature I should draw on was one of their suggestions. I was not happy with this advice as a researcher because I felt that my research interest in CDA and CP was not respected. However, now I am aware that their comments or suggestions gave me opportunities to review more literature and broaden my horizons in order to integrate critical reading into ordinary English lessons.

4. METHODOLOGY

As discussed in Chapter 3, the initial aim of this research is to develop an appropriate pedagogy for working critically with cultural contents of English textbooks in the Japanese upper secondary context. The initial research questions are:

RQ 1. What are Japanese teachers' views of teaching culture using textbooks in English lessons?

RQ 2. What are Japanese teachers' views of critical reading lessons?

RQ 3. How do Japanese students respond to critical reading lessons?

3-1 How do Japanese students read texts critically?

3-2 What are Japanese students' views of critical reading lessons?

As I stated in the Introduction and Chapter 2, this study adopts an action research approach as a research methodology. I discuss why this approach was adopted in relation to the overall aim of this research in the following sections.

4.1 Action research

First, I review the literature on action research to explain what it is, and then discuss the type of action research and its paradigm that this research adopts. After discussing methodological issues relating to action research, I discuss the quality criteria and triangulation to enhance the trustworthiness of this research.

4.1.1 Action research: origin and definition

In order to provide a brief overview of the early history of action research, I draw on Burns (1999). Action research has its origin in John Dewey's ideas regarding the values of integrating theory and practice in the early 20th century. Although Dewey's ideas influenced educational research in North America, claims by behavioral psychologists

were stronger and more influential. However, the social psychologist, Kurt Lewin's conception of action research contributed to research in educational fields, as well as a wide range of other social fields. Lewin saw action research as work that those who practice, research and are researched collaboratively carry out for social change. Since Lewin's contributions, various interpretations have been applied to action research, and new approaches have been developed.

Currently, there are a number of approaches for action research. The following definition represents its nature:

Action research is simply a form of self-reflective enquiry undertaken by participants in order to improve the rationality and justice of their own practices, their understanding of these practices and the situations in which the practices are carried out. (Carr & Kemmis, 1986: 162)

To summarize, action research involves self-reflection for understanding and improvement of one's practice and the situation where the practice is carried out.

In education, action research is defined as:

any systematic inquiry conducted by teacher researchers, principals, school counselors, or other stakeholders in the teaching/learning environment, to gather information about the ways that their particular schools operate, how they teach, and how well their students learn. (Mills, 2000: 6)

Mills also states that the focus of action research is on "to improve the lives of children and learn about the craft of teaching" (Mills, 2000: 11). Action research involves understanding and improving the situations where students study.

Based on the above definitions, action research is considered to be a useful approach for this research, because its overall aim is pedagogical development; this involves my practice of a specific teaching method and self-reflection to improve the way I teach. As already stated, there are several approaches to action research. It is important to decide which type of action research to adopt, because each type of action research is different. Thus, in the following section, I discuss different types of action research, and which type

of action research I decided was most appropriate for this research.

4.1.2 Action research: types and paradigms

The differences of approaches for action research are based on the differences of their paradigms for inquiry. A research paradigm refers to an interpretative framework guided by “the researcher’s set of beliefs and feelings about the world and how it should be understood and studied” (Denzin & Lincoln, 2005: 22). Drawing on Habermas’s (1972) theory of knowledge-constitutive interests, Kemmis (2007) divides action research into three types: technical, practical, and critical forms. A technical form of action research is based on an “*empirical-analytic (or positivist)*” paradigm. (Kemmis, 2007, 91, italics in the original). According to Denzin and Lincoln (2005: 195), positivists have naïve realism in that they see reality as an objective reality, and find objective truth by verifying hypotheses with experimental or manipulative methods. Technical action research has “*instrumental (or means-end) interest*” in that its aim is to solve problems; thus if the goal of a project is achieved, the research is considered as successful (Kemmis, 2007: 92, italics in the original). In this sense, the outcomes or goals of a technical action research project are considered as an objective reality, and therefore never questioned.

In contrast, a practical form of action research is “*hermeneutic (or interpretive)*” (Kemmis, 2007: 92, italics in the original). A hermeneutic or interpretive paradigm is also called a constructivist paradigm. According to Denzin and Lincoln (2005: 22), constructivists see reality as co-constructed realities, and knowledge is thus co-created by means of hermeneutical or dialectical methods. Like technical action research, practical action research aims at functional improvements, but it also aims to see how the knowledge or wisdom is gained as the outcomes of the research are shaped (Kemmis, 2007: 92). Thus, practical action researchers do not simply accept the goals of their

research as objective realities. In other words, they are aware that what is achieved by their research is based on a reality constructed by the ways in which they see and understand themselves in the research contexts, as they themselves are the subjects who are changing and are being changed by the outcomes of their practices.

A critical or emancipatory form of action research is based on a critical paradigm. In a critical paradigm, reality is shaped by social, political, cultural, economic, ethnic, or gender values; facts are value-laden; and dialogic or dialectical methods are used (Denzin & Lincoln, 2005: 22). The aims of critical action research are assisting practitioners to critique their social settings as well as improving outcomes of their practices and promoting their self-understandings (Kemmis, 2007: 92). Since practitioners' self-understanding is socially, culturally, historically or discursively influenced and constructed, self-knowledge is considered as value-laden, and thus practitioners need to be critical to the ways of their seeing and understanding things and the social settings where those ways are shaped (ibid.). In this sense, the ultimate goal of critical action research is to critique such settings in order to change or improve them.

This research is considered to be both practical and critical action research. It is considered as practical action research because one of the aims of this research is to advance my personal professional development. In order to improve my own teaching, I conducted lessons and gained feedback on my practice from students and teachers; in addition, I reflected on my own practice, and revised actions as necessary. The data gained from students and teachers are based on my interpretation; however, the participants and I worked together to generate the knowledge in this research. In this sense, this action research falls into a constructivist paradigm.

This action study is also critical. The overall aim of this study is to develop an appropriate pedagogy not only for myself, but also for other English teachers in Japan. In other words, this research aims to explore the appropriateness of a specific pedagogy in

the Japanese secondary school context and find ways to disseminate the pedagogical idea as well as to meet the demands of students and teachers. Kemmis (2007) states that critical action research aims at helping practitioners to “develop a critical and self-critical understanding of their situation – which is to say, an understanding of the way both particular people and particular settings are shaped and re-shaped discursively, culturally, socially and historically” (p. 92). In this vein, this research aims to explore and discuss the society or educational context where students and teachers as well as my own mindsets has been shaped and re-shaped. This research also aims to discuss results and construct knowledge in relation to socially or historically shaped ideological assumptions and power relationship between informants and me. By discussing the social and research settings, and actually approaching fundamental problems underlying in those settings, this research aims to deepen our understanding of the target situations and suggest ways for social or institutional changes.

4.1.3 Methodological issues of action research

Action research is different from other types of research. Experimental research, which tests a hypothesis about a cause-and-effect relationship, involves intervention and control, whereas naturalistic research describes and understands what naturally happens; on the other hand, action research involves an intervention but a low degree of control (Allwright & Bailey, 1991). In relation to intervention by teachers, Burns (2005b) discusses the status of action research as a research methodology in the educational context. She argues that action research is different from basic and applied studies. By basic research, she means research based on a paradigm in which the focus is objectivity, control and the search for truth, and is concerned with objectivity, reliability, generality, and reductionism. The purpose of basic research is “to establish relationship among phenomena, test theory, and

generate new knowledge” (Burns, 2005b: 61). On the other hand, the purpose of applied research is “to generate understanding of human behavior and problems for the purpose of intervention” under an assumption that “societal phenomena can be scientifically studied and understood” (ibid.). Burns (2005b) claims that action research is different from basic and applied studies. It is based on an assumption that “people within social situations can solve problems through self-study and intervention,” and its purpose is “to develop solutions to problems identified within one’s own social environment” (ibid.: 61).

Because action research differs in terms of purpose and procedures in relation to other types of research, the academic prestige of action research has been doubted (Burns, 2005a: 249), especially from a positivist perspective. Burns (2005b: 67) lists some of the major criticisms in relation to action research: undeveloped sound research procedures, techniques and methodologies; ungeneralizability due to the smallness of its scale; low contribution to building causal theories between teaching and learning because of the low-controlled research environment; highly subjective and anecdotal outcomes caused by strong personal involvement; and its style of reporting which does not conform to an established scientific genre.

However, it is impossible to judge action research with the same criteria developed in the positivist paradigm, such as “random selection, generalizability and replicability” (Bailey 1998, cited in Burns, 2005b: 67). Wallace (1998) states that since “action research is primarily an approach relating to individual or small group professional development, the generalisability of the findings to other contexts will not in most cases be of primary importance” (p.18). The issues mentioned above are associated with quality criteria of qualitative research, which I discuss in the next section.

Other issues in action research exist if it is conducted collaboratively. On one hand, collaborative action research is beneficial to teachers because it offers them the chances to discuss issues with their colleagues or members in their groups and deepen their

insights into the research problem, which can enhance their professional development (Burns, 2010). On the other hand, collaboration may prevent teachers from deepening their insights because they may merely obtain advice or suggestions (Mann, 1999). Burns (1999: 205) claims that good teacher networks which aim to sustain and support systems for action research should be interactive, open, and practitioner-based. It can be considered that advice, suggestions, and criticisms are exchanged in action research in hierarchical teacher networks.

4.1.4 Quality criteria of action research: validity and reliability

As already discussed, this research is considered to be both practical and critical action research, as it analyzes qualitative data and co-constructs knowledge with participants for practical suggestions and social change.

To develop the criteria for this qualitative research, I first discuss validity. In general, validity examines to what extent the research investigates what the researcher seeks to investigate (Nunan, 1992). For qualitative research, Maxwell (1992) suggests five components of validity: descriptive validity, interpretative validity, theoretical validity, generalizability and evaluative validity. Descriptive validity concerns whether the researcher's account is factual. Interpretative validity concerns what physical objects, events and behaviors mean to those engaged in the research. Theoretical validity concerns whether the researcher's description and interpretation develops to the level of theoretical construction. Generalizability concerns to what extent the account of a particular situation or person is extended to other situations and persons. Generalizability has two types: internal generalizability and external generalizability. The former is generalizing within the setting or community. The latter is generalizing to other communities or institutions. Maxwell (1992) argues that internal generalizability is far more important than external

generalizability. Evaluative validity concerns how the researcher evaluates the situation, i.e., the category of the value judgment of the situation.

Action research has its own quality criteria which differ from the criteria in qualitative research in general. Burns (1999: 160-162) discusses the quality criteria of action research, referring to Anderson et al. (1994). They argue that the purposes of practitioner research are not really concerned with generating theories in order to disseminate them, but applying knowledge generated from the research in specific contexts; they suggest five types of validity for action research: democratic validity, outcome validity, process validity, catalytic validity, and dialogic validity. Democratic validity asks to what extent the voices of participants are reflected. Outcome validity asks what successful outcomes actions yield for solving and reframing the problem. Process validity asks how adequate the process of the research is. Catalytic validity asks to what extent the research allows participants to understand the social realities in their context and make changes. Dialogic validity asks to what extent critical views from peers or other researchers are reflected. All of these quality criteria for action research are useful and important for this research. Democratic validity can check if my perspectives as well as those of students and teachers are reflected in the research. Since this research needs their perspectives to explore an appropriate pedagogy, this validity check is necessary. Outcome validity can check if the outcomes of my practice lead to solving or raising new issues or questions. In this research, whether or not an appropriate pedagogy is finally developed needs to be checked. Process validity checks if students can learn from my practice and if various types of data are collected from different sources. Catalytic validity is also relevant because teachers and students engaged in this research are asked to discuss or give suggestions on the pedagogy that I explore in relation to their situations, which would promote their understanding of the situations. Dialogic validity can check how good my research is. Teachers who participated in this research can check the action part of this research, as they critically

evaluated my practice. Furthermore, my supervisors can examine the whole process of this research.

As regards generalizability, Burns (2005) refers to recoverability as an alternative concept, which means that if the story of research is plausible, the methodology, and the procedures of data collection and data analysis can be recoverable by other teachers or researchers (Checkland & Holwell, 1998). This research adopts recoverability as one of the quality criteria. Although this research is conducted in a specific context, the story of the research, including its research methods and process of data analysis, needs to be plausible so that the audience of my research can undertake similar research.

Maxwell's (1992) concept of internal generalization for qualitative research, which is already mentioned in this section, is also important for action research, because the generalization of the outcomes within the institution or community involved and for similar contexts can be recommended. Burns (2010) also suggests that what is found through action research might offer new ideas to other teachers who have similar problems in their own teaching. It can be said, thus, that the generalization of action research refers to the extent to which the outcomes and details of the methodological procedure can contribute to responding to the interests of other teachers or researchers in similar contexts. As mentioned already, the aim of this research is a pedagogical development not only for me, but also for other teachers, and thus it adopts Maxwell's internal generalization as one of the quality criteria.

In qualitative research, dependability is used for reliability, which relates to the consistency of the findings (Lincoln & Guba, 1985). While this can be checked by peers, it is often difficult to find people who can undertake this role, as data analysis or observations, for example, is a time-consuming process (Dörnyei, 2007: 61). In this research, it is difficult to ask my colleagues or other teachers to check data because the research is lengthy and the amount of data is considerable. However, the consistency of

findings gained from data coding and text analysis can be checked by the supervisors of this research.

4.1.5 Enhancing trustworthiness of action research: triangulation

As with other types of qualitative research, action research has been criticized for the subjectivity of its collected data. Action research often adopts qualitative methods, including observation, interviewing, and journal writing. The credibility of the results gained from these methods can be questioned. For example, observation has some weaknesses. Dörnyei (2007: 185) points out that observation can be used only for what is observable. Another limitation is that recording what has happened does not necessarily give an answer to why it has happened, and also the presence of the researcher or a recording device may cause unnatural behavior among teachers and students (ibid.:185-186).

Although the qualitative methods that are often used in action research have some weaknesses, triangulation can make qualitative research more trustworthy. According to Burns (2010), triangulation usually means “collecting more than one type of data” and by comparing, contrasting and cross-checking the data, what is found through one source is backed up by other evidence (p. 96). Referring to Denzin (1978, cited in Burns, 1999), Burns (2010) argues that collaborative action research enables four types of triangulation: “time triangulation (data are collected at different points in time),” “space triangulation (data are collected with different subgroups of people),” “researcher triangulation (data are collected by more than one researcher),” and “theory triangulation (data are analysed from more than one theoretical perspective)” (p. 97). These types of triangulation are feasible if colleagues, other teachers or researchers are engaged in the research. Triangulation covers weak points of the methods and gives us well-balanced perspectives

from different people involved, which helps action research to become objective; however, it should also be noted how triangulation helps to make research stronger and richer, and that the idea of triangulation needs to be adapted to suit the conditions in which the research is conducted (Burns, 2010). Thus, in the research environment where collaboration with other teacher or researchers is difficult to establish, other types of triangulation need to be considered.

This research has adopted time triangulation, because this research has been conducted over a long-term period. Space triangulation is also possible, but data can be collected from different groups in the same institution. Researcher triangulation is not suitable for this research. Although other teachers are engaged, they are not co-researchers but critical peers for my action. Theory triangulation is not available either for this study, because researchers outside the field of this research are not involved.

4.2 Research procedure

The model of action research, as developed by Lewin (1952), has a self-reflective spiral process of planning, acting, observing, and reflecting (Kemmis & McTaggart, 1988). In this process, a problem or issue is identified, and a plan of action is developed in order to improve the situation in the planning phase, and then the action is carried out in the action phase, which is followed by the observation phase in which the effects of the action are systematically observed, and the reflection phase in which the effects of the action are reflected on and a further cycle of the action research is planned (ibid.: 11-14).

This cyclical process of action research is suggested in language teaching. Nunan (1992) suggests seven steps for action research; initiation, preliminary investigation, hypothesis, intervention, evaluation, dissemination, and follow-up. Wallace (1998) also proposes the reflective cycle, including the framing of problems or issues, collecting and

analyzing data, applying professional action, and reframing the problems.

The cyclical process is essential in action research. However, the process is not necessarily linear or fixed. The processes of action research are interwoven, especially when carried out collaboratively with other teachers as new ideas and insights are shared (Burns, 2010). Mills (2000) also proposes a dialectic model of action research, which is a dynamic and responsive model (Figure 4.2a). Since other teachers were involved in this research, the actual process of this research was more complex than Mills' (2000) model.

Figure 4.2a: The dialectic action research spiral (Mills, 2000: 20)

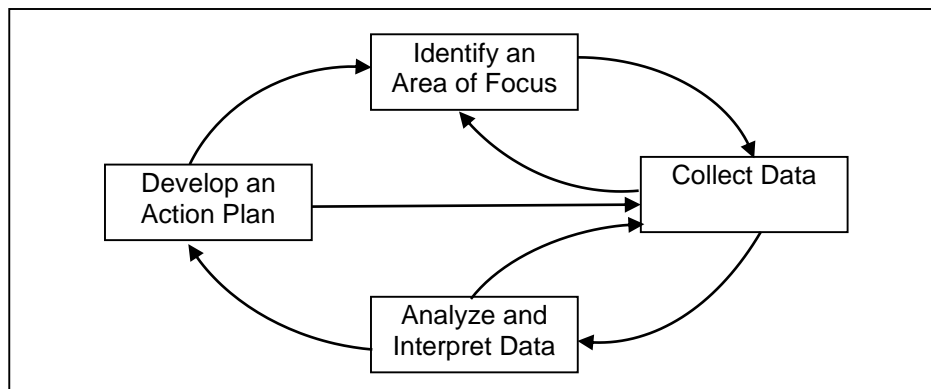


Figure 4.2b: The dialectic action research process of this research

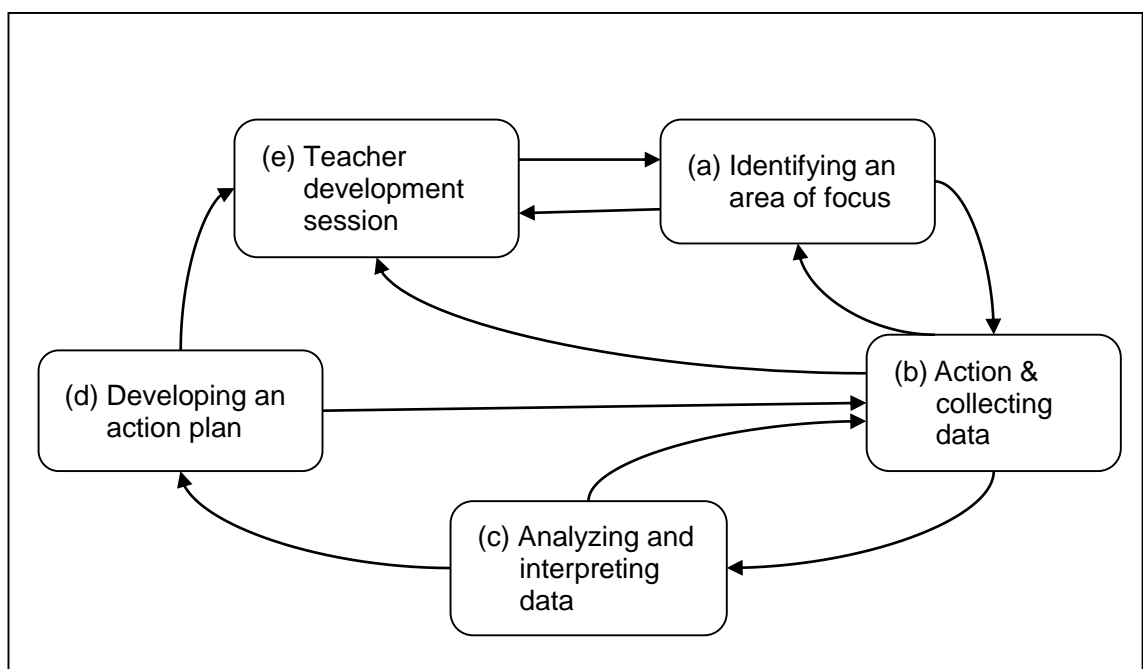


Figure 4.2b is the dialectical action research process of this research. As the figure shows, there are five components (a)-(e), which I call “stages” in order to differentiate them from the “phases” as outlined in Chapter 2. The descriptions of the stages are as follows:

Stage (a) Identifying an area of focus: This stage involved reviewing literature and reflecting on my practice to identify an area of focus. Based on the literature review and reflection on my practice, a plan for action was developed. Reflections or plans were shared by other teachers in the Stage (e): teacher development session.

Stage (b) Action and collecting data: When action was taken, data were collected. When I collected informal data, such as notes about my reflections or parts of students’ course work, I returned back to Stage (a) to reflect on my practice, or share the data with other teachers at Stage (e).

Stage (c) Analyzing and interpreting data: The data formally collected from the action were analyzed and interpreted.

Stage (d) Developing an action plan: Based on the analysis and interpretation of the data, an action plan was developed. The plan was carried out in Stage (a), and shared with other teachers at Stage (e): teacher development session.

Stage (e): Teacher development session: My reflections or plans for lessons were discussed with teachers in the ELT Study Group.

During the research process, reciprocal cycles between Stage (a) and Stage (b) were more frequent. Several teacher development sessions (e) were held.

4.3 Outline of this study

As shown in Figure 2 in Chapter 2, the action research consists of three main phases; Preliminary Phase, Phase One, and Phase Two. Preliminary Phase lasted from October 2008 to March 2010. I started to keep a teaching journal in order to reflect on my own practice while working at the college. The aim of Preliminary Phase was to identify problems which would take place during the process of teaching culture. Phase One began in April 2010 (the beginning of the academic year) and lasted until March 2011. The aim of this phase was to develop a pedagogy to critically deal with cultural contents of textbooks by attempting formal actions as interventions based on my realization about my teaching. The period from April 2011 to March 2012 involved analyzing the data collected during the Preliminary Phase and Phase One. Phase Two took place between April 2012 and September 2012. The aim of this phase was to conduct actions based on the findings and insights gained from the data collected in the previous phases.

4.4 Methods for data collection

The main methods for collecting data in this study were interviews, audio and video recording, questionnaires, documents, teaching journals and observation. Table 4.4 outlines the data collection and analysis schedule.

Table 4.4: Schedule and methods for data collection

			Methods for data collection					
Phases	Year (Month)	Action research year and semester	Teaching journal	Interviews	Questionnaires	Audio/ video recordings	Documents	Observations
Preliminary Phase	2008(Oct)-2009(Mar)	Year 1, Semester 2	T-S					
	2009(Apr)-2009(Sep)	Year 2, Semester 1	T-S					
	2009(Oct)-2010(Mar)	Year 2, Semester 2	T-S	Teachers	Interviewees students *			T-S *
Phase One	2010(Apr)-2010(Sep)	Year 3, Semester 1	T-S			Students	Students	
	2010(Oct)-2011(Mar)	Year 3, Semester 2	T-S		Students	Teachers Students	Students	
Data analysis & Writing			2011(Apr) - 2012(Mar)		Year 4			
Phase Two	2012(Apr)-2013(Mar)	Year 5	T-S	Teachers		Teachers	Teachers	
	2013(Apr)-2014(Mar)	Year 6	Data analysis					
Writing the discussion & future possibilities section								

T-S: Teacher-researcher, Teachers: teachers working for other schools, Students: students in my research context * :Used as a supplementary method

4.4.1 Teaching journal

Journal writing is a common activity in action research, which allows teachers to record the events that take place in their classes, their reflections and teaching philosophies, and personal histories as teacher-researchers; it also helps them to understand themselves and make sense of their experiences (Burns, 2010: 89-90). Also, records of these events or thoughts illustrate changes in teachers' actions and thoughts (McNiff et al, 1996: 107). The teaching journal in this research helped me to understand my own practices and offered detailed and authentic data as evidence.

McKarnan (1996: 84-85) categorizes records of events and thoughts into three types: intimate journals, memoirs, and logs. Intimate journals are documents with personal feelings. Memoirs are impersonal accounts which are more objective than intimate journals. Logs are the most objective accounts which keep records of transactions and events. In this study, I call a record about my teaching “a teaching journal,” which includes both my personal voices and the descriptions of my lessons. Although it was a “teaching” journal, I recorded other events or thoughts associated with my practice. In particular, I recorded accounts associated with research events, such as discussions or talks with other teachers. I kept this journal in a Microsoft word file. My journal entries were made immediately after each lesson or school day, unless I had to deal with an unplanned incident or event concerning students during work hours. The language used for journal writing was English. An extract of my teaching journal is presented in Appendix 1.

I used the accounts in the teaching journal as data or evidence to chronologically narrate my teaching history throughout the three phases of the action research. Although this narrative was highly subjective and retrospective, it was used to shape the whole picture of my long-term practice and to clarify issues, which emerged during my teaching experience.

4.4.2 Interviews

During the Preliminary Phase, I conducted interviews. I interviewed three teachers who were members of the ELT Study Group. I conducted these interviews early on, prior to informing the teachers of my specific research interest, so that it would not affect their responses. The three teachers were Japanese teachers of English working at different upper secondary schools.

The interviews were semi-structured. According to Dörnyei (2007: 136), a semi-structured interview has two parts: the structured part and the open part. The former part allows the interviewer to ask a set of prepared questions, while the latter part allows him or her to further explore certain issues which emerge during the interview.

These interviews were conducted as part of investigations related to the second research question: What are Japanese teachers' views of teaching culture using textbooks in English lessons? The aim of the interviews was to understand Japanese teachers' views of culture teaching using textbooks and gain insights in order to develop an appropriate pedagogy for critically dealing with cultural contents of textbooks. In order to achieve this aim, prior to each interview, I first observed the teacher's lesson and collected completed questionnaires from his or her students. Therefore, some of the interview questions were based on my observation of their lessons. The interview questions were as follows:

1. What do you think of as teaching culture?
 - (1-1) How do you usually teach culture in your lessons?
 - (1-2) What are the aims of these lessons?
2. What opportunities do English textbooks provide for teaching culture in your lesson?
 - (2-1) Could you give me some examples about how you use English textbooks to teach culture?
3. How do you think culture should be taught in English lessons?
 - (3-1) What kind of activities or questions should be provided to students?
4. How did your interpretation of the text affect the way you treated it in your lesson?
5. Why did you [do the activities / ask the questions / talk about that / etc.]?
6. What do you think of your students' reactions to [the activities / your questions / your talk / etc.]?

I asked these questions in Japanese. The first three questions were about their views of teaching culture and textbooks, while the remaining questions related to the observed lessons. As Dörnyei (2007: 143-144) points out, the respondent may try to paint a better picture of themselves, as the interview is not anonymous. However, if other methods, such as observation and questionnaires, are used, their views can be confirmed and honest answers may transpire.

As well as combining other methods, it is important to consider how to elicit meaningful accounts from interviewees in order to more deeply understand their views. As Richards (2003) states, the aim of the interview in qualitative research is “not merely to accumulate information but to deepen understanding, and in order to do this the interviewer must be responsive to nuance and opportunity as the interview progresses” (pp.64-65). On each occasion, therefore, I listened to the teacher’s statements carefully and responded to those statements, checking their answers or asking follow-up questions.

I also tried to build a natural atmosphere for each interview. At the time of the interview, I had known the teachers for five years, so there were not barriers. However, I tried to ensure that the atmosphere was not too casual so that I could elicit accounts relevant to my interview questions. I also avoid creating an overly formal setting. The interviews were conducted at the teachers’ schools. During the interviews I avoided sitting in front of the teacher so as not to give an authoritative impression or add any unnecessary pressure. The interviews lasted for 40 minutes on average. I recorded each interview with an IC recorder and saved the data in a computer as digital data. An excerpt of one of the interview transcripts is in Appendix 2.

4.4.3 Observations

As mentioned above, I employed classroom observations prior to the interviews. Observation gives the researcher authentic data and allows him or her to check reality, because what people say may differ from what they actually do (Cohen et al., 2007: 396). Observation is a method to collect data which can be analyzed later in detail. However, I used observation as a supplementary method to support the analysis of the interview data. I also aimed to gain practical ideas for culture teaching from teachers in order to find some immediate solutions to problems emerged in my everyday lessons.

For observation, I conducted a semi-structured observation. Compared to a structured observation which involves preparing categories in advance, and to an unstructured observation which explores what is taking place, a semi-structured observation allows the researcher to create an agenda while gathering data in a less predetermined or systematic way (ibid.: 397). I aimed to observe what kind of questions or activities teachers would provide students, and how the students would react to those questions or activities, but did not have categories to explore throughout this process. Thus, I adopted a semi-structured observation.

As an observer, I took the position of an observer-as-participant. The observer-as-participant is “known as a researcher to the group, and maybe has less extensive contact with the group” (ibid.: 404). I had known the teachers, but I had never met their students, so I was introduced as a teacher to them at the beginning of their lessons. During each observation, I took notes pertaining to what the teacher and students said or did; I sat at the back of the classroom, and never walked around or audio-recorded the lessons.

The lessons that I observed were their normal lessons. However, my presence may have affected their behaviors. The effects that the observer may cause need to be considered; the effects can be caused by the observer’s actions, such as note-taking (Richards, 2003: 154), as this may make teachers nervous, and therefore behave in an unusual manner. Although the teachers had extensive teaching experience and were used to being observed, it would be impossible to say that my presence did not have an impact on the behavior of teachers and students.

4.4.4 Questionnaires

I employed questionnaires for two reasons: to use the data as supplementary information for discussing findings from the interviews; to gain feedback on my lessons from the

students.

The questions used for these questionnaires were open-ended. While a closed question is “one in which the range of possible responses is determined by the researcher,” an open question is “one in which the subject can decide what to say and how to say it” (Nunan, 1992: 143). The latter question is useful if the researcher does not know the possible answers, or if the investigation is exploratory (Baily 1994: 120 cited in Cohen et al., 2007: 321). Since this action research was exploratory, especially during Preliminary Phase and Phase One, I used open questions.

As mentioned in the previous section, I observed three teachers’ lessons during the Preliminary Phase. Immediately after their lessons, I asked their students in Japanese: “What did you learn in the lesson?; “How did you feel about what you learnt? (For the original Japanese questions, see Appendix 3). These questions seem to be redundant. However, I was afraid that if I asked them the second question only, students might only write about their personal feelings without explaining the reasons for them. Thus, I asked the first question to remind them about what they learnt and the second question to explore their personal responses to what they learnt. Some students answered the first and second question, in the same way. In such situations, I used only their answers to the second question as data.

After Phase One, I asked the students to write their feedback on my critical reading lessons in Japanese in order to gain insights into the second sub-question of the third research question (RQ 3-2): What are Japanese students’ views of critical reading lessons? The questionnaire is presented in Appendix 4. As Nunan (1990: 145-149) states, answers to open questions can be analyzed numerically; however, I treated the data gained from these questionnaires as qualitative data in order to find themes in the data.

4.4.5 Audio and video recordings

According to Burns (1999), “audio and video recording are a technique for capturing in detail naturalistic interactions and verbatim utterances” (p.94). I used this technique to explore the content of what students said during my lessons, and to gain insights into the first sub-question of the third research question (RQ 3-1): How do Japanese students read texts critically? In Semester 1 of Phase One, I recorded class discussions in my lessons with a video camera. Although my research interest was not in the interactional aspects, but rather in the content of students’ statements, I used a video for recording so that visual data could help me to identify the owners of the voices, as I anticipated that it would be difficult to identify who was talking in a class of more than 40 students.

In Semester 2 of Phase One, I audio-recorded students’ group poster presentations, which were developed during my lesson demonstration. I placed an IC recorder in each group’s table. Since I did not have enough video cameras to record all the groups, I used IC recorders.

I also audio-recorded teachers’ discussion held after the lesson demonstration. The purpose of this recording was to gain insights into the second question (RQ2): What are Japanese teachers’ views of critical reading lessons? The observers came from different educational organizations and offered comments and advice.

Audio and video recordings have the same problem as observations. As Flick (2009: 251) states, the researcher needs to take care that the recording equipment does not dominate the situation. Because of the presence of the device, students may act in unnatural manners. Video cameras in particular can make students feel nervous or excited. Flick also points out that the focus of the camera is selective. However, as I focused on what students discussed, the camera’s visual focus was not that important in this research; rather, it was important that I could hear their voices and identify which student was

speaking at any given time.

4.4.6 Documents

I used students' documents as data. Documents can help the researcher to understand social realities in qualitative research (Flick, 2009). Documents in educational action research are "collections of various documents relevant to the research questions which can include students' written work, student records and profiles, course overviews, lesson plans, classroom materials" (Burns, 1999: 117). In this study, I used students' written work as documents. In the context of this research, the difference between students' documents and students' answers to the questionnaires was not so clear, because students' written answers to the open-ended questions given in classrooms could be called documents. I thus refer to the written tasks they completed during the process of their learning as "documents," and what students wrote as their voluntary contribution to my research "answers to questionnaires."

I collected students' written work as data in order to explore the sub-questions of this research: How do Japanese students read texts critically? (RQ3-1); What are Japanese students' views of critical reading lessons? (RQ3-2). In Semester 1 of Phase One, for RQ3-1, I asked students to write their critical interpretations of the text they read during my critical reading lessons; for RQ3-2, I asked them to write about their views of critical reading and its relations to learning culture. In Semester 2 of Phase One, for RQ3-1, I asked students to write their answers to questions for critical reading.

As regards the analysis of documents, Flick (2009: 261) points out that analyzing documents is instructive if it is combined with other methods, such as interviews and observations, but that it is important to take into account the relations of explicit content, implicit content and contexts when analyzing the data.

4.5 Methods of data analysis

4.5.1 Thematic analysis of qualitative data

I collected qualitative data from a wide variety of sources. I used the following data for analysis:

- (1) Interviews with teachers;
- (2) Students' answers to questionnaires (except students in other schools);
- (3) Audio and video recording of students' discussions;
- (4) Students' documents.

I also took notes during the observations and used the questionnaires completed by students, as supplementary data to support the analysis of the interviews.

In order to analyze the above four types of qualitative data, I used the thematic analysis (Braun & Clarke, 2006). Before describing the process of the analysis, I will first define what type of approach to the thematic analyses I used, and for what reason. According to Braun and Clarke (*ibid.*: 79), "thematic analysis is a method for identifying, analyzing and reporting patterns (themes) within data." Thematic analysis differs from content analysis and grounded theory, which are the major methods of qualitative analysis. While content analysis tends to calculate frequencies of categories and be followed by statistical analysis (Cohen et al., 2007: 473-491), thematic analysis tends not to count the frequencies (Braun & Clarke, 2006: 98). Also, unlike grounded theory, which involves theoretical sampling (Cohen et al., 2007: 491-500), thematic analysis does not involve such a continuous sampling process. In this study, the purpose of analyzing the qualitative data was to seek to understand the overall picture of each set of data by interpreting the relations of themes in each data set; thus the approach, which involves discussing the data based on the frequencies of emerged categories, did not fit into the purpose. As regards grounded theory, it is related to the whole process of research, including collecting data, and also its aim is to build a theory. Thus, I employed thematic analysis, which "is not wedded to any pre-existing theoretical framework" (Braun & Clarke: 2006: 81), for this

action research project.

According to Braun and Clarke (2006), thematic analysis has two main approaches. One is an inductive approach while the other is a theoretical approach. In an inductive approach, coding is not driven by the researcher's theoretical or analytical interest. Data are thus not fit into a pre-existing coding frame. On the other hand, a theoretical approach is driven by the researcher's theoretical or analytical interest. In this sense, codes for data can be developed in relation to the researcher's research question. In this study, I chose an inductive approach, because it was an exploratory study by nature. As I discussed in Chapter 3, this study initially aimed to develop an appropriate pedagogy for treating culture in textbooks by exploring teachers' views of culture teaching (RQ1) and critical reading (RQ2), and students' responses to critical reading (RQ3). This study also involved a number of action and reflection to identify the area of focus, and thus it was impossible to set categories in advance. In this regard, this study employed an inductive approach for analysis.

Braun and Clarke (2006) also point out that, as well as deciding which approach to use, identifying themes is also an important decision. Themes can be identified either at a semantic level or at a latent level. The analysis at the former level involves looking for themes at a surface or explicit level, and theorizing significant patterns and their broader meanings. Thus, what a participant has actually said or written is only analyzed, and meanings beyond his or her account are not considered at this level. In contrast, an analysis at a latent level examines underlying meanings embedded in the data. Since the features that give data particular meanings are identified, themes in the data are interpretatively developed. Deciding the level of analysis, i.e., either a semantic level, or a latent level, highly depends on the paradigm of a research.

Thematic analysis can be conducted in a realist/essentialist or constructionist paradigm. Braun and Clarke (2006) use the terms, "realist/essentialist" and

“constructionist,” but here I use the terms, “positivist” and “constructivist,” which were also used in Section 4.1.2. Within a positivist paradigm, experiences, meanings and experiences are reported as objective realities; on the other hand, within a constructivist paradigm, events, realities, meanings and experiences are considered as the meanings constructed in social contexts. As discussed in Section 4.1.2, the research paradigms which this study adopts are constructivist and critical paradigms. This means that the process for categorizing is interpretative. I thus analyzed data at a latent level.

4.5.2 The process of analysis

To analyze the qualitative data, I followed the six phases as suggested by Braun and Clarke (2006) (Table 4.5.2).

Table 4.5.2: Six phases of a thematic-analysis (Braun & Clarke, 2006:87)

Phase		Description of the process
1.	Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2.	Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3.	Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4.	Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic ‘map’ of the analysis.
5.	Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6.	Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

(1) Transcriptions (for spoken data only)

Since some of the data were collected from interviews as well as audio and video

recordings, the analysis of those data began with transcription. Transcribing is a meaningful act rather than a mechanical process. Transcribing involves familiarizing yourself with your data (Riessman, 1993 cited in Braun & Clarke, 2006.). Although data can be transcribed by someone else, transcribing the data yourself makes you to pay greater attention to the data; it also helps you to retrieve inaudible parts from memory (Rubin & Rubin, 2005: 205). Furthermore, if someone transcribes spoken data for you, you need to spend more time for familiarizing yourself with the data and checking the transcripts for accuracy (Braun & Clarke, 2006: 88). Transcribing also involves interpreting the data as part of analysis (Bird, 2005: 227 cited in Braun & Clarke, 2006). Thus, it is important to keep in mind that the analysis of spoken data begins during the interview process, in which interviewers interpret and clarify certain statements or make connections with earlier statements; moreover, the spoken data does not exist as a pure source of information (Richards, 2003: 80-81).

Before starting to transcribe data, the level of precision of transcripts needs to be decided. How precise transcriptions should be depends on the type of analysis. Conversation, discourse, and narrative analysis would require you to use or construct systems of detailed transcription. On the other hand, thematic analysis does not require you to describe data as detailed as those analyses; nevertheless it should retain all the verbal utterances which are true to the original data at a minimum (Braun & Clarke, 2006: 88). Richards (2003: 81) shows the seven basic features of transcription necessary for the qualitative analysis of interview data: pauses, overlap, emphasis, fillers intonation, problematic features and non-verbal features. I included these features in my transcriptions because I thought that they might be helpful to later reflect on, though thematic analysis focuses on the content of the data rather than the interaction between the interviewer and interviewee. Apart from the scheme of transcription, Richards (ibid.: 82) suggests formatting “a reliable line numbering system, easy transfer of the main text

to the final paper, report of thesis, and space for comments or notes.” Considering the convenience of reference and coding, I followed this suggestion. The last things to note is naming those who were involved in the process. I used “IR” for the interviewer as recommended by Richards (ibid.: 82-83), and pseudonyms for the interviewees and those who were mentioned in the interviews for their privacy. The following text box (Box 4.5.2) is the transcription convention.

Box 4.5.2: Transcription convention

.	: Pause with falling intonation
,	: Micro pause (less than 0.5 second)
No symbol	: No pause between utterances
(X)	: Pause of about X seconds
?	: Question intonation (rising)
!	: Exclamatory utterance
↑	: Prominent rising intonation
[]	: Overlap
^ ^	: Quieter than other utterances
> <	: Quicker than other utterances
(?)	: Unable to transcribe
[h]	: Aspirations
(())	: Other details
—	: Emphasis
「 」	: Quotation

The language used for transcription is Japanese, because transcripts translated in English do not represent exactly the same meaning as what was spoken in Japanese. Extract 4.5.2 is an example of transcripts based on my translations.

Extract 4.5.2: Example of transcript

70	IR:	わかりました。えーでは[2つ目の I see. well, [the second
71	Emi:	[はい [Yes
72	IR:	質問なんですけど、えーと、英語の授業で、文 73 化を教えるために、えー、教科書はどのような、 74 機会を、役割っていうんですかね果たしている 75 でしょうか。 question, well, in English lessons, in order to teach culture, what opportunities, roles do you think textbooks play?

76	Emi:	(???)
77	IR:	はい. yeah.
77	Emi:	うーん (8.0) 1つの, 指針ガイドラインと
78		いうか, ^well^ (8.0) one, guideline
79	IR:	はー ^uh-huh^
80	Emi:	1つの見方はまず提供してくれているなって
81		いう it shows one point of view
82	IR:	あー ^oh^
83	Emi:	とー, 思いますしー, I think
84	IR:	はい yes
85	Emi:	うんと, (2.0) 何ですかね, うーん, き, 大
86		原則とか基本情報をー↑ well, (2.0) ^how can I say^, well, major principles and basic information
87	IR:	はい yes
88	Emi:	教科書が与えてくれてー, are offered by textbooks
89	IR:	はい ^yes^
90	Emi:	その解釈を広げるー媒体になるのが教師か
91		なというふうに思いますね, [うー I think teachers are media which expand interpretations of those principles and basic information [^well^
92	IR:	[うーん (2.0) [uh-huh^ (2.0)

(2) Coding

During the process of coding, I first wrote codes in the right space on the transcripts (for an example of coding interview data, see Appendix 2) or students' writings (for an example of coding documents, see Appendix 5), and highlighted the relevant parts in the transcript. Then, I collated the codes and saved the collated codes in computer files. Although Braun and Clarke (2006) claim that a thematic analysis tends not to count frequencies of codes in practice, it is impossible to find larger categories from a set of uncounted codes, because codes appearing only one time cannot be considered as larger categories. Subsequently, I recorded the frequency of each code next to the name of the

code (for an example of a list of codes, see Appendix 6).

(3) Searching for themes

I then printed the collated codes, cut them into pieces, and organized them according to similarities and differences of the codes. Some unclassifiable codes were grouped as “Others.” After I made larger groups of codes, I named the groups according to candidate themes and created a theme map (Appendix 6).

(4) Reviewing themes

I checked if each theme and its extracts were related. If I found an inconsistency between a theme and its extracts, I returned to the previous phase. After this checking process, I re-read the entire data set and considered if the initial themes and the theme map reflect the meaning of the entire data set. If they did not, I returned to the coding phase, and revised the codes, themes, and the theme map.

(5) Defining and naming themes

When I created a refined theme map, I defined and named each theme. When defining, I re-read the extracts for each theme, and checked if the definition represented the extracts.

(6) Producing the report for this thesis

I first presented the themes, including the definition of each theme and its extracts, and summarized the relations of those themes (Chapter 5 and Chapter 6). I then discussed those findings in relation to the research questions and literature review (Chapter 7).

4.6 Ethical issues

This research involved a number of school participants and teachers. As Hitchcock and Hughes (1995) state, the teacher-researcher is “a moral agent with views, opinions, values, and attitudes” and that is faced with “ethical and moral dilemmas” (p.45). They suggest a set of ethical rules for school-based research.

Professional integrity

- 1 Ensure that the research you propose is viable, that an adequate research design has been established, and appropriate data-collection techniques chosen.
- 2 Explain as clearly as possible the aims, objectives, and methods of the research to all of the parties involved.
- 3 If using confidential documents ensure that anonymity is maintained by eliminating any kinds of material or information that could lead others to identify the subject or subjects involved.

Interests of the subjects

- 1 The researcher must allow subjects the right to refuse to take part in the research.
- 2 The researcher must demonstrate how confidentiality is to be built into the research.
- 3 If any or part of the research is to be published the teacher may need to gain the permission of the parties involved.
- 4 If the teacher is involved in joint or collaborative research then it is important to ensure that all researchers adhere to the same set of ethical principles.

Responsibilities and relationships with sponsors, outside agencies, academic institutions, or management

- 1 If the researcher is ‘sponsored’, the researcher must be clear on the terms of reference and their own and their subjects’ rights in relation to the finished research.
- 2 The teacher must be aware of the possible uses to which the research may be put.

(Hitchcock & Hughes, 1995: 51-52)

For professional integrity, I consulted the relevant literature and my supervisors before and during the research. I also explained the overall aim and plan of my research/teaching to the students; however, I did not explain this in detail as I assumed that they would engage in the process of knowledge building. I explained the details of my research clearly to teachers in order to gain their approval. (For the consent form for an interview, see Appendix 7). To the teachers that I interviewed, however, I only talked about the general topic of my research, so that their answers would remain un-affected by the details

of the research topic. When writing the thesis, I used pseudonyms not to reveal the participants' identities.

As regards interests of the participants, I was aware that if any student did not allow me to use their written works or video and audio recordings for this research, I must accept their refusal. However, none of the students disagreed when I asked them to participate. One potential issue about action research is that students do not have the chance to refuse to take part, because their refusal would result in their absence from the classroom. In many cases, it is the teacher who designs a course or syllabus, and students do what the teachers tells them to do. In this sense, the teacher and students are not in an equal position. All the more for this, the potential educational impacts of action research on students need to be carefully considered.

As regards the confidentiality of participants' data, I first sought permission from the principals of the schools to conduct interviews; I then sent them a letter in which the purpose of the research, data collection, anonymity and confidentiality was outlined. After I the teachers officially agreed to participate, they signed the consent forms in which the use of data for publication was mentioned. I also told the students that I would use their data for academic purposes only.

This action research involved other teachers as advisors or critics; however, they were not in a position where they could collect data from the student participants or use the data that I had collected.

This study was not sponsored by any outside organizations; however it was related to the ELT Study Group. Since my lesson demonstration was conducted as part of an annual event organized by the group, they had a close connection to this research. Nevertheless, members of the group did not have access the students' personal data.

4.7 Metacommentary-4

Before my first panel, I wrote this methodology chapter and revised it a few times after the panel. Now I wonder to what extent I was honest in my teaching journal. I can say that I did not lie, but there were many things that I did not write about. I wrote about topics which I had an interest in. I also wrote the journal with the reader in mind; for example, I was aware that the journal would be read by my supervisors, teachers in the study group, and perhaps the students involved in this research. Therefore, I was somewhat cautious about the manner in which I expressed my feelings.

Writing a journal was not a straightforward process. I had several different identities, such as an English teacher, a researcher, a young member of the study group, a research student, and a college teacher. When writing the journal, I was not aware which “I” was writing. I think that in some respects there is some overlap among those identities and some identities are integrated, so it is impossible to distinguish those identities clearly. I can say that there were some feelings associated with those identities that I did not write about, as I was concerned about the reactions of those who would read the journal. I think, then, that my personal feelings affected this research but that this is not completely presented in my data.

5. PRELIMINARY PHASE FINDINGS

The Preliminary Phase lasted from October 2008 to March 2010. I kept a teaching journal reflecting on my own practice during this period. The aim of reflecting on my practice was to identify problems which would take place during the process of teaching culture.

I also interviewed three English teachers in November 2009, January 2010, and February 2010 (Table 5). I conducted these interviews for two purposes. The first was to apply what I learned from the interviewees into my teaching to solve my lesson problems. When trying to achieve this purpose, I was a teacher rather than a researcher. The second was to understand other teachers' practices and views of culture teaching, which corresponds to RQ1, in order to gain insights for developing critical cultural teaching with textbooks. I felt more like a researcher when analyzing the interview data systematically.

Table 5: Process of data collection during the Preliminary Phase

Preliminary Phase (Oct. 2008 – Mar. 2010)		
Year/Semester	Data collection	Date
Year 1/Semester 2	Journal writing	
Year 2/Semester 1	Journal writing	
Year 2/Semester 2	Journal writing Interview 1: Teacher (Emi) Interview 2: Teacher (Yuka) Interview 3: Teacher (Ken) including lesson observations and student questionnaires	2/Nov/2009 20/Jan/2010 18/Feb/2010

In the following sections, firstly I will narrate my practice as a teacher-researcher. The narrated episodes are about my practice as a teacher, including how I applied what I learned from the three teachers. I will then present the findings of the interviews as a researcher. Lastly, I will summarize, as a teacher-researcher, the problems to solve and present plans for the next phase.

5.1 Reflective narrative of teaching

5.1.1 Year 1, Semester 2 (Oct. 2008 – Mar. 2009)

During the first year of my action research, I taught three different courses: English I (reading) for the 2nd grade, English II (writing) for the 2nd grade, and English A (advanced English) for the 5th grade. Since my research context was reading lessons in upper secondary schools, I focused on my lessons of English I for the 2nd grade. For English I, I used the textbook, *Facts & Figures* (Ackert & Lee, 2005a), during the first half of the semester, and *Thoughts & Notions* (Ackert & Lee, 2005b) during the latter half. These textbooks had been used long before I was employed at the college, so I used the same textbooks for the course. Also, I did not try to introduce a new approach to teaching culture during this period. However, since my research interest was in cultural teaching with textbooks, I reflected on my teaching focusing on this point.

When I was teaching during this period, I treated the contents of those textbooks as sources of new cultural information. I used visual aids to help students to understand the areas treated in the textbook. In my teaching journal, I wrote:

I gave each student a photocopy of a world map and asked students to find where Polynesia is located. I then made them look at the picture relevant to the Polynesians in the textbook and gave them pre-reading questions about them.

Students learned the history of the Polynesians from the textbook and the location of Polynesia from the map I gave them. They just received knowledge about the Polynesians.

(Year 1, Semester 2, Week 1)

Before teaching a new unit, I read relevant books and searched websites; I also prepared handouts or gathered information to talk about. I stated: “*I read a book about the first woman on Mount Everest before the lesson, and I gave additional information about her and Mount Everest in the lesson*” (Year 1, Semester 2, Week 3); also, “*I found*

information about the young Japanese person introduced in the text on the Internet, and talked about him during the lesson” (Year 1, Semester 2, Week 4).

I discussed cultures which I found interested. When I taught the unit about zippers, I gave students handouts about a Japanese zip fastener manufacturing company which was not mentioned in the text. As stated in the journal: *“I gave a handout about YKK, the leading company producing zippers, before reading the text” (Year 1, Semester 2, Week 8).* After I taught a unit about postage stamps, I wrote: *“I gave students handouts about the first postage stamp, Penny Black and Japanese postage stamps. I should have shown other stamps made in various countries as well as British and Japanese stamps” (Year 1, Semester 2, Week 9).* I also wrote: *“I gave students handouts about an umbrella used as a sign of royalty, and about umbrellas used in Victorian England” (Year 1, Semester 2, Week 12).*

At the end of Semester 2, I reflected on the way I addressed culture as follows:

My cultural teaching mainly involved offering relevant information about the topic of each chapter. I thought the text in each chapter was not enough for students to understand its content, as each chapter only contained a short text and one picture. However, I don't think giving additional information is enough for cultural teaching. Students just receive extra knowledge about each topic.

I also found that my interests in specific cultures influenced my handouts. I tended to focus on Japanese and British cultures. I liked discussing Japanese culture because the students and I were Japanese. I thought students would have more of an interest in texts if the topics were related to Japanese culture. I also introduced British culture not only because British people were mentioned in some of the chapters, but also because I was interested in British culture. As I didn't try to obtain information about other cultures before the lessons, I didn't talk about them often. Students were given specific information which aligned with my interests.

(Year1, Semester 2, Week 15)

As the journal entry shows, I realized that my cultural teaching was information-based, and that simply providing students with information relevant to the topics in the textbooks was not enough for teaching culture. I also found that my lessons were based on my

interest in specific cultures.

5.1.2 Year 2, Semester 1(Apr. 2009 – Sep. 2009)

During the second year, I taught a reading course, English I, for first year students. Before the new semester, I talked about the possibility of using a different textbook for the course with my colleagues. *Facts & Figures* contained several good points for students. It is written entirely in English, so students are exposed to considerable amount of English. It also contains many vocabulary exercises. However, my colleagues and I thought that the structure and vocabulary of English used in the texts were rather easy for our students. Some students mentioned that the textbook was easy and the target grammatical points lacked clarity. On the other hand, textbooks published for senior high schools are based on a grammatical syllabus. We hoped that students would find such a textbook helpful for learning English, and decided to use one. Among various textbooks, I chose *Prominence English I* (Tanabe, et al., 2007) for the course, English I, as I thought that the level of English used was appropriate for first year students; in addition, it contained various topics and many color pictures, which I thought would draw students' interests.

As well as the textbook, I changed my teaching style. In Year 1, I was so preoccupied with conveying to students cultural knowledge I was interested in that I did not ask them many questions. However, I decided to ask students questions about the cultural content of the textbook in Year 2. I also decided to pay more attention to what kind of questions I should ask to raise students' critical awareness of culture. In the first month of Year 1, I wrote:

The text in Part 2 says that both boys and girls wear jackets and pants as school uniforms in the country, so I asked students why those girls wear pants while most Japanese girls wear skirts. I expected an answer about cultural practices but unexpectedly one student said that both boys and girls were treated equally at school

in Syria. The text also says that only a few girls go on to senior high school after finishing junior high, and that most girls stay home and help with household chores; I should have asked students if equal opportunities are given to both boys and girls.
(Year 2, Semester 1, Week 3)

After I finished teaching the first unit of the textbook, I began to worry about the slow pace of my teaching. English I lessons were held only once a week, but there were many basic things to teach to first year students, such as how to use a dictionary and take notes. I could not spend time on reading the textbook alone. After teaching for several weeks, I realized that time was limited before the first mid-term exam. In my journal, I stated:

I talked about Severn Suzuki before reading the text, and explained the target grammar and important expressions. After understanding the content, students read the text aloud several times. I didn't ask them anything about the content because of the time limitation.

(Year 2, Semester 1, Week 5)

During the first half of the year, I struggled to plan my lessons for culture teaching. I spent most of the time helping students to comprehend the texts and teaching other basic skills for listening and pronouncing English. As a result, I could not provide students with opportunities to read texts critically or to learn about culture more deeply. What I did was just asking basic questions about topics described in the text, as written in my journal: “After reading Part 2, I asked students if they knew of any animals that were now extinct. Some students said, ‘dodoes’ (Year 2, Semester 1, Week 6). Also, “Austria was mentioned in the text, so I asked students where Austria was, using the map in the textbook. Some students didn't know where it was on the map” (Year 2, Semester 1, Week 11).

5.1.3 Year 2, Semester 2 (Oct. 2009 – Mar. 2010)

In Semester 1, it was difficult to find time for cultural teaching activities in my lessons. In Semester 2, however, I was better able to manage the time restrictions and was able to

arrange group discussion activities for students. In my journal, I stated:

I've changed my teaching from lecture-based to group-based teaching so that students can get used to working with their classmates. I want students to engage in more group activities in my lessons during the next school year.

(Year 2, Semester 2, Week 1)

As stated above, I was thinking of what I should do at that time, and in the following year as well. I thought that students would need to get used to working in groups. Since about six months had passed after their entrance to the college, students knew each other and worked collaboratively in groups comprised of five or six students. I asked them to discuss the parts of the text they could not understand in groups and to ask me questions if they were unable to come up with the answers. By doing so, I was able to reduce the amount of time I spent on giving an explanation so students had more time to consult with each other.

As a result, I was able to focus on the functions of English. For example, I wrote the following in my journal:

One obvious thing is that Kiyo couldn't have achieved her goal if she hadn't met Atsushi, and he wouldn't have achieved his goals without her. Nothing about this is written in Part 3, so I asked students what Atsushi and Kiyo thought of their encounter. One of the students said, "They met, so they thought they were lucky." This part says, "He taught her how to sing the right notes," "he was impressed by her energy," and "I (Atsushi) was moved by her strong belief in it." So, by mentioning the subject in the active voice and the passive voice in these sentences, I told students that the part was written from Atsushi's point of view and he was also described as one of the important persons in this text.

(Year 2, Semester 2, Week 5)

Although I myself focused on the functions of English used in the textbook, I did not create activities associated with such functions. Instead, I carried out discussion tasks which encouraged students to talk about cultural texts more generally and personally.

I was interested in the relationship between the people and culture in those lessons. So I asked these questions in Japanese. 1. How is Mr. Kanda's dream related to Austria? 2. How is the dream of Kiyo and Atsushi related to the United States?

I also wanted to know how students would respond to the contents of those texts, so I asked: 3. Which of the dreams do you respond to with more sympathy and understanding, Mr. Kanda's dream or Kiyo and Atsushi's? Why? I could have asked more open-ended question, but I thought a close question would be easier for them, because this kind of question was new to them in my lessons.

(Year 2, Semester 2, Week 7)

I saw these discussion tasks as training for negotiation and logical thinking. I stated in my journal:

Students had different opinions, so they had to negotiate with each other to decide which opinion to write as a group answer. I thought it was good for them to exchange their opinions. I also found it good to ask the reason, because it encouraged them to think logically. They first wrote their decisions, and then their reasons. Some groups compared the two dreams.

(Year 2, Semester 2, Week 7)

As the above journal entry suggests, I thought that skills for negotiation and logical thinking were basic skills that students would need to acquire before learning how to read cultural texts analytically and critically. I wrote about students' performance on the discussion tasks as follows:

Before starting Lesson 5, I gave students handouts on which students' answers and opinions about L3 and L4 were written. They read other groups' answers. I said to the students: "Your answers to the first and second questions were good. All the groups understood the texts well. I found one group's answer interesting, because they wrote about their view of Japanese culture." I was not sure if it was good or not to tell them about my own interests. I wanted to let them know that they should answer the question based on their own interpretation of the texts. I also said, "There is no correct answer to the third question. You wrote your decision first, and then its reason. It is easy to understand your opinion. I like the way you wrote the answer."

(Year 2, Semester 2, Week 9)

As stated in the above extract, I was satisfied with students' performance. However, as I stated "I was not sure if it was good or not tell them my own interest," I was uncertain

whether it was a good idea to convey my personal evaluation of students' comments.

This uncertainty became a bigger concern when I tried to incorporate critical aspects into my lessons. The next step that I intended to take was showing some examples of critical reading in my lessons, so I tried to engage myself in critical reading before each lesson. However, the more critically I read, the more cautious I became about lessons. I stated the following in my journal:

In Part 4, the Harvard group is mentioned again. It says that their experiments show that dogs have a natural ability to understand people. I'm not sure if their ability is "natural" or not, because dogs are animals that have been bred by humans. The text says, "Even if nobody teaches dogs how to communicate with people, they can do that. They have developed this ability over thousands of years." These sentences sound strange to me, because dogs have been domesticated and bred by humans. "They have developed this ability" sounds like humans have nothing to do with the development of dogs' ability. I wanted to talk about this in the lesson, but I didn't, because I wanted to understand students' original responses to the text in the next lesson.

(Year 2, Semester 2, Week 12)

As the last sentence in the above statement shows, I thought that I would lose the opportunity to listen to "students' original responses to the texts" if I talked about my interpretation first. I was concerned about my intervention in students' interpretations before giving them opportunities to reflect on their initial reactions to the text. As such, I did not explicitly challenge texts in front of the class, but gave questions with implicit criticism on the texts instead.

In Week 13, I asked students three questions about the text regarding dogs' ability to understand people. The first question was: Now that you have read Lesson 5, what is your opinion about the relationship between humans and animals? I asked this question to determine if students' opinions were similar to the text. All the groups stated that humans and animals were friends, but one of the groups also stated that humans had exploited animals and caused some animals to become extinct. The other two questions were: 2. What do you think of zoos? What is good and what is bad about zoos?; 3. Do you think

it's right to use animals as part of a circus? Is there a difference between training animals for circus acts and training dogs to work with blind people or the police? While these questions were not directly related to the text and were implicit, I wanted them to think about the exploitation of animals. After the lesson, I wrote: *I should have asked questions more related to the text. I could have asked how animals are described in the text from the human point of view* (Year 2, Semester 2, Week 13).

Although I regretted giving those indirect questions, I was satisfied with students' attitude toward the task. During the lesson, I encouraged students to write their answers in English, but I did not force them to do so. This idea came from Emi, an English teacher working at an upper secondary school. About one month before the lesson, I had observed her lesson and interviewed her as part of my action research. During her lesson, she encouraged students to write answers in English; however, she asked students who found the task difficult to write the answers in Japanese first and then try to translate some of their answers into English. I found that this was helpful for my students. I had long thought that students needed to express opinions about texts in English; however, I realized that their English abilities were not advanced enough for this. I thus asked students to translate all or some of their answers into English. One group answered all the questions in English, and the other groups answered two of the questions in English. I appreciated the way in which students tackled the difficult task. In my journal I stated: *"They used dictionaries and helped each other to produce English. While I found this task challenging, they tried their best"* (Year 2, Semester, Week 13).

5.1.4 Summary of reflective narrative of teaching

During the Preliminary Phase, there were small cycles of action-reflection in my practice (Figure 5.1.4). My focus on culture teaching shifted from transmitting knowledge to

allowing students to share their opinions. However, I hesitated to express my opinions, as I was concerned about influencing students' perceptions of the texts.

Figure 5.1.4: Flow of action-reflection during the Preliminary Phase

Year Semester	Action	Reflection
Year 1, Semester 2	Knowledge-based cultural teaching	Conveying cultural knowledge is not enough for teaching culture
Year 2 Semester 1	Asking questions about the portrayal of culture in the textbook	Limited amount of time to teach culture in lessons
Year 2 Semester 2	Reducing the time I spend talking so students have more time to engage in discussions	Unsatisfied with the lack of opportunities for students to engage in English discussions.
	Allowing students to use both English and Japanese	Discussion tasks negotiation and logical thinking skills.
	Trying to incorporate critical aspects into my teaching	Worrying about influencing students' perceptions of the texts

5. 2 Interviews

In this section, I present the findings from interviews with three Japanese teachers of English working at different upper secondary schools. As discussed in Chapter 3, the aim of the interviews was to understand other teachers' practices and views of culture teaching and gain insights for developing an appropriate pedagogy for critical cultural teaching with textbooks. In order to achieve this aim, I asked the six questions (see Section 4.4.2).

First, I present the findings from the thematic cross-analysis of the three interviews, referring to extracts from the interviews. I then present a more detailed analysis of each interview. As discussed in Chapter 4, in order to analyze the interviews data in detail, I combined the data obtained from my observation and questionnaires as supplementary data. As the interviews were conducted in Japanese, I translated the extracts, and added

some words in square brackets for clarification.

5.2.1 Findings of the thematic cross-analysis of the three interviews

I first assigned codes to all the segments of the interview data (see Appendix 2 as an example). I then identified codes that were common across the three interviews or between two of them (see Appendix 8-1). Next, I searched for overarching themes across these three interviews (see Appendix 8-1). As a result, two main themes emerged: *Each English teacher's self-sufficiency* and *import of cultural views and knowledge from other sources*. Sub-themes in each main theme are presented below. The diagrams which represent the relations of the themes are presented in Appendix 8-2.

Theme 1: *Each English teacher's self-sufficiency*

The first of the two main themes, *each English teacher's self-sufficiency*, refers to the idea that there are various things that each teacher can do by himself or herself in lessons without depending on others. This main theme brings together four sub-themes: *application of one's own personal view and knowledge, linking language and culture, use of textbook as a basic source, and elicitation of students' views and ideas*.

Sub-theme 1: *Application of one's own personal view and knowledge*

This subtheme means that each teacher's subjective view and limited knowledge of culture is part of his/her lessons. Teachers make use of their own views regarding the cultural content of textbooks and some cultural knowledge, but those views and knowledge are limited. Yuka, for example, discussed her interpretation of the chapter, "Christmas Truce":

Yuka: Well, war is a big theme, Christmas is a big theme, and Japanese people's view on Christmas. I think our view on Christmas is different [from British and German people's views on Christmas]. So, I wanted the students to perceive this different view directly from the textbook, but my interpretation interfered [with their interpretation]. I try not to show it, but I showed it a little bit, no, rather obviously.

IR: In what ways did your view intervene?

Yuka: If I ask, "Japanese people's view and non-Japanese people's view on Christmas are different aren't they?", it is an interpretation, isn't it? That intervenes [in my teaching]. So it is difficult for me not to show my interpretation.

(Yuka, 20/Jan/2010)

As the above extract shows, Yuka was aware of her interpretation and its influence on her teaching, in other words, the fact that she applied her interpretation in her teaching.

Sub-theme 2: *Linking language and culture*

This subtheme indicates that the teachers can teach English in association with its use in the cultural contents of textbooks, or with their cultural knowledge. Ken said, "*The language you use influences the way you think. If you say that's the culture, English teachers can teach culture by themselves*" (Ken, 18/Feb/2010). He did not know what I meant by culture, so he defined it by himself and expressed confidence in his English teaching skills and his knowledge of the cultural information embedded in the language use. This subtheme and the first subtheme, *application of one's own personal view and knowledge*, are related. Since the teachers' knowledge on culture is limited, they often focus on relationships between language and culture, rather than on detailed cultural information. Ken's above statement indicates his confidence as an English teacher and knowledge regarding the relationship between linguistics and culture.

Sub-theme 3: *Use of textbook as a basic source*

This subtheme was generated from one of my interview questions: What opportunities do English textbooks provide for teaching culture in your lesson? This theme means that

teachers can use a textbook as a basic source of English, cultural knowledge and specific views of culture. Emi said, “*Basically interpreting the texts and understanding what the texts in the textbook are about is a vital principle*” (Emi, 2/Nov/2009). By “interpreting and understanding,” she meant decoding text in this context. So, she stated that decoding texts in the textbook was a vital principle in her teaching.

Sub-theme 4: *Elicitation of students’ views and ideas*

The three teachers find it important to elicit students’ views and ideas and give opportunities to share those views and ideas with their classmates. Two of the teachers explicitly stated that sharing ideas was important to understand different views pertaining to culture. The other teacher’s comment was not as clear; he said that he asked his students to share their feelings about the texts with each other. I asked Yuka: How do you think culture should be taught in English lessons? She replied:

Japanese can be used, or rather, Japanese should be used. Using their mother tongue to speak or write about what they’ve felt about the text leads to intercultural understanding, and reading interpretations of students sitting nearby or students in other classes also leads to cultural understanding. So I don’t care if students don’t use English.

(Yuka, 20/Jan/2010)

This subtheme and the first subtheme, *application of one’s own personal view and knowledge*, are connected, because teachers’ subjective views or limited amount of cultural knowledge affect the questions they give to students. Teachers also develop their own questions for students. Yuka talked about her questioning to elicit ideas from students. As the following extracts shows, her views on a text influenced the questions she asked students:

When I introduce a new topic, for example, it is fine to ask “What are your perceptions

of Christmas?” But if I say “~isn’t it?”, students say, “Yes, it is.” and accept it as the right answer. I decided to try not to do this when I read this material.

(Yuka, 20/Jan/2010)

This subtheme, *elicitation of students’ views and ideas*, and the third subtheme, *use of textbook as a basic source*, are also connected. After talking about a textbook as a basic source, Emi commented:

For example, if someone is described in the textbook, I try to do extra activities to make students think about his or her feelings, ways of thinking distinctive of the areas treated in the textbook, or how the students themselves feel if they were the person.

(Emi, 2/Nov/2009)

As the above extract shows, she usually uses activities to elicit ideas from students by using texts in the textbook after they have decoded them.

Theme 2: *Import of cultural views and knowledge from other sources*

The other main theme, *import of cultural views and knowledge from other sources*, refers to the idea that teachers depend on other sources of information to gain a wide range of cultural views and knowledge. It consists of three subthemes: *other subjects’ teachers’ knowledge and views*, *other English teachers’ knowledge* and *other materials*.

Sub-theme 1: *Other subject teachers’ knowledge and views*

Other subject teachers include teachers of social studies, physical education and science.

After Ken was asked what his thoughts were with regards to teaching culture, he expressed his wish to teach English with teachers of other subjects:

I want to do team teaching, with teachers of geography, world history and Japanese history. [The next unit,] “Moon Illusion” can be taught with physical geology teachers. I feel that there is a limit to what English teachers can do alone.

(Ken, 18/Feb/2010)

Sub-theme 2: *Other English teachers' knowledge and views*

Other English teachers' knowledge and views are those gained from English teachers working in the interviewees' schools or other schools. Assistant English teachers from other countries are also categorized as other English teachers. Yuka expressed that these teachers are representatives of different cultures:

One of the ways to make good use of an assistant English teachers is, I think, to ask them to pronounce English words so that you do not have to use tapes. Many [Japanese] teachers just end up with doing so. In terms of the sound of English, I think, it is meaningful to listen to the live sound of English, because there is a wide variety of English. Basically, assistant English teachers themselves represent different cultures.

(Yuka, 20/Jan/2010)

Sub-theme 3: *Other materials*

Other materials include textbooks, websites, maps, pictures and realia. The teachers use materials in addition to the subject textbooks. For example, Emi explained the reason that she uses other materials about other subjects.

What I keep in mind is that first grade students did not learn social studies and world history systematically [at junior high school]. In most junior high schools in this area, the teachers only teach students about three countries which they like. Social science teachers believe that teaching students about three counties, such as Germany, France and India is enough. So, during the first term, I was very surprised to learn that my students didn't know where Africa and India were, which are discussed in this textbook. As a result, I use maps and other visual materials.

(Emi, 2/Nov/2009)

As the above extracts shows, the use of other materials can result in increasing students' knowledge: it is also associated with the subtheme, *other English teachers' knowledge and views*, because of cross-curricular collaboration.

Summary of the thematic cross-analysis of the three interviews

Based on the above analysis of the first four subthemes, the first main theme can be summarized as *each English teacher's self-sufficiency*. Since textbooks are basic sources of information, the three teachers find it important first and foremost for students to decode texts in their textbooks. Once students have understood what the text is about, the teachers give them opportunities to generate their own ideas about the texts. The teachers' questions or activities are based on their limited knowledge and subjective views on culture. However, as English teachers, they feel more confident when they teach English in association with its cultural background or its use in cultural contexts, than when they apply their limited cultural knowledge or their own subjective views in their lessons. They have knowledge and skills to teach English, but they teach culture with limited sources within themselves. They are much like people on a small island who cultivate their land as a means of producing and consume crops. "Self-sufficiency" is thus used in the main theme.

The second main theme, *import of cultural knowledge and views from other sources*, is the other side of the same coin. While the teachers can teach culture in their own ways, they need to resort to other sources to provide students with the opportunity to gain a wider variety of cultural knowledge and views, as they acknowledge that teaching on their own is not adequate.

5.2.2 Findings of individual teachers' views

In this section, the data in each interview is the main source of thematic analysis. Each interview is partly based on my observation of the interviewee's lesson and their students' answers to my questionnaire. I treat each interviewee as an individual case and discuss the findings of the interview together with those of my observation and students' questionnaire answers.

5.2.2.1 Emi's views

Five themes emerged from Emi's interview: *textbook as a basic source of information; different views and ideas; teacher's need of supplementary cultural information; research by students; greater English output* (Appendix 6).

Theme 1: *Textbook as a basic information source*

Emi views textbooks as a type of information source, which includes specific views and basic information. She said, "*One guideline, one view is presented [in a textbook]. Well, basic information is presented. Teachers have a mediational role to expand its interpretations*" (Emi, 2/Nov/2009).

Theme 2: *Different views and ideas*

It is important for Emi that students learn different ideas and views. She expressed her view of culture teaching as follows: "*I want students to learn various values and ideas through English lessons. I want them to use English as a window to expand their knowledge*" (Emi, 2/Nov/2009).

Theme 3: *Teacher's need of supplementary cultural information*

In her interview, Emi gave several examples of how she has used various sources of cultural information to help students understand the cultural contents of the textbook. For example, she collaborates with other subject teachers and uses visual aids. Emi explains,

For geographical information, I offer visual information such as a map or pictures which I borrow from a geography teacher. I also refer to pictures or drawings in the textbook and ask students to read messages related to those sources.

(Emi, 2/Nov/2009)

Theme 4: *Research by students*

Emi believes that it is better for students to look for cultural information by themselves. She remarked: *“I don’t want to give students much information, but I want to give students time to do some research and have them give presentations in the class”* (Emi, 2/Nov/2009).

Theme 5: More English output

Emi expressed her wish to give students more opportunities to work in English: *“To be honest, I want students to produce more English. But [production activities] become mechanical. They use a lot of Japanese when the focus of a lesson is on thinking”* (Emi, 2/Nov/2009).

Supplementary data: lesson observation and students’ questionnaire answers

During a lesson observation, Emi asked students to read a text from four points of view to share their answers with other students. According to my observation, she asked the students to try to understand how children, parents, Fédération Internationale de Football Association (FIFA) and the industry view child labor. The students worked in pairs to complete their worksheets. Emi elicited answers from some of the students. Table 5.2.2.1a outlines the students’ answers; students responded verbally in Japanese. After sharing those answers, she said to the class, “It is good to share your different opinions with the class”. She neither showed her objections to the answers, nor led students to one correct answer.

In her interview, she also said that she wanted students to present their answers in English. In the lesson I observed, she said to students, “If you finish writing your answers in Japanese, try to write them in English”. Twelve students out of 39 filled in some part of their worksheets in English.

Table 5.2.2.1a: Emi's students' answers in her lesson (my own translation)

Perspectives	Students' answers	
Children	<i>Our work is so hard, but we have to work for money.</i>	<i>We have to make good soccer balls.</i>
Parents	<i>We want our children to work rather than go to school.</i>	<i>Earn money!</i>
FIFA	<i>We want children to work in safe working conditions.</i>	<i>Going to school is important.</i>
The Industry	<i>It is hard for us not to hire children, but it cannot be helped.</i>	<i>We want children to go to school.</i>

After the lesson, I asked students to write how they felt about what they learned in the lesson. In order to see how differently students responded to the text, I identified 7 categories in those answers. The categories and a sample account for each category are shown in Table 5.2.2.1b. Categories 1 to 6 suggest that many students responded to the text from the children's perspective. However, as category 7 shows, some critical comments to the text were also gained. Other perspectives Emi offered enabled students to question the text. This indicates that Emi's task gave students the opportunity to read the text critically.

Table 5.2.2.1b: Emi's students' answers to the questionnaire

Category	Sample accounts
1. The difference between Japan and Pakistan	<i>Every child in Japan goes to school, but children in Pakistan have severe and hard lives. Their working conditions should be the same as ours.</i>
2. Sadness and compassion	<i>I feel sad to know that children can't go to school.</i>
3. Respect for children	<i>They work for a living without going to school. They are great.</i>
4. Wish for improvement	<i>I hope that more and more organizations such as FIFA will help children.</i>
5. Self-reflection	<i>I can go to school. I've realized how happy I am.</i>
6. Recognition of the severity of the issue	<i>Child labor is a serious problem.</i>
7. Critical perspectives	<i>How will the family survive if their children stop working?</i>

Summary of Emi's views

Emi sees textbooks as a basic source for cultural information. To elicit students' various views and enhance their understanding about the cultural contents of the textbook, she

uses supplementary information or various activities in her lessons. Emi also encourages students to find more information about cultures represented in the textbook. Activities that focus on thinking about the contents of the textbooks do not use; therefore, she wants to create activities which encourage students to use English.

5.2.2.2 Yuka's views

As a result of the analysis, three themes emerged: *Teacher's subjectivity; output activities; Collaboration with ALTs (assistant language teachers)* (see Appendix 8-2).

Theme 1: *Teacher's subjectivity*

As the below extract shows, Yuka is aware of how personal view can influence students.

After each unit, students take a speech test. Students talk about what I discussed during the lessons. Especially low-level students talk about my opinion, while students who have their own opinions express their own ideas.

(Yuka, 20/Jan/2010)

Her comment indicates that she wants students to express their own ideas rather than hers.

Theme 2: *Output activities*

Like Emi, Yuka sees production of English as one of the important aspects of her lessons; consequently, she plans her lessons so students are required to work in English: “*At the end of this unit, students will take a speech test, so I asked students to pick up key words in Part 3*” (Yuka, 20/Jan/2010)

Theme 3: *Collaboration with ALTs*

Yuka believes that assistant English teachers from different countries play an important role for cultural teaching. As the following extract shows, she believes that assistant

English teachers not only expose students to their own cultures but also bring different styles of teaching to the lessons.

Students engage in class discussions about other countries, don't they? So he is interested in discussion, which I think is important in my lessons; he also gives me advice about developing questions for discussion. When I ask him to lead a lesson, he asks students interesting questions.

(Yuka, 20/Jan/2010)

Supplementary data: lesson observation and students' questionnaire answers

As the above thematic analysis shows, Yuka provides students with activities and questions that can elicit various ideas from students. During the lesson observation, she focused on “unfamiliar sights” of the Christmas truce represented in the textbook, and asked students to find the unfamiliar points in the texts. After the lesson, three of the students wrote about the strangeness of the truce in my questionnaire (Table 5.2.2.2). The rest of the students had their own ideas about the episode, although she did not ask further questions on the topic.

Table 5.2.2.2: Yuka's students' answers to the questionnaire

Category	Sample accounts
Wish for peace	<i>Humans have a common wish for peace.</i>
Importance of Christmas	<i>Christmas is a special event that people can celebrate even with their enemies.</i>
Strangeness of truce	<i>I found it strange that everyone looked happy during the war.</i>
Different view of Christmas	<i>Christmas is an event to exchange presents in Japan. I found that our culture is very different.</i>

Summary of Yuka's views

Yuka realizes the influence of her subjective views on students when implementing output activities in her lessons. In particular, students, who cannot generate their own ideas, adopt her opinions as their own. She also sees that an ALT plays an important role for culture teaching in her lessons.

5.2.2.3 Ken's views

Two themes emerged from Ken's interview: *English teachers' main role* and *students' interest in content* (see Appendix 8-3).

Theme 1: *English teachers' main role*

As the following extract shows, Ken does not believe that teaching cultural knowledge or asking students about the content of a text is the main role of an English teacher.

Ken: I feel frustrated when teaching culture.

IR: In terms of knowledge?

Ken: Yes, in terms of knowledge. I can explain the text linguistically, but I often think I don't have to go further to ask students about their opinions.

IR: Have you ever done such lessons?

Ken: Not many.

IR: With teachers of other subjects?

Ken: No. I ask them about what I don't know before or after lessons. The Internet is useful. But those kind of things have nothing to do with English teachers. Anybody can do that.

(Ken, 18/Feb/2010)

Ken believes that students need to have skills to clearly understand the English language for their academic careers. Ken said:

Many students in the science course will take exams for Tokyo University or medical schools. So if I don't teach [details of linguistic aspects], they will get bored. So I adopt the styles of entrance exams for Tokyo University, or Kyoto University in my teaching, and make students understand everything clearly.

(Ken, 18/Feb/2010)

Since he recognizes teaching cultural knowledge and asking about non-linguistic aspects as a secondary role, and believes it is students' individual responsibility to respond to texts, he does not always encourage students to exchange their opinions.

Theme 2: *Students' interest in content*

Although Ken sees teaching the linguistic aspects of the language as English teachers'

primary role, he understands that students are interested in the content of English textbooks and other students' opinions about the contents. Ken stated,

I have students write their opinions about a text on a piece of paper. It is interesting to do so, isn't it?[...] Then, I shuffle their papers and give them to students randomly, and then shuffle those papers again ... Students give comments, such as "I agree" or "I disagree", to other students' opinions; I then return the papers to the original writers. Those kinds of activities work well and students enjoy them.

(Ken, 18/Feb/2010)

Supplementary data: lesson observation and students' questionnaire answers

Students actually showed some interests in the content of the textbook in my questionnaire. I asked them what they learned in the lesson about the unit "In Search of Robinson Crusoe" and how they felt about what they learned. Thirteen students out of 32 wrote about the linguistic aspects of what they learnt. Eleven students wrote comments on the content of the unit and eight students commented on both the linguistic and contextual aspects. In the questionnaire, one of the students who wrote about the content stated:

I think the story of Robinson Crusoe and Mr. Takahashi's enthusiasm for the story is great. I enjoy reading these kinds of texts not only in Japanese lessons but also in English lessons. I want my teacher to keep teaching in this way.

(Ken's student, 2/Nov/2009)

In his lesson, he did not talk about the content of the text. He gave students eleven questions about the specific linguistic aspects of the text and one question about the text structure so that students could clearly decode the text. During his interview, he read those students' comments, and was surprised that more students wrote about the content than he expected.

Summary of Ken's views

Ken believes that his role as an English teacher requires teaching linguistic aspects of the language, as his students need to understand detailed linguistic knowledge to decode texts at university entrance exams. However, he also realizes that students are interested in contextual aspects of texts; therefore, he implements activities in which students can exchange their opinions about the texts.

5.3 Summary of Preliminary Phase and planning for Phase One

As the narrative of my teaching shows, group work and the use of both English and Japanese worked in my lessons; therefore, I decided to continue these two practices in the next phase. However, I could not incorporate critical aspects in my teaching because I was concerned about controlling students' opinions; consequently, I decided to adopt the idea of having students research cultural topics presented in textbooks, which Emi talked about during her interview, and to give students the opportunity to make presentations based on their research. In order to create activities or questions to raise students' critical cultural awareness, I also decided to apply what I learned from the relevant literature into my future lessons.

I also realized that reactions of my students and other teachers would need to be considered to gain other perspectives. I planned critical reading lessons to raise students' cultural awareness, collect data from students to see how they would read texts critically, and task other teachers to give feedback to my practice. In the next chapter, I will describe how I planned and conducted lessons, and show the results of the analyses of the data I collected from students and other teachers during Phase One. The findings gained from the thematic analyses of the interviews will not be used to plan the next phase, but they will be discussed together with other findings gained from Phase One in Chapter 7.

5.4 Metacommentary-5

This chapter demonstrates that I had two identities: teacher and researcher. I interviewed as a teacher and a researcher, rather than as an integrated teacher-researcher. I gained significant amount of practical information from the three teachers about how to treat culture and decided to use some of their ideas for my lessons. On the other hand, I analyzed their interview data systematically to investigate wider issues as a researcher. Looking back, I think that my identity was researcher when interviewing, teacher when drawing on the teachers' ideas for my own lessons, and researcher again when analyzing the interview data and writing up. "I" as a teacher and "I" as a researcher were not really integrated during the Preliminary Phase.

6. PHASE ONE FINDINGS

Phase One occurred between April 2010 and March 2011. During this period, I continued my journal writing. In Semester 1, I conducted reading lessons based on my non-systematic analysis of a text, recorded the students' class discussions, and collected students' critical interpretations of a text, and their views of critical reading and its relations to culture learning. During Semester 2, I conducted lessons based on my systematic analysis of a text, collected students' written answers to my critical reading questions, audio-recorded their group poster presentations and teachers' oral feedback to my lesson demonstration, and collected the students' feedback. In the following sections, I report the findings from the data collected in each semester.

6.1 Semester 1 (Apr. 2010—Sep. 2010)

6.1.1 Reflective narrative of teaching

During this academic year, I taught the course, English II, for the 2nd grade. English II was a reading course in which the textbooks, *Prominence English I* (Tanabe, et al., 2007) and *Prominence English II* (Tanabe, et al. 2008) were used. I taught three classes for English II; I focused on only one of the classes for my action research, which I had taught in the previous year. I chose this class because they had been learning basic group discussion skills since the previous year, and I wanted to develop their critical reading skills. Another reason was that I anticipated I could arrange the schedule for my lessons flexibly, as they were my homeroom students. Since I had plans for collecting data from students and conducting a formal lesson demonstration, I was worried that something unexpected might happen to students' or my lesson schedules; I thought if I chose my homeroom for my data collection and lesson demonstration, I could modify the lesson

schedules flexibly.

Before the new semester began, I planned my new actions. I continued to employ group work, allowing students to use both English and Japanese and conduct research during the lessons. This new approach involved students undertaking research on the topics discussed in the textbook and work in group to deliver presentations. Since they had never delivered presentations in English, I decided to explain how to deliver a presentation. As I stated in my journal:

I've decided to have students give group presentations about the contents of the textbook in this year. But how can they create presentations? It is difficult for them to write in English by themselves. I can help them make scripts for the presentations, but first they need to learn what a presentation is. So, I will show them how to deliver a presentation next time.

(Year 3, Semester 1, Week 1)

During the next lesson, I demonstrated a short presentation.

I showed how to give a presentation, using PowerPoint's slides and a projector. I told them they could use the exact same sentences as used in the textbook for their presentations and to use slides as visual aids. I also told them that they would gain high scores if they included additional information.

(Year 3, Semester 1, Week 2)

As stated above, I wanted the students to learn how to deliver a presentation using slides, but I also expected them to undertake research in order to create their presentations. I thus set the occasion of group presentations as a competition, and, as an incentive, mentioned that they could gain high scores if they included additional information.

During the first seven weeks of Semester 1, I did not carry out activities for critical reading. Instead, I read the text critically, and developed several questions or explanations based on my critical reading. In Week 2, I wrote:

Lesson 7 is not really about culture. Part 1 is about brains and left-handedness. The left-handed people discussed in this part of the text are presidents of the US. That implies that intelligence and left-handedness are connected.

The sentence “There would be millions more of left-handed people if some societies didn’t force people to use their right hands” is interesting, because this implicitly tells you that there are some societies that force people to use their right hands. The sentence is treated as a grammar point, so I talked about what the subjunctive mood implied.

(Year 3, Semester 1, Week 2)

In Week 3, I was more critical of the limited variety of culture treated in this unit:

The history of left-handed people is again about America, so I asked left-handed students if they had been forced to use their right hands. Some of them said, “yes,” or nodded. I asked this question to make sure that left-handed people’s problems are not limited to specific countries.

(Year 3, Semester 1, week 3)

I also criticized the way that left-handed people are treated in the text.

A bias against left-handed people is problematized, but this part implicitly expresses the bias using “even” in the sentences: “Even a left-handed piano with the keyboard in reverse was built...” and “left-handed people even have their own holiday.” If those things were natural, “even” wouldn’t be used. I didn’t want to reinforce the bias, so I talked about how “even” is used.

(Year 3, Semester 1, Week 4)

In the following week, I criticized the style of the textbook in my journal.

This part is quite strange. Why does the text say, “Don’t worry if you are left-handed”? This statement is made under the condition that left-handed people are worried about their left-handedness. The last sentence “You may even become the president of a country in the future!” reminds students about Part 1 in which the names of the US presidents are mentioned. Is this a joke? Is it a typical style of English textbooks to try to make the texts humorous? This kind of technique to attract or communicate to the reader of the text is really strange to me.

(Year 3, Semester 1, Week 5)

During the first 6 weeks of Lesson 7, I read the texts critically, but did not carry out critical reading activities. I conducted formal teaching for reading critically during the

next unit, “Lesson 8: Japan’s goodwill ambassadors to the world.” To read the text in this unit critically, I drew on Wallace (2003:39).

Before starting this unit, I read the text critically. I did not analyze the text systematically, but read the text with the following analytical tools in mind that Wallace had developed: 1. Ideational meaning (how the writer describes what is going on in the text); 2. Interpersonal meaning (how the writer indicates his/her relationship with the reader and what his/her attitude to the subject matter of the text is); 3. Textual meaning (how the content of the text is organized).

(Year 3, Semester 1, Week 7)

My interpretation of the text was as follows:

The text of Lesson 8 overstates the popularity of comic books in Japan and tries to build solidarity between the author and the readers; it confirms that comic books are not recent products but are a culture which has a long history; it indicates that because comic books are commercial products and the US is a major international market, a limited view exists whereby the US is perceived as “the world”; it evaluates Japanese comic books. To sum up, the text is written from a Japanese point of view. The readers are expected to respect the Japanese comic book culture that has spread to different parts of the world. However, “the world” represented in the text is limited to the US.

(Year 3, Semester 1, Week 7)

In Week 11, the students’ presentations about Lesson 7 were conducted.

Students delivered group presentations today. Three groups out of 6 included additional information they found on the Internet. Most of the students created unique slides containing many pictures and animations. I really liked those slides. However, they spoke to the paper scripts of their presentations, without looking at the audience. After the presentations, I told them to write about the good and bad points of their presentations. After they shared their opinions about the positive and negative points of the presentations, I talked about the good slides and mentioned their non-interactive delivery. I encouraged them to improve their performance next time.

(Year 3, Semester 1, Week 11)

As stated above, when I gave comments to the students, I mainly focused on the technical aspects of their presentations. However, I was also interested in the contents of their presentations. As I stated in my journal: “*I found students’ presentations interesting. They*

were creative. Some groups did some research on the internet, and gave us new information” (Year 3, Semester 1, Week 11).

In Week 12, I had a normal reading lesson on Lesson 8. In the previous week, I had asked students to write about their initial responses on this unit. I collected their responses during the lesson.

Today I decoded Part 3 and 4, and collected students’ initial responses to Lesson 8. It seems that all the students showed positive responses to the text. Is this because they like reading comic books? Anyway, now that I’ve read those responses, I can do some critical reading activities in the next lessons. At the end of this unit, I will ask them to write about their critical interpretations of the unit.

(Year 3, Semester 1, Week 12)

As I stated above, I wanted to understand students’ initial responses, which were not influenced by my interpretations.

During the following week, I assigned a group discussion task to the students. For the students’ discussion, I drew on Cots (2006) questions, and conducted the discussion task as follows:

I thought I had prepared too many questions, so I asked students to split into 6 groups; I gave the first three questions about social practice to groups A and B, the next three questions about discourse practice to groups C and D, and the last three questions about textual practice to groups E and F. I could have reduced the questions, but I wanted to know what kind of answers they would give, so I used all nine questions. Some questions, such as the one about text structure, were difficult, so I helped group C and D to answer the questions. Sometimes I gave them hints, but I was very cautious not to control students’ answers. In spite of those questions, however, I could not elicit critical comments on the text from the students. Their answers were based on their positive reactions to the text.

(Year 3, Semester 1, Week 13)

The students discussed and wrote their answers in Japanese, and subsequently translated some of the responses into English.

In Week 14, I conducted a whole class discussion about the text in Lesson 8. When I

planned this lesson, I followed the advice I received at a ELT Study Group meeting.

One of the main comments I gained on my practice was concerned with questioning. I was told to develop questions by which students can notice the important points of a text or learn how to read a text. Another comment was on whether I should teach inductively or deductively, and how to conclude the lesson. I decided to teach deductively. So, I talked about how my nine questions were concerned with interpreting the text, referring to the questions and some of the students' answers. However, my explanation was boring and difficult; some of the students looked sleepy. A couple of students actually dozed off! I then asked them three questions: What is not written in the text? What kind of books are "really good comics"? Do you think Japanese comics are goodwill ambassadors to the world? These questions were developed based on advice received from the teachers who attended the study group meeting.

(Year 3, Semester 1, Week 14)

In Week 14, I also reflected on one of the comments I received during the study group meeting.

At the study group meeting, there was a comment expressing skepticism about drawing on CP for English education in Japan. This skeptical view came from the idea that there are no oppressed people in Japan. This skeptical comment has made me wonder about the meanings of education and pedagogy, and the meaning of English language teaching in schools. I will have to consider these issues to develop an 'appropriate' pedagogy.

(Year 3, Semester 1, Week 14)

In Week 16, I was given an opportunity to talk about my practice in a study group meeting. I talked about my plan regarding class discussions, and received the following comment.

Comments about my practice:

- *Students should be able to see themselves objectively through the discussion.*
- *Using different texts about the same topic would be interesting.*
- *It would be important to assess to what extent students' critical reading skills for the textbook can be transferred for reading other texts.*
- *I should ask students their impressions of my lessons, or ask directly what I want to know.*
- *I can ask students to write their critical interpretations.*

(Year 3, Semester 1, Week 16)

In Week 18, the students discussed the remainder of the questions they were given in Week 14. I described the lesson in my journal as follows:

First I gave them handouts on which all the groups' answers were written. I asked them to read through all the groups' answers and then discuss them. First, they did not express their opinions, so I picked up some groups' answers and asked, "What do you think of their answers?" The students then started to express their opinions. I found some students' comments biased because of their lack of knowledge; however, I did not tell them whether they were right or wrong, because I did not have enough knowledge. So, I tried to elicit deeper comments from students or clarify their answers.
(Year 3, Semester 1, Week 18)

As the members of the study group suggested, I asked the students to write their critical interpretations of the text and what they thought of critical reading in terms of understanding culture. As stated in my journal, I asked this question because "*I wanted to know the meanings of critical reading for learning culture*" (Year 3, Semester 1, Week 18).

In the last week of Semester 1, the students delivered group presentations about Lesson 8. I asked them to prepare for the presentations in advance. I described their presentations as follows:

This time, they gave really creative presentations. Because the topic was manga – a subject they knew well -- it seemed that they had researched the topic earnestly on the internet in advance. However, their English was sometimes difficult to understand because no group asked me to check their English for their presentations. Because they are busy students, they don't have much time to prepare for presentations in advance. I should have given them time to prepare for presentations during a class.
(Year 3, Semester 1, Week 18)

As the above journal entry shows, I realized that students did not have sufficient time to prepare presentations.

Summary of the reflective narrative of teaching

In Semester 1, I tried some actions. Some of the actions about critical reading had a process of action-reflection-action (Figure 6.1.1). I read a text critically and asked questions based on my interpretation. In order to elicit students' critical interpretations, I drew on the relevant literature. However, I asked them too many questions. After discussing the problems of my questions with teachers in the study group, I created different questions for the discussion. Although I found that the discussion worked well, I could not justify critical reading after I realized that several teachers held skeptical views regarding CP. I thus asked students to consider the meaning of critical reading in terms of learning culture.

Figure 6.1.1: Flow of action – reflection in Semester 1, Phase One

Week	Action	Reflection
2 -5	Trying to read the text critically	I noticed some underlying assumptions in the text.
7	Drawing on the framework for critical reading	I gave too many questions. I couldn't elicit student' critical interpretations.
11	Presentations by students	The students' slides were interesting but they communicated less with the audience.
14	Deductive teaching for critical reading	Students looked bored.
	Creating questions for discussion	Discussions worked well.
	Skeptical view of CP in the study group	What is the meaning of critical reading?
16	Asking students to write their critical interpretations and the meaning of critical reading	I wanted to know how students read the text critically and how they saw critical reading in terms of learning culture.
18	Presentations by students	The students' English was difficult to understand. They didn't have enough time to prepare the presentations.

6.1.2 Critical reading lessons

In the following sections, I describe how I analyzed the cultural content of English textbooks and developed questions for reading those texts in order to engage students in dealing with the content critically. I drew on Cots (2006) and Wallace (1992a, 1992b, 2003), whose works were discussed in Chapter 2.

6.1.2.1 Non-systematic analysis of a text

Wallace (2003) created a framework for critical reading and conducted a critical reading course (Wallace, 2003). Her framework for textual analysis is based on Halliday's three metafunctions of language: the ideational, the interpersonal and the textual (ibid.). The ideational function represents realities outside of the writer and his or her internal world. The interpersonal function is concerned with personal interaction and relation by means of texts. The textual function makes discourse appear as text. Linguistic features corresponding to these three functions are shown below.

Ideational meanings: participants, processes, circumstances, causation

Interpersonal meanings: person, mood, modality, adverbs, adjectives and nouns
indicating writer attitude

Textual: semantic structure, overall organization, theme, cohesion

(Wallace 2003: 39)

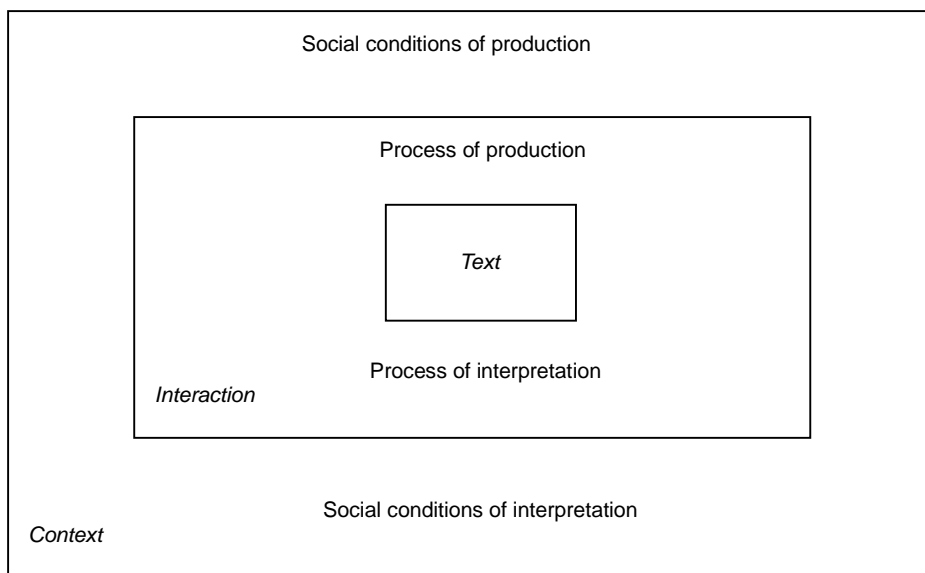
During Semester 1, I unsystematically or rather intuitively used the above framework to read the target text critically, and my interpretation of the text is presented in the quote of the journal entry (Year, Semester 1, Week 7) in Section 6.1.1.

6.1.2.2 Questions for critical reading

First, I applied Cots' (2006) framework for creating questions for critical reading. He suggests questions based on Fairclough's (2001) three dimensions of discourse. As I

mentioned in Chapter 2, there are several approaches to CDA, and Fairclough's is one of these. According to his approach, discourse consists of text, processes and their social conditions. This concept is represented in Figure 6.1.2.2.

Figure 6.1.2.2: Three dimensions of discourse (Fairclough, 2001: 21)



There are three stages of analysis that correspond to these dimensions of discourse (Fairclough, 2001). Description is the stage of text analysis. Text analysis comprises four main features: vocabulary, grammar, cohesion and text structure (Fairclough, 1992b). Interpretation is the analysis of the relationship between text and interaction. Explanation is a social analysis, which involves the relationship between interaction and context. Since the relations between language functions and social elements are analyzed, this approach can be considered useful for application in English lessons, where language teaching and culture teaching can be integrated.

On the basis of the three dimensions of discourse (1989, 1992), Cots' (2006) suggests the following questions.

- Social practice

1. What social identities does/do the author(s) of the text represent?
 2. What is the relationship between the social identities the author(s) represent(s)?
 3. What is/are the social goal(s) the author(s) has/ have with the text?
 4. To what extent is the text necessary to accomplish the goal(s)?
 5. In what kind of social situation is the text produced? How conventional is it?
 6. Does/do the author(s) represent or appeal to particular beliefs?
 7. What are/may be the social consequences of the text?
- Discourse practice
 1. How conventional is the text taking into account its situation of use?
 2. Does it remind us of other texts we have encountered either in its form or in its content?
 3. Can we classify it as representative of a specific type?
 4. Is the text more or less accessible to different kinds of readers?
 5. Does it require us to ‘read between the lines’?
 6. Does it presuppose anything?
 7. Who are the producer(s) and intended receiver(s) of the text?
 - Textual practice
 1. If the text is co-operatively constructed (for example, a conversation), is it obvious in any way that one of the participants is more in control of the construction than the others?
 2. How are the ideas represented by utterances, sentences, or paragraphs connected in the text?
 3. Does/do the author(s) follow any rules of politeness?
 4. Are there features in the text that contribute to projecting a specific image of the author(s)?
 5. How does syntactic structure as well as lexical choice affect the meaning? Are there alternative?
 6. Are there any relevant terms, expressions, or metaphors that contribute to characterizing the text?

Drawing on the above questions and my intuitive critical reading of the text, the following questions have been developed concerning the target unit.

- Social practice
 1. Are Japanese comics popular in Japan? Are they popular in other countries? Why do you think so?
 2. In your opinion, who wrote the text? A Japanese or a non-Japanese person? Try to justify your answer.
 3. What do you think of Japanese comics after reading the text? Do you think comics are Japan’s goodwill ambassadors to the world?
- Discourse practice
 4. Where can you find a text like this? What kind of readers is it addressed to?

- Is it written for Japanese people or non-Japanese people?
5. What is the ‘point’ of the text? What is the author trying to tell us? What do you remember from Japanese comics after reading the text?
 6. What do you know about readers of Japanese comics? Who read Japanese comics? How does the author of the text try to describe readers of Japanese comics?

• Textual practice

7. List all the nouns, adjectives and adverbs with positive meanings, and those with negative meanings. Are there more positive words than negative words? Why?
8. Look at the passive sentences. Who did/does what to whom?
9. What is written in each part? How are the four parts arranged? What effect does this arrangement have?

6.1.2.3 Revised questions for critical reading

As mentioned in Chapter 1, teachers in the ELT Study Group gave me advice regarding my lesson plans. As quoted in the reflective narrative of teaching in Section 6.1.1, “*I was told to develop questions by which students can notice the important points of a text or learn how to read a text*” (Year 3, Semester 1, Week 14). Consequently, I revised the questions as follows:

1. What is not written in the text?
2. What kind of books are “really good comics”?
3. Do you think Japanese comics are goodwill ambassadors to the world?

The first question is a new one to direct students’ attentions to the underlining meanings of the text. By examining what is not written in the text, students gain greater insights into the purpose of the text. The text itself is included in Appendix 9. The second question aims to have students think about the values of comics. After answering the first question, I expected that students would notice that not all Japanese comics are good. The third question is similar to the third question given in Section 6.1.2.2. This question is important as it directs students’ attention to the position of Japanese comics, as popular cultural artifacts, in the world as well as the representation of the world.

6.1.2.4 Summary of the process of critical reading lessons and data collections

Since my lessons and data collection were highly linked, I shall summarize the actual process of data collections together with that of my lessons. Table 6.1.2.4 shows the process of my lessons and formal data collection during Semester 1, Year 3. The parts typed in bold are the information relating to lesson-based data collection.

Table 6.1.2.4: Process of lessons and data collection in Semester 1, Year 3

Phase One: Year 3, Semester 1 (Apr. 2010 – Sep. 2010)			
Week	Lesson	Data collection	Date
1-6	<i>Prominence English I</i> L7: Lefties Have Rights!	Journal writing	
7-9	L8: Japan's Goodwill Ambassadors to the World Text comprehension	Journal writing	
10	1st mid-term test		
11	Group presentations about L7	Journal writing	
12	Collecting students' initial responses to L8	Journal writing	
13	Discussion about L8 (Questions in Section 4.2.1)	Journal writing	
14	Discussion task (Question 1 in Section 4.2.2)	Journal writing Video-recording	2/July/2010
15,16	L9: Blinded by the Lights Exercises	Journal writing	
17	1st end-term test	Journal writing	
18	Discussion task about L8 (Question 2, 3 in Section 4.2.2)	Journal writing Video-recording	3/Aug/2010
	• Group presentations about L8 • Collecting students' critical interpretation • Collecting students' responses to critical reading	Journal writing Document Document	6/Aug/2010

6.1.3 Student discussions

As stated in Section 6.1.2.3, I developed three questions based on advice received from teachers during a study group meeting. As recorded in the reflective narrative in Section 6.1.1, the class discussion on Question 1 was conducted in Week 14, and the class discussions on Questions 2 and 3 were conducted in Week 18. All the discussions were held in Japanese.

I analyzed the class discussions in order to understand how students read the text

critically, which corresponds to RQ (3-1). After coding the data, four themes emerged: *opposing perspective*, *international perspective*, *individual perspective*, and *scientific perspective* (see Appendix 13-1).

Theme 1: *Opposing perspective*

Opposing perspective means that the students read the text from a perspective opposite to the writer's. Several groups pointed out that positive aspects of Japanese comics are only written in the text; they also discussed some negative aspects of those comics. For example, one student representing his group said, "*Some people do not go out because they keep reading comics in their rooms all day.*" A student in another group said, "*This text implies that comic books are great, but in general, parents says 'Don't read comics all the time. Study more.' So, it seems that comic books are not so good.*" These students talked about the negative aspects of comic books in relation to social realities or general impressions that they had about comic books.

Theme 2: *International perspective*

International perspective means that the students showed their awareness of many countries in the 'world'. Some groups were aware that the text lacked information about comic books from different countries; they were also aware that the text did not discuss how people around the world view Japanese comic books. One student said, "*The history of Japanese comics are written about in the text, but the histories, contents, and topics of comic books, or good comics sold in other countries are not introduced.*" Another student also said, "*The text says that Japanese comic books are goodwill ambassadors to the world, but only America is mentioned.*" Another group's opinion was concerned with historical views. One group said, "*Really good comics are those which tell the tragedy of war to the next generations, such as 'Hadashi no Gen,' but such books are not popular in*

America.” When I asked the group to clarify this opinion, one of the members in the group responded:

Japan was a victim of atomic bombs. America was Japan's enemy in those days. From an American point of view, the strong country, America attacked the weak country, Japan, so Americans feel bad.

This student meant that American people may feel guilty when they read books about the Second World War.

Theme 3: Individual perspective

Individual perspective indicates that the students paid attention to individual differences. Some students claimed that perceptions' of comic books differ from person to person. One student said, “*Some people read comics to kill their time.*” On the other hand, another student said, “*The time spent reading comics may not be meaningless. Some people may think that reading comic books is better than playing video games.*” These students discussed the content of the text, taking into account individual's personal perspectives.

Theme 4: Scientific perspective

Scientific perspective indicates that the students read the text from a scientific point of view. One group questioned the appropriateness of the example given for statistical information. The text indicates that more paper is used for comics than for toilet paper in Japan. However, one of the group members said, “*The amount of paper used for toilet paper and that for comic books are talked about in the text. It seems that a lot of toilet paper is used, but we doubt that so much paper is used as toilet paper.*” He meant that toilet paper would not be a good example for comparison if there were no evidence that considerable amount of toilet paper was being used in Japan.

Summary of the findings from the students' discussions

The thematic analysis indicates that students discussed the text about Japanese culture from opposing, international, individual and scientific perspectives. This suggests that the three questions I developed for discussions generated those perspectives.

6.1.4 Students' critical text interpretations

After the class discussions, I asked the students to write about their critical interpretations as individual homework. In Week 18, I collected the students' interpretations to examine how the students read the text critically and gain insights for RQ (3-1). I anticipated that if I knew how the students read the text critically, I could gain some insights into developing the criteria for critical reading.

Five themes emerged from the thematic analysis: *insufficiency of data and explanations, disagreement with students' realities, limited variety of countries, limited perspective of the text, and overgeneralization* (see Appendix 13-1).

Theme 1: *Insufficiency of data and explanations*

Insufficiency of data and explanations means that the text does not provide adequate data and explanations to convince the readers that Japanese comic books are goodwill ambassadors to the world. One of the students wrote:

I generally understand what "a goodwill ambassador" means, but other people may understand the role of a goodwill ambassador in different ways, so I want concrete explanations or data. For example, I want to know how Japanese comic books are different from comics in America, and how Japanese comics have influenced other countries as goodwill ambassadors.

Theme 2: *Disagreement with students' realities*

Disagreement with students' realities means that what is represented in the text does not

reflect students' knowledge about them. They did not agree with some information given in the text. Such information was not congruent with the students' realities. The following comment represents their common criticism: *"I don't see people take comic books out of their bags on trains or buses. Or rather, there are many more people who are using their mobile phones."*

Theme 3: *Limited variety of countries*

Limited variety of countries means that a limited number of countries are discussed in the text. The students pointed out that the text does not refer to many other countries in the world although Japanese comic books are treated as goodwill ambassadors to the world. The most common criticism is the limited number of the countries discussed in the text. As one of the students wrote:

Only Japan and America are discussed in Lesson 8. I think it is OK to refer to America as an example, but it is strange to say only with that example that Japanese comics are goodwill ambassadors to the world. The countries discussed in the text are restricted to Japan and America. Other countries should also be mentioned.

Theme 4: *Limited perspective of the text*

Limited perspective of the text means that the topic is written from a limited perspective. The students mentioned that only positive aspects of Japanese comics are discussed in the text. They criticized the fact that this only offers readers one perspective. The following is an example of a common criticism among students.

In general, each reader decides what comic book is good or a goodwill ambassador. There are a few people who are influenced by strange thoughts represented in some comics to commit crimes. Although the text tells us only positive aspects of comic books, I don't think that comic books have only positive aspects.

Some of the students' comments were associated with their recognition of the text as

educational material. One of the students wrote:

The text is positive about comic books and seemingly recommends us to read them, but a textbook should take a neutral position, so negative aspects should also be discussed

Theme 5: Overgeneralization

Overgeneralization means that people or things discussed in the text are expressed in an overgeneralized manner. The students criticized overgeneralization and assertiveness of the text. One student wrote:

It may be true that comics play an important part in helping people become mature, but it is not the general opinion of the Japanese nation; therefore, comics are not Japan's goodwill ambassadors to the world.

Summary of the findings from students' critical text interpretations

The following three themes, *insufficiency of data or explanations*, *disagreement with students' realities*, and *limited variety of countries* are concerned with the question, "How convincing is the text?" Students were not convinced with the argument of the text because they found that the amount, truthfulness and choice of the data were insufficiently convincing. On the other hand, the overarching theme of the other two themes, *limited view of the text* and *overgeneralization*, is a criticism of the text for presenting a one-sided view. Students found that the text was not written from a negative point of view, and overgeneralization leads to one simplified view of people. They also pointed out the necessity of neutrality in a textbook. To sum up, convincingness and multi-sidedness were the main points of the students' critical interpretations.

6.1.5 Students' views of critical reading and its relationship to culture teaching

After a series of lessons for critical reading the text of Japanese comic books, I asked the students to answer the following question: What do you think of critical reading in terms of understanding culture? I asked this question bearing in mind the advice teachers from a study group meeting had offered me. As quoted in the reflective narrative of teaching (Section 6.1.1), I was advised to ask students their impressions of my lessons, or ask them directly what I would like to know. Since the purpose of the series of lessons was to help students read a cultural text from different perspectives, I asked them a question concerning the relationship between critical reading and understanding culture; this is relevant to RQ (3-2). I asked them to write their opinions in Japanese as homework, and submit their answers during the last lesson of the semester.

As a result of the thematic analysis, four themes emerged: *multiple perspectives*, *sharing opinions*, *checking information validity* and *better text comprehension* (see Appendix 13-1).

Theme 1: *Multiple perspectives*

Multiple perspectives indicates that critical reading lessons were considered to help students to read a text from multiple perspectives. One student wrote: “*I think that the activities in the lessons are necessary to enable us to have multiple ways of thinking.*”

Multiple perspectives involves considering the text from a perspective different from the author. One student wrote:

What the author of a text writes is what he wants to say, so unnecessary things are not written about. For example, he does not include negative aspects of comic books if he wants to write about their positive aspects. It is not easy to notice what he did not dare to write about if we read the text without any purpose. However, when reading critically, we are able to read the text from a different perspective from the author, and find hidden messages or what is true.

Having multiple perspectives is also concerned with sharing opinions and information, and checking the validity of the information or representations contained in a text.

Theme 2: *Sharing opinions*

Sharing opinions means that the students regarded critical reading lessons as opportunities to share various opinions and information about specific cultures with other students. One student observed: “*Engaging in group activities has an advantage. We can learn how to interpret a text by listening to others’ opinions.*” He believed that group activities provide students with an opportunity to learn how to interpret texts from other students.

Sharing opinions also helped students to see the whole picture of a text. One student pointed out: “*Group activities are meaningful in that they allow us to listen to other opinions, and this enables us to learn new ways of interpreting texts, compare them with our own opinions and finally see the whole picture of a text.*” He recognized that reading a text from a limited point of view is an activity which results in partial understanding of a text, but that sharing views with others helps readers to see the text from a broader perspective.

Engaging in discussions with others can promote students’ understanding of, and interest, in culture. One student reflected:

Group or class activities are important, because discussions can help us to change our views. Actually, I learned that other students’ opinions and views were different from mine, so I was able to see things from different angles. In order to understand deeply and have more interest in culture, I think critical reading activities are necessary.

Sharing opinions is a vital aspect of critical reading for students, as they can deepen their understanding of culture.

Theme 3: *Checking information validity*

Checking information validity means that the students observed that critical reading lessons helped them to consider whether descriptions and information about cultures in a text are correct or not. One student wrote:

If we don't see cultures critically, our views become superficial. Considering whether or not things are true, or imagining other views, we can understand cultures better and deepen our thoughts. Our society is information-based. We have a lot of information, but we also have more and more false information. To understand culture and many other things, we need to see false and suspicious information critically, and try to gain accurate information.

Critical reading requires students to look deeper and not take information at face value.

Another student also pointed out the possibility of misunderstanding cultures:

Everything about culture is not written in a textbook, so it is important to read its texts critically. I think that wrong information is not provided in textbooks, but we may misunderstand cultures if we take everything written in textbooks at face value.

He was aware that information represented in textbooks needs to be read critically.

Theme 4: *Text comprehension*

Text comprehension means that the students reflected on the fact that critical reading lessons helped them to understand the text well. One student wrote: “*We read the text carefully to interpret it critically, and consequently we were able to understand it well.*”

Another student also wrote: “*I had not read texts carefully, but I found that critical reading enabled me to read a text carefully and understand it well.*”

Summary of the findings from the students' responses to critical reading

The thematic analysis revealed students' views regarding critical reading for culture

learning and for more general text comprehension. Students saw that critical reading helped them to read a text from multiple perspectives, which could be facilitated by sharing different opinions with their classmates. Students also regarded critical reading as checking the validity of cultural information and presentations in texts. Reading texts from different perspectives and sharing opinions with classmates was considered to be helpful for examining the validity of cultural information and representations in the texts. Another outcome of critical reading was its potential to enhance students' comprehension of texts. Although this is not directly connected to learning culture, understanding its content is an initial step for critical reading.

6.1.6 Metacommentary-6[a]

I am still not sure to what extent teachers accept others' suggestions and criticisms about their lessons and whether they make any changes based on the feedback they receive. During Semester 1, I thought that critical pedagogy was an important background for critical reading in Japan; consequently, I tried to convey its importance to teachers in the study group. I talked to them about it, but I did not receive any positive responses from them. I accepted their negative comments as a novice teacher. As a researcher, however, I wanted to make critical reading widespread in Japan and therefore needed to hear honest reactions although I knew their reaction did not necessarily reflect the views of other teachers. Considering the need for appropriateness in the local context of this research, I thought I should reflect on the views of those involved.

6.2 Semester 2 (Oct. 2010—Mar. 2011)

6.2.1 Reflective narrative of teaching

During the first four weeks of Semester 2, I did not conduct formal lessons for critical

reading; however, I attempted to read the text in Lesson 7 of the textbook critically. When I first read the text, I wrote in my journal:

I found this unit interesting. A Japanese doctor dug wells in Afghanistan to cure local people. How can I approach this text critically? The content of this kind of text is very educational and it includes many positive messages.

(Year 2, Semester 2, Week 1)

As stated above, I realized that some educational texts seemed to be difficult to read critically. However, I managed to find some points to critique:

I found that this unit is written from the doctor's view. He is directly quoted. The direct quotations give the reader an impression that his story is a reality.

(Year 2, Semester 2, Week 2)

In Part 3 and 4, there is no direct or indirect quotations of local people. So, I'm not quite sure how local people felt about the doctor's contribution, though I can understand how successful his actions were.

(Year 2, Semester 2, Week 3)

Although I did not conduct any activities or ask questions for critical reading, I expected the students to use their critical reading skills, which they partly acquired during Semester 1. In my journal, I stated:

I wanted to know how students could approach this text critically, so, at the end of lesson, I told them to start preparing for the presentation, and to include some critical aspects in their presentations if possible. I did not force them to do so, as I also wanted to see if they could read the text critically by themselves.

(Year 2, Semester 2, Week 3)

During Week 4, I started to use the new textbook, which was more difficult than the previous textbook. I was worried that the new textbook was too difficult for some students to understand. In Week 5, I realized that I needed to spend more time ensuring the students understood the text.

I heard some students saying that the new textbook is more difficult. So I had to spend more time decoding the text. When I used the first textbook, I could make my explanation shorter because it was not so difficult for students. But the second book contains long, complex sentences, which means I need to check students' understanding more carefully than before.

(Year 2, Semester 2, Week 5)

In Week 6, I was still concerned about the difficulty level of the new textbook. I wrote:

"I found the new grammar items and words in this book more difficult than those in the first book. So I spent a lot of time decoding the text" (Year 2, Semester 2, Week 5).

In Week 7, I discussed the group presentations the students had to prepare as part of Lesson 10, *Prominence I*; the presentations were to take place after the mi-term examination. In my journal, I stated: *"I talked about the points they would need to improve, and asked them to include some critical view in their presentations"* (Year 2, Semester 2, Week 7).

In Week 8, the mid-term examination took place. During this week, I attended a meeting of the ELT Study Group and talked about a lesson plan for the demonstration. During this meeting, there was a tension between the theory that I drew on and the stance of the study group:

I explained the background of my lesson demonstration and my research interest to the members. Because the background of my research is highly political based on CDA and CP, I was told to make the explanation of the background more general for the lesson demonstration. The study group does not intend to show any political orientation, so the members did not want me to show a lesson based on a specific political interest. Though I draw on CP as a theoretical background, I wonder if what I'm actually doing and want to do is really political. I think I haven't reflected on my teaching from any political perspective.

(Year 3, Semester 2, Week 8)

During Week 10, the students delivered group presentations. As I wrote in the journal, one group included their critical perspective in their presentation, which made me

consider the definition of critical reading.

The group questioned if what the doctor did to cure patients was right or not. They examined what he did from various perspectives, and reached the conclusion that what he did was right. I found this approach to reading the text interesting. They raised a question and examined it. I think there are two approaches to critical reading. One is, as I intend, to read texts analytically, which is a bottom-up process. The other is, as the group did, to question the content of the text and reconstruct their understanding of the text referring to information from other sources. The latter is reading from a macro-perspective, so this may be irrelevant to English language teaching, but I think questioning the content of a text is a natural reaction during the reading process. The difficult thing would be to integrate those two kinds of reading.
(Year 3, Semester 2, Week 10)

During Week 11, I started to teach Lesson 2, *Prominence II*. This was the target unit for my formal critical reading lessons and lesson demonstration. During this week, I gave the students a question which they had to answer as part of their homework; the idea was to have them focus on the use of language and its purpose. I was worried that the students might not understand my question: *“They did not seem to really understand grammatical words, such as “adjective” and “relative clause,” so I explained those grammatical items”* (Year 3, Semester 2, Week 11).

During Week 12, I gave the students a question for critical reading pertaining to Part 2 of the unit as homework. As I stated in my journal, I felt frustrated because of the time constraint: *“I wish I could have time to do this activity in a lesson, so that I can monitor their thinking process to answer this question”* (Year 3, Semester 2, Week 12). I also collected the students’ answers to the question that I gave them during Week 11. After the lesson, I read through the students’ answers and found they understood the positive connotation of the adjectives and relative clauses in the text. Several of their answers were very interesting. One student wrote, *“The text wants to remind the reader of Japan’s past industrial development because Japan’s economy is currently declining”* (Year 3, Semester 2, Week 12). During this week, I also gave the students a question with regards

to Part 3. Regarding the question, I wrote:

The students had to answer the following question: “The names of various countries and areas are mentioned in Part 3. Please change the subjects of the sentences into people in those counties or areas. How different are the original sentences and the changed sentences?” This is the revised version. My original question was not explicit, so teachers suggested that I should ask about the differences between the original sentences and the changed sentences in order to make the students notice that texts can be read from different perspectives if they change the subjects.

(Year 3, Semester, Week 12)

During Week 13, I devised a question regarding Part 4 for critical reading. As I stated in the journal, I revised the question based on the advice of other teachers.

My original question was: “How would you change the last sentence ‘Instant noodles have become a famous fast food even in space, but don’t eat them too often!’? Please write about the reason you would do so. The aim of this question was to make students aware that the last clause is irrelevant to the whole story and have them create more relevant conclusions. However, teachers in the study group suggested that I should make the question more explicit because it would be difficult to notice the irrelevance with that question, or that I should ask a more open-question first followed by a detailed question because my original question was based on my evaluation of the text. I adopted the former idea, as I thought the latter question would have required more steps before the students noticed the irrelevance of the last sentence.

(Year 3, Semester 2, Week 13)

During Week 14, I had two lessons. During the first lesson, I talked about their group poster presentations they needed to prepare based on Lesson 2 of the textbook; the students would deliver their presentations during my lesson demonstration. To help them to read the text critically, I referred to the questions suggested in Wallace (1992b), and reminded them of the four questions given in the previous lessons.

I gave a handout to each student and explained how to create posters and give group poster presentations. I also told them that the contents of their presentations should be based on their critical reading. However, I thought that critical reading would be difficult, so I gave them questions to help them read the text critically. The questions were:

- *Why is this topic being written about?*

- *How is the topic being written about?*
- *What other ways of writing about the topic are there?*
- *Who is the text's model reader?*

I also told them that they could make use of the four questions I had given them in the previous lessons.

(Year 3, Semester 2, Week 14)

Two days after this lesson, the lesson demonstration was held. Approximately 30 teachers from various educational institutions observed my lesson. After the lesson, a discussion session took place. After the lesson and discussion, I wrote:

I should have given the students more time to prepare for their presentations. As some teachers said, the students' English was really difficult to understand. But each group's approach to critical reading was unique and interesting. In my lesson demonstration, I focused on two things, critical reading and presentation. I wanted to integrate critical reading and output in English; however it was very difficult for the students to explain in English why and how they interpreted a text. Some groups rewrote the text. Considering the students' English level, just rewriting the text from different perspectives or for improvement may have been sufficient. They did not necessarily need to explain the reasons to do so in English.

(Year 3, Semester 2, Week 14)

During Week 15, I checked the students' answers to the grammar exercises and comprehension questions provided at the end of the unit. In Week 16, the end-term examination took place. In Week 17, the students were expected to deliver their revised presentations and write feedback on my lessons. However, all the lessons during this week were canceled due to an unexpected accident at the college. Therefore, they did not have the chance to deliver their revised presentations. During the next academic year, I had an opportunity to collect their feedback on my critical reading lessons.

Summary of the reflective narrative of teaching

I summarize the flow of my actions and reflections in Semester 2. As Figure 6.2.1 shows, most of my reflections were not followed up by further actions. However, there were two

occasions which involved the sequence of action-reflection-action. I performed two actions concerning critical reading and reading for comprehension. Regarding the former, I discussed my questions for critical reading with teachers from the study group and modified those questions based on their comments. As for the problem of students' text comprehension, I addressed this by spending more time decoding the text than usual.

Figure 6.2.1: The flow of action and reflection in Semester 2, Phase One

Week	Action	Reflection
1-3	Critical reading	Some texts are difficult to read critically, but not impossible.
4-5	Using a new textbook	<ul style="list-style-type: none"> • English used in the textbook is difficult for students. • Need to spend more time helping students to understand the text.
6	Spending more time helping students to understand the text	
8	Attending a study group meeting	Is the background of this research too political?
10	Presentation by students	Two approaches to critical reading: bottom up and top down.
11-12	<ul style="list-style-type: none"> • Asking questions for critical reading • Attending a study group meeting 	<ul style="list-style-type: none"> • Time constraints. • Vagueness of my questions.
13	• Modifying the questions	
14	<ul style="list-style-type: none"> • Adopting Wallace's questions for critical reading • Presentation by students. • Feedback from teachers 	<ul style="list-style-type: none"> • Students' various views. • Task difficulty. • Students had Insufficient time and instructions to prepare a presentation.

6.2.2 Critical reading lessons

6.2.2.1 Formal analysis of a text

Although I did not formally analyze the text in Semester 1, I analyzed a text critically in

Semester 2, employing Wallace's (2003) framework for textual analysis in order to ascertain whether this framework could work for actual teaching. The text is included in Appendix 10. The findings of the detailed analyses of the text are presented in Appendix 11. On the basis of the findings, I interpreted the text, as follows.

Interpretation of the text

The analyses of interpersonal meanings reveal the writer's influence on the reader. The first part of the text promotes solidarity between the reader and the writer with the use of the first plural pronoun "we." The use of modals also can soften the writer's authoritative voice. However, his or her authoritative voice is heard throughout the text. The analysis of the Process shows that the writer knows Ando Momofuku's mental experiences and narrates them from an omniscient point of view.

Also identified are the writer's attitudes towards the topic of the text. The adverbs, adjectives and nouns imply his or her positive attitudes to the worldwide commercial success of instant noodles made in Japan. Instant noodles are described as globally successful products with expressions, such as "exported to over fifty countries and areas around the world," "this world-famous fast food" and "the world's first instant noodles."

The terms referring to instant noodles are also remarkable. In Part 2, "ramen" appears 5 times, and "noodles" appears 4 times. However, the explanation of the Japanese term is not provided in the text. It is expected that the readers of the text already understand the meaning of "ramen."

In Part 2, there is no big difference in the frequency of using the two terms, "ramen" and "noodles." In Part 3, however, "noodles" is not used; instead, "ramen" is used throughout the text. This word frequency indicates that Japanese instant noodles are recognized and consumed more in the 2000s than in the 1970s. It also implies that ramen are Japanese noodles, because the birthplace of the noodle is emphasized with the

frequent use of “ramen.” This emphasis is also identified in the very first sentence, in which “Japan” is represented as an inanimate agent. As Fairclough (2001: 103) points out, when agents are inanimate, which are generally animate, agency is obfuscated, and inanimate agents’ agentive status is reinforced. In the strict sense of the word, people working for Japanese companies helped to export 83 million packs of instant ramen in 2004. However, those who exported instant noodles are not the point to note in this part. To describe Japan as a nation is essential in this context; thus, it is placed in a reinforced agentive position. Solidarity as a nation is also identified in the use of the pronoun “we.” This “we” is inclusive and includes the reader and the writer. They are assumed to be Japanese, as Japan is the only country mentioned in the text.

In Part 3, relational processes are worth mentioning. In the relational clauses in the second paragraph, Carriers are instant noodles, their flavors and spices; the adjectives used as Attributes, such as “popular” and “important,” have positive connotations. The Carriers are also categorized according to locations, such as the US, China and Thailand. This means that instant noodles are evaluated and categorized, but that people who eat them in those countries are not described. Considering 40% of the clauses in Part 3 are passive, focus is not placed on the people eating or making instant noodles, but on the products.

In Part 3, there is a stark contrast between Japan and other countries in terms of the way in which these countries are described. Japan and Japanese instant noodles are described positively; on the other hand, other countries are merely treated as locations. It can be said that the success of a global enterprise marginalizes other nations in this text.

In Part 4, “ramen” is not used. Instead, “noodles” and “Space Ram” are used. The frequent use of “ramen” in Part 3 emphasizes that ramen is originally from Japan. However, “Space Ram” is used as a more powerful term, in that “Ram” which comes from “ramen” is combined with space. Thus, this name is associated with Japan’s launch

into space. As described in Part 2, a Japanese company's innovation with the assistance of JAXA is introduced. Also, the Japanese astronomer's name is mentioned. The link between Japan and space is emphasized; it gives the impression that Japan found a new marketplace in space. The adverb, "even", used in the following sentences: "Now, instant noodles can even be eaten in space" and "Instant noodles have become a famous fast food even in space, but just don't eat them too often!" implies Japan's surprising success. Lastly, the imperative in the latter sentence, though unnaturally placed at the end of the text, is the writer's advice to the reader.

The text, which is primarily written for a Japanese reader, aims to raise pride in the Japanese culture, describing the spread of Japanese culture throughout the world and even into space.

6.2.2.2 Questions for critical reading

Drawing on the discussion in Section 6.2.2.1, I devised a number of questions for the text. However, after discussing them with members of the study group, I modified the questions in order to make them more explicit. The final versions of the questions given to students in Japanese appear in Appendix 12. The English translation of those questions and the aims of each question are as follows:

Part 1

Q 1: What tendency is there in the use of adjectives and relative clauses describing instant noodles? Why is there such a tendency?

Aim: By focusing on the expressions which describe instant noodles, students can understand that the text focused on the positive aspects of instant noodles.

Part 2

Q 2: In this part, the word "ramen" is used. What does this word imply? Answer this question, considering the reader, the content of Part 2 or the whole text.

Aim: Students can notice that the word “ramen”, which is not used in Part 1, is used in Part 2 without explanations of the term, and that the target reader is Japanese. Students also notice that the birth place of the cup-style noodles is emphasized.

Part 3

Q 3: Various countries and areas are mentioned in Part 3. Change the subjects of the sentences to the words meaning the people in the countries or areas. How is the text that you rewrote different from the original text?

Aim: Students can find out that the original text focuses on the products and development of the products. Students can also notice that the focus of the text shifts from the products to the cultural differences when the subjects change.

Part 4

Q 4: Look at the sentence in Part 4: “Instant noodles have become a famous fast food even in space, but just don’t eat them too often!” The last clause “but just don’t eat them too often!” is irrelevant to the content of the whole text. How would you like to change this last sentence and why?

Aim: Students can consider whether the content is coherent and create a more appropriate conclusion.

6.2.2.3 Summary of the actual process of critical reading lessons and data collections in Semester 2

Table 6.2.2.3 shows the process of my lessons and formal data collection in Semester 2, Year 3.

Table 6.2.2.3: Process of lessons and data collection in Semester 2, Year 3

Phase One: Year 3, Semester 2 (Oct. 2010 – Mar. 2011)			
Week	Data collection	Date	Date
1-3	L9: Blinded by the Lights	Journal writing	
4-8	<i>Prominence English II</i> L1: Mottainai	Journal writing	
8	2nd mid-term exam	Journal writing	
9	Review	Journal writing	
10	Group presentation	Journal writing	
11	• L1: Exercises • L2: A Fast-food Star Part 1 (Text comprehension)	Journal writing	
12	• L2, Part 2 (Text comprehension) • Collecting students' answers to Q 1 in Section 4.3.2	Journal writing Document	 17/Dec/2010
	• L2, Part 3 (Text comprehension) • Collecting students' answers to Q 2 in Section 4.3.2	Journal writing Document	 20/Dec/2010
13	• L2, Part 4 (Text comprehension) • Collecting students' answers to Q 3 in Section 4.3.2	Journal writing Document	 24/Dec/2010
14	• Preparation for group poster presentations about L2 • Collecting students' answers to Q 4 in Section 4.3.2	Journal writing Document	 26/Jan/2011
Lesson demo	• Group poster presentations • Teachers' feedback on the lesson demonstration	Audio-recording Audio-recording Journal writing	 28/Jan/2011
15	L2: Exercises	Journal writing	
16	2nd End-term test		
17	Review	Journal writing	
*	• Students' feedback on my lessons	Questionnaire	*8/April/2011
* : Lessons in week 18 were cancelled due to an abrupt change of the schedule by the college, so I was not able to collect feedback from students. However, I had an opportunity to collect their feedback in early April, 2011.			

6.2.3 Students' answers to critical reading questions

In Weeks 12, 13 and 14, I gave students the four questions stated in Section 6.2.2.2. In the following sections, I present the findings from the students' answers to Questions 1 to 4 respectively. The data obtained from those questions are concerned with RQ (3-1).

6.2.3.1 Students' answers to question 1

As stated in Section 6.2.2.2, I gave the students the following question pertaining to Part 1 of the unit:

Q: What tendency is there in the use of adjectives and relative clauses describing instant noodles? Why is there such a tendency?

The aim of asking these questions was to have students consider the purpose of choosing particular expressions. Specifically in this context, I expected students to realize the writer's positive attitude to the global commercial success of the Japanese food culture.

As a result of the thematic analysis of students' written answers, four themes emerged (see Appendix 13-2).

Theme 1: *Japaneseness*

Japaneseness is concerned with the idea that the text focuses on the fact that Japan is the country which invented instant noodles. This theme encompasses pride in Japanese culture and the greatness of Japanese inventions, and emphasizes products made in Japan.

One student wrote:

The modifiers that convey positive meanings and emphasize the invention are frequently used. The text wants to remind the reader that this invention is the pride of Japan, because it has been falling back into recession.

Another student wrote:

The detailed description of the invention is written, and positive words, such as "magic" and "first", are used. This was a great invention, so the process of its invention and words which praise the invention are used.

Theme 2: *Convenience*

Convenience is a theme which indicates the value of quickness and easiness. One student

wrote: *“It seems to me that a lot of expressions about time are used, because the text wants to emphasize that this invention made the time for cooking shorter.”* Another student focused on the words that contrast with the words referring to quickness:

Adjectives referring to speed are frequently used. This indicates that instant noodles can be cooked quickly. When seeing the whole text, “long” is used three times. Two of the words are used to describe the negative points of normal noodles. With the use of contrasting word like “long” as well as “fast” and “easy,” the advantage of instant noodles are effectively described.

Theme 3: Advertisement

Advertisement indicates that the text is written to advertise Japanese instant noodles or the company. One student wrote: *“Instant noodles are described in detail for the purpose of advertising them.”* Another student wrote: *“[The text was written] to convey that XXX (the name of the noodle company) is great.”* This student mentioned the exact name of the company which had invented instant noodles, although it was not mentioned in the text. However, the name of the inventor mentioned in the text allows the reader know the name of his company.

Theme 4: Explanation

Explanation is a theme which indicates that the purpose of the text is to convey details about instant noodles, rather than to express any underlying assumptions. One of the students stated: *“Many adjectives and relative clauses, which indicate quickness and instantaneity, are used. This is because the text shows the distinctive features of instant noodles.”* Another student wrote: *“Those adjectives and relative clauses” explain what instant noodles are like.”*

Summary of the findings from the students’ answers to question 1

The themes *Japaneseness* and *convenience* are associated with the idea that the purpose of the text is to convey a positive message about instant noodles to the reader. *Japaneseness* focuses on the positive image of the country which invented the product, while *convenience* focuses on the value of convenience. *Advertisement* is another purpose of the text; this is associated with publicizing the product or the company. *Explanation* refers to conveying the details of the product as a piece of knowledge.

6.2.3.2 Students' answers to question 2

The question for Part 2:

Q: In this part, the word “*ramen*” is used. What does this word imply? Answer this question, considering the reader, the content of Part 2 or the whole text.

This question aimed to raise students' awareness of lexical choices. The aim was to make students aware that the word “*ramen*” is not used in Part 1 but is used in Part 2 without an explanation of the term; also that the target reader is assumed to be Japanese. I also expected students to notice that the origin of the noodle was emphasized.

After analyzing students' texts, two themes emerged, *emphasis of origin* and *classification* (see Appendix 13-2).

Theme 1: *Emphasis of origin*

This theme indicates that “*ramen*” is used to emphasize the country that *ramen* comes from. This emphasis is placed in the context of globalization. One student wrote: “*The writer wanted to emphasize that instant noodles were invented in Japan and became popular overseas, by using the Japanese word ‘ramen’.*” Another student wrote: “*In Japan, we use the term ‘instant ramen’ not ‘instant noodles’. So, the text emphasizes that they were made in Japan.*” One of the answers suggests that the popularity of instant

noodles resulted in the use the term “*ramen*”. One student wrote: “*The use of ‘ramen’ indicates that Japanese instant noodles became widely popular in the world.*” Another student wrote: “*The Japanese word ‘ramen’ spread to the world, and it is used as an English word.*”

Theme 2: Classification

This theme means that “*ramen*” is used to distinguish general instant noodles from those developed by the Japanese inventor. One student wrote: “*‘Ramen’ is what Mr. Ando invented, and are different from other noodles. For other noodles, ‘noodle’ is used.*” Another student wrote: “*It seems to me that ‘noodle’ is the name of food and ‘ramen’ is its category.*”

Summary of the findings from the students’ answers to question 2

The emergence of the theme, *emphasis of origin*, suggests that students read the text considering the cultural and global context of the topic. The other, *classification*, indicates that students focused more on the text itself, trying to justify the meaning with the context of the text.

6.2.3.3 Students’ answers to question 3

The question for Part 3 is:

Q: Various countries and areas are mentioned in Part 3. Change the subjects of the sentences to the words meaning the people in the countries or areas. How is the text that you rewrote different from the original text?

I aimed to direct students’ attention to the choice of subject, i.e., how the choice of subject influences the focus of the text. This part aimed to draw students’ attention to the fact that

the original text focuses on the products and their development and the focus of the text shifts from the products to the cultural differences when the subjects change. First, students rewrote all or some of the sentences; they then explained the differences between their text and the original text.

As a result of the analysis, three themes emerged: *textual aspect*, *topical focus* and *tone of voice* (see Appendix 13-2).

Theme 1: Textual aspect

Textual aspect means that the students focused on the two textual aspects: text type and coherence. One student wrote: “*Sentences such as ‘X is eaten in Y country’ rather than ‘People in Y country eat X,’ are easy to understand because the text is an expository essay.*” This student recognized the type of the text. Another student wrote about the coherent meaning of the text: “*I can see the connections among sentences as a whole in the original text, and it sounds natural.*”

Theme 2: Topical focus

Topical focus means that students paid attention to topic of the text. They realized that the focus of the topic changed when they changed the subjects. One student wrote:

The text aims to tell us about ramen. When I changed the subjects into countries, I found that the text conveys cultural differences among countries. This text is about ramen, so the original text is reasonable.

Another student similarly wrote:

Subjects used in this part are instant ramen and words related to them. The text wants to convey the story about instant ramen, so if the subjects are changed, the point of the text also change. The original text tells the reader about instant ramen in a clear manner, placing instant ramen in the subject position.

Theme 3: *Tone of voice*

This theme means that students focused on the tone of the voice in the text and its effect on the reader. This is associated with the matter of subjectivity/objectivity of the text, and stereotype. One student wrote: *“The original text gives me the image of statistics or data, but the sentences, of which subjects are people, sounds subjective.”* Another student wrote: *“The writer wrote the text in a neutral position using ramen as subjects.”* Other comments were concerned with stereotype. One student wrote: *“When you say, ‘People in X country are ~,’ it sounds like a stereotype. But if you say, ‘Y is popular in X country,’ it sounds less stereotypical.”* Another student wrote: *“When people are in the subject position, it sounds like all the people in the country are the same.”*

Summary of the findings from the students’ answers to question 3.

The analysis of the students’ written answers demonstrates that students focused on the textual aspects including text type and coherence, topic, and the tone of voice. For them, who or what to put in the subject position depends on the type and topic of the text, and affects the understanding of the text and perception of those discussed in the text.

6.2.3.4 Students’ answers to question 4

I gave the following question about Part 4.

Q: Look at the last sentence in Part 4, “Instant noodles have become a famous fast food even in space, but just don’t eat them too often!” The last clause “but just don’t eat them too often!” is irrelevant to the content of the whole text. How would you like to change this last sentence and why?

This question aimed to raise students’ awareness of the structure of the text. Students needed to consider whether the content was coherent and create a more appropriate conclusion. Students were allowed to write their conclusion either in Japanese or in

English.

As a result of the analysis, three themes emerged: *repetition of the theme*, *communication with the reader*, and *reasoning* (see Appendix 13-2).

Theme 1: *Repetition of the theme*

This theme indicates that the conclusion repeated the theme in order to ensure the whole text was coherent. Some students found that the theme of the text was the glorious invention of instant noodles. One student wrote:

My conclusion is: "We can be proud of the invention of instant noodles," because it is Japanese people who invented instant noodles and they can even be eaten in space; this is what we can be proud of.

Another student wrote: *"My conclusion is 'Instant noodles are wonderful!' Because irrelevant things should not be written, and I praise instant noodles."*

Other students found that the theme of the text was the global expansion of instant noodles. One student wrote:

My conclusion is "Instant noodles finally jumped over the earth." The text claimed that people in different countries eat instant ramen. And now the story is about the space. So, it implies that instant noodles do not only cross national boundaries.

Another student's conclusion was *"Instant ramen will keep evolving"* because he expected that instant ramen will become better products.

Theme 2: *Communication with the reader*

This theme indicates that an expression to communicate with the reader is placed as a conclusion. One communication style is humor. The humor is associated with the notion of space. Instead of the clause "but don't eat them too often," one student chose to include

the clause, “so, aliens might possibly come to eat them!” This student explained: “*The original text ends with a joke, so I added a joke which is relevant to the story.*” Another student’s conclusion is also humorous: “*The day that aliens eat them will come!*” He explained: “*This makes the reader think instant noodles are great*”.

The other communication style is questioning. One student wrote:

The last sentence is “What kind of instant noodles would you like to eat for lunch?” I changed “fast food” in the first sentence of Part 1 into “instant noodles,” because the text begins with the story of fast food in general, and ends with the story of instant noodles.

Theme 3: Reasoning

The theme, *reasoning*, means that a reason is added before the clause, “but don’t eat them too often!” One student rewrote the text as: “*But instant ramen include a lot of salt and oil, so don’t eat them too often as they are not good for your health.*” He explained: “*It is unclear why we can’t eat them too often, so I added its reason.*” For the same reason, another student wrote the conclusion as: “*but just don’t eat them too often because they are high in calories!*”

Summary of the findings from the students’ answers to question 4

Three themes emerged from the analysis: *repetition of the theme*, *communication with the reader*, and *reasoning*. These themes represent how students read and created the text logically. They created an alternative conclusion so the text made more sense. One way they concluded the text was to repeat its theme. Another way was convey something relevant about the text. To give a reason to a certain statement was also a way they concluded the text.

6.2.4 Students' poster presentations

As presented in the previous sections (Sections 6.2.3.1-6.2.3.4), the students answered four questions for critical reading as part of undertaking text analysis during the lessons. After those lessons, they prepared for group poster presentations. Then, they gave their presentations in my lesson demonstration. I audio-recorded each group's presentation. They were divided into ten groups comprised of 4 or 5 people. Each presentation was delivered in English and lasted for approximately 5 minutes. I placed an IC recorder at each table to record their presentations. However, the voice recorded in one of the presentations was hard to catch because of the noise and the students' quiet voice. I thus used the nine presentations for analysis. I employed thematic analysis to understand how the students read the text critically after taking a series of my lessons for critical reading, which is relevant to RQ (3-1). Since posters were used as part of their presentations, I used them as supplementary data for understanding their presentations.

As a result of the thematic analysis, three themes, *perspectives*, *data*, and *consistency*, emerged (see Appendix 13-2). Since the students' English contained many mistakes, I correct them when quoting their statements.

Theme 1: Perspectives

The students paid attention to the perspective of the text. They identified the perspective in relation to the target reader, read the text from a different perspective, or pointed out the possibility of including more local perspectives. Some of the groups suggested rewriting the text from different points of view.

One group pointed out the difference of the target reader in each paragraph of Part 1, and suggested rewriting some sentences in Part 1 from the Japanese point of view, in order to target Japanese people as its readers.

“In 1985, the world’s first instant noodles went on sale in Japan” can be changed to “In 1985, the world’s first instant noodles went on sale here.” Also, “Do you know the history of this world-famous fast food that was born in Japan?” can be changed to “Do you know the history of this world-famous fast food that was born in our country?” (Underlines mine).

On the other hand, another group rewrote the text for non-Japanese readers. They claimed that *“the text was written for foreigners”* as they believe Japanese understand that instant noodles are not healthy. Thus, to convey that noodles are unhealthy to non-Japanese people, they suggested the following: *“Why don’t you put vegetables into instant ramen and think about the nutritional balance?”*

One group pointed out that the third paragraph of Part 3 is written from Ando Momofuku’s perspective but the fourth paragraph does not have a specific point of view. Thus they rewrote the paragraph from the consumers’ point of view. Although they did not mention “consumers” in their speech, it was mentioned in their poster.

Paragraph 3 is written from Ando’s perspective, but there is no specific point of view in Paragraph 4. We found this strange. We wrote it from our (the consumers’) perspective. These are the sentences that we rewrote: “People could prepare instant noodles in just a few minutes by placing them in a bowl and covering them with hot water. They called them magic noodles.”

One group also argued that the text in Part 2 could be written from Ando Momofuku’s perspective in order to involve the reader emotionally into the text. The students stated:

It does not mention what he says or thinks. [...] It is difficult for the readers to feel empathy. In other words, this text hardly attracts the readers’ interest. We think that it should include Ando’s remarks and emotions.

Another group pointed out that local varieties of flavor within Japan are not mentioned in the text of Part 3. They stated:

We think that the text's perspective is insufficient. Only big cities are mentioned. [...] There are many kinds of ramen flavors in local areas. For example, in Japan, there are miso-flavored ramen in Hokkaido, soy sauce-flavored ramen in Niigata, tonkotsu-flavored ramen in Fukuoka, and so on.

Theme 2: Data

Data indicates that the students focused on the use and trustworthiness of the data presented in the text.

One group criticized the comparison made between the amount of instant noodles eaten in Japan and that of other countries.

I think this sentence, "the amount of instant ramen eaten overseas is more than 30 times the amount eaten in Japan" is strange. [...] You should compare one country with another. For example, you should say, "Koreans eat more instant ramen than the Japanese."

Another group was suspicious of the topic and conducted small scale research. They presented their collected data and drew a conclusion which was different from that of the text.

We don't think instant noodles are a fast food star. We will tell you the reason. [...] We think there are more popular fast foods than instant noodles. [...] We conducted a questionnaire. Please look at this. These are for major fast foods. I asked ten people the following question: "Which fast food do you like the best?" [...] Five people chose hamburgers. This result shows that hamburgers are more popular than instant noodles. So, we think instant ramen should not be called a star.

Theme 3: Consistency

The students focused on the conclusion of the text, and criticized its inconsistent ending. To make the ending more consistent with the rest of the text, the students suggested adding one additional part or changing the ending.

One group added one additional part after Part 4 to inform the reader about health

problems which instant noodles may cause.

The writer should explain this sentence. The text says, “don’t eat them too often.” Why should they not be eaten often? [...] So many additives are added to instant noodles. They are not good for your health. Second, if you eat instant noodles every day, your health will suffer. [...] If the text wants to say “don’t eat them,” it should include one more part, Part 5.

Another group attempted to understand the coherent meaning of Part 4, and suggested a different concluding sentence.

First of all, it is necessary to understand the relation between Soichi Noguchi and Space Rum [...]. He cooperated in its development and he took four kinds of Space Rum with him to space. [...] Instant noodles have become popular even in space. In a word, instant noodles flew out of the earth.

Summary of the findings from the students’ group poster presentations

The analysis of the students’ group poster presentations revealed that the students focused on the perspectives, data and consistency of the text. When they analyzed whose perspective the text was written from, they also analyzed whom the text was written for, the effects the perspective would have on its readers, and the text’s underlying assumptions. In this sense, the analysis of the text perspective involved the analysis of the text itself and what was embedded in or beyond the text. The consistency of the text was more concerned with the text itself. The students tried to figure out the coherent meaning of the text, connecting the pieces of information inside the text logically. The data analysis required logical thinking and a suspicious attitude to the representation of the text.

6.2.5 Teachers’ feedback on a lesson demonstration

A discussion session followed the lesson demonstration. The teachers who observed my lesson were sorted into four groups. Each group consisted of four or five teachers. I did

not join the group discussions. After the group discussion, a discussion was held with the entire group. The discussion was led by one of the members of the ELT Study Group, the organizer of the event. In this larger discussion, one of the members in each group presented the summary of what they had discussed in the group. The summary included comments and questions. I was given an opportunity to give comments or answers to each group's presentation. I used this whole group discussion to gather data for this study. The teachers' feedback is concerned with RQ 2.

As a result of the analysis, four themes emerged: *views of text*, *opportunity to speak*, *delivery of English*, and *transferability* (see Appendix 13-2).

Theme 1: Views of text

Views of text refers to the various views represented in students' presentations. The teachers focused on the content of the students' presentations and discussions. One group found that the students' views of the text were different from group to group and said:

Students did well from examining the text from different points of view. For example, Group A used 5W1H to summarize [the message of the text] and rewrote the text [changing the target readers, and some sentences accordingly]. Group F used "magic noodle" as a key word, and rewrote the text from the consumers' point of view, because the use of "magic" made them think that consumers knew a lot about, and consumed a considerable amount of ramen.

While this group focused on the variety of the students' views, another group put more focus on the discussions about interpretations of the text.

When one group was asked why they rewrote the text, they said that they didn't know. So, we think that they will improve their presentation by keeping this question in mind. Also, one group focused on the last sentence of the text: "but just don't eat them too often", and pointed out that the author should explain this sentence further. Another group also said, "The writer should write the conclusion." Both groups agreed with the idea that the last sentence was a little bit strange.

Theme 2: Opportunity to speak

Opportunity to speak means each student has the opportunity in a discussion. One of the teachers' groups criticized the lack of equal opportunity for students to speak in a discussion.

If there was a student with loud voice in a group, the student led the discussion. But all the members didn't join the discussion. Quiet students probably had a lot of ideas in their minds, but given the large size of the group, not all the students had a chance to speak. So, you should have planned a discussion in which every student had the chance to express their views.

Another group questioned the formulation of groups: “*Some group leaders led their discussions successfully, while others did not. How did you create the groups?*”

Theme 3: Delivery of English

Delivery of English refers to students' delivery of English in their presentations. One group observed that the students' delivery was not good enough to convey their messages to their listeners, and suggested that the teacher needed to spend a greater amount of time working with the students to improve their English and presentation skills:

When students were presenting, they were not able to speak English in such a way that they could make themselves understood: they did not take into consideration pronunciation, eye contact, and the volume of voice. Because they were not able to do so, their listeners couldn't catch the presenters' English. In this sense, the contents based on their critical reading were not conveyed during the presentations, though they were in the Japanese discussions. You should spend more time teaching English presentation skills.

Theme 4: Transferability

Transferability concerns how the lesson can be transferred to other contexts. Other contexts here include other schools and non-educational contexts. One question regarded the feasibility of conducting similar lessons in upper secondary schools.

This lesson required a substantial amount of planning. Is it possible to do the same thing in ordinary schools or academic-oriented senior high schools? How can critical thinking be taught in other schools? For example, teachers may have the pressure of preparing students for entrance exams for universities or they may not be able to spend a lot of time for other things. In such a situation, how can students learn critical thinking?

There was also a comment about the transferability of critical thinking in business: “*Each group had a view based on critical thinking. This would be helpful for their future in the real world, especially in the business environment.*”

Summary of the findings from the teachers’ feedback

The analysis of the teachers’ feedback demonstrated that they focused on the following four aspects of my lesson demonstration: views of the text, opportunity to speak, delivery of English and transferability. While the teachers found that the students read the text from different angles, and that skills for critical reading would be important in business, they pointed out that the students’ delivery of English would need to be improved, and that each student should be given an opportunity to speak during class discussions.

6.2.6 Students’ feedback on critical reading lessons

As summarized in Section 6.1.2.4, I originally planned to collect students’ feedback on my lessons at the end of the academic year. Due to an unexpected accident that occurred at the college, the lesson in which I planned to collect the data was canceled. Thus, I asked students to write their feedback about my critical reading lessons in April of the following academic year. Since there was a time gap between those lessons and the date the questionnaire was conducted, I mentioned the relevant activities as part of the questionnaire. I also asked students how they thought I could improve the activities for reading or understanding English texts critically in upper secondary school contexts.

Since the question was open-ended, students were free to comment in any way they saw fit. The students' feedback on my lessons is concerned with RQ (3-2).

As a result of the thematic analysis, four themes emerged: *freedom, supporting information, regularity and consideration of task load* (see Appendix 13-2).

Theme 1: *Freedom*

This theme refers to students' desire for greater freedom in terms of discussing their original impressions of a text and choosing a topic. One student wrote:

We read texts critically, but I didn't find critical reading itself so interesting, so it would not be the first thing I would do. I think it is good to allow students to discuss their first reactions to the text they read more freely before having to read it critically.

Another student wrote: "*It would be better for students to choose a topic among the choices that the teacher makes.*" There was also a comment related to students' future career: "*It would be important for engineers to be able to read English critically. So, I want to use scientific texts for this kind of activity.*"

Theme 2: *Supporting information*

This theme refers to the idea that supporting or additional information needs to be presented. One student suggested:

I think it is good to read texts critically. But it is hard to find materials to support reading a text critically. So it would be better that the teacher provides some materials as examples.

Another student commented: "*If the teacher presents some actual activities that she did in other places as examples, the activities would be easier for students new to those types of activities.*" Another suggestion included: "*If the teacher lets the students know what*

she thought about the text, critical reading activities would be accessible.”

Theme 3: Regularity

This theme refers to the suggestion that critical activities should be undertaken on a regular basis. Critical reading activities mentioned here are reading and discussions. One student suggested:

If the teacher ensures students not only understand what is written about in the text but also consider how trustworthy the text is in lessons on a regular basis, critical reading would become easier.

Another student also wrote:

Reading a text critically requires us to understand the text in detail. Undertaking activities for critical reading leads us to gain a deeper understanding of the text. So, I think those activities should be offered frequently.

One student also offered practical advice: *“The teacher can simply ask questions for critical reading during her every lesson.”*

Theme 4: Consideration of task load

This theme refers to the suggestion that the teacher needs to consider the task load. One suggestion is about the level of students’ English.

It is very good to have opportunities to give presentations in English, but it is meaningless if students are made to speak English and their English is not comprehensible. It would be better for the teacher to check students’ English and highlight mistakes before they give presentations.

Similarly another student commented: *“Because I was not sure if I could present even in my first language, I found doing presentations in English beyond my ability.”*

Another type of comment was concerned with the time for preparation. One student wrote: *“The time for preparation for a presentation was short. I wanted to spend more time preparing the presentation.”* Similarly, another student suggested, *“It would be better to allow time within the lessons for students to prepare for presentations.”*

Summary of the findings from the students’ feedback

The thematic analysis of students’ feedback revealed four main areas that I need to consider in order to improve my teaching. First, students need more freedom over the activities. Second, critical reading activities are more accessible if implemented a wide variety of supporting materials. Third, critical reading needs to be undertaken regularly. Lastly, students found the task difficult because of the high-level of English required and insufficient time to prepare for the task

6.3 Summary of Phase One

In this chapter, I have presented the findings from the students’ class discussions, critical interpretations of a text, and responses to critical reading in Semester 1; I then presented the findings from the their written answers to my critical reading questions, their group poster presentations, teachers’ oral feedback to my lesson demonstration, and students’ feedback in Semester 2. In the next chapter, I will discuss those findings to gain insights into the planning of the final phase of this action research.

6.4 Metacommentary-6[b]

As I wrote in Metacommentary-2 in Section 2.2, this phase was the most difficult. I knew that critical pedagogy was not really accepted by members of the study group in Semester 1, but I did not expect that it would be rejected for a political reason in Semester 2. The

members of the study group did not mention the left-wing orientation of CP; I did not mention this either. However, I think they sensed it. Education is political, but I think they did not want their group to focus on a particular political view.

Re-reading this chapter, especially the reflective narratives, now I think I wrote about myself as a submissive teacher because I followed the advice of other teachers. I am aware that I am not submissive. I like making my own decisions and expressing my ideas. During Phase One, I was not conscious of being submissive, humble and cooperative but I can see now that I tried to follow others' ideas during this research, mainly because the aim of the research was not to convince others but to develop pedagogy for critical reading collaboratively; in addition, I thought that a cooperative attitude would make things easier in the group where members were older and had more teaching experience than I did.

7. DISCUSSION OF PRELIMINARY PHASE AND PHASE ONE FINDINGS

In this chapter, I discuss the findings from the two sources of data, i.e., students, and teachers, in relation to my reflective narratives of teaching and the literature review. The aim of this discussion is to gain insights into my planning for Phase Two and wider academic contributions: the planning for the final phase includes what aspects I should improve and further explore in my practice in order to gain insights into developing an appropriate pedagogy for working critically with cultural contents of textbooks in the Japanese senior high school context. As already stated, the research questions are as follows:

1. What are Japanese teachers' views of culture teaching in English lessons?
2. What are Japanese teachers' views of critical reading lessons?
3. How do Japanese students respond to critical reading lessons?
 - 3-1. How do Japanese students read texts critically?
 - 3-2. What are Japanese students' views of critical reading lessons?

7.1 Discussions of teachers' views

My research with Japanese teachers of English resulted in two findings. One relates to their views of teaching culture with textbooks while the other relates to their feedback on my critical reading lesson. First, I discuss the findings from the interviews: I will then discuss the teachers' feedback on my lesson demonstration.

7.1.1 Teachers' views of culture teaching

I gained data from interviewing three teachers and surveying their students, as well as

teachers' oral feedback on my lesson demonstration. First, I discuss the findings from the cross-analysis of the three interviews, and then discuss the findings from the analysis of individual teachers' views of cultural teaching. The discussion is concerned with RQ1: What are Japanese teachers' views of teaching culture using English textbooks in English lessons?

Discussion of the thematic-cross analysis

The findings from the thematic cross-analysis of the three teachers' views of culture teaching give meaningful insights in relation to criticality and practicality of cultural teaching in English lessons. First, critical aspects of teaching can be developed by importing a wide range of cultural information from other sources. The subjectivity or limited knowledge could lead to students' limited interpretation of the cultural content of textbooks. Questions or activities which aim to elicit various ideas from students offer them the opportunity to develop multiple perspectives regarding culture. However, those questions or activities need to be carefully designed; otherwise, students would only respond to the points which interest their teachers. In this vein, collaboration with other teachers or the use of other materials would be helpful. New ideas or views might help teachers to avoid sticking to specific points or limiting students' original ideas. In terms of practicality, too much effort exerted on searching other materials or arranging team-teaching with teachers of other subjects does not seem to be realistic when teachers' heavy daily workload is considered. Simply talking with other teachers about the content of the textbook could be a practical approach to collaboration.

Second, linguistic and cultural aspects could be taught together in a practical and critical way. English teachers would be more confident of employing their knowledge of English language than teaching cultural knowledge. They could teach cultural aspects

embedded in the language and its use in context. Questions or activities that focus on the specific aspects of language use in texts could direct students' attention to the assumptions, effects and purposes of the texts. Those questions and activities would enable students to read the texts from other people's perspectives. Paying attention to English use in context could also help students to decode the texts. Therefore, cultural and contextual aspects could be incorporated into English language teaching in practical and critical ways.

Discussion of individual teachers' views

From the analysis of Emi's interview, two important issues relevant to my action research were raised. One is on the authority of teaching. Although Emi used various sources of information, she also had students search for additional information. Moreover, her task to read the text from different points of view suggests that a textbook is not an authority that involves one correct interpretation and students' responses are different. Another important issue concerns students' use of English. Encouraging students to speak and write English is an important aspects of English teaching. However, tasks to express their opinions only in English would be demanding for some upper secondary school students. In particular, expressing abstract ideas would be more challenging. As Emi demonstrates, tasks to produce short sentences could be completed within the limited time of a lesson.

The three themes identified from Yuka's interview, *teacher's subjectivity*, *output activities*, and *collaboration with ALTs* can be summarized as "different views and ideas." Yuka encouraged students to express their own ideas and share them with their classmates. Although, as she said, teachers' subjectivity may lead students to one answer, it is also one of different opinions. Teachers' views and ideas can shed light on students' interpretations of texts, or offer clues to students who find it difficult to generate their own ideas, as this can be demanding for some students. Yuka's lesson and her concern

about her subjectivity offer additional insight for critical teaching. Questions and activities can lead students in a certain direction. Some students accept others' ideas as their own, but others expand them or develop their own original ideas. Teachers can express their own ideas without worrying too much about its negative effect on students in critical teaching, which involves eliciting and sharing students' various ideas.

Ken's view of culture teaching reflects the reality of English teaching in Japan to some extent. In some academic-oriented schools, precise understanding of the language in a text which often involves detailed linguistic knowledge is important for students' future career. Since they hope to pass university entrance exams, some teachers may focus more on the linguistic aspects than the contextual or cultural aspects. However, this would not necessarily mean that those teachers underestimate the latter aspects. As Ken stated, different cultures discussed in lessons give students opportunities to respond to those differences. Students' various responses can be shared with each other. By so doing, they can widen their views. In this sense, opportunities for students' exchanging their opinions would be valuable for widening their cultural views even in schools where considerable time is spent teaching detailed linguistic knowledge in order to assist students to prepare for university entrance exams. Nevertheless, teachers' full commitment to discussions would not necessarily be required for teaching culture, because some teachers would resist the idea that culture teaching is the main role of an English teacher. Therefore, suggestions for culture teaching, whether it is critical or not, should be based on the considerations of teachers' various teaching approaches.

7.1.2 Teachers' feedback on a lesson demonstration

The discussion in this section is concerned with RQ2: What are Japanese teachers' views of critical reading lessons?

I gained feedback on my lesson demonstration from the teachers who observed the lesson. The two themes, *views of text* and *transferability*, which emerged from the analyses of teachers' feedback on my lesson demonstration are related to critical thinking and intercultural communicative competence, which I mentioned as rationales for my lessons in the handout for my lesson demonstration. In those rationales, the term 'various perspectives' was used. In this sense, the teachers kept the rationales in mind as they focused on the students' perspectives during the observations. They evaluated that the students presented from various points of view. Also, the theme, *transferability*, suggests that the students' critical thinking skills would be helpful in their future careers.

On the other hand, *transferability* raises two other issues. One is concerned with whether or not critical reading lessons can be implemented in other upper secondary school contexts, where the lesson schedules are inflexible due to their focus on preparing students for university entrance exams (Section 6.2.5). This is related to the issue that Ken, one of the interviewees, raised. He talked about lessons, which focus on forms of English, for academic oriented students (Section 5.2.2.3). This is also related to one of the comments I received at a study group meeting. As stated in the reflective narrative of teaching (Section 6.1.1), I was asked if students could read other texts critically. Whether or not students can do critical reading independently is thus another issue regarding transferability of critical reading.

The theme, *delivery of English*, refers to my teaching skills and task design. As one of the groups pointed out (Section 6.2.5), the students were not able to deliver their messages to their audience well because they had insufficient time to prepare their presentations. Presentations require students to integrate various skills, including language skills. In my lesson demonstration, students were asked to give group poster presentations based on their critical interpretations of the text in English; this required students to read the text

critically, organize their ideas logically, create posters, write and speak in English, communicate with their audience, and work with their group members collaboratively. As I mentioned in the reflective narratives (Sections 6.1.1 & 6.2.1), I implemented group presentations three times in my lessons before the lesson demonstration, in order to familiarize the students with delivering presentations. However, I did not focus on the accuracy of their English. Also, as I mentioned in the reflective narrative (Section 6.2.1), I found a considerable gap between the students' general intellectual abilities and English skills. On the one hand, they were able to show their critical analytical skills in Japanese. On the other, they were not able to convey their messages effectively in English. This is the matter of the use of L1 or L2 in English lessons.

The other theme, *opportunity to speak*, refers to designing the task. The students were asked to discuss their presentations in groups. As one of the teachers' groups commented (Section 6.2.4), not all the students had the opportunity to express their opinions during the discussions. This is an important aspect of critical reading lessons. As discussed in the literature review (Section 3.2.4), Wallace (2003) discovered that her students developed critical reading skills by sharing, negotiating and construction opinions with peers. This interactional process is also concerned with the philosophy of CP. As stated in the literature review (Section 3.2.4), "CP is a pedagogy that includes teaching understood as part of the teaching/learning process viewed as the dialectical and dialogical reproduction and production of knowledge" (Guilherme, 2002: 17). This means that students engage in the process of producing knowledge. As mentioned in the reflective narratives (Sections 6.1.1 & 6.2.1), I started to implement group work and kept doing so until the end of Year 3 so that they could exchange and negotiate their opinions. I did not focus on whether all the students participated in discussions. However, if students' engagement in discussions contributes to the development of their critical

reading and the production of knowledge, whether or not each student had the chance to express his or her opinion needs to be taken into consideration to develop pedagogy for critical reading.

7.2 Discussions of students' responses to critical reading

The discussions in the following sections are concerned with RQ3: How do Japanese students respond to my teaching? I first discuss the findings from (1) the analyses of students' discussions, (2) their critical interpretations of a text, (3) answers to critical reading questions, and (4) poster presentations. These four questions are concerned with the first sub-question (RQ3-1): How do Japanese students read texts critically? Then, I discuss the findings from (5) the students' comments on the relationship between critical reading and culture learning and (6) their feedback on my critical reading lessons. These two questions are relevant to the second sub-question (RQ3-2): What are Japanese students' views of critical reading lessons?

7.2.1 Students' critical reading

7.2.1.1 Students' class discussions

Four themes emerged from the analysis of the students' discussions: *opposing perspective*, *international perspective*, *individual perspective*, and *scientific perspective*. These themes are all concerned with students' perspectives of the target text. This is because the class discussions were directed by the first question: What is not written in the text? This question was developed through the discussion with teachers in the study group. As I wrote in the reflective narrative (Section 6.1.1), one of the suggestions was that I should ask questions which enable students to read the text critically (Year 3, Semester 1, Week

14). With the first question, the students tried to read the text from different perspectives. Likewise, *Opposing perspective* emerged because of the first question: What is not written in the text? This question asks what the author ignores or other views opposite to the author's. The students actually pointed out the negative aspects of comic books (Section 6.1.3).

International perspective emerged due to the third question: Do you think Japanese comics are goodwill ambassadors to the world? This question directed students' attention to the relation between Japanese comics and international matters. They pointed out that information about comic books from other countries was not included, and that some historical comics, such as those which focus on the Second World War, may be negatively perceived by people in the US (Section 6.1.3). As I wrote in the reflective narrative (Section 6.1.1), I found some students' comments biased but did not offer any evaluative comments as I was not unsure how American readers would respond to comic books about the Second World War. However, it is important to try to view one's own culture from the perspective of people from different countries. This demonstrates Kramsch's (1993) third place for culture teaching and learning, as discussed in Section 3.2.5. Although the students imagined overseas readers' perception of Japanese comics, this imagination is important to evaluate one's own culture. The important thing is, however, to be aware that such imagination may be biased, because it comes from within oneself. In that discussion, I did not raise this issue, so self-criticism was not mentioned.

Similarly, *individual perspective* is concerned with individuals' perspectives. For some people, comics are not so important, but for others, they are meaningful. Again, the students' arguments are speculative. Unlike *international perspective*, however, *individual perspective* is more related to general realities as expressed by one student: "Some people read comics to kill their time," or related to the students' lives as stated by

another student: “*Some people may think that reading comic books is better than playing video games*” (Section 6.1.3). Since playing video games is a popular hobby among students, or young Japanese people in general, the latter comment represents that the students’ reading is associated with their social realities.

It is difficult to know where students’ ideas about *scientific perspective* came from. I did not teach students how to read texts critically from a scientific point of view before or during the discussion. One reason would be that the students were mainly studying engineering, mathematics and physics. They might have learned how to interpret numerical data. The students’ criticism was about statistical comparisons. They questioned whether or not it is appropriate to claim significant amount of paper is used for comic books in comparison to the amount of toilet paper that is used given there is no information to prove that a lot of paper is used. Although I do not know where this view came from, it is interesting that it is concerned with critical thinking skills, which was discussed in the literature review (Section 3.3.3). According to Hughes (2000), verification skills involve determining the truth or falsity of statements. One of the types of truth-claims is empirical truth claims. Statements of particular empirical facts can be checked by actually observing the facts or relying on records. Although evidence is necessary to verify or falsify empirical statements, some statements do not require proof. Those statements are based on common knowledge, by which we are justified. In this sense, the students claimed some empirical evidence to support the argument. In Japan, it is common knowledge that a lot of toilet paper is used each day. If the readers are from Japan or similar cultural contexts, this assumption is recognized as common knowledge. Although the students are Japanese, they believed that further data was required to justify the statement.

7.2.1.2 Students' critical text interpretations

The following five themes emerged as a result of the analysis of students' interpretations of the text: *insufficiency of data and explanations*, *disagreement with students' realities*, *limited variety of countries*, *limited perspective of the text*, and *overgeneralization*. Since the students interpreted the text after the discussion discussed above, their interpretations are related to the discussion. *Insufficiency of data and explanations*, is similar to *scientific perspective* discussed above. The lack of data to support the argument makes the text less convincing. As stated in Section (6.1.4), one of the students said, "I want to know how Japanese comic books are different from American comic books, or how Japanese comics have influenced other countries as goodwill ambassadors." It seems that the student considered the statement "Japanese comics are goodwill ambassadors to the world" as an empirical statement, and thus claimed more information to support the statement.

Disagreement with students' realities and *individual perspective* are similar in that the students connected the text to their life. One difference is that *disagreement with students' realities* reflects the students' objections to the truthfulness of the statement, while *individual perspective* indicates that they read the text from others' perspectives.

Limited variety of countries is similar to *international perspective*. The students criticized that mentioning only America is not enough to claim that Japanese comics are goodwill ambassadors to the world.

Limited perspective of the text and *opposing perspective* are also similar, because both themes represent the students' criticism that negative aspects of Japanese comics are not included in the text. However, the former theme contains a meta-perspective of a text. One of the students' states that "a textbook should take a neutral position, so negative aspects should be mentioned" (Section 6.1.3). It is suggested that the recognition of the text as an educational material made the students aware of the limited perspective of the

text.

Overgeneralization is a theme which did not emerge from the analysis of the students' discussions. The text refers to a statement made by Tezuka Osamu, a famous Japanese comic book author. He said, "No matter what language they are published in, comics an important form of expression that crosses all national and cultural borders. Comics are not just fun but good for peace and friendship in the world" (Appendix 9). The following text states that Japanese comics are goodwill ambassadors to the world. The authoritative figure's statement is agreed and used as a reference to support the argument. Moreover, "an ambassador" sounds like a representative of the nation. As one student stated (Section 6.1.4), however, the text does not say that Japanese comics are recognized as goodwill ambassadors to the world by all or many Japanese people. The awareness of overgeneralization is important when learning culture, because simplified recognition of one's culture or other cultures make the students dismiss other aspects of the culture(s).

7.2.1.3 Students' answers to critical reading questions

While the discussion and interpretation activities were conducted in Semester 1, I did not focus on the language use in the text; however, activities in Semester 2 focused more on the language use in the target text and its organization. Students were given four questions based on Wallace's (1992a) framework for critical reading. I summarized the questions, and the framework, and the themes emerged from the thematic analyses are shown in Table 7.2.1.3a.

Table 7.2.1.3a: Summary of the questions for critical reading and the themes that emerged from the analyses

Wallace's framework for critical reading	(a) Why is this topic being written about?	(b) How is the topic being written about?	(c) What other ways of writing about the topic are there?	(d) Who is the text's model reader?
Questions for critical reading				
Q1: What tendency is there in the use of adjectives and relative clauses describing instant noodles?	✓	✓		
Themes: <i>Japaneseness, convenience, advertisement, explanation</i>				
Q2: In this part, the word "ramen" is used. What does this imply? Answer this question, considering the reader, the content of Part 2 or the whole text.		✓		✓
Themes: <i>emphasis of origin, classification,</i>				
Q3: Various countries and areas are mentioned in Part 3. Change the subjects of the sentences to the words meaning the people in the countries or areas. How is the text you rewrote different from the original text?		✓	✓	
Themes: <i>textual aspect, topical focus, tone of voice</i>				
Q4: Look at the last sentence in Part4, "Instant noodles have become a famous fast food even in space, but just don't eat them too often!" The last clause "but just don't eat them too often!" is irrelevant to the content of the whole text. How would you like to change this last sentence and why?	✓		✓	
Themes: <i>repetition of the theme, communication with the reader, reasoning</i>				

In order to find the patterns in those themes, I discuss the themes in relation to Wallace's (2003) framework for critically analyzing texts. The themes which emerged can be categorized into the three meanings of text: ideational, interpersonal and textual meanings (Table 7.2.1.3b).

Table 7.2.1.3b: Themes categorized into the three meanings of a text.

Themes	Question no. (Framework)	Larger categories
<i>Japaneseness</i>	Q1 (a,b)	Ideational
<i>convenience</i>	Q1 (a,b)	
<i>explanation</i>	Q1 (a,b)	
<i>emphasis of origin</i>	Q2 (b,d)	
<i>classification</i>	Q2 (b,d)	
<i>topical focus</i>	Q3 (b,c)	
<i>advertisement</i>	Q1 (a,b)	Interpersonal
<i>tone of voice</i>	Q3 (b,c)	
<i>communication with the reader</i>	Q4 (a,c)	Textual
<i>textual aspect</i>	Q3 (b,c)	
<i>repetition of the theme</i>	Q4 (a,c)	
<i>reasoning</i>	Q4 (a,c)	

Ideational meanings are concerned with “how the writer describes what is going on in the text, i.e., what the text is about” (Wallace, 2003: 39, underline in the original). *Japaneseness*, *convenience* and *explanation* are the themes from the analysis of the students’ answers to the first question. The students considered that the text introduces the greatness of the invention made in Japan, the convenience of Japanese instant noodles, or the detailed information of the noodles. *Emphasis of origin* is similar to *Japaneseness* in that the students considered that the text conveyed that Japan invented instant noodles. *Classification* is the matter of the vocabulary choice to specifically describe the Japanese instant ramen, not other types of noodles. *Topical focus* indicates that the students were aware of the relationship between the subjects of the sentences and the topic of the text.

Interpersonal meanings are concerned with “how the writer indicates his/her relationship with the reader and what his/her attitude to the subject matter of the text is” (Wallace, 2003: 39). *Advertisement* is concerned with the purpose of the text production. The students thought that the text publicizes instant noodles or the company of the name. *Tone of voice* demonstrates the students’ awareness of the relationship between the subjects of the sentences and the writer’s subjective, objective or stereotypical attitudes to the topic. *Communication with the reader* indicates that the students’ awareness of the writer’s humorous statement and questions, and their effects on the reader.

Textual meanings are concerned with “how the content of the text is organized” (Wallace, 2003: 39). *Textual aspect* indicates the relationship between the type of the text and the subjects of the sentences. *Repetition of the theme* reflects the students’ awareness of the subject matter of the text and its coherent conclusion. *Reasoning* demonstrates the students’ attempt to make the irrelevant information more relevant to the text.

The questions based on the framework of the text analysis (Wallace, 2003) and the framework for questioning (Wallace, 1992a) elicited answers related to ideational,

interpersonal and textual meanings of the text from the students. It seems that teachers' critical stance, close attention to some specific language items and appropriate questioning are necessary to raise students' critical awareness of the language use and its function. CDA requires professional knowledge and skills as well as interests in social problems. As I showed in Section 6.2.2.1, CDA involves a detailed analysis of each lexicogrammatical item; CDA is a time consuming process. I also found it difficult to design questions for critical reading. It is difficult for teachers to conduct critical reading lessons if they do not have knowledge of CDA, time or guidance for designing questions for critical reading.

7.2.1.4 Students' poster presentations

After the lessons in which the students answered the above four questions, they conducted group poster presentations. *Perspectives*, *data*, and *consistency* are the themes that emerged from the analysis. *Perspectives* indicates that the students read the text from the perspectives of Japanese readers, foreign readers, Japanese consumers and Ando Momofuku. The teachers who observed the students' presentations commented that the students read the text from various perspectives (Section 6.2.5). When they analyzed from whose perspective the text was written, they focused on its target readers; this is evidenced by one of the students' remarks, "*The text was written for foreigners*" (Section 6.2.4). They also pointed out the effect of the perspective on its readers, as observed in the following remark, "*It is difficult for the readers to feel empathy. In other words, this text does not attract the readers' interest. We think that it should include Ando's remarks and emotions*" (Section 6.2.4). In this sense, the students' analyses of the text involved its communicative effect, i.e., the interpersonal aspect of the text.

Data includes criticism of the improper use of the data, and the data collection by one

of the groups. This theme is similar to the themes, *scientific perspectives* and *insufficiency of data and explanations* discussed above. Although the students learned how to analyze the text in the previous lessons, some of the students preferred to employ an approach, which involves checking the data or information used to support the argument. I refer to this approach “reading from a macro-perspective,” as stated in the reflective narrative of teaching (Section 6.2.1):

I think there are two approaches to critical reading. One is, as I intend, to read texts analytically, which is a bottom-up process. The other is, as the group did, to question the content of the text and reconstruct their understanding of the text referring to the information from other sources. The latter is reading from a macro-perspective, so this may be irrelevant to English language teaching, but I think questioning the content of a text is a natural reaction during the reading process.

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This kind of approach did not form part of my original aim. However, as I discussed the themes, *scientific perspectives* and *insufficiency of data and explanations*, in Sections 7.2.1.1 and 7.2.2.2, this approach demonstrates critical thinking skills. The issue associated with this approach would be whether or not reading using critical thinking skills should not be considered critical reading.

Lastly, *consistency* is the theme that represents the students’ awareness of the text organization. They tried to understand the coherent meaning of the text, connecting the pieces of information inside the text logically, or to make the meaning of the text more coherent. This is the textual practice, which was conducted in one of the previous lessons as discussed in Section (7.2.1.3).

7.2.2 Students’ views of critical reading lessons

In the following sections, I first discuss the students’ views of critical reading in terms of

learning culture as well as their feedback on my critical reading lessons.

7.2.2.1 Students' views of critical reading and its relations to culture learning

At the end of Semester 1 of Year 3, I asked the students a question about the relationship between critical reading and understanding culture. From the analysis of their answers, *multiple perspectives*, *sharing opinions*, *checking information validity*, and *text comprehension* emerged as themes. The students saw that critical reading helped them to read a text from multiple perspectives. As quoted in Section 6.1.5, one student pointed out that critical reading enables students to read a text from different angles from its author, and find hidden messages or what is true.

Reading from different angles can be facilitated by sharing opinions. As one student wrote, group activities allow students to listen to other opinions, which also enable them to compare their interpretations with one's own and finally see the whole picture of the text (Section 6.1.5). Sharing opinions is also important specifically for culture learning. As one student wrote, discussions with other students allow students to learn other students' views and help to develop a greater interest in culture (Section 6.1.5).

Checking information validity is a theme related to the information-oriented approach, which was repeatedly discussed in the previous sections (Sections 7.2.1.2 & 7.2.1.4). As quoted in Section 6.1.5, one student stated:

Our society is information-based. We have a lot of information, but we also have more and more false information. To understand culture and many other things, we need to see false and suspicious information critically, and try to gain correct information.

Students are exposed to a significant amount of information from various types of media, such as websites or TV. As discussed in the literature review (Section 3.3.3), Stapleton

(2002) suggests that Japanese students are becoming critical partly because of their use of the Internet. In this vein, critical reading is considered as an important skill for Japanese students to deal with various types of information, including cultural information. One student commented from a more cultural and educational point of view: “*I think that wrong information is not provided in textbooks, but we may misunderstand cultures if we take everything written in textbooks at face value*” (Section 6.1.5). The student recognized that even information provided in textbooks does not always offer an accurate or comprehensive representation of cultures. This view is quite relevant to the argument made by Cortazzi and Jin (1999). As mentioned in the literature, they argued that English textbooks include or exclude aspects of social, economic, political or cultural reality.

Text comprehension is another outcome of critical reading. This suggests its potential to enhance students’ comprehension of texts. As quoted in Section 6.1.5, the students stated that they read the text carefully and understood it well. This result corroborates the findings of Huang’s (2011) empirical study, as discussed in the literature review (Section 3.2.7). Her students commented that reading critically helped students to better understand the texts. She argued that critical reading enhances students’ commands as code breakers, meaning makers and text users (Huang, 2011: 151). Although I did not ask my students to read the text analytically in Semester 1 of Year 3, they paid careful attention to the text.

7.2.2.2 Students’ feedback on critical reading lessons

I asked the students to write how I could improve critical reading lessons. From the analysis of their feedback comments, *freedom*, *supporting information*, *regularity*, and *consideration of task load* emerged as themes. *Freedom* indicates that the students need more freedom over the activities. As quoted in Section (6.2.5), one student stated that

critical reading itself was not so interesting, and suggested that students should be allowed to discuss texts more freely before engaging in critical reading. This statement reflects one of my concerns. As stated in the reflective narrative of teaching (Section 6.2.1), I believed that eliciting students' initial responses was important. The other students' suggestions are concerned with allowing students to choose materials or topics for critical reading (Section 6.2.6). Throughout the lessons, I did not ask them to bring materials or provide other opposing materials to read critically. This is because I had to finish the textbooks and was always worried about time constraints. As the students suggested, however, students' freedom to choose materials should be considered, because that may increase students' motivation to read texts critically.

Supporting information indicates the students' need for more information in order to read texts critically. One of the students stated that it was difficult to find materials to support their critical reading (Section 6.2.6). This indicates that critical reading requires more than texts for analysis. To support their argument or criticisms, students need additional information. As discussed in Section 7.1.1, the teachers I interviewed used additional materials from different sources. However, I did not give the students additional materials. I asked them to find materials by themselves, especially for presentations. Another suggestion is that the teacher should show some examples of critical reading practice. Since it was the first time for me to conduct critical lessons, I could not show other students' answers or interpretations as examples. However, I could have shown some examples provided in the literature on critical reading. Also, I could have demonstrated my own critical reading, as one student stated: "*If the teacher lets the students know what she thought about the text, critical reading activities would be easier*" (Section 6.2.6). This is an important insight for me, as I was worried that my personal opinions would influence students' interpretations, as stated in the reflective narratives of

teaching (Sections 5.1.3 & 6.1.1). This is also related to the insights gained from the teachers' interviews. As discussed in Section 7.1.1, one of the teachers avoided controlling students' ideas; however, she suggested that her interpretation could be useful for the students who find it difficult to generate their own ideas.

Regularity indicates that critical reading activities should be implemented regularly. I conducted critical reading lessons for two units. One series was implemented in Semester 1, Year 3, and the other series was implemented in Semester 2, Year 3. As one of the students suggested, critical reading would be easier if it is performed regularly (Section 6.2.6). Another student also stated that critical reading should be frequently implemented because it helps students to understand texts in detail (Section 6.2.6). In the specific course for critical reading, it is undertaken regularly. As one student suggested, even in the course for general English, the teacher can ask questions regarding reading the text critically during every lesson (Section 6.2.6).

Consideration of task load is the theme which indicates the task load of presentations in English. As some of the students stated, delivering presentations in English requires students to have high-level English skills and adequate preparation time. These criticisms are the same as those given by the teachers who observed my lesson demonstration (Section 6.2.5), which are also the same as what I stated in the reflective narrative of teaching (Section 6.2.1). Reading lessons do not only involve decoding texts. As the interviewed teachers said, after reading texts, they usually engage in other activities for English production, such as speaking tests (Sections 5.2.2.1 & 5.2.2.2). Critical reading lessons also need speaking or writing activities to let teachers know how their students read the given texts critically, or evaluate their critical reading. However, I assigned the highly demanding tasks to the students. Considering students' English levels, I need to design more accessible tasks for them.

7.3 Summary of the discussions

From the above discussions, I identified two aspects to consider for the final phase (Phase Two): (1) instructions for critical reading of cultural materials and (2) characteristics of critical reading of cultural materials. The first aspect includes the points I should improve in my lessons. The second aspect is more concerned with developing an ‘appropriate’ pedagogy for critical reading of cultural materials in the Japanese senior high school context.

(1) Instructional improvements

The following table shows the connections across the insights about instructions for critical reading of cultural materials gained from the four types of data: teachers’ views of culture teaching; teachers’ feedback on my lesson demonstration; students’ reading; students’ views and feedback of critical reading lessons (Table 7.3a). Taking views of teachers and students into consideration, I will endeavor to make the following improvements:

1. Providing supplementary materials and sharing my opinions about texts in order to help students to read texts critically.
2. Designing tasks which are appropriate for students’ language abilities, by which all the students can share their opinions to deepen their cultural understanding.

Table 7.3a: Instructional improvements

Instructional aspects	T: Teachers	S: Students	CRe: Critical reading	
	T: Views of culture teaching	T: Feedback	S: Reading	S: Views & feedback of CRe
Information	Various information Teachers' opinions			Supporting info.
Task design	Production of English	Appropriate tasks		Appropriate tasks
		100% students engagement		Sharing opinions for cultural understanding

(2) Characteristics of critical reading

Table 7.3b shows the connections across the insights about characteristics of critical reading of cultural materials gained from the findings.

Critical reading based on Wallace (1992a) corresponds to the teachers' views of culture teaching, in that it engages students in reading texts analytically focusing on ideational, interpersonal and textual meanings of texts. Furthermore, the students found critical reading helpful for comprehending texts.

Critical reading involves paying attention to non-linguistic aspects, i.e., the topics discussed in the texts. Thus, students' perspectives are related to the topics of the texts. The idea of reading texts from different points of view agrees with the teachers' views of culture teaching. Since they do not believe that textbooks or teachers' ideas are the only answers, they want to elicit various ideas from students. The students also found that reading texts from multiple perspectives is useful for culture learning. However, their initial responses should not be ignored. Students hold diverse views. They read the target texts from multiple perspectives including the perspective of people from different countries. They also read the texts from different persons' views, connecting the texts with their personal experiences.

Table 7.3b: Connections across the insights gained from the findings

Characteristics of critical reading		T: Teachers	S: Students	CRe: Critical reading
	T: Views of culture teaching	T: Feedback	S: Reading	S: Views of CRe
Linguistic aspects	Linking of linguistic knowledge and contextual/cultural aspects Resistance to non-linguistic activities		Ideational, interpersonal, textual meanings	Helping students to comprehend texts
Non-linguistic aspects	Teachers & textbooks not the only authorities	Different perspectives	Opposing-limited views of text International views - limited variety of countries, Individual views - disagreement with students' realities	Multiple perspectives Freedom: initial response
		Critical thinking	Scientific perspective, Insufficiency of data, Information/data-driven Overgeneralization	Misunderstanding information
Others		Application outside classrooms		Freedom: material choice
		Application in other school contexts: time	(Concern: knowledge & time for CDA)	Regular activities

Critical reading involves using general critical thinking skills. In this approach, validity of information is considered. For example, whether or not the given information was overgeneralized was checked. The students found such reading to be important so as not to misunderstand information given in the textbooks. The teachers who observed my lesson also found critical thinking skills important for students' future careers.

Lastly, application of critical reading outside the classrooms can be realized if the

teacher allows students to choose authentic materials to read. As regards application of critical reading in other school contexts, the students suggested that the teacher ask questions for critical reading regularly. However, as discussed in Section 7.2.1.3, designing questions for critical reading is not so easy for teachers, as they need knowledge of CDA, time for analyzing texts, and guidance for designing questions.

7. 4 Further reflection and research questions

As discussed in Section 7.3, several characteristics of critical reading were identified. On the basis of the findings, I developed a framework which can help teachers to design questions for critical reading, especially reading of cultural materials, in order to make critical reading more appropriate for both teachers and students.

7. 5 Plans and schedule for Phase Two

In this research, the appropriateness of the pedagogy is contextualized in the Japanese high school. The appropriateness is two-fold: (i) acceptability and (ii) accessibility. Acceptability and accessibility are also considered from two points of view: (a) Japanese teachers' point of view: (b) Japanese students' point of view. I summarize the important points to make the framework for critical reading more acceptable and accessible in the Japanese high school context, as follows.

(i) Acceptability

(a) Acceptability of critical reading for teachers

The key points to make critical reading acceptable for teachers are: (1) incorporating the dimension of intercultural communication into critical reading as a rationale for the

wider goal of ELT; (2) incorporating general critical thinking skills into the critical reading in order to achieve wider education goals; (3) rationalizing critical reading as a part of general English reading lessons.

(b) Acceptability of critical reading for students

The key elements to make critical reading acceptable for students are: (1) rationalizing critical reading as a part of a syllabus; (2) taking into account the degree of students' freedom.

(ii) Accessibility

(a) Accessibility of critical reading for teachers

To ensure that the framework for designing questions for critical reading is accessible, it is important to:

(1) Make the concept of "criticality" clear; (2) develop a framework of questions based on the definition of criticality.

(b) Accessibility of critical reading for students

The points to consider to make critical reading accessible for students are: (1) filling the gap between students' intellectual abilities and their English proficiencies; (2) designing critical reading activities which are workable within lessons; (3) considering how students' read texts critically.

Based on the above acceptability and accessibility for students and teachers, the new research questions were developed:

RQ4: How can critical reading be made *acceptable* in mainstream Japanese secondary ELT for teachers and students?

RQ5: How can critical reading be made *accessible* in mainstream Japanese secondary ELT for teachers and students?

Creating the framework for designing questions for critical reading

Considering the above points for acceptability and accessibility, the framework should consist of the following four points.

(i) Rationales, which may include:

- (a) intercultural communication
- (b) general critical thinking skills
- (c) reading instructions
- (d) critical reading (links between linguistics and cultural/social aspects)

(ii) Definition and constructs of “criticality,” which may be based on:

- (a) studies on intercultural communication
- (b) general critical thinking skills
- (c) empirical studies on critical reading based on CDA or critical literacy, including the findings of this study

(iii) Core questions which may represent the constructs

(iv) Sample questions and answers

To develop the abovementioned framework, I decided to collect data from students in my lessons between April 2012 and July 2012. I compiled the data and sort it out according to the types of questions. As a method for data collection, I kept a teaching

journal, which included my questions and students' answers in lessons and reflection on my questioning. During this period, I used the same textbooks that I used in Phase One; the target students were first and second year students at TNCT.

After I finished collecting data, I revised the framework in August 2012, and held a workshop at an ELT Study Group meeting in September 2012. At the workshop, I asked teachers to use the framework and devise questions for critical reading, as well as discuss the framework. Subsequently, I interviewed three teachers who participated in the workshop to ask them if they had used the framework in their lessons after the workshop. The summary of the schedule for the rest of the study is shown in Table 7.5.

Table 7.5: Schedule for Phase Two

Year	Month		Data collection
2012	April - July	Developing questions	Journal writing Students' documents
	August	Revising the checklist	
	September	Workshop	Teachers' questions Audio-recording
	October – December	Transcribing	
2013	January - March	Interviewing	Audio-recording
	April – December	Data analysis	
2014	January - March	Data analysis	
	April – June	Writing up	
	July	Submission	
	September	Viva	

7.6 Metacommentary-7

When I was writing this chapter, I thought that I should come up with something “practical” regarding how to devise questions for critical reading. As I wrote in the previous sections, I found that critical reading by means of CDA would not be practical for secondary school teachers and students. I also found that CP was not really accepted by some study group members. Nevertheless, I thought that I could devise a framework for questioning based on the academic concepts of CDA and CP which was suitable for

normal reading lessons. As I wrote in the previous metacommentary sections, I was split into “I” as a teacher and another “I” as a researcher. As a researcher, I wanted to insist on my own belief that CP is important for English education in Japan; however, as a teacher, I thought I should accept senior and experienced teachers’ opposing views. Now I think that my identities started to integrate when I decided to develop a framework for critical reading. For Wallace (2003), “critical reading is an overall stance or position, an orientation to the reading task” (p.22); however, I have come to think it would be more easily accepted by other teachers if it is seen as a type of reading skill.

8. PHASE TWO FINDINGS

The Phase Two took place between April 2012 and March 2013. As shown in Table 8, Phase Two consisted of three parts. First, I conducted critical reading lessons and kept a teaching journal to explore if those lessons were acceptable for upper secondary level Japanese students and feasible in normal lessons. I also collected students' writings to examine if students read texts critically. Second, I carried out a workshop of critical reading for English teachers using the framework for critical reading that I had developed; I collected the questions devised by the teachers and recorded our discussions. Third, I interviewed three English teachers who attended the workshop to ascertain if they used the framework in their lessons and to explore future possibilities of critical reading lessons.

Table 8: The outline of Phase Two

Part	Month, Year	Data
1. Classroom practice of critical reading	April 2012 – August 2012	Journal Students' writings
2. Workshop for teachers	September 2012	Audio recording of discussion Document
3. Interviews	25 February 2013 27 February 2013 8 March 2013	Audio recordings

8.1 Classroom practice (Apr. 2012 – Aug. 2012)

8.1.1 Reflective narrative of teaching

I conducted critical reading lessons in my normal English reading lessons in one class during the first year and one class during the second year. In the first year class, I taught the reading course, English I, in which I used the textbook, *Prominence English I*. This textbook was the same as the one used during Phase One. In the second year class I used *Prominence English I* (Tanabe, et al., 2007) and *Prominence English II* (Tanabe, et al,

2008).

In Phase One, I described and analyzed critical reading lessons I conducted in my homeroom. However, I focused on classes in two grades in Phase Two because I wanted to further explore how acceptable and feasible critical reading would be in classes for young students, such as first graders. Although it was not possible for me to ask my colleagues to teach critical reading in their lessons, I asked two of my colleagues whose research interests were in English language teaching to try critical reading activities one or two times.

Before the new semester began, I created a framework of questions for critical reading. Table 8.1.1 is the first version of the framework. This framework was based on the literature review, the findings from the Phase One and my teaching experience.

Table 8.1.1: The first version of the framework of questions for critical reading

Writer's perspective	Own perspective	Other perspectives
(A-1)Who probably wrote the text?	(B-1)What are your own views of the topic before you start reading the text?	(C-1)How do you think other readers would respond to the text?
(A-2)What is the writer's purpose?	(B-2)What is your first impression of the text?	(C-2)To what extent is the text likely to sound convincing to other readers?
(A-3)What words, phrases or structures show the writer's attitude or opinions?	(B-3)What is your purpose in reading the text?	(C-3)What kind of information is not included in the text?
(A-4) How does the writer's choice of words, phrases or structures affect the authoritativeness or assertiveness of the text?	(B-4)To what extent are you convinced by the evidence presented by the author to support his/her opinion?	(C-4)Whose voice is not represented in the text?
(A-5) What information does the writer provide to support his/her opinion?	(B-5)In what ways does your own experience support the conclusions reached by the writer?	(C-5)What other possible points of view are there with regard to the topic?
(A-6)What (or whose) view of the world does the writer present as normal?	(B-6)To what extent do you agree with the writer's views or opinions?	(C-6)What words, phrases or structures can you use to rewrite the text from other perspectives?
(A-7) What (or whose) view of the world does the writer reinforce?	(B-7)How is your view of the text affected by your social or cultural backgrounds?	(C-7)What is your stance on the content of the text when you rewrite it?

In the left column are questions related to the writer's perspective. In the middle column are questions concerned with the reader's own perspective. The right column consists of questions to raise awareness of other perspectives.

I developed these three perspectives shown in Table 8.1.1 drawing on Wallace (1992a), critical theory and my teaching experience in Phase One. Wallace (2002a) suggested the four questions drawing on Kress (1989): (1) Why is this topic being written about? (2) How is the topic being written about? (3) What other ways of writing about the topic are there? (4) Who is the text's model reader?" I found that the first and second questions are concerned with the writer's production of a text, such as the writer's purpose, view and his or her social situation. I considered that the third question is concerned with the other writers or readers, and included "other perspectives" in the framework. The fourth question is concerned with the reader as well as the writer. I thought that the reader's perception is also important, and therefore included "own perspectives."

Critical theory and my teaching experience also made me include these three perspectives in the framework. I made these three perspectives on the basis of critical theory (Section 3.2.3) and insights gained from students' views of my critical reading lessons (Section 7.2.2.1). Critical theorists view reality as subjective, perceived in different ways by individuals because of the various power relations in their societies. The students also pointed out that critical reading entails reading from multiple perspectives; they reached this conclusion based on their experience of discussing texts with classmates with different points of views. Thus I put "other perspectives" in the framework as well as the writer's and students' own perspectives.

The categories in "writer's perspective" are based on Cots (2006). The A-1 and A-2 categories in Table 8.1.1 are based on questions about social practice: What social identities does/do the author(s) of the text represent? What is/are the social goal(s) the

author(s) has/have with the text? However, I did not use exactly the same questions in my framework. I used more generalized questions: Who wrote the text? What is the writer's purpose? I altered the questions because I thought some of the texts in the English textbooks are not social, and also because I anticipated that questions focusing on social issues may be perceived as political by some teachers. The A-3 and A-4 categories are based on questions about textual practice as suggested by Cots (2006). The A-3 and A-4 categories require linguistic analysis. The A-5 category is based on an insight gained from students' critical reading (Section 7.2.1.1). The students resorted to their critical thinking skills to analyze scientific information, focusing not on its linguistic representation but on the choice of the information. I thus found that I should include non-linguistic critical thinking skills in the framework. The A-6 and A-7 categories are social questions. Since the A-1 and A-2 categories are somewhat general, I placed greater social emphasis on the last two categories, drawing on Cots' (2006) questions about social practice.

The categories in "own perspective" are related to those in "writer's perspective" to some extent. The reader's perception of the text has some connections with the writer's. However, as I discussed in Section 7.2.2.2, I understood that students would like to express their initial responses to the text or its topic. I thus developed the B-1 and B-2 categories. The B-3 and A-2 categories are related in that they inquire about the purpose of reading and writing. The B-4 category is related to the A-3, A-4 and A-5 categories. It is concerned with how the reader's perception is influenced by the writer's rhetoric. The B-5 category aims to connect the writer's ideas to the reader's personal experience. This category is based on the students' interpretation of the text. From the discussion in Section 7.2.1.2, I understood that their interpretations are affected by what they perceive as realities and their life experience. The B-6 category corresponds to the post-reading "agree or disagree" question often asked in reading lessons. I thought that teachers would

accept this type of question. The B-7 category is a social or cultural type of question which aims to raise the reader's self-awareness of their perceptions. This self-reflective category is based on the critical dimension in intercultural approaches (Section 3.2.5). I drew on Kramsch's (1993) third place model and Byram's (1997) critical cultural awareness. The third place is the place where meanings of culture are constructed by the Self and the Other. In this meaning making process, one's self-awareness of the perception of native culture needs to be raised. Critical cultural awareness also includes an ability to identify and interpret values embedded in their own cultures.

The question in Wallace (1992a), "What other ways of writing about the topic are there?", helped me to create the categories for "other perspectives." I did not draw on any specific literature to make the categories; however, Kramsch's (1993) third place model made me realize that to imagine or think about others' perceptions of the text would be important for communicating with people from various cultural backgrounds; consequently, I created the C-1 and C-2 categories focusing on the other readers' perspectives. The categories C-3, C-4 and C-5 are concerned with perspectives not written by the writer. In other words, these categories aim to inquire about the other writers' perspectives. Categories C-6 and C-7 are concerned with how the reader writes the text from the other perspective as its reproducer. They are related to "own perspective," but differ in that the reader disguises himself or herself as a writer whose point of view is different from the writer and himself or herself. For example, a Japanese female reader attempts to rewrite a text written from an American male writer from a Japanese male writer's point of view.

I arranged the categories in accordance with the difficulty level. The categories that I found the easiest were placed in the top cells and those I found the most difficult were placed in the bottom cells. I also put "writer's perspective" in the left, "own perspective"

in the middle, and “other perspectives” in the right columns in accordance with the frequency of questions asked during English lessons. Questions about the writer are often followed by those about students’ perception; also questions about other perspectives are asked less frequently in Japan.

8.1.1.1 First-year lessons

Although I was motivated to teach critical reading to first year students before the semester began, I was slightly worried about the students’ English level when the semester began because there was a shared recognition among my colleagues that newcomers’ academic level was decreasing each year. Therefore, I asked questions that I found easy and could help the students to personalize the text as pre-reading questions during the first lesson. The text was about school life in foreign countries. I first asked students to look at the pictures on the title page of the chapter and asked them to explain what the students in the pictures were doing. I then asked, “Are their lives different from yours? If so, how?” I devised this question prior the lesson while keeping in mind the B-1 category “What are your own views of the topic before you start reading the text?” The students talked about this question in Japanese and then individually wrote their answers in English. I thought that this question was easy; however, the question starting with “how” was not so easy for some students. During the lesson, I also found some students did not know how to answer the question in English although they had some ideas to express. One of the students wrote some Japanese words in her sentence using the Roman alphabet. Another student could not write anything in English even after he discussed the question with his classmate. So, I asked two students to read what they wrote to share their ideas with the other students. I told students who could not write their answers to write down those two students’ answers as examples. After the lesson, I reflected on students’

reactions as follows:

Some students did not write their answers in English. The second question starting with “how” may not have been appropriate for first year students at my school. I should have begun with easier questions, such as multiple choice questions, because today’s lesson was just the third English lesson for them since they entered this school. I hope they did not feel English was difficult.

(Year 4, Semester 1, Week 3)

Given that the how-questions were difficult for students to answer, I tried to devise easier questions for critical reading for the following week. I developed a question for the text about school life in Syria. I asked them what they knew about Syria as a B-1 category question. Many students did not know about Syria. Some students mentioned the capital city and the major religion. Others mentioned the conflict in Syria. At the end of the lesson, I also asked two A-5 category questions as post-reading questions. First I asked students about school uniforms in their junior high schools, and then asked why both boys and girls wear jackets and pants at school in Syria. Some students wrote that Muslim girls are not allowed to show their skin. Other students wrote, “Students wear jackets and pants so that they can immediately run away from a conflict.” Their answers were shared with the whole class. The following is my reflection on this lesson.

We recently hear news reports about conflicts in Syria. It is no wonder that “conflict” is a word which students associate with Syria. But I was surprised that they thought girls wear jacket and pants to escape from conflicts. In fact, girls’ school uniforms have a military design. However, I’m not sure if students knew about this. The text says that girls wear scarves, so their school outfit is quite likely to be related to their religion. I asked post-reading questions so students could compare their image or understanding about Syria to the pre-reading questions. However, some students retained the same image after reading the text, and the image influenced their understanding of other information about Syria discussed in the text. I was afraid my pre-reading question misled students, so I talked about my understanding of the school uniform in Syria after students shared their ideas.

(Year 4, Semester 1, Week 4)

Although I thought that I had devised easier questions, the students' answers were so unexpected that I ended the lesson by conveying my understanding of the text and culture.

In Week 5, I asked first-year students why some students in Bolivia study at school from eight to noon while others do so from two to six. I did not use the framework to devise this question. In the journal, I wrote:

I wasn't able to create critical reading questions using the framework, but I wanted students to think about why students in other countries study only half a day though students study at school all day in Japan, as this is a social difference in school life students need to think about. This question doesn't fit in the framework. It may be a question about "own perspective."

(Year 4, Semester 1, Week 5)

The above reflection suggests that the theme of the text and the framework did not agree. I created the question first and then determined whether or not it would fit in the framework.

In Week 6, I did not use the framework to devise a critical reading question. I asked the following question about a Tanzanian student's message: What do you think is the most important thing in Kim's message? I reflected on its reason in my journal as follows:

The texts in Lesson 1 are all about school life in various countries. It is really useful for students to understand how school life is different from country to country. They can compare their school life to other students'. I don't know in which category of the framework cultural comparison should be placed. It may be related to A-2: What is the writer's purpose?

(Year 4, Semester 1, Week 6)

This reflection suggests that I first thought about the aim of the lesson and questions, and then checked if those questions were relevant to the framework.

In Week 7, however, I focused on the description of the content to develop a critical reading question. The text was Severn Suzuki's speech at the United Nations Earth

Summit in Rio de Janeiro in 1992. I referred to the B-7 category “How is your view of the text affected by your social or cultural background?” The question I asked in class was: “Do you think Severn’s speech sounds impressive? If yes, which sentence(s) sound(s) impressive?” I also asked, “Why does it (do they) sound impressive? If no, how do you think she can make her speech more impressive?”; this refers to the C-6 category in the framework “What words, phrases or structures can you use to rewrite the text from other perspectives?”

All the students said her speech was impressive. Most of them thought what she talked about was related to their current life. I agreed with their opinions in class. Only one student mentioned the way she talked made her speech impressive because Severn repeated the expression “I’m afraid to ...” in relation to her fears in the contaminated environment. I said that I agreed with the student. I mentioned the repetition of “I have a dream” in Dr. King’s speech as an example of an impressive speech. Students had already learned his speech in English lessons at junior high school.

(Year 4, Semester, Week 7)

I realized that Severn Suzuki’s speech would be useful for critical reading, as she expressed a strong message. In Week 8, therefore, I focused more on her language use. To devise a critical reading question, I referred to the B-3 category “What words, phrases or structures show the writer’s attitude or opinions?” I asked how many times each pronoun is used in the first part and the second part, respectively, and why this is so. Students individually counted the number of the first person singular, the second person plural and the first person plural in each part, and then discussed in pairs why the number of pronoun was different. I reflected on the lesson as follows:

It seems valuable to have students count grammatical items in a text. They can interpret the text analytically, not intuitively or experientially. They can be more aware of language use in texts. Counting is mathematical and scientific, so this approach appears convincing to engineering students. They engaged themselves in the task. Some students, especially boys, are so shy that they don’t want to talk about their personal feelings; this objective text analysis enables those students to express

their ideas in class.

(Year 4, Semester, Week 8)

As the above reflection suggests, I found that some students were encouraged by the counting task for text analysis, as it make the expression task less personal and subjective. Students who do not like to express highly personal opinions in class accept this type of text analysis.

In a lesson in Week 9, I referred to the A -6 category “What (or whose) view of the world does the writer present as normal?” The questions I asked students during the lesson were:

The text says, “Northern countries will not share with the poor. Even when we have more than enough, we are afraid to lose some of our wealth.”

Q1: What (kind of) countries are the “northern countries”?

Q2: Who are “the poor”?

Q3: What do you think “even when we have more than enough, we are afraid to lose some of our wealth” means

I developed these questions to ensure that the students gained a clear idea about the definition of “northern countries” and “the poor.” In my journal I reflected as follows:

Some students listed the United States, Canada, China, Russia and Japan as northern countries. Others just mentioned developed countries. Many students said that the poor are people in southern countries in contrast to northern countries. Some students mentioned developing countries. For some students, developing countries are poor and equal to African countries. I think, the term “developing countries” is often used in English textbooks and in daily life, but the definition of a developing country is not explicitly taught. Students seem to have a vague image of those countries. The World Bank officially lists Russia and China as developing countries. I asked students if China is one of the northern countries that the speaker talked about. They said, “It is now developing rapidly.” Actually I didn’t know the exact number of developing countries or the definition of this term.

(Year 4, Semester 1, Week 9)

This reflection suggests that both teachers and students do not know everything about the

information given in a text. Critical reading questions focusing on information requires students to study more than what is expressed in the text. If time permitted, students could search the Internet to answer those questions in class. If not, they could do so before or after the lesson.

As a final post-reading question of Severn Suzuki's speech script, I asked critical reading questions aiming to elicit personal responses from students. I referred to the B-7 category to devise the following question:

Read Severn Suzuki's speech from Lesson 2 again. This speech was delivered 20 years ago. Do you think her speech sounds old? If yes, why? If not, why not?

Although I referred to the B-7 category, one student's answer made me realize that my question covered B-4, B-5 and B-6 questions in the framework. I reflected on the lesson as follows:

One student said, "I agree with Seven Suzuki because the problems she mentioned haven't been solved yet." As she said "agree," this is relevant to B-6. She was also convinced by the information presented in the speech. So, it is also concerned with B-5. Maybe her experiences told her that those problems have not been solved. In this sense, it is related to B-6.

(Year 4, Semester 1, Week 10)

Although I had used the category of the reader's own perspectives several times to devise questions, I had only developed a few questions pertaining to other perspectives. Thus, I referred to the category of other perspectives to create questions for the text about a Japanese man who became a professional cook in Austria:

Q: Mr. Kanda decided to go to a cooking school when he was in high school. He passed the Kuchenmeister examination. Can you imagine what happened to him between these events? If yes, what kind of things do you think happened to him? If no, what about

Mr. Kanda would you like to know more about?

To devise this question, I referred to the C-3 category: What kind of information is not included in the text? However, I realized that this question could be included in the category of own perspective:

Questions about other perspectives require students to resort to their own perspectives though those questions aim to read a text from perspectives different from students'. I asked, "What kind of things do you think happened to him?" I used the phrases "do you think" intentionally. To answer the question, students need to imagine readers who have different points of view. However, all the students don't have the same point of view. Reaction to a text is different from student to student. A few students said that they would like to know about the cook's struggles because biographical stories discussed in textbooks only focus on the successful aspects though life is not so easy.

(Year 4, Semester 1, Week 11)

As the reflection suggests, students' answers to the question about other perspectives were based on their own perspectives. However, their perspectives were different. This indicates that students can read a text from different perspectives if they share and discuss their interpretations in a seemingly homogenous class of Japanese students.

8.1.1.2 Second-year lessons

I also conducted critical reading in lessons for second year students in the first semester. The first text was about left-handedness. In Week 3, I asked students, "Why do you think this topic is treated in the textbook?" as a pre-reading question for the text. I developed this question from the A-2 category "What is the writer's purpose?" Some students found the question difficult to answer in English, so I told them that they could answer either in English or Japanese. After this direction, only one student wrote his answer in English. Though almost all students answered in Japanese, most of their answers were what I expected. They thought that the purpose of the text was to inform the reader about left-

handed people. However, some students' answers were related to the question in the A-1 category "Who probably wrote the text?" After the lesson, I wrote my reflection as follows:

Perhaps, I should have asked students to answer in English even though it might have been a challenge for them. Only one student wrote in English! I expected more students to write in English. It was disappointing. But their discussions and answers were very interesting. Some students wrote, "Because the author was left-handed." The writer's identity and purpose for writing are connected. I may need to combine these two answers or leave one of them out.

(Year 4, Semester 1, Week 3)

Because I thought that some students could answer in English, I asked the class to answer either in English or in Japanese. To develop critical reading questions, I referred to the A-4 category "How does the writer's choice of words, phrases or structures affect the authoritativeness or assertiveness of the text?" and asked if the author is always assertive or certain about the information of left-handedness. I also asked students the reason for their answers and to provide evidence from the text to support their responses. Thirty students out of 39 wrote their answers to these questions in English. I reflected on the questions and students' answers as follows:

This time I told students to write their answers in English. Thirty students answered, but 9 students were not able to answer in English. If they had been allowed to write in Japanese, they might have written their answers. Or if I had explicitly told them to offer some evidence from the text showing some examples, they might have found the question easy. I had students discuss the question in pairs so they could consult each other, but sometimes both students were not really good at English. The combinations of those pairs were not conducive to this activity.

(Year 4, Semester 1, Week 4)

This reflection suggests that the difficulty of critical reading questions would depend on the explicitness of the directions, the use of L1 or the members of pairs or groups.

In Week 5, I used the framework to develop the following critical reading question:

“How do you think the author is describing left-handed people? Why do you think he chose to describe left-handed people in this manner?” I referred to the A-1 category “What words, phrases or structures show the writer’s attitude or opinions?” Similar to Week 4, I encouraged students to answer in English.

I asked students to find the parts of the text or sentences that support their ideas. I also encouraged them to answer in English. Twelve students wrote in English this time. Some of them answered in Japanese first, and then translated their answer into English.

(Year 4, Semester 1, Week 5)

In the journal, I did not mention the difficulty of using the framework. My concern was whether students used English or not to answer the question.

In Week 6, I was still concerned about students’ language use, but I was also interested in critical reading questions and students’ opinions. During Week 6, I first asked, “What do you think is the author’s message or opinion about left-handedness?” referring to the A-2 category “What is the writer’s purpose?” Subsequently I asked “Do you agree with it? Why, or why not?” referring to the B-6 category “To what extent do you agree with the writer’s views or opinions?”

I think the first question is relevant to the A-2 question because the author’s purpose is the same as his or her message or opinion. If the text is written for a commercial or political purpose, a why-question would be more appropriate, but the text is expository, so it is better to ask about the author’s message. The second question is based on the B-6 category “To what extent do you agree with the writer’s views or opinions?”

Only a couple of students wrote in English. The question may have been difficult to answer in English, but some students’ answers were interesting. One of the left-handed students did not agree with the author’s message. He thought that the author was optimistic about the social condition of left-handed people; the student experienced difficulties at school because of his left-handedness. I thought that the second question “Do you agree with the author’s opinion. Why, or why not?” is a B-6 category question, but he connected his idea to his social experience. So, this question may be related to the B-7 category “How is your view of the text affected by your social or cultural backgrounds?”

(Year 4, Semester 1, Week 6)

The student's answer suggests that the second critical reading question elicited answers gained from the B-6 and B-7 categories.

In Week 7, I started to teach a new chapter about Japanese comic books. I had also used this chapter for critical reading during Phase One. I asked the same question as I did in Phase One: What do you think of Japanese comic books? This is related to the B-1 category "What are your own views of the topic before you start reading the text?"

I asked students about their views of Japanese comic books as a pre-reading question. Many students said stories of Japanese comics are interesting. Similar to the students in Phase One, students in this class like Japanese comics. I think it is fine if students have the same opinion as the writer's; however, I want students to be more conscious about how the text is written so that their ideas are not directed or reinforced unconsciously.

(Year 4, Semester 1, Week 7)

As the above journal entry suggests, I aimed to raise students' awareness of the discourse of the text so that they could judge the author's opinion consciously and objectively. Thus, In Week 8, I asked students to summarize the second part of the chapter; I then asked them to think about what role this part plays in the chapter. This is relevant to the A-3 category "What words, phrases or structures show the writer's attitude or opinions?"

The second part is about the history of cartoons. I think this part is inserted in the chapter because the author says that Japanese comic books have a long history, and that they are part of Japanese culture. The following parts suggest that this aspect of Japanese culture has spread around the world. However, students' answers varied. Some of them are almost the same as their summaries. My questions must have been unclear.

(Year 4, Semester 1, Week 8)

As the above reflection suggest, since my question was not adequately clear, I asked questions in a more concrete way during Week 9. I focused on a specific sentence in the

third part of the chapter: “Many kinds of Japanese comics have been published in different parts of the world.” I then asked, “Do you think this sentence sounds convincing? Circle yes or no. If yes, why do you think so? If no, why don’t you think so?” I created this question referring to the B-4 category “To what extent are you convinced by the evidence presented by the author to support his/her opinion?”

When I asked some students to report their answers in class, I found that some of their answers were based on their own experiences or knowledge, but others were based on the information presented in the text. I need to control the way students answer the why or why not aspects of the questions. My question elicited answers which might be related to the A-5 category (“What information does the writer provide to support his/her opinion?”) and the C-3 category (“What kind of information is not included in the text?”).

(Year 4, Semester 1, Week 9)

As in Week 6, my question covered the two other perspectives in the framework. In order to make the questions more specific, I devised the following questions in Week 10:

The text in Part 4 says, “Japanese comics are goodwill ambassadors to the world. Reading really good comics may help change our lives and our world.”

Q1: What kind of information supports this opinion in Part 4?

Q2: How much do you agree with this opinion? _____ % Why do you agree that much?

I created the first question using the A-5 category “What information does the writer provide to support his/her opinion?” The second question was based on the B-6 category “To what extent do you agree with the writer’s views or opinions?” After the lesson, I reflected as follows:

Students’ answers to the second question varied, but they are all based on their personal experiences and views of the world. Answers that can be gained from B5, B6 and B7 questions are included. Those questions seem to be related and overlapped. The questions in the framework need to be revised or questions given to students need to be more controlled.

(Year 4, Semester 1, Week 10)

Although I realized overlapping questions in the framework, I changed the way I asked questions in Week 11 before revising the framework. The following are the questions devised for the text in a new chapter:

1. Read the text in Part 1. Which statement do you agree with?
 - A. Part 1 deals more with the effect of bright lights on humans than on animals.
 - B. Part 1 deals more with the effect of bright lights on animals than on humans.
 - C. Part 1 deals with the effect of bright lights on both humans and animals equally.
2. Why do you think so? Please find some evidence to support your answer from the text.

I created these questions using the A-4 category “What words, phrases or structures show the writer’s attitude or opinions?” Reflecting on the lesson, I wrote the following in my journal:

I asked students to find evidence from the text to support their opinion in order to direct students’ attention to the text rather than their experiences or knowledge. Students read the text carefully over and over again to extract information or specific sentences from the text. Some of the students answered the first question intuitively but they changed their answers after they worked on the second question. Therefore, their answers were based on the text analysis.

(Year 4, Semester 1, Week 11)

As stated in the above reflection, I realized that students could read the text analytically to support their opinions when they are explicitly told to find evidence from the text. I also found that this kind of question requires students to read the text repeatedly. Consequently, in Week 12, I asked students a similar type of question:

The text says, “It is clear that sea turtles and birds are in danger because of light at night.” Do you think it is also clear that light at night can change women’s hormone levels? Please find some evidence from the text to support your opinion.

I devised this question referring to the B-5 category “To what extent are you convinced by the evidence presented by the author to support his/her opinion?”

After the lesson, I wrote in my journal:

Students read the text carefully and discussed the question in groups, but most of them wrote their answers in Japanese. The question may have been difficult to answer in English. However, they were able to read this scientific text critically. Because they are interested in science and math, this kind of text may be easy for them to read critically.

(Year 4, Semester 1, Week 12)

As this reflection shows, the text was scientific. I had originally focused on cultural representations in the text; however, I used critical reading questions for this scientific essay. Despite the seemingly objective nature of scientific texts, I asked students from whose point of view the text was written and why they thought so in Week 13. To create this question, I referred to the A-1 category “Who probably wrote the text?” I reflected on this question and students’ responses as follows:

Many scientific texts in English textbooks published in Japan have didactic and educational messages such as environmental protection and ecology. I asked students from whose perspective the text was written. Some students said that they were written from the perspective of people in developed countries because light pollution in those countries was discussed in the text. Other students said that the text was written from human’s point of view because the negative influence of light on humans was mainly discussed. I did not tell students to find evidence from the text, but some of them were able to do so.

(Year 4, Semester 1, Week 13)

As the above reflection suggests, some students focused on the text to answer the question; however, others connected their interpretations of the world to the text. To achieve the aim of each question, more explicit questions need to be asked.

8.1.1.3 Summary of the reflective narrative

I summarized the issues which emerged from the journal entries quoted above as follows:

Issues of instruction

1. How to deal with information that both teachers and students do not know (1st grade: Week 4, Week 9)

Some of my critical reading questions aimed to elicit information about the text from students; however, I was not sure if the elicited information was correct.

2. Use of L1 and L2 (1st grade: Week 3; 2nd grade: Week 3, 5, 12)

I encouraged students to use English. Many of them were able to do so for the easier questions. Some students tried to answer to difficult questions in English.

3. Unclear or difficult question (1st grade: Week 3; 2nd grade: Week 8, 9, 13)

I should have given clear and detailed directions to elicit answers that I expected, and taken into account students' familiarity of critical reading questions when devising questions.

4. Pair work (2nd grade: Week 4)

My critical reading lessons involved pair or group work to discuss the text. Most pairs were able to answer questions working together; however, a few pairs were not able to, as they may have been paired with inappropriate partners.

Issues regarding the use of the framework

5. Overlapping categories (1st grade: Week 10, 11; 2nd grade: Week 6, 10)

I found that there were some overlapping categories in B-4, B-5, B-6 and B-7.

6. Text type (1st grade: Week 7; 2nd grade: Week 12)

I found that some texts, such as speech and scientific essays, are suited for critical reading. It was easy to create questions for those texts.

7. When to use the framework (1st grade: Week 5, 6)

I sometimes read the framework to devise questions; however, other times I created questions before reading the framework. In the latter case, I first devised questions and then checked which category was most relevant to my question.

8. Less personal questions (1st grade: Week 8; 2nd grade: Week 11)

I found that some students prefer less personal questions. I also found that students were able to explain their understandings of texts analytically with supporting evidence from the text.

The first four issues are concerned with actual instructions in critical reading lessons. The rest of the issues are concerned with the framework. In particular, the fifth issue of overlapping categories needs to be considered in relation to revising the framework.

8.1.2 Revision of the framework for critical reading

In the following sections, I will first show how I analyzed my questions for critical reading, students' writing and the categories of the framework for critical reading. Subsequently, I will describe how I revised the first version of the framework.

8.1.2.1 Questions for critical reading

Table 8.1.2.1a shows the questions I asked in my critical reading lessons. I asked 36 questions by using six textbook chapters in *Prominence English I* (Tanabe, et al., 2007). The chapter, “High School Life around the World,” consists of four texts about schools in different countries explained by pseudo student characters. The text is Severn Suzuki’s speech titled: “You Can Change the World!” “*Meister Kanda*” is a text based on an interview with a Japanese man who became a cook in Austria. “Lefties Have Rights!” is an expository text about the history and problems of left-handedness. “Japan’s Goodwill Ambassadors to the World” is an expository text about Japanese comic books that I also used in the Phase One. “Blinded by the Light” is an expository text about light pollution in the world.

Table 8.1.2.1b shows the categories of the first version of the framework I used for devising questions for critical reading. The numbers in brackets (e.g., [Q1]) refer to the questions I asked in Table 8.1.2.1a. I used 6 categories (A-1 to A-6) in the writer’s perspective column, 4 categories (B-1, B-4, B-6, B-7) in the Own perspective column, 2 categories (C-3, C-6) in the Other perspectives column. The questions about own perspective (Q6, Q7) refer to specific categories and fall in the slot of “uncategorizable.”

Table 8.1.2.1a: Questions asked in the lessons

Question no.	Questions	Textbook chapter title
1	Look at the pictures on page 5. What are the students doing?	Lesson 1 High School Life around the World
2	Are their school lives different from yours? If so, how different?	
3	What do you know about Syria?	
4	What kind of uniforms do girls wear in your junior high school?	
5	Why do you think both boys and girls wear jackets and pants as school uniforms in Syria?	
6	How many hours do you usually study at school?	
7	Why do you think some students in Bolivia study at school from eight to noon, while others do so from two to six?	
8	What do you think is the most important thing in Kim's message?	
9	Which school introduced in Lesson 1 would you like to study at? Why?	
10	Do you think Severn's speech in Part 1 sounds impressive? Circle yes or no. [Yes / No]	Lesson 2 You Can Change the World!
11	If yes, which sentence(s) sound(s) impressive? Why does it (do they) sound impressive?	
12	If no, how do you think she can make her speech more impressive?	
13	How many times are "I (my, me)," "you (your, you)," and "we (our, us)" used in Part 1 and Part 2?	
14	Which <i>person</i> is the most popular? Why?	
15	The text says, "northern countries will not share with the poor. Even when we have more than enough, we are afraid to lose some of our wealth." Which countries are "northern countries"?	
16	Who are "the poor"?	
17	What do you think "even when we have more than enough, we are afraid to lose some of our wealth" means?	
18	Read Severn Suzuki's speech from Lesson 2 again. This speech was delivered 20 years ago. Do you think her speech sounds old-fashioned?	
19	If yes, why? If no, why not?	Lesson 3 <i>Meister</i> Kanda
20	Mr. Kanda decided to go to a cooking school when he was in high school. He passed the Kuchenmeister examination. Can you imagine what happened to him between these events? If yes, what kind of things do you think happened to him? If no, what about Mr. Kanda would you like to know more about?	
21	The topic of Lesson 7 is left-handedness. Why do you think this topic is treated in the textbook? Talk with your partner	Lesson 7 Lefties Have

	and write your answer.	Rights!
22	Is the author always assertive or certain about the information of left-handedness?	
23	Why do you think so? Please find some evidence from the text to support your opinion.	
24	How do you think the author is describing left-handed people? Why do you think he chose to describe left-handed people in this manner?	
25	What do you think is the author's message or opinion about left-handedness?	
26	Do you agree with it? Why, or why not?	
27	What do you think of Japanese comic books?	Lesson 8 Japan's Goodwill Ambassadors to the World
28	Summarize Part 2 in one sentence.	
29	What role does Part 2 play in part of Lesson 8?	
30	The text in Part 3 says "Many kinds of Japanese comics have been published in different parts of the world." Do you think this sentence sounds convincing? Circle yes or no. [Yes /No] If "yes," why? If "no," why not?	
31	The text in Part 4 says, "Japanese comics are goodwill ambassadors to the world. Reading really good comics may help change our lives and our world." What kind of information supports this opinion in Part 4?	Lesson 9 Blinded by the Light
32	How much do you agree with this opinion? _____ % Why do you agree that much?	
33	Read the text in Part 1. Which statement do you agree with? A. Part 1 deals more with the effect of bright lights on humans than on animals. B. Part 1 deals more with the effect of bright lights on animals than on humans. C. Part 1 deals with the effect of bright lights on both humans and animals equally. Why do you think so? Please find some evidence to support your answer from the text.	
34	The text says, "It is clear that sea turtles and birds are in danger because of light at night." Do you think it is also clear that light at night can change women's hormone levels? Why, or why not? Please give some evidence from the text to support your opinion.	
35	Read through the whole text in Lesson 9. What do you think is the writer's opinion? Why do you think so? Please find some evidence from the text to support your opinion.	
36	From whose point of view is the text in Lesson 9 written? Why do you think so?	

Table 8.1.2.1b: The categories used for devising questions

Writer's perspective	Own perspective	Other perspectives
(A-1)Who probably wrote the text? [Q36]	(B-1)What are your own views of the topic before you start reading the text? [Q1, 2, 3, 27]	(C-1)How do you think other readers would respond to the text?
(A-2)What is the writer's purpose? [Q8, 21, 25, 35]	(B-2)What is your first impression of the text?	(C-2)To what extent is the text likely to convince other readers?
(A-3)What words, phrases or structures show the writer's attitude or opinions? [Q13, 14, 24, 28-29, 33]	(B-3)What is your purpose in reading the text?	(C-3)What kind of information is not included in the text? [Q20]
(A-4)How does the writer's choice of words, phrases or structures affect the authoritativeness or assertiveness of the text? [Q22-23, 34]	(B-4)To what extent are you convinced by the evidence presented by the author to support his/her opinion? [Q9, 30]	(C-4)Whose voice is not represented in the text?
(A-5)What information does the writer provide to support his/her opinion? [Q4-5, 31]	(B-5)In what ways does your own experience support the conclusions reached by the writer?	(C-5)What other possible points of view are there with regard to the topic?
(A-6)What (or whose) view of the world does the writer present as normal? [Q15-17]	(B-6)To what extent do you agree with the writer's views or opinions? [Q26, 32]	(C-6)What words, phrases or structures can you use to rewrite the text from other perspectives? [Q12]
(A-7)What (or whose) view of the world does the writer reinforce?	(B-7)How is your view of the text affected by your social or cultural backgrounds? [Q10, 11, 18, 19]	(C-7)What is your stance on the content of the text when you rewrite it?
	Uncategorizable [Q6-7]	

8.1.2.2 Analysis of students' answers to critical reading questions

I analyzed students' answers to gain insights with regards to revising the first version of the framework. For the analysis, I first assigned each student a number for the purpose of identification. For example, "S1" means "Student Number 1." If S1's answer is originally written in English, I referred it as "S1 (Eng.)" or "(S1, Eng.)." If it is written in Japanese

and needs to be translated into English for this thesis, I referred it as “S1 (Trans.)” or “(S1, Trans.)” Subsequently, I examined if I was able to elicit answers which matched the aim of questions. The following is an example of the evaluation procedure (Figure 8.1.2.2).

Figure 8.1.2.2: An example of the analysis of students’ answers

<p>(1) A-1: Who probably wrote the text? [Q36]</p> <p>(2) Q36: From whose (what) point of view is the whole text in Lesson 9 mainly written? Why do you think so?</p> <p>(3) Purpose of the question: To have students explain how the author’s perspective affects the way in which he or she writes about the topic.</p> <p>(4) Analysis</p> <p>Referring to the A-1 category, I devised one question, which asked students from whose point of view the text is written and why they think so. There were not many students who were able to answer this question. The students who were able to answer this question referred to the text, and many of them answered that the text is written from the perspectives of people in developed countries. For example, one student wrote:</p> <p><i>I think this is written from the perspective of people in developed countries. This is because they use a lot of lights which can cause light pollution. This is also because the text mentions “tall buildings” and says “we can’t see many stars.” These are things that are found in developed countries. (S2, Trans.)</i></p> <p>A few students wrote that the text was written from a human perspective rather than an animals’ point of view. For example, S19 wrote, “While the negative effects on animals is discussed, the text mainly talks about the effects on humans.” A few others wrote about the point of view of the text is written but did not explain the reason for their answers. Although some students were able to answer this question, others couldn’t. This is probably because it was first time they answered a question about the perspective of a text and I did not teach them how to identify it.</p>
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As the above example shows, I indicated (1) which category of the framework I used, (2) what question I developed, (3) the purpose of the question, and (4) how I evaluated students’ written answers. I conducted this analysis for all the questions shown in Table

8.1.2.1a.

8.1.2.3 Findings from the analysis of students' answers

In this section I describe the findings from the analysis of students' answers to the critical reading questions in a summarized form. The texts used for questioning are included in Appendix 14-1. From the analysis, I discovered the following three issues.

(1) Linguistic and non-linguistic information (see Text A in Appendix 14-1)

The first problem is that some questions were not clear enough concerning what type of information in a given text students should refer to as evidence to support their opinions. For example, Q22 ("Is the author always assertive or certain about the information of left-handedness?") and Q23 ("Why do you think so? Please find some evidence from the text to support your opinion") elicited both linguistic and non-linguistic information in the text from the students. I referred to the A-4 category ("How does the writer's choice of words, phrases or structures affect the authoritativeness or assertiveness of the text?") to develop these questions. The purpose of the questions was to encourage students to analyze the way in which the writer describes left-handed people. To Q22, almost all students answered "no." To answer Q23, they referred to the text because I told them to do so after I asked the question. S27 (Eng.) answered, for example, "No. Because he sometimes says, 'may'." This student noticed the use of the modal auxiliary verb which indicates the writer's uncertainty. Much like S27, I expected students to notice the use of words which contain uncertainty or probability, for example, "may" and "be likely to do." However, many students focused instead on the sentences, "Did writing 'to the right' mean moving toward 'the good' to them because they believed that 'right' was good and 'left' was bad? No one can tell." These sentences mean that nobody understands the

writing system developed in Greece around the fifth century B.C. They also imply that the author does not know about the writing system either. It is true that these statements imply that the author does not understand the history of left-handedness, but I expected students to focus on linguistic items, such as modals, which indicate the degree of the writer's certainty. Q23 aimed to encourage students to find evidence from the text to answer "no" to Q22, but it did not direct them to find linguistic evidence or show an example about how to answer it. As a result, it elicited unexpected answers from the students.

(2) Numerical analysis (see Text B in Appendix 14-1)

I found that directions to engage in the numerical analysis of text are well-understood by students. I asked Q13 ("How many times are 'I (my, me),' 'you (your, you),' and 'we (our, us)' used in Part 1 and Part 2?") and Q14 ("Which *person* is the most popular? Why?") in order to encourage students to analyze the use of the pronouns by counting them. I referred to the A-3 category ("What words, phrases or structures show the writer's attitude or opinions?").

In order to answer Q13 and Q14 regarding Severn's speech, students first counted the frequency of each pronoun. They were able to identify that in Part 1, first singular pronouns are used ten times, first plural one time, and second plural pronouns are not used at all. They also identified that in Part2, first singular pronouns are used eight times, second plural nine times and first plural four times.

As regards Q14, I expected students to notice that Severn raises the audience's awareness using second plural pronouns several times in Part 2 though many first person singular pronouns are used to discuss environmental problems as personalized issues in her daily life in Part 1. As expected, many students were able to analyze the pronoun use.

For example, S26 (Trans.) stated, “The speaker uses ‘I’ a lot in Part 1 because she states her opinion as a representative. In Part 2, she uses ‘you’ a lot because she wants the adult audience to be aware of the current problems.” S37 (Trans.) also stated, “Severn tells the audience her opinion in Part 1 using ‘I’, but she directly talks to the audience in Part 2 because she wants them to know that both she and the audience share the same problems.” Several students, however, were not able to adequately explain what they meant was close to what S26 and S37 wrote, as seen in the answer of S22 (Trans.): “There are a lot of first person singular pronouns in Part 1 because the speaker outlining her opinions. There are a lot of second person plural pronouns because there are a lot of appeals directed to the audience.”

Although some students were not able to explain their opinions well regarding the “why-question” in Q14, a considerable number of students were able to complete the numerical counting analysis of linguistic items and explain the result.

(3) Questions with “do you think” (see Text C in Appendix 14-3)

I found that questions using the expression, “do you think”, give students an impression that they should give answers based on their experience or beliefs which were out of the context of the text. For example, Q8 (“What do you think is the most important thing in Kim’s message?”) elicited answers based on students’ personal understanding of the text though I devised the question referring to the A-2 category (“What is the writer’s purpose?”) to have students grasp the writer’s main message.

The text is a Tanzanian boy’s message about Tanzanian schools; it consists of three paragraphs. The first paragraph is mainly about the languages spoken in schools. The second paragraph is about students’ lives subsequent to elementary education. I expected students to mention one or both of these issues. All the students but one wrote about the

second paragraph. Many of their answers were extracted from the text. S16 (Eng.) quoted, “We don’t have enough schools, and many students are too poor to attend.” Some students expanded the meaning of the message. For example, S15 (Trans.) wrote, “It is really good that everyone can study.” Another student wrote about what he learned from the text, “You should study whenever you can” (S32, Trans.). These answers were based on the students’ interpretations, probably because I asked them to reflect on their own understanding of the message, using the phrase “do you think.” The phrase “think” is often used in Japanese in order to show that something is uncertain or probable. Thus, my questions using “do you think” might have elicited expanded interpretations or lessons they learned from the text. Although I referred to the A-2 category in the framework, the students’ answers were based on their own perspectives. To direct students’ attentions to the writer’s perspective, I should have simply asked, “What is Kim’s message?”

The above three issues were discovered after examining the students’ answers. The findings helped me to revise the first version of the framework. In the following section, I will explain how I revised the framework.

8.1.2.4 Second version of the framework

The issues presented in the previous section are related in terms of the subjectivity and objectivity of understanding texts. I expected students to refer to the text to support their opinions about its content and linguistic forms and organization. Due to my unclear directions, however, some students did not answer in the way I expected. I thus attempted to revise the framework that my questions were based on. Table 8.1.2.3 is the second version of the framework.

Table 8.1.2.3: The second version of the framework

Critical reading : To read a text self-reflectively and inferentially from different points of views, analyzing the language and materials used in the text, as well as understanding its theme and purpose, in order to be evaluate and judge the information represented in the text logically and impartially.			
	A : Writer's perspective	B : Own perspective	C : Other perspectives
Thematic interpretation	(A-1) To suppose the theme of the text and its target reader (e.g., sex, age, nationality).	(B-1) To understand what kind of reader you are and for what purpose you read.	(C-1) To suppose how other readers (e.g., different sex, ages, nationalities), would respond (e.g. positively, negatively, indifferently) to the purpose or argument of the text.
Corroborative interpretation (Language-use)	(A-2) To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text represent the writer's attitudes (e.g., positive, negative, neutral, assertive) and traits (e.g., sex, age, nationality).	(B-2) To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text affect your opinions about the text (e.g., agree, disagree)	(C-2) To judge what words, phrases, sentence and text structures, text types and rhetoric should be used to rewrite the text from other perspectives.
(Materials)	(A-3) To analyze what materials for persuasion (e.g., statistics, quotations) the writer uses to support his or her opinion.	(B-3) To analyze what materials for persuasion affect your opinions about the text.	(C-3) To judge what materials for persuasion should be used to rewrite the text from different perspectives.
Social interpretation	(A-4) On the basis of the thematic or corroborative interpretations, to infer what worldview or values the writer has.	(B-4) On the basis of the thematic or corroborative interpretations, to infer what social or cultural background affects your views about the text.	(C-4) On the basis of the thematic or corroborative interpretations, when the text is rewritten from different perspectives, to infer what social or cultural background the rewriting of the text is based on.

I first attempted to make clearer whether the categories aim to encourage students to analyze the text or elicit students' personal impressions about it. In the three perspectives (writer's, own and other perspectives), there were a number of categories which aimed to

elicit students' impressions: (A-1) Who probably wrote the text?; (A-2) What is the writer's purpose?; (B-1) What are your own views of the topic before you start reading the text?; (B-2) What is your first impression of the text?; (B-3) What is your purpose in reading the text?; (C-1) How do you think other readers will respond to the text?; (C-2) To what extent is the text likely to convince other readers? These categories expect teachers to devise questions which aim to elicit students' impressionistic interpretation about the theme of a text. I tentatively group these categories together as "thematic interpretation."

One category under writer's perspective explicitly expected teachers to develop questions to encourage students to analyze the text linguistically: (A-4) How does the writer's choice of words, phrases or structures affect the authoritativeness or assertiveness of the text? One category under other perspectives also asked, (C-6) what words, phrases or structures can you use to rewrite the text from other perspectives? These categories required students to choose linguistic items from the text and use different expressions to change the perspective of the text. However, some categories were vague because they required finding "information" or "evidence" from the text: (A-5) What information does the writer provide to support his/her opinion?; (B-4) To what extent are you convinced by the evidence presented by the author to support his or her opinion?; (C-3) What kind of information is not included in the text? The other categories in other perspectives are also unclear: (C-5) Whose voice is not represented in the text?; (C-6) What other possible points of view are there with regard to the topic?" In these cases it proved to be hard to understand what kind of questions should be produced and how answers should be given. These categories need more explicit expressions concerning what kinds of information or evidence are required. I had created the above categories (A-4, C-6, A-5, B-4, C-3, C-4, C-5) with the aim of encouraging students to find linguistic and non-linguistic evidence

from a text which corroborates their interpretation; thus, I tentatively subsumed these categories into a larger category, “corroborative interpretation,” and divided it into two subcategories, “language-use” and “materials.” The former subcategory involves the analysis of words, phrases, sentences and text structures and types, and rhetoric. The later involves the analysis of the materials for persuasion, such as statistics and quotations, which the writer uses to support his or her opinions.

The remaining categories in the first version of the framework (A-6, A-7, B-5, B-6, B-7, C-7) concerned the interpretation of a text with a social and cultural viewpoint. These categories were established to encourage teachers to develop questions which elicit answers from students that are based on social interpretations of the text. However, the categories did not explicitly reflect this aim. Thus, I reconstituted these categories as “social interpretation,” which requires students to answer from social and cultural perspectives on the basis of thematic or corroborative interpretations.

I also changed what is in the slots from questions to statements of aims so as not to cause teachers to misunderstand that questions, such as “Who probably wrote the text?”, in the former framework should be directly asked to students. In order to indicate that what is in each slot is the aim of reading the text, I used the statements in the second version.

8.2 Teacher development sessions

In this section I will describe two sessions for teacher development and analyze the data gained from those sessions. The first session involved a workshop with Japanese teachers of English, and the second involved interviewing three teachers. The teachers who joined the workshop and the interviews are members of the ELT Study Group.

8.2.1 Workshop

As mentioned in the Introduction, the ELT Study Group organizes a study camp every summer where its members present their research or report their classroom practices. In the summer camp held in September 2012, I had the chance to facilitate a workshop with members of the ELT Study Group. Seven teachers participated in the workshop. Two of them were upper secondary school teachers I had interviewed during the Preliminary Phase.

The overall purposes of the workshop were to develop teachers' questioning skills for reading and to gain insights into how I should revise the second version of the framework. To achieve these purposes, I asked teachers to devise questions using the second version of the framework for critical reading; I facilitated a discussion session to obtain their feedback on the framework.

To ensure that the workshop was practical and authentic, I had asked the teachers in advance to bring the textbooks they usually used as part of their lessons. During the workshop, I first explained my definition of critical reading and the second version of the framework with sample questions, and invited questions and comments on my explanation. Subsequently, I asked the teachers to create questions in English referring to the framework. After devising questions, they reported what questions they had made. Each teacher's report was followed by a discussion. The workshop was conducted in Japanese and audio-recorded.

8.2.1.1 Questions developed by teachers

In this section, I describe the findings from the analysis of the questions that the teachers devised in a summarized form, referring to their questions and comments. Table 8.2.1.1 is the list of questions the teachers devised. Their names have been changed to protect

their privacy.

Table 8.2.3.1: List of questions devised by teachers

Name and his occupation	Questions	The reference of the category	Text
Yuji An English teacher of a National college of technology	1. Explain the meaning of “mottainai” to your American friends in English (or in Japanese) E.g., When do you use it? Where or in what situation? Why?	B-2: To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text affect your opinions about the text (e.g., agree, disagree).	Lesson 1 Mottainai, <i>Prominence English II</i> (upper secondary) (Tanabe, et al., 2008)
	2. “Wangari Maatahi visited Japan in February 2005.” Why do you think she visited Japan?	B-4: Based on thematic or corroborative interpretations, to infer how social or cultural background affects your views about the text.	
	3. What is your answer to “What kind of lesson does this story teach us?”	B-1: To understand what kind of reader you are and for what purpose you read.	
Naoki A graduate student and lower secondary school teacher	1. Which sentence shows the best evidence that the writer thinks Mona Lisa is Leonardo’s self-portrait? Which sentence shows that the writer thinks it is not Leonardo’s portrait? Why do you think so?	A-1: To suppose the theme of the text and its target reader (e.g., sex, age, nationality).	Text: Lesson 6 Mysteries of the Mona Lisa, <i>Crown English Series II</i> (upper secondary) (Shimozaki, et al., 2008)
	2. Why did the writer write “a young women” at the very first part of this section?	A-2: To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text represent the writer’s attitudes (e.g., positive, negative, neutral, assertive) and traits (e.g., sex, age, nationality).	
Ken An upper secondary school teacher	1. What kind of kids do you think are disadvantaged?	A-4: Based on thematic or corroborative interpretations, to infer what worldviews or values the writer has	Lesson 6 Living with Chimpanzees, <i>Crown English Series I</i> (upper secondary) (Shimozaki, et al., 2007)
	2. What knowledge can you share with them?	[No reference]	
Mikio An upper secondary school teacher	1. How many times are “I” and “we” used in Part 1 and Part 2? Which “person” is the most popular? Why?	A-2: To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text represent the writer’s attitudes (e.g., positive, negative, neutral, assertive) and traits (e.g., sex, age, nationality).	Lesson 3 Crossing the Border, <i>Crown English Series II</i> (upper secondary) (Shimozaki, et al., 2008)

	2. In Part 3 Dr. Kanto asks “Was that the right decision?” Do you think that was the right decision? If yes, why do you think so? If no, why not?	B-4: Based on thematic or corroborative interpretations, to infer what social or cultural background affects your views about the text.	
Yuka An upper secondary school teacher	1. “Everyone has a name.” Do you agree with this statement?	A-1: To suppose the theme of the text and its target reader (e.g., sex, age, nationality). B-1: To understand what kind of reader you are and for what purpose you read.	Lesson 1 A Story about Names, <i>My Way English Communication I</i> (upper secondary) (Morizumi, et al., 2012)
	2. Do you say your given name first, such as “Ayaka Sato”? Or do you say your family name first, such as “Sato Ayaka”? Why?	B-4: Based on the thematic or corroborative interpretations, to infer what social or cultural background affects your views about the text.	
	3. Why do you think that the author mentions Natsume Soseki and Banana Yoshimoto? What do you think of this?	A-3: To analyze what materials for persuasion (e.g., statistics, quotations) the writer uses to support his or her opinion. B-3: To analyze what materials for persuasion affect your opinions about the text.	
	4. According to the text, in many Western countries, people focus on “individuals.” In the East, people focus on “family.” Who do you think wrote these statements? Do you agree with them?	A-1: To suppose the theme of the text and its target reader (e.g., sex, age, nationality). B-1: To understand what kind of reader you are and for what purpose you read.	
	5. The name order differs from culture to culture. What other things differ from culture to culture? Change the subject of the sentence.	C-3: To judge what materials for persuasion should be used to rewrite the text from different perspectives.	
Koji A university teacher	1. What kind of writer’s attitude do you think is behind the sentence, “The atomic bomb took everything away from the people of Hiroshima.”?	A-2: To analyze how words, phrases, sentences and text structures, text types and rhetoric used in the text represent the writer’s attitudes (e.g., positive, negative, neutral, assertive) and traits (e.g., sex, age, nationality).	Lesson 1 Imagine the World of Imagine, <i>Pro-vision English Course I</i> (upper secondary) (Haraguchi, et al., 2007)
	2. What did you feel when you read the passage (l.10, p.8 ~ l.2, p.9)?	B-3: To analyze what materials for persuasion affect your opinions about the text.	

	3. "If more people dream about the world as one, as John hoped, such a world will not be just a dream but a reality. Till then, imagine." What do you think of the author's message behind the word "imagine" on page 10?	A-2: To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text represent the writer's attitudes (e.g., positive, negative, neutral, assertive) and traits (e.g., sex, age, nationality).	
	4. How do you feel when you hear/read the word "imagine"?	B-2: To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text affect your opinions about the text (e.g., agree, disagree)	
	5. Do you think people think about the word "imagine" differently depending on where they live?	[No reference to the category]	
	6. Do you think people think about the song "Imagine" differently depending on their religion or culture?	C-3: To judge what materials for persuasion should be used to rewrite the text from different perspectives.	
Toru	1. Raj wrote, "The British left, but their language remained." He could have used "and" instead of "but." Explain how he felt when he used the word "but."	A-4: Based on the thematic or corroborative interpretations, to infer what worldviews or values the writer has.	Lesson 8 India, My Country, <i>New Crown English Series II</i> (lower secondary) (Takahashi, et al., 2012)
	2. Raj wrote "Arigato" at the end of his speech. How do you feel about this?	B-2: To analyze how words, phrases, sentence and text structures, text types and rhetoric used in the text affect your opinions about the text (e.g., agree, disagree)	
	3. The title of his speech is "India, My Country." Do you think this title is appropriate? Why? If you do not think it is appropriate, what title do you think would be more appropriate and why?	C-2: To judge what words, phrases, sentence and text structures, text types and rhetoric should be used to rewrite the text from other perspectives.	
	4. Positive points about the use of several languages are introduced in the text. Why are negative points not mentioned?	C-4: Based on thematic or corroborative interpretations, when the text is rewritten from different perspectives, to infer what social or cultural background the rewriting of the text is based on.	

I found four points important to consider in the context of revising the second version of the framework and considering its possible uses.

1. Inexplicitness of the B-1 category

From the analysis of Yuji's questions, I found that the B-1 category does not seem to be concerned with the theme of a text although the A-1 and C-1 categories are explicitly concerned with this. (The text Yuji used is Text D in Appendix 14-2.)

In relation to his first question, Yuji stated, "I ask students to explain the meaning of 'mottainai' to reflect on their lives, but I think this may not be a critical reading question because its answer is in the text" (Yuji, 15/Sep/2012). Although he was not sure if the question is critical or not, he later explained that this question is concerned with linguistic interpretation. Yuji also said that he devised three questions focusing on students' own perspectives in the middle column of the framework. As he said, the first question is concerned with students' own perspectives. However, it would not be appropriate to put the question in B-2. Although it is true that his question is concerned with the word, "mottainai," it is not a matter of word choice. As the title of the text shows, "mottainai" is a key concept in the text. Since the question is concerned with the theme of the text, it would be related to thematic interpretations in the top row of the framework. He may not have referred to B-1 because unlike A-1 and C-1, the category is not explicitly concerned with the theme of the text. Raising students' meta-awareness of the readership is concerned with B-1.

Yuji's third question is about the sentence used in the text. Written in the text is the story of a humming bird, which put out fire in the wood by carrying water little by little on his own. In the text, there is a question, "What kind of lesson does this story teach us?" Yuji said, "Wangari Maathai's answer is in the text but I thought it would be useful to ask students, 'What is your answer?'" (Yuji, 15/Sep/2012). The story of a humming bird is a story within a story. If students do not understand the theme of the wider story about Wangari Maathai, they cannot understand the lesson contained in the short story about

the bird. In this sense, Yuji's third question is concerned with thematic interpretations. Also, it can be categorized in B-1 because students need to be aware of their own interpretation of the story.

2. Questions which aim to elicit answers that teachers cannot evaluate

From the analysis of Ken's questions, I found that questions which teachers do not have the answers to can be discussed together in class, but students' answers to such questions may be difficult to evaluate. (The text Ken used is Text E in Appendix 14-2.)

Ken thought that his first question asks what sense of values affects the writer's image of "disadvantaged kids." He said,

Roots & Shoots works in more than 50 areas and their activities are mentioned. The most important point is that at the end of the text the following phrase appears, "sharing your knowledge with disadvantaged kids." This is immediately followed by "the world is the better place." I'm wondering what image the writer has of disadvantaged kids. (Ken, 15/Sep/2012)

The original text Ken mentioned is as follows:

We now have groups in over 50 countries, with different activities in different places. It may be planting trees, starting recycling programs, collecting clothes for the homeless, or sharing knowledge with disadvantaged kids. The world is a better place when you cause a sad person to smile, when [...].

(Crown English Series I, pp. 97-98)

Ken's question is concerned with the writer's view of disadvantaged kids. However, it is not clear if answers to the question can be inferred from the text analysis. His comment quoted above suggests that he did not have an answer to the question. Nevertheless, it can be categorized in A-4 because it is concerned with the writer's view and its answer could be inferred from the text.

Ken focused again on the phrase, “sharing your knowledge with disadvantaged kids” when devising the second question. He said, “What is ‘your knowledge?’ I want to ask ‘what knowledge can you share?’ I don’t know where this second question should be put in the framework.” As he said, it is hard to categorize this question because it was not clear what answers he expected. Questions which neither the teacher nor students can answer would be interesting to discuss in class, but their answers would be difficult to evaluate because the teacher does not know what kind of answers he or she expects.

3. The related categories

From the analysis of Yuka’s questions, I found that the A categories (writer’s perspective) and the B categories (own perspective) are related because readers’ opinions are based on their understanding of the theme of the text. However, there is a difference between these categories; the A categories do not aim to elicit students’ personal responses while the B categories do. (The text Yuka used is Text F in Appendix 14-2.)

Yuka used a textbook which she would also use in her class in the following year. She devised questions about names. Commenting on her first question, she said, “This is a question concerning the author’s perspective and students’ own perspectives, so A-1 and B-1” (Yuka, 15/Sep/2012). Her statement indicates that the two perspectives in the question overlap. Because the sentence in the text, “Everyone has a name” is a statement representing the theme of the text, it could be considered as a statement related to A-1. The question then asks, “Do you agree with this statement?” This question asks students’ opinions which enables them to become aware of their own stances on the theme of the text. Because the question asks students’ perceptions, B-1 would be appropriate. If the question was more concerned with A-1, it could explicitly ask, “What is the theme of the text?”

The third question consists of two questions. The first one, “Why do you think the author mentions Natsume Soseki and Banana Yoshimoto?”, is concerned with the author’s intention, and the second one, “What do you think of this?”, with students’ opinions. “Natsume Soseki” is a name of a famous novelist from late 18th to early 19th centuries. “Banana Yoshimoto” is a contemporary novelist. Although the former novelist’s family name is stated first, the latter’s given name is stated first. As Yuka mentioned, the first question is an A-3 question, because the two names are used as supporting materials that the author used to develop his or her idea. The second one is a B-3 question because answers to this question would be based on their answers to the first A-3 question.

The fourth question also consists of two questions. The first question, “According to the text, in many Western countries, people focus on ‘individuals.’ In the East, people focus on ‘family.’ Who do you think wrote these statements?”, is concerned with A-1. The second question, “Do you agree with this?”, is concerned with B-1. As she said, the first one is an A-1 question because the author’s identity would be connected with the theme of the text. The second question would be concerned with B-1 because students need to realize their own opinions about the text.

4. Questions for lower secondary students

From the analysis of Toru’s questions, I found that the framework could be used for both upper secondary and lower secondary school students. (The text Toru used is Text G in Appendix 14-2.)

Toru is also a university teacher. He used a textbook for lower secondary school. The text is an Indian student’s speech which was printed in English in a Japanese newspaper. The Indian student, Raji, wrote about India’s multi-lingual society. Toru referred to the

A-4 category and explained his first question:

Raji speaks three languages. His mother tongue is Marathi, and the language he uses at school is Hindi, and what he hears on TV is English. The text says, "The British left, but the language remained." This "but" could be "and." The British left, and the language remained. [...] If readers understand that his negative feeling about the rule that English should be used is represented in "but" implies that, it is critical reading, right? (Toru, 15/Sep/2012)

As Toru said, it is possible to analyze that the Indian student's attitude toward the use of English is represented in his use of "but." Since his view of India's history and his language use are associated, the first question can be considered as an A-4 question.

Toru thought that his second question would be a B-2 question. He said;

At the end of the speech, Raji wrote, "Now I am learning Japanese. All of them are special to me." "All of them" means Marathi, Hindi, English and Japanese. And he wrote "Arigato" at the end. How did you feel about this? This is a B-2 question. When you are in a foreign country and use the local language, I think that is meaningful. When I went to Finland and said to people there, "Thank you" in Finnish, their facial expression changed. To speak the language in the host country has significant meanings. (Toru, 15/Sep/2012)

As Toru said, his second question would be a B-2 question because it aims to elicit students' personal reactions to Raji's use of the Japanese word "Arigato" which means "thank you."

Toru made the third question a C-2 question. He did not talk about this question due to the time limitations. This question asks two things. The first one is about how the title is appropriate, and the second one is about whether or not the title is inappropriate and why. In other words, students are first asked to analyze the title from the writer's perspective and then from a different perspective in order to contrast their answers to their former analysis. They are also asked to rewrite the title. In this sense, it would be a C-2 question.

The last question was a C-4 question. Toru said,

Because this is a textbook, only the positive points about a multi-lingual society are discussed. But I think there are negative points. [...] I don't know this kind of question is C- 4 or not.

(Toru, 15/Sep/2012)

The C-4 category is concerned with perspectives and societies different from those of the author and students. The fourth question aims to make students to think about the theme of the text from different perspectives, including from the perspectives of those who experience difficulties or problems in a multi-lingual society. In this sense, the fourth question would be categorized in C-4.

Although upper secondary school students are the target students of this study, Toru's use of a lower secondary school textbook suggests that critical reading could be conducted at lower secondary school. His third and fourth questions also show that what is not written in the text can be examined through questions referring to the category of other perspectives.

8.2.1.2 Discussion on the second version of the framework

After the teachers explained their questions for critical reading, they further discussed the framework. I summarized their comments below.

1. Constructs in the categories

Koji and I talked about how to describe each category. Koji pointed out that if constructs in the categories are questions, they are easy to understand. For example, "What is the theme of the text? What are its target readers?" is a question-type construct for the A-1 category. I said that I avoided question-type expressions to distinguish the

categories from actual questions asked in lessons. Koji suggested that explanations of how to use the framework could solve that problem.

2. The B-1 category

Mikio, Ikuo, and I talked about the B-1 category. Mikio did not understand the point of the B-1 category. He said that he could understand the point of asking about what kind of readers students are, but he did not see the point of asking for what purpose they read because students are required to read their textbook. Ikuo also pointed out that students do not always understand the purposes of their reading.

3. The category of other perspectives

Koji and Yuka talked about how they could refer to the category of other perspectives. Yuka suggested that ALTs offer a different perspective to that of the author and students. Koji also suggested that it would be interesting to think about how readers from cultural backgrounds different from the author's and students' read the text.

4. Pre-, While- and Post-reading

Ikuo and Koji gave a suggestion about when to ask questions during a lesson. They said that although some categories are seemingly concerned with post-reading questions and others with pre-reading questions, all the categories can be asked as pre-, while- and post-reading questions because students' interpretations can change throughout their reading activities.

5. Higher order thinking

Toru and Koji suggested that critical reading could be considered as reading to develop

higher order thinking skills.

8.2.1.3 Summary of the workshop

From the analyses of the teachers' questions, I discovered that it was important to consider the following points with regards to revising the second version of the framework.

1. From the analysis of Yuji's questions, I found that the B-1 category does not seem to be concerned with the theme of a text though the A-1 and C-1 are explicitly concerned with it.
2. From the analysis of Ken's questions, I found that questions which teachers do not have the answers to can be discussed together in class, but students' answers to such questions may be difficult to evaluate.
3. From the analysis of Yuka's questions, I found that the A and B categories are related because readers' opinions are based on their understanding of the theme of the text. However, there is a difference between these categories; the A categories do not aim to elicit students' personal responses while the B categories do so.
4. From the analysis of Toru's questions, I found that the framework could be used for upper secondary and lower secondary school students.

The discussion session also offered insights about how to revise the framework.

5. The B-1 category, "To understand what kind of reader you are and for what purpose

you read,” is concerned with the readership of a text, whereas the A-1 and C-1 categories are concerned with the theme of a text.

6. The construct of each category needs to include several question-type constructs to make the framework easy to understand.
7. To make the category of other perspectives easy to understand, it is important to explain the category in more detail.
8. The categories do not necessarily correspond to the timing of the questions. The categories can be used at any time during the reading process.

8.2.2 Interviews

I interviewed three teachers who participated in the workshop in September 2012 in order to gain insights into how to make the framework accessible for English lessons. The first interview was conducted on 25th February 2013, the second on 27th February 2013, and the third on 8th March 2013. The interviews were semi-structured and conducted in Japanese. The questions, which were designed before the interviews, were as follows:

- Q1. Did you use the framework for critical reading after the summer workshop?
- Q2. How can the framework be made more accessible?

The first question was asked to elicit explicit answers about whether or not they used the framework, followed by the reasons for their decision. The second question was asked to gain their advice on how to make the framework more accessible for English lessons. Since the interviews were semi-structured, more questions to clarify or expand their

answers were created during the interviews.

For the analysis of the interview data, I analyzed the content of the interview data qualitatively. I first listened to the spoken data which had been audio-recorded during the interviews, and then literally transcribed the relevant parts of the interviews; I did not transcribe the observations, such as laughter or gestures. This is because I needed answers directly related to the questions. Next, I summarized the teachers' answers to each question. Then, I identified four overlapping points in the interviews. I will describe below the overlapping points in the interviews, making reference to the teachers' comments.

8.2.2.1 Teachers' comments

Point #1: Pair/Group work

Both Ken and Yuka mentioned that students engaged in group or pair work as part of their discussions. Ken did not use the framework but asked questions to personalize the text used in his lessons. He said, "Students talked in pairs about what they would do if they were the writer, and they checked whether their answers were the same or different" (Ken, 27 Feb 2013). Ken also said that debating is a good way to discuss a text from objective points of view. Yuka did not use the framework either, as she was interested in collaborative learning and forgot to use the framework. However, she realized that critical reading could be conducted in collaborative learning. Yuka commented:

I think group work is a basic style for critical reading lessons. Critical reading questions should be discussed. Because there is no right answer, students build up their answers. So this would be collaborative learning.

(Yuka, 8 March 2013)

Although Ken and Yuka did not use the framework, they found that questions about the

text should be discussed in pairs or groups. This suggests that questions based on the framework should be discussed during lessons.

Point #2: Difficulty of using the framework

Mikio and Ken commented that the framework was difficult to use. Mikio said that he did not use the framework and talked about time restrictions as a reason:

I didn't use the framework. It is impossible given the time restrictions. I sometimes asked students about their interpretation as a post-reading task, but usually asked them to read texts aloud. [...] I can teach critical reading if I am able to select the text or conduct lessons at my own pace.

(Mikio, 25 Feb 2013)

He also suggested that more sample questions should be added to the framework to make it easier for teachers to understand. Ken also said, "It takes time to understand the framework" (Ken, 27 Feb 2013). These comments suggest that the framework needs to be clearer and contain more sample questions which can be answerable within the restricted class time.

Point #3: The choice of texts

The three teachers talked about the choice of texts for critical reading. Mikio and Ken mentioned the government-approved textbooks. Mikio said:

Some texts in government-approved textbooks are not useful for critical reading. [...] It would be good to read texts on the same topic written from different points of view. Students may be surprised when they read the text from the viewpoints of people from different countries. [...] People in different countries may understand the same issue differently. Texts on current social issues could be retrieved on the Internet.

(Mikio, 25 Feb 2013)

Mikio also suggested that materials for critical reading should be made because the contents of government-approved textbooks are not so biased. Ken also said that supplementary books could be used for critical reading and commented, “I wish the topics of the texts in textbooks were well-balanced” (Ken, 25 Feb 2013). Unlike Mikio and Ken, Yuka mentioned styles of texts. She said, “I think I could use the framework for essays and stories” (Yuka, 8 March 2013). These three teachers’ comments suggest that texts in government-approved textbooks published in Japan are not always useful for critical reading and texts from different sources could be used.

Point #4: Purposes of the framework

Ken and Yuka made comments regarding the purpose of the framework. Ken said, “It is good to know what kind of questions I usually ask in my lessons” (Ken, 27 Feb 2013).

Yuka also said:

I can sort out my questions with the framework. I can think about why some types of questions cannot be asked. Is the topic related? I can check what kind of questions I tend to make after making questions.

(Yuka, 8 March 2013)

Ken and Yuka both said that the framework can be used after making questions to check what kind of questions teachers usually make. Yuka also suggested that students should use the framework to check the reading skills they require. They also think that it is important to develop a criteria to assess the extent to which each category in the framework was achieved. These suggestions indicate that it could be used to check students’ criticality.

8.2.2.2 Summary of the interviews

Although the three teachers did not use the framework after the summer workshop, their comments offered insights into how to make the framework accessible for English lessons.

1. Pair or group work would make a discussion on a question based on the framework more accessible for students. Since critical reading questions are open-ended, students can exchange their ideas or answers with their classmates, or search for possible answers to difficult questions collaboratively.
2. The framework could be made easier for teachers to understand if sample questions are attached and answerable within a limited time period.
3. The selection of texts is important to devise questions using the framework. This is because it can sometimes be challenging to create critical reading questions for some texts in government-approved textbooks used in Japan. Graded readers or texts from websites could be used as supplementary materials for critical reading.
4. The framework could be used for both teachers and students to check what kind of questions they asked or answered after lessons. Also, the framework could be used as a standard to check students' criticality; however, criteria to assess skills in the categories of the framework would need to be made.

These four insights are useful in that learning style, design of answerable questions, text selection, and assessment are necessary for actual English lessons. I took these insights into consideration when revising the second version of the framework, which will be

discussed in Section 9.3.

8.3 Discussion of Phase Two findings

As a result of the discussion of findings for Phase One, I realized that I would need to make critical reading more acceptable and accessible for Japanese students and teachers; consequently, I developed a framework for critical reading in Phase Two. The research questions which guided this second phase were RQ 2 and RQ3; however I added two new, more specific research questions:

RQ4: How can critical reading be made *acceptable* in mainstream Japanese secondary ELT for teachers and students?

RQ5: How can critical reading be made *accessible* in mainstream Japanese secondary ELT for teachers and students?

In this chapter, I discuss the acceptability and accessibility of critical reading with the findings from Phase Two.

What I did in Phase Two are: (1) developing a framework for critical reading questions; (2) reflecting on my own critical reading lessons; (3) analyzing students' answers to my critical reading questions; (4) revising the first version of the framework; (5) analyzing critical reading questions developed by English teachers at the workshop; (6) analyzing the interviews with English teachers. In the following subsections, I first discuss the findings gained from the above analyses and practices in terms of the acceptability and accessibility of critical reading for teachers and students.

8.3.1 Acceptability of critical reading for teachers

I had initially planned to incorporate intercultural dimensions into critical reading as a rationale for the wider goal of ELT. As described in Section 8.2.1, at the workshop, I

asked the teachers to use texts from their class textbook in order to devise questions for critical reading using the second version of the framework. Although I did not tell them to choose cultural texts from the textbook, most of them chose texts relating to cultural or international issues. This suggests that teachers used the framework to teach critical reading with cultural or international texts.

I had also planned to incorporate general critical thinking skills into critical reading to achieve wider educational goals. At the workshop, the teachers discussed that critical reading is related to higher order thinking skills (Section 8.2.1.2). The teachers' questions and comments suggest that critical reading can be used to teach critical thinking skills.

Another point to consider was to rationalize critical reading as a part of general English lessons. Some of the teachers who took part in the workshop suggested that the framework could be used to devise questions for the pre-reading, while-reading, or post-reading stage (Section 8.2.1.2). One of the teachers also pointed out the limited amount of time of each English lesson (Section 8.2.2.1). This implies that sample questions answerable within the limited time would be helpful for teachers. Although there is a problem of time limitation, critical reading would be considered as acceptable by English teachers.

8.3.2 Acceptability of critical reading for students

There were two key points in relation to making critical reading acceptable for students. One is to rationalize critical reading as a part of a syllabus. As described in Section 8.1.1, I conducted critical reading as pre-reading or post-reading activities almost every week during one semester in Phase Two. I found that students enjoyed the task of counting the number of linguistic items or information in the text and used the data for their interpretations of the text.

Another point to consider is to take into account the degree of students' freedom for reading. I had thought that controlled reading would make reading less interesting for students. However, I found that some students liked less personal questions (Section 8.1.1.1). I also realized that it is important to devise direct and clear questions in order to elicit answers in accordance with teachers' expectations (Section 8.1.1). Since teachers need to check how critically students read a text, questions that control the manner in which students answer are required.

8.3.3 Accessibility of critical reading for teachers

In Phase Two I attempted to develop a framework which would help teachers to conduct critical reading lessons easily and frequently. As demonstrated in Section 8.1.1, I first developed the framework for critical reading based on the findings of Phase One. I referred to the framework to develop questions for my critical reading lessons, analyzed students' answers, and then revised the categories of the framework. After the revision of the categories, I defined critical reading as "To read a text self-reflectively and inferentially from different points of views, analyzing the language and materials used in the text, as well as understating its theme and purpose, in order to evaluate and judge the information presented in the text logically and impartially" (Section 8.1.2.3). This definition applies to critical reading of non-cultural texts as well. When I started this research, critical reading in relation to ideological issues of culture occupied my mind as described in the Introduction (Section 1.1); however, I was able to widen my view from cultural issues to wider educational goals, such as critical thinking as discussed in the Literature Review (Section 3.3.3). During my lessons, I conducted critical reading with scientific texts in Phase Two as reported in my reflective narrative (Section 8.1.1). In this sense, critical reading involves more general critical thinking as well as critical views of

ideological cultural issues.

As mentioned above, the first version of the framework was revised. It consisted of various types of categories at random in the three columns, as shown in Section 7.5. The second version shown in Section 8.1.2.3 is more systematic in that some overlapping categories identified in the first version were synthesized and categories were ordered line by line according to the levels of interpretation. However, the teacher development sessions (Section 8.2) made me realize some of the problems with the second version. I found that each category should include question-type constructs much like the first version, as those constructs can help teachers to create questions for students.

8.3.4 Accessibility of critical reading for students

There were three points to consider in terms of making critical reading accessible for students. First, I tried to fill the gap between students' intellectual abilities and their English proficiency. As summarized in Section 8.1.1.3, I encouraged students to use English. Many students answered questions in English which involved less complex or abstract thinking. Some of them tried to answer difficult questions in English.

I incorporated critical reading into an English course. Students were given frequent opportunities in the regular lessons to decide if they should use English or Japanese according to the difficulties of the questions. Since students' English levels vary, they should be allowed to control the difficulties of questions by choosing which language to use to answer them when the purpose of the questions is not to speak or write in English.

Second, I considered designing critical reading activities workable within lessons. As described in my narrative (Section 8.1.1), I gave a question or a set of questions which I thought students could answer in one lesson. They discussed the question in pairs, and shared their answers with the class. However, my teaching context was different from that

of state schools. The lesson length was 90 minutes at my school in comparison to 50 minutes in ordinary upper secondary schools. Since they were given enough time, students were able to answer a question, engage in discussions, and partake in post reading activity in one lesson. Whether critical or non-critical, post-reading activities are often skipped in ordinary upper secondary schools because of time limitations. Mikio talked about time restrictions as a reason for not using the framework (Section 8.2.2). Since I had enough time, I gave critical reading questions at the post-reading stage, i.e., at the end of the lesson when all the other reading activities had been completed. However, some of my critical reading questions involved reading activities, such as summarizing texts and analyzing grammatical items. This suggests that critical reading may involve various reading processes. The time issue and reading process needs to be further considered.

Finally, I tried to devise questions that students could understand clearly. Since some categories involved abstract or complex thinking, questions based on those categories tended to be difficult. As described in Section 9.1.2, I divided a critical reading question into two or three sub-questions and asked those questions as a set so students would not find critical reading difficult. As the analysis of students' writing shows in Section 8.1.2.2, some of my questions worked well, but others did not because of the indirectness of the questions. This suggests that dividing questions or giving direct questions is important to help students to read texts critically. There is one more thing that I found in terms of students' critical reading levels. From the interview with Yuka, I found that both teachers and students could use the framework to assess the extent to which they could read texts critically. In other words, if students can answer all the questions from all the categories, they are considered to have acquired critical reading skills. By referring to the framework, students would be more aware of their learning process.

8.3.5 Summary of the Phase Two discussion

As discussed above, two new issues were raised during Phase Two. One issue was the process of critical reading. Another was the assessment of critical reading. These two issues as well as original research problems, such as cultural and ideological issues and critical thinking, will be discussed in more detail in the following chapter.

8.4 Metacommentary-8

In Phase Two, I gained practical ideas for developing a framework for critical reading from the students and teachers involved in my study. During this phase, I received positive comments and constructive criticisms from the teachers. I now think that this is probably because I did not focus on the political orientation of critical reading. I still believe that critical reflection on common sense assumptions of social or cultural norms in English education can help students to obtain their own voice to challenge unequal social systems and cultural stereotypes or biases in their own and other communities. On the other hand, there is a widespread idea in Japan that English is a tool for global communication as if it is a neutral language, and that English language skills should be promoted. Although I also agree with this idea, I am aware that political aspects of English teaching and learning need to be addressed. I see my framework for critical reading as an outcome of the struggle of dealing with the tension between political and apolitical aspects of English language teaching, and between my identities as a researcher and teacher. I think that these two identities began to be integrated in Phase Two.

9. OVERALL DISCUSSION

The initial focus of this study was on how to conduct critical reading lessons using cultural contents of English textbooks. To investigate this, action research was adopted as a research methodology. The first three research questions (RQ1, RQ2 and RQ3) were discussed in Chapter 7 with the findings from the Preliminary Phase and Phase One in order to identify further issues. The new research questions (RQ4 and RQ5) were also discussed with the findings from Phase Two. These research questions were discussed in the action research context.

In this chapter, as a teacher-researcher, I discuss the overall findings gained from the Preliminary Phase, Phase One, and Phase Two in relation to the wider issues in ELT. First, I discuss RQ1 from critical perspectives on ELT materials (Section 9.1), and then appropriate methodologies in relation to RQ2 and RQ3 (Section 9.2). On the basis of the discussions, I present the final version of the framework for critical reading (Section 9.3). After discussing methodological issues (Section 9.4), I discuss the contributions of this study (Section 9.5).

9.1 Critical perspectives on ELT materials

RQ1. What are Japanese teachers' views of teaching culture using textbooks in English lessons?

Japanese teachers' views of teaching culture using textbooks are first discussed in relation to their views of culture and Kramersch's (1993) third place model. From the findings of the Preliminary Phase, it can be said that Japanese teachers think that a wide variety of information and views on cultures discussed in English textbooks need to be shared by students in class. As analyzed in Chapter 5, two issues emerged from the interview data

of the three Japanese teachers of English. The first issue is concerned with the limitation of knowledge and views. The teachers thought that the English textbook is a basic source to learn culture, and that it is important to decode the text to understand how culture is portrayed. They acknowledged that their knowledge about cultures is limited, and that their views of cultural contents of the textbooks are subjective. Thus, they have students share their views or opinions on the cultural contents in pairs or with the whole class.

The other issue is concerned with the import of cultural views and knowledge from other sources. As stated above, the teachers acknowledged the limitations of their cultural knowledge and views; they found it important to gain a wide range of cultural views and knowledge from other subject' teachers, English teachers and materials. Considering the above two issues, it can be said that Japanese teachers think that a wide variety of information and views on cultures discussed in English textbooks needs to be raised with students.

The interviewed teachers' views of culture were partly facts-oriented in that they thought that the information contained in textbooks is limited and a wide range of knowledge should be gained from various sources. Thus, culture was partly seen as a static object for scientific research (cf. Thompson's (1999) overview, reviewed in Section 3.1.1) and as knowledge traditionally taught as objective information in foreign language education (cf. Kumaravadivelu (2008), revised in Section 3.1.3).

However, the teachers also found it important to share opinions and views on the cultural contents of textbooks in class. As discussed in Section 3.2.5, Kramersch (1993) proposes the third place model for cross-cultural teaching. In her model, culture is referred to as native culture (C1) and target culture (C2). In government-approved English textbooks, students' native culture and several target cultures are included. If students read a text on C1 from a C1 perspective, they can experience C1', i.e., their native culture

perceived by the self within C1. If students read a text on C1 from a C2 perspective, they can experience C2”, i.e., the native culture perceived by others within C2. Likewise, reading the target culture from a C2 or C1 perspective will give the experience of C2’ or C1”, respectively. During Emi’s lesson, she gave students the task of reading the text on C2 from four different C2 perspectives (Section 5.2.2.1). They imagined the C2 people’s views on child labor and discussed their views. Although the perspective of the text was not discussed, the social issue raised in the text was discussed drawing on the views they had imagined. This suggests that reading texts from C2 perspectives is likely to be reading within the framework of students’ imagination in the Japanese school context. That is, their imaginations are created in their cultural context because other sources, which provide authentic C2 views on the given issue, are not easily available in Japan. However, the important point of the third place model is not exposure to authentic C2 views. As Kramsch (1993: 210) states, the third space is the place where students take “both an insider’s and an outsider’s view on C1 and C2” through dialogue. In this vein, teaching materials could be seen as vehicles to develop those dual views. The interviewed teachers’ view that students’ sharing opinions about their views of culture is important is not exactly the same as the third place model; however, the dialogue among students and the teacher offers opportunities to view culture discussed in their textbook from different perspectives.

Japanese teachers’ views of teaching culture using English textbooks can also be discussed in relation to findings from my teaching practices in Phase One, and previous studies of critical views of textbooks. As discussed in Section 3.2.1, textbooks are intrinsically authoritative because they appear to be logical and objective, and are authorized by the ministry of education (Dendrinos, 1992). Textbooks are also problematic in terms of the market where they are sold. Some textbooks are produced and

sold for local use, and others are for the global market. Gray (2010) calls the latter the “global coursebook.” His analysis of the representations, production, and consumption of the ELT global coursebook suggests that it contains feminizing, multiculturalizing and globalizing content, which is produced with consideration for cultural or gender sensitivities in the market place, but that primary consumers of the coursebook, i.e., ELT instructors, are critical of blatant stereotypical representations of gender and nationality. Although the global coursebook is problematic, locally produced coursebooks are also problematic. As the critical discourse analysis of the text on instant noodles in Phase One (Section 6.2.2.1) shows, it is primarily written for Japanese readers and aims to promote pride in the Japanese culture. Textbooks published in Japan are written by Japanese teachers of English and authorized by MEXT; they also contain topics on Japanese culture and society. It is probable that those textbooks tend to convey positive ideological messages about Japan.

However, analyzing materials is different from analyzing the ways in which the materials are used in the classroom (Littlejohn, 1998). In this study, I actually conducted lessons using the above text. As discussed in Sections 3.2.6 and 3.2.7, I regarded critical reading based on CDA as an appropriate reading instruction to reveal ideologies, and conducted critical reading lessons. Since the questions for critical reading were based on my critical discourse analysis of the text, students’ answers to those questions were directed by my interpretation of the text. However, after taking several critical reading lessons, the students showed their original critical interpretation of the text in their poster presentations (Section 6.2.4). For example, one group analyzed the perspective of the text and concluded that it was written from the point of view of a producer of instant noodles. As a result, they rewrote it from the consumers’ perspective. This analysis was different from mine. I analyzed the text only from a cultural perspective and devised questions for

critical reading based on the analysis. This suggests that students' analysis and interpretations are not necessarily the same as their teacher's. This is probably due to the style of the lessons. As discussed in Section 7.2.2.2, students exchange their opinions with each other. Discussion-based lessons expose students to various views and ideas, so that their opinions are not controlled by their teacher. Since the content of the locally produced textbook can be analyzed critically by teachers and students, and their different critical interpretations are shared and discussed, the "particular constructions of reality" (Apple & Christian-Smith, 1991: 3) that the textbook signifies are questioned and reconstructed in the classroom.

9.2 Appropriate methodology

9.2.1 Integration of critical reading into normal reading

RQ2. What are Japanese teachers' views of critical reading lessons?

There are four answers to this question. First, this study showed that that teachers in this study accepted critical reading as an apolitical teaching and learning which can improve students' general critical thinking and reading skills. As written in my reflective narrative of teaching in Phase One (Section 6.2.1), I found that the political dimension of critical reading was not accepted by English teachers. Although I had mainly drawn on CDA and CP as a theoretical basis for my lessons, I drew more on general critical thinking skills to explain critical reading to other teachers before my lesson demonstration. The teachers' comments after the lesson indicate that it is important for students to read texts from different perspectives outside the classroom (Section 6.2.5).

Second, Japanese teachers think that critical reading should involve discussions in pairs or groups. As written in Section 6.2.5, Japanese teachers think that it is important to engage all the students in the discussion of critical reading. Some of the teachers who observed my lesson demonstration criticized the group discussion in which a few students did not talk. The teachers I interviewed also said that critical reading questions should be discussed (8.2.2). One of the teachers' comments suggests that discussions are not merely opportunities for exchanging opinions but for collaborative learning (Yuka's comment in 8.2.2.1). Since questions for critical reading are not easy to answer, students would need to work together to answer the questions.

Third, Japanese teachers anticipate that critical reading activities will be time-consuming. Time constraints are Japanese teachers' concerns about critical reading. This issue was raised in the discussion after my lesson demonstration (Section 7.1.2). Since my school was not an ordinary state secondary school, I could arrange my lessons rather flexibly. However, lesson schedules are significantly less flexible in academic-oriented state secondary schools. The teachers who saw my lesson anticipated that it would be difficult to spend a lot of time only for critical reading. The teachers I interviewed after the summer workshop also commented that they did not use my framework for critical reading because of the time constraints (Mikio's comment in Section 8.2.2.1). These comments suggest that Japanese teachers of English find it difficult to conduct critical reading in normal lessons.

Finally, Japanese teachers suppose that government-approved textbooks are not always suitable for critical reading. During the interviews, the teachers said that the texts in government-approved textbooks are not always appropriate for critical reading. Many

of the texts in those textbooks are not original. They are re-written by other teachers so that the English used in the texts is more appropriate for Japanese upper secondary school students. The level of English used in the texts is made easier and inappropriate expressions, such as stereotypical or politically incorrect ones, are changed so they are more appropriate. Since the authors' original English is changed or lost, it is difficult to read texts in government-approved textbooks critically.

As discussed in Section 3.2.7, Ko and Wang's (2009) study reveals that the teachers interviewed on critical literacy lessons at college showed concerns about students' language proficiency, autonomy, cultural difference and teaching resources. As the fourth answer stated above shows, teachers interviewed in this study were also concerned about teaching resources. They pointed out that government-approved textbooks would not be always useful for critical reading because the linguistic modifications and choice of topics make those textbooks appropriate for upper secondary school students. I was also concerned about the students' English proficiency during the whole process of this study; I was concerned about their ability to speak English rather than their ability to read critically. Ko and Wang's (2009) study also shows that the teachers saw critical literacy as an educational philosophy. As the first answer stated above shows, however, the teachers in this study saw critical reading as a teaching method, rather than a philosophy.

Japanese students' responses also need to be considered in order to discuss the integration of critical reading into normal lessons. This can be discussed in relation to the answers to RQ3.

RQ3. How do Japanese students respond to critical reading lessons?

3-1. How do Japanese students read texts critically?

3-2. What are Japanese students' views of critical reading lessons?

Japanese students can interpret a text using linguistic evidence and supporting non-

linguistic information from it if they are explicitly told to do so. As discussed in Section 7.2.1.4, the analysis of the students' poster presentations revealed that the students referred to the author's language use and non-linguistic information used to support the main message of the text and constructed their interpretation. However, the analysis of students' writing in Phase Two showed that students relied on their impressions to answer critical reading questions when the questions did not ask them to find evidence from the texts (Section 8.1.2.3). This suggests that Japanese upper secondary school students interpret texts based on supporting evidence from the text only if they are explicitly told to do so.

This suggestion is concerned with the acquisition of skills for critical reading. Wallace (2003) sees critical reading not as a set of skills but as a stance for reading. Considering how to assess students' critical reading performance, however, the skill-based view would be necessary in the normal school context. If students can read texts critically without being told to draw on evidence in the texts, it can be considered that they have acquired a skill to construct their interpretations based on their analysis of the contents. The issue of the skill-based approach to critical reading will be discussed in detail in Section 9.2.3.

It is also found that critical reading involves reading texts from multiple perspectives and sharing opinions on the texts with others. As discussed in Section 7.2.2.1, students regard critical reading as reading texts from multiple perspectives, which enables them to identify hidden messages in the texts. They also think that they can see the whole picture of the text by sharing opinions on the texts with others. As my teaching journal suggests, some students seemingly like to engage in questions which aim to elicit less personal responses (Section 8.1.1).

Japanese students also think that critical reading requires them to read a text carefully so as not to misunderstand what is written in the text. As discussed in Section 7.2.2.1,

students think that what is written in the textbook does not always represent reality. To find misleading information or certain expressions in a text, they read it several times carefully, which also enables them to decode and comprehend the text.

These two answers show an outcome similar to that from a previous study. As discussed in Section 3.2.7, Huang's (2011) study shows that university students saw critical literacy as revealing hidden messages, examining texts from various perspectives, promoting their understanding of the text, and giving opportunities to write about the text. Likewise, students in this study regarded critical reading as reading texts carefully and understanding them. This is an important suggestion to conduct critical reading in the normal school context. Although Içmez's (2005) study shows that some students in an academic-oriented upper secondary school resisted against critical reading because of its irrelevance to exams, lessons which promote critical reading could be an opportunity for students to prepare for English reading tests. It is also possible that students in academic-oriented schools in Japan may consider critical reading lessons to be beneficial.

As discussed in Section 3.2.7, critical reading for students in non-Western countries was an issue in previous studies. Huang's (2009) study suggested that university students' resistance against critical reading derives from their learning culture or views of texts, both of which are different from those in the Western context where critical theories have developed. In my context, however, I did not identify resistance against critical reading lessons because of students' learning culture. As stated above, however, there seems to be a preference regarding the types of questions; some students were more engaged in less personal questions than personal ones.

Although explicit resistance was not identified in this study, discussions on personal views in pairs or groups would be demanding tasks for shy or withdrawn students. I did not encounter resistance from students; probably this may have been because I created an

atmosphere in which engaging in discussions with their classmates was natural. Since I conducted critical reading lessons in my homeroom in Phase One, I was able to create a classroom culture in which students could talk and work collaboratively in other homeroom activities; thus, they did not find it strange to engage in discussions in class. As discussed in Section 7.1.2, some teachers pointed out that a few students did not speak during the group discussions; however, they did not see it as student resistance but as a problem with the manner in which I conducted the group. Since I knew the students well, I recognized that it was a matter of personality and did not force them to partake in the discussion.

In ordinary Japanese secondary school, many students may not actively engage in discussion because of the education that they experienced in their lower secondary schools or elementary schools, or because of students' relationships or the atmosphere in the classroom where discussions are conducted. The classroom and learning culture will need to be explored in depth in order to develop an appropriate methodology in the target context.

9.2.2 Critical discourse analysis and critical pedagogy

The overall aim of this study was to develop an appropriate methodology for critical reading in the Japanese secondary school context. In order to make critical reading acceptable and accessible in the ordinary secondary school context, I created and revised the framework for critical reading. I started to explore how to conduct critical reading drawing on CDA and CP as a theoretical basis. However, I found that using CDA would not be appropriate for teachers to analyze the text because it requires them to have specialist knowledge. I also encountered objections about drawing on CDA and CP from teachers in the ELT Study Group because they found these theories to be political. As

discussed in Sections 3.2.4 and 3.2.6, the aim of these theories is to solve unequal social power relationships. CDA approaches this linguistically, while CP addresses this through education. However, teachers of the study group did not accept these theories. This is partly because they did not want to make the study group political, and partly because they did not agree with the view of society on which CDA and CP are premised. CP has been developed in periphery countries in which oppressed people need to become empowered citizens. The teachers in the study group do not believe that members of Japanese society are oppressed; therefore, I was required to draw on apolitical theories as rationales for critical reading lessons. I connected critical reading to more general critical thinking skills and intercultural communicative competence; I also considered it to be a reading skill.

9.2.3 Critical reading skills

As discussed in Section 3.3.1, I suggested that critical reading should be taught as a reading skill in the Japanese school context even though Wallace (2003) sees critical reading not as a skill or strategy but as an overall orientation to the reading task. The philosophical aim of critical reading, which is based on CDA and CP, was not accepted by other teachers; however, critical reading was accepted as a reading skill as discussed above.

In contrast to Wallace (2003), I chose to see critical reading as a reading skill; however, I employed the conventional pre-reading/while-reading/post-reading procedure of the reading instruction as Wallace (1992b) did. I asked critical reading questions at the pre-reading and post-reading stages in my lessons. At the while-reading stage, I taught new words and grammar items, and then checked students' understanding of each paragraph using comprehension questions. There was even time to read the text aloud to check

students' pronunciation at the end of the while-reading stage. In other words, there was plenty of time to cover all three stages in a 90-minute lesson in my context. As discussed in Section 9.1.2, however, teachers found critical reading time-consuming because the lesson length in ordinary state schools is 50 minutes. They also need to implement other activities during the lesson which target other skills. I gave students critical reading questions after I recognized that students understood the literal meaning of the text.

However, I could have given critical reading questions as the main questions at the beginning of the lesson so that students could work on the questions. I suggest this because critical reading involves a wide variety of reading skills. As mentioned in Section 3.3.1, Hudson (2007) categorizes reading skills into word-attack skills, comprehension skills, fluency skills, and critical reading skills. Although critical reading skills are considered as separated skills, it involves word-attack skills and comprehension skills. In my lessons, critical reading consisted of a couple of questions, which required students to find specific words or phrases and consider their contextual uses in the text. I also asked students to summarize a part of a text and then consider how the summarized text is related to the other parts of the text, which incidentally required them to demonstrate their understanding of a part or the whole text. Although I was not able to identify how many times students read the same text to answer my critical reading questions, the findings from Phase One suggest that critical reading lessons help students to read texts carefully and understand them well (Section 6.1.5). I did not integrate skimming and scanning in the series of my critical reading questions, but I could have done so. For example, I could have asked them first to skim the text and elicit their first impression of the text, and then compare it with their critical interpretation of the text. Or I could have asked them to scan information relevant to the following critical reading questions. By so doing, I could have integrated tasks to train various reading skills into a critical reading lesson. However, it

is important to consider the overall aim of the English curriculum and the reading course and how to evaluate students' reading skills in order to situate critical reading as the main reading activity in a lesson.

9.2.4 Critical thinking skills

Although I drew on general critical thinking skills as well as reading skills as rationales for my critical reading lesson demonstration, it is not clear how these skills are related to each other. I discussed general thinking skills in relation to EFL writing in Section 3.3.3. In this section, I will discuss how critical thinking and reading are related and how to evaluate students' critical reading skills in the Japanese school context.

Critical thinking can be situated in a greater framework of education, such as a school or national curriculum. In other words, acquiring critical thinking skills can be a goal or major component of the curriculum. According to the new Courses of Study, which is the Japanese national syllabus enacted at lower secondary schools in 2012 (MEXT, 2008) and at upper secondary schools in 2013 (MEXT, 2011), “thinking capacity,” “decisiveness,” and “expressiveness” need to be nurtured in verbal activities, such as record-keeping, explanation, critique, dissertation, and debate learning in various subjects. These three skills have become the focus of the national syllabus due to the results of OECD's 2006 PISA survey. The survey results show that Japanese students' reading literacy was ranked 12th out of 29 OECD member countries (OECD, 2007). In PISA, “*reading literacy* is defined as understanding, using and reflecting on written texts, in order to achieve one's goals, to develop one's knowledge and potential and to participate in society” (OECD, 2006: 284, italics in the original). Based on this definition and the results of PISA, it is expected that students engage in activities which enable them to apply their problem solving skills. Although the term “critical thinking” is not used to

refer to thinking skills in the new Courses of Study for lower and upper secondary schools, it is mentioned as a skill to examine things or phenomena from different angles together with problem solving and logical and communication skills (MEXT, 2012b).

The new Courses of Study for English for upper and lower secondary schools also consider developing students' views and thinking skills. According to those Courses of Study,

- A. Materials should be useful in enhancing the understanding of various ways of viewing and thinking, fostering the ability to make impartial judgments and cultivating a rich sensibility.
 - B. Materials should be useful in deepening the understanding of the ways of life and cultures of foreign countries and Japan, raising interest in language and culture and developing respectful attitudes toward these.
 - C. Materials should be useful in deepening the international understanding from a broad perspective, heightening students' awareness of being Japanese citizens living in a global community and cultivating a spirit of international cooperation.
- (MEXT, 2008; MEXT, 2011)

These statements are concerned with the choice and use of materials which can enhance students' intercultural and international understanding. Although "critical thinking" is not used in the courses of study, multiplicity of views and impartial judgment, which are considered as part of the concept of "criticality" that emerged from the action research process in this study, are included. In this vein, reading instructions for developing students' critical thinking skill can be integrated into the upper secondary school English curriculum.

9.3 Final version of the framework

On the basis of the findings and above discussions, I developed a final version of the framework for critical reading (Table 9.3). The main changes are the terms used to represent the types of interpretation, "holistic interpretation," "analytic interpretation,"

and “social/cultural interpretation.” These terms replaced the following terms which appeared in the former version of the framework: “thematic interpretation,” “corroborative interpretation,” and “social interpretation.” I found that these terms did not convey my intended meaning. Holistic interpretation means interpretation based on readers’ rather intuitive understanding and perception of the theme of the text. This analysis does not require them to draw on their text analysis. Analytic interpretation consists of linguistically analytical interpretation and non-linguistically analytical interpretation, and requires readers to use linguistic and non-linguistic information as evidence to support their interpretation. Social/cultural interpretation is interpretation based both on analytic interpretation and social or cultural background or views relevant to the topic. Students are required to discuss the text, relating their analytic interpretation and their social or cultural background or views.

Another change is the construct of the B-1 category. In the former version, its construct was “To understand what kind of reader you are and for what purpose you read.” This gave the teachers in the ELT study group the impression that it is a question in the pre-reading stage. The new construct is “To express yourself based on the theme of the text.”

Core questions are also added in the categories. Since the teachers in the ELT Study Group said that it was difficult to imagine actual questions given to students with the former framework, I added core questions in the list and some actual questions and answers in Appendix 14.

Table 9.3: The final version of the framework

<p>Critical reading : To read a text self-reflectively and inferentially from different points of views, analyzing the language and materials used in the text, as well as understanding its theme and purpose, in order to be able to evaluate and judge the information represented in the text logically and impartially.</p> <p>Note: You can change the following sample core questions to make critical reading questions or tasks for your students.</p>			
	A: Writer's perspective	B: Own perspective	C: Other perspectives
Holistic interpretation	<p>(A-1) To identify the theme of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What is the gender, age or nationality of the target reader? • What is the theme of the text? • Who is the target reader? 	<p>(B-1) To express yourself based on the theme of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What did you know about the topic? • What did you learn from the text? • What kind of reader are you? 	<p>(C-1) To imagine how other readers would respond to the theme of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • Whose perspectives are not represented in the text? • How differently would other readers respond to the text? • Who would be the non-target readers?
Analytic interpretation (Linguistic information)	<p>(A-2.1) To analyze how linguistic features (i.e., words, phrases, sentences and text structures, text types and rhetoric) are used in the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What linguistic features represent the writer's opinions? • What linguistic features represent the writer's attitudes? • What linguistic features represent the writer's logic? 	<p>(B-2.1) To analyze how linguistic features (i.e., words, phrases, sentences and text structures, text types and rhetoric) used in the text affect your perception of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What linguistic features changed or reinforced your opinions or attitudes? • What linguistic features impressed or offended you? • What linguistic features did you find logical or confusing? 	<p>(C-2.1) To analyze how linguistic features (i.e., words, phrases, sentences and text structures, text types and rhetoric) used in the text will be perceived by other readers.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What linguistic features would the writer use for the other readers? • What linguistic features would the writer use to write the text from the other perspectives? • What linguistic features would the other writers use?
(Non-linguistic information)	<p>(A-2.2) To analyze how non-linguistic features (i.e., statistics, visual images, quotations) are used in the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What non-linguistic information represent the writer's opinion? • What non-linguistic features represent the writer's attitudes? • What non-linguistic features represent the writer's logic? 	<p>(B-2.2) To analyze how non-linguistic features (i.e., statistics, visual images, quotations) affect your perception of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What non-linguistic features changed or reinforced your opinions? • What non-linguistic features impressed or offended you? • What non-linguistic features did you find logical or confusing? 	<p>(C-2.2) To analyze how non-linguistic features (i.e., statistics, visual images, quotations) used in the text will be perceived by other readers.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • What non-linguistic features would the writer use for other readers? • What non-linguistic features would the writer use to write the text from other perspectives? • What non-linguistic features would other writers use?
Social/cultural interpretation (Your interpretation should be based on the analytic interpretation.)	<p>(A-3) To infer how the social/cultural views that the writer carries are represented in the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • How are social/cultural views represented in the linguistic features? • How are social/cultural views represented in the non-linguistic features? 	<p>(B-3) To infer how your social/cultural views affect your perception of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • How is your perception of the linguistic features affected by your social/cultural views ? • How is your perception of the non-linguistic features affected by your social/cultural views ? 	<p>(C-3) To infer how the other readers' social /cultural views affect their perceptions of the text.</p> <p>(Core questions)</p> <ul style="list-style-type: none"> • How would the other readers' perceptions of the linguistic features be affected by their social/cultural views? • How would the other readers' perceptions of the non-linguistic features be affected by their social/cultural views?

As discussed in Section 8.2.2.1, one of the interviewed teachers indicated that both teachers and students could use the framework. Teachers can use it to devise critical reading questions and check what types of questions they tend to create. Students can also use it to check how critically they read texts. Another possibility for this framework would be that teachers and students will use it as a tool for assessment. It can be further developed to show the level of critical reading and assess students' critical reading skills.

9.4 Methodological issues

9.4.1 Paradox of action research outcomes

When I started this study, my focus was on how to deal with cultural contents in ELT textbooks; therefore, the aim of the study was to develop an appropriate pedagogy for working critically with cultural contents in Japanese high school textbooks. Drawing on intercultural teaching models, CDA and CP, I tried to develop a methodology for teaching critical reading. However, as I was investigating an appropriate methodology, I came to realize that other teachers did not accept the political orientation of CDA and CP as a theoretical basis for critical reading. Instead of drawing on these theories, I thus connected critical reading to developing critical thinking skills and reading skills in Phase One. Intercultural dimensions in critical reading were maintained till the end of Phase One. In Phase Two, however, I conducted critical reading lessons regularly using non-cultural texts to investigate the wider use of critical reading in normal English lessons. As a result of exploring an appropriate methodology considering other teachers' opinions and the wider use of the methodology, the focus of the research shifted from a politically cultural dimension to a more general one of critical reading.

The shift of the research focus did not take place only due to the integration of other teachers' views. Changes made to the educational policy was another reason for the shift

of the research focus. This study started in October in 2008 and research questions were created in 2010. When I started this study, the can-do list to assess what students can do with English was not a main interest among English teachers in Japan. Teaching English in English, which was included in the new Course of Study for upper secondary schools (MEXT, 2011), attracted English teachers' attention. As CEFR gained more and more interest in ELT and its research fields, however, MEXT began to discuss the needs for creating the can-do list for English performance. MEXT held the first meeting on the can-do list in 2012. After several meetings were conducted, MEXT sent the guidelines for developing the can-do list for English performance (MEXT, 2013) to secondary schools. In accordance with the changing policy on English language education, teachers in the ELT Study Group were becoming more interested in the assessment of English skills. As the findings from the interview with the study group members at the end of Phase Two show, some of them talked about my framework for creating critical reading questions and its applicability to assessing critical reading skills (Section 8.2.2.1).

Although I started to investigate how to teach critical reading, in the end, this study shows the possibility and necessity for assessing critical reading skills. This shift occurred because of the long-term collaborative process of this action research. Burns (1999: 13) states that collaborative action research is more empowering than individual action research because the former is concerned with institutional change. This study involves my own professional development, and it is also concerned with pedagogical development in the Japanese school context with teachers in the study group. Those teachers' views and opinions reflected their school contexts; the changing educational context also influenced those teachers' views. This dialectical process took place during their long-term engagement in this research and influenced its orientation. In this vein, this longitudinal action research with other teachers' involvement has generated

knowledge and insights suitable for Japanese society.

However, this positive outcome is also paradoxical. This is because although I struggled to make critical reading acceptable and accessible for other teachers through my actions and discussions with them, the social and educational change made critical reading more acceptable for them in the Japanese context. In other words, this action research aimed to develop an appropriate pedagogy for critical reading, but teachers' comments regarding the appropriateness of critical reading were not necessarily generated from their engagement or my actions in this research; it was unexpectedly generated from the educational policy shift.

9.4.2 Identity and power relationships

As stated above, collaboration with other teachers has offered outsider perspectives to my reflections and decisions on the development of a critical reading pedagogy; thus, it has helped to make this study go beyond an investigation for personal professional development. However, there are a few issues to discuss in terms of the researcher's identity and power relationship in collaboration with other teachers.

The first issue concerns my identity as a teacher-researcher. As stated in the Introduction, the school where I worked and conducted critical reading lessons was a national college of technology, which is different from ordinary state upper secondary schools. As its name demonstrates, the institution is categorized as a college not an upper secondary school because it awards an academic degree, called an associate degree, to students after their completion of their five-year education. However, it offers general education which is almost the same as education provided in upper secondary school during the first three years. In humanities' subjects, such as Japanese, English, and social sciences, government-approved textbooks for upper secondary schools are used at the

college. Many teachers of those subjects have teaching experience in upper secondary schools and apply their experience to teaching at the college, but they are also required to undertake research and publish papers to gain promotion. Since I was hired as an English teacher, my identity was that of a teacher of English for the upper secondary level. At the same time, my identity was that of a researcher. I was an assistant professor when I started this study, which means that I was considered as a novice and inexperienced researcher; however, I thought that I was officially admitted into academia and therefore distinct from other upper secondary school teachers. Nevertheless, I had an ambivalent feeling about the college and my identity. On one hand, I was happy with my position as a teacher and researcher to undertake action research at the college. On the other, I was not sure how I should position myself in the ELT Study Group. Since students at the college also knew that their teachers conduct research, I did not feel uncomfortable about my position in class. On the other hand, I felt awkward in the study group. I felt that I was neither a teacher nor a researcher. The group was facilitated by a university teacher, and most of the members were upper secondary school teachers. The university teacher had a stable position as a coordinator of the group and academic advisor. The upper secondary school teachers seemed to share the same educational context though they worked at different schools. Since I was a novice researcher and not an upper secondary school teacher, I was conscious about the differences between the two positions though they are closely tied. For example, I did not know which position to choose when I was told to avoid drawing on political dimensions of CDA and CP by the group. As a researcher, I wanted to investigate how CDA and CP could be integrated as critical reading in English lessons. As a teacher, on the other hand, I thought that I should accept the group members' opinion. Considering pedagogical appropriateness in the Japanese school context, I followed their advice.

Another issue regarding collaboration with other teachers is power relationships. My reflections on my lessons show that I felt that I was a receiver of other teachers' advice. My journal entries, such as "I was told to develop questions by which students can notice the important points of a text or learn how to read a text" (Section 6.1.1) and "I was told to make the explanation of my research background more general for the lesson demonstration" (Section 6.2.1), suggest that I felt that I was an advisee of the research group members. I was aware that I was the youngest member and I had asked them to engage in this research. Unlike the kind of collaborative action research that Burns (1993) recommends, collaboration in this research was not organizational. The research had not been initially shared and planned with the members. After I decided to investigate critical reading employing action research as a methodology, I asked the group members to contribute to this research. Thus, it was highly probable that they were not interested in my research at the beginning. However, they spent time discussing my critical reading lessons at the meetings probably because they thought that such discussions could be opportunities for my and/or their own professional development. Since I was the youngest member who was "permitted" to engage the group members in my research, my decision making processes tended to depend on their opinions and suggestions. As I obtained additional opinions from them, the research began to shift from its initial purpose. I originally aimed to integrate CDA and CP into critical reading instruction; however, critical thinking and reading skills replaced these theories.

The power relationships affected the orientation of this research, but this shift was not a negative outcome in terms of incorporating realistic views into this research. However, the balance between pragmatism and theoretical considerations is not necessary an "ideal" one. The in-service teachers' views were helpful in that they were realistic and practical; however, my theoretical views on critical reading were gradually submerged. The power

relationships which emerged from collaboration with in-service senior teachers therefore relates to the further issue of how much relative weight should be given to theory or practice. This is a somewhat contradictory and interesting outcome because action research is supposed to be a methodology which can fill the gap between theory and practice.

9.5 Contributions of this study

9.5.1 Contributions to the context of this study

This action research study was conducted at TNCT, a Japanese national college of technology, between 2008 and 2013. Although the college is not an ordinary school, the students who participated in this study were the same age as upper secondary school students. The textbooks used in this study were government-approved ones used in many Japanese upper secondary schools.

This study showed some possibilities and raised interesting issues with integrating critical reading into normal English lessons in the Japanese educational context. First, it showed that locally produced textbooks can be used as materials for critical reading. Government-approved textbooks used in Japanese upper secondary schools are not authentic materials, but they contain the writers' views of the topics, which teachers and students can analyze, critique, and criticize together from their various perspectives. Along with the textbooks, supplementary materials can be used for contrasting or comparing different perspectives on the same topics.

Second, critical reading can be accepted as a type of instruction which aims to develop students' reading skills. This study started by investigating the ways in which CDA and CP could be applied for teaching critical reading. Incorporating other teachers' views, the focus of this research shifted toward a more practical and apolitical direction. In a

practical sense, critical reading needs to be conducted time-efficiently. The procedure of pre-, while- and post-reading worked in my lessons because the lesson duration was 90 minutes; however, these three stages are not often completed in one lesson in a normal 50-minute lesson, where other activities need to be conducted. As the discussion in the previous section suggested, it is possible to set critical reading as a goal for a reading lesson or course because other reading skills are involved in the process of critical reading. Writing, speaking and listening are also involved in critical reading lessons. In this sense, critical reading can be practically integrated into normal English lessons in which textbooks containing reading materials are often used.

Third, critical reading can be a rationale for developing students' thinking skills. As discussed in the previous chapter, developing students' thinking capacity is one of the major concerns of the Japanese national curriculum. Students' thinking capacity can be developed through critical reading activities.

Finally, this study developed a framework for critical reading appropriate for the local context (see 9.3). It was developed as a result of both theoretical input and empirical work. As discussed in the previous chapter, the findings from teachers' interviews suggest that both teachers and students can use the framework. Teachers can use it to devise critical reading questions and check what types of questions they tend to create. Students can also use it to check how critically they read texts. Another possibility for this framework would be that teachers and students use it as a tool for assessment. It can be further developed to show the level of critical reading and assess students' critical reading skills.

9.5.2 Contributions to wider ELT

The development of the framework is also a contribution to knowledge in the wider ELT field. To my knowledge, only two systematic frameworks exist for critical reading based

on SFL and CDA (i.e., Wallace, 2003; Cots, 2006). The framework developed in this study is a different type of framework. Its chief distinguishing features are (1) the inclusion of three points of view for intercultural understanding and (2) consideration of non-linguistic textual analysis for critical thinking.

The first difference is that the framework in this study aims for intercultural understanding. Although the critical reading courses that Wallace (2003) describes involve reading *about* sociocultural issues by multicultural groups of learners, her framework itself does not explicitly show an orientation for intercultural understanding. It is based on Hallidayan functional grammar and divided into three metafunctions of language. It asks readers of a text “how the writer describes what is going on in the text” (ideational function), “how the writer indicates his/her relationship with the reader and what his/her attitude to the subject matter of the text is” (interpersonal function), and “how the content of the text is organized” (textual function) (p.39). This framework mainly treats the author’s use of language and not reader responses. On the other hand, Cots’ (2006) list of questions for critical reading is based on Fairclough’s (1992) three dimensions of discourse: social practice, discourse practice, and textual practice. As discussed in Section 6.1.2.2, since Fairclough’s model of discourse involves consumption of texts, Cots’ (2006) questions asks for readers’ perception of and knowledge about the content of a text (e.g., “Does it require us to ‘read between lines’?”, p.344), but they do not ask questions about other readers’ perceptions of a text. This is because his aim was to show how CDA can be implemented in foreign language teaching, not for intercultural understanding. By contrast, the framework developed in my study asks how the writer writes (A: writer’s perspective), how you as a reader read the text (B: own perspective), and how other readers read the text (C: other perspectives). These categories were established to help students to think about what is written in cultural texts from different

points of views so that they can avoid stereotypical and ethnocentric ways of thinking.

Like Wallace (2003) and Cots (2009), the framework in my study is influenced by CDA. It thus involves revealing and raising awareness of ideologies embedded in texts. However, this framework goes beyond revealing ideology to help students to deepen their intercultural understandings from writer's, own, and other perspectives. It is influenced by Kramsch's (1993) third place model for cross-cultural communication. The third place mode requires students to view C1 and C2 cultures in the eyes of others as well as their own. Following the framework in this study, for example, if students read a text about the target culture written by a person in the culture, they read it from his or her point of view and their own view. Likewise, if they read a text about their own culture written by a person from their own culture, they read it from their own and other perspectives. In multicultural classrooms, it is possible for students to read the text from several other perspectives by listening to ideas of students from different countries. In monocultural classrooms, students can guess the views of others from different cultural backgrounds and read the given text from those views. The significant point of the framework in this study is thus that it provides students with opportunities to read texts from insiders' and outsiders' points of views. They can discuss different interpretations of the given culture, negotiate and create its new or third meaning in their classroom.

The second difference is that the framework in this study incorporates non-discursive critical thinking in critical reading. As discussed already, this study draws on linguistic and pedagogic theories influenced by critical theory. In the process of the action research, however, I found that students employed their non-discursive critical thinking skills. For example, they focused on how the writer chose and used information or materials to support his or her opinion logically. I thus divided textual analysis into linguistic analysis and non-linguistic analysis though Wallace's (2003) and Cots' (2006) critical reading

models are based on linguistic textual analysis alone. Making a distinction between these analyses is important because it can help teachers to make questions that explicitly have students focus on either linguistic aspects or non-linguistic aspects of the text.

By combining the culturally discursive and non-discursive ways of critical reading on the basis of theoretical and empirical debates, this study developed a new framework for critical reading which can be used not only in Japan but also in other ELT contexts.

Another contribution of this study is that it revealed a conflict between theories and teachers' philosophy. This study especially revealed teachers' resistance to the political orientation of CDA and CP. As discussed in the literature review, although students' resistance to critical reading lessons in EFL contexts has been investigated in previous studies (Içmez, 2005; Huang, 2009), teachers' resistance has not been focused on. This study revealed teachers' resistance to the linguistic and educational philosophies of CDA and CD which I initially drew on. This outcome indicates that teachers do not accept or reject new educational methodologies or theories only according to their usefulness or effectiveness. They may also judge them according to whether they are philosophically or politically acceptable or not. Accordingly, it could be suggested that philosophical and/or political adaptation may be necessary in the case of critical pedagogies, although the "danger" of taking away the edge of critical pedagogies also needs to be taken into account. Further research into adaptation to teacher belief systems would be useful in this area.

9.5.3 Methodological contributions

This study also offers a methodological contribution in the emerging field of critical reading for intercultural understanding, and to the developing notion of "collaborative action research" (Burns, 1999). The longitudinal and action research nature of the study

revealed how strongly collaboration with other teachers and social or policy changes can affect outcomes. The long-term process of action research made it possible to conduct lessons for different students in the same context with benefits for my professional development as well as pedagogical development. The educational policy changed in the meantime, and as a result, teachers' views slightly shifted. This was an unpredicted positive outcome in this context because it helped me with my aim of developing an appropriate pedagogy for the Japanese context, and it showed how action researchers need to take into consideration not only their classrooms but also the wider trends of society and education.

Another contribution is that this study raised interpersonal and social issues in relation to the notion of collaborative action research. In this study, teachers in the study group worked as my critical peers rather than as colleagues sharing the same goal, but those teachers' critical views and constructive advice were incorporated into my reflections during the process of my own professional development. Their views were also incorporated into the process of developing a critical reading pedagogy with more practical views than mine. Although collaboration made it possible for me to take various views into consideration, it had a strong impact on my identity as a teacher-researcher. As discussed in the previous chapter, I sometimes had ambivalent feelings. I wanted to explore how to adapt CDA and CP for critical reading on the one hand; on the other, I thought that I should follow other in-service teachers' advice. This dilemma occurred because of the power relationship between the experienced teachers and me as the youngest teacher. This study thus revealed that there are issues of power relationships within collaborative action research in a context where age matters in social interactions.

9.6 Metacommentary-9

As I wrote in the Introduction and Metacommentary-1, I did not predict that this research would be influenced by my perceptions of myself and other teachers in the study group at the beginning of the research. I also thought that my identities as a teacher and researcher should be integrated, so I defined myself as a teacher-researcher at the beginning of this research. As discussed in Metacommentary-2, however, I was not really a teacher-researcher. As I wrote in Metacommentary-3, I was often split into “T” as a teacher and “R” as a researcher in my interactions with other teachers, but I was able to review more literature because of their suggestions. My identity problem also had an impact on the methodological aspects of this research. As I wrote in Metacommentary-4, I used the teaching journal to record my teaching practices and feelings, but I am not sure to what extent I was honest about my emotions and from whose perspective I was writing the journal. The use of the interview data was also influenced by my identities. As discussed in Metacommentary-5, I used the informant teachers’ interview data to learn some practical ideas to improve my practice as a teacher on one hand; I used the data as qualitative data for systematic qualitative analysis as a researcher on the other. In Phase One, as written in Metacommentaries-6[a] and -6[b], I was faced with a dilemma between theory and practice and between my identity as a researcher and as a teacher. However, I found something in between. It was a development of the framework of critical reading. As discussed in Metacommentary-7, my identities began to integrate in the process of discovering an appropriate pedagogy. In Phase Two, I thought that I gained positive and constructive comments from the research group members about the framework. As I wrote in Metacommentary-8, I believed and still believe that a socially and culturally critical stance is important in ELT in Japan, but I was able to reach a compromise between this strong belief and others’ opinions. When writing this overall discussion chapter, I was also able to confront and reflect on my identities as a teacher and a researcher (Section

9.4.3). I now think that I largely tried to avoid thinking about my split and wavering identities, my position in the group, and other teachers' perceptions of myself during the course of the research. However, at the late stage where I inserted these Metacommentary sections, it turned out that this research was not only an investigation of critical reading but an exploration of my identity as a teacher-researcher. As well as the development of the framework, the development of my identity as a teacher-researcher has been another important outcome of this research.

10. CONCLUSION

I summarize the current study and its contributions in Section 10.1, and point out some limitations of this study in Section 10.2. Finally, I suggest the possibilities for future research in Section 10.3.

10.1 Summary of the study and its contributions

This study investigates appropriate pedagogy for critical reading in the Japanese secondary school context. As its research methodology, action research was conducted in a Japanese national college of technology.

This study potentially contributes to English language education in the Japanese context. First, it shows that locally produced government-approved produced textbooks can be used as materials for critical reading. Second, it shows that critical reading can be accepted as a type of instruction which aims to develop students' reading skills. Third, it shows that critical reading can be a rationale for developing students' thinking skills. Fourth, it has developed a framework for critical reading. This is also, potentially, a contribution for ELT contexts more widely.

As well as in the Japanese context, the framework of critical reading can be used for intercultural understanding in other ELT contexts, in particular in other contexts, such as EFL contexts, where reading plays an important role in exposing students to other cultures. Another contribution of this study to wider ELT is that it has both revealed teachers' resistance to the political orientation of CDA and CP and demonstrated one approach to integrating critical reading nevertheless.

This study also has methodological contributions. One is that this study reveals the action research outcomes may be affected by changes in educational policy and teachers'

views about teaching in a local research context. Another is that this collaborative action research raised an issue of power relationships in a context where age and occupational status matter in social interactions, demonstrating that tension between the researcher and teachers involved in research can affect the outcomes of the research.

10.2 Limitations of the study

One of the main limitations of this study is that the school context was not exactly the same as that of ordinary secondary schools. Although the students' age and the materials are the same as those in secondary schools, the length of the lesson was different. Since I did not conduct lesson plans suitable for the length of a normal lesson, I could not show convincing evidence that critical reading could be undertaken in the normal school context.

Another limitation is that this study did not investigate interactions between students and the teacher in critical reading lessons. The classroom atmosphere in which students and the teacher can share their opinions is important in critical reading lessons. In the context of this study, students did not hesitate to express their opinions though many students do so in ordinary secondary schools. I wrote about students' self-expressions in my teaching journal, but this journal keeping did not reveal in detail how interactions took place.

The last main limitation is that this research did not constantly take the form of the cyclical process. I could not analyze the data I collected constantly for the next actions: I analyzed all the data at the ends of Phase One and Phase Two. This is mainly because I was a full-time teacher and did not have enough time to analyze data every time I collected it. Reflections on my lessons and constant meetings of the study group in the teaching journal were the main sources for my professional development during the two phases.

10.3 Possibilities for further research

The above limitations suggest possibilities for further research. First, critical reading lessons need to be conducted in an ordinary secondary school context to investigate if critical reading is really acceptable and accessible in that context. The framework developed in this study should also be used to check if it is usable or not.

Next, classroom interactions which make critical reading successful need to be investigated. It would be important to investigate how teachers should interact students in order to make more practical suggestions for critical reading.

Another possibility is that critical reading for lower secondary can be investigated. The target context of this study was upper secondary school. I worked on this study in collaboration with upper secondary school teachers. However, critical reading in lower secondary school is worth investigating for contributions to wider Japanese ELT contexts.

Materials for critical reading also need to be developed. Although textbooks can be used for critical reading, supplementary materials would be useful. Because I left the national college of technology and became a university teacher, I am no longer in a position to undertake research at the college. However, I would like to keep investigating critical reading through developing materials for critical reading.

Lastly, teacher belief system is also an area for investigation. Collaboration in action research can bring about positive outcomes for institutional improvement, but conflicts of their beliefs may occur and affect the research and its outcomes.

10.4 Metacommentary-10

Now I regard that undertaking action research with other teachers is not straightforward in some social or cultural contexts. Since I was the youngest and novice teacher and

researcher, I tended to follow the advice of senior teachers involved in this research even though I did not fully agree with them. It is not clear to me now if this is a common or an exceptional case in Japan. I also experienced uncomfortable feelings about my identity as a teacher and researcher. I regarded myself as a teacher-researcher at the beginning of this study, but I did not know how I should behave in front of senior teachers as a teacher-researcher. That is partly because I was a college teacher with an identity as an academic researcher. It is also because I had not studied issues regarding collaboration with other teachers and teacher-researcher identity in advance. This is another limitation of this research. I still need to study interpersonal and identity issues in specific action research contexts and would like to explore these issues as part of my further research.

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Appendices

Appendix 1: Excerpt of a teaching journal

Month/ Year	Week	Lesson	Reflection
April/2010	1	Test	No lesson
	2	Lesson 7 Part 1	I've decided to have students give group presentations about the contents of the textbook. But how can they create presentations? It is difficult for them to write in English by themselves. I can help them to make scripts for the presentations, but first they need to learn what a presentation is. So I will show them how to deliver a presentation next time.
	2	Part 1	<p>Lesson 7 is not really about culture. Part 1 is about the brain and left-handedness. The left-handed people discussed in this part of the text are presidents of the US. That implies that intelligence and left-handedness are connected. The sentence "There would be millions more of left-handed people if some societies didn't force people to use their right hands" is interesting, because this implicitly tells you that there are some societies that force people to use their right hands. The sentence is discussed as a grammar point, so I talked about what the subjunctive mood implied.</p> <p>I showed how to give a presentation, using PowerPoint's slides and a projector. I told them they could use the exact same sentences as used in the textbook for their presentations and to use slides as visual aids. I also told them that they would gain high scores if they included additional information.</p>
	3	Part 2	I reviewed Part 1 and reminded students of the subjunctive mood. Then we read Part 2. I could link the

			<p>content and grammar point of Part 1 to the content of Part 2, which is about the history of left-handed people who were forced to use their right hands.</p> <p>The history of left-handed people is again about America, so I asked left-handed students if they had been forced to use their right hands. Some of them said, “yes,” or nodded. I asked this question to make sure that left-handed people’s problems are not limited to specific countries.</p>
	4	Part 3	<p>This part is interesting.</p> <p>A bias against left-handed people is problematized, but this part implicitly expresses the bias using “even” in the sentences: “Even a left-handed piano with the keyboard in reverse was built...” and “left-handed people even have their own holiday”. If those things were natural, “even” wouldn’t be used. I didn’t want to reinforce the bias, so I talked about how “even” is used and asked them if the information mentioned in that part was surprising. Some people said, “yes,” but others said, “it is natural and understandable”.</p>

Appendix 2: Excerpt of an interview transcript

Interview 1			
Line	Speaker	Talk	Notes
1	IR:	えー，それでは、えーと，あの今日の授業と普	
2		段の授業について， well, so, ah, about today's lesson and your usual lessons	
3	Emi:	はい yes	
4	IR:	あの，質問をさせていただきます。(1.0)うんと	
5		だいたい，45分までには終わるような， let me ask you questions. (1.0) well, this will finish by 45,	
6	Emi:	はい，おねがいします。 yes,	
7	IR:	はい，かたちですすめていきたいと思ひ[ます.] yeah, we will go on like that.	
8	Emi:	[はい.] yes	
9	IR:	えと，まずー，最初に，と，文化についてなん	Different views and ideas①
10		ですけど，文化をおし教えるという言い方が正	
11		しいかわかんないですけど，ま，教えるという	
12		ことは，どういうことだと，お考えでしょうか。 well, first question is about culture, I don't know if teaching culture is an appropriate expression, but what do you think it means to teach culture?	
13	Emi:	^文化[を^，今回のレッスンに ^culture^, not only this lesson	
14	IR:	[^んー^ ^uh-huh^	
15	Emi:	限[らずー，英語の授業を通して through English lessons	
16	IR:	[らずー，い，んー，ふ，普段，はい usually, yeah	
17	Emi:	うーんと，自分とは， well, I want	
18	IR:	はい yes	
19	Emi:	違う students	
20	IR:	はい yes	
21	Emi:	価値観を， have	
22	IR:	はい yes	
23	Emi:	にも，こう，目が向けられるというか， different values	

24	IR:	はい yes		
25	Emi:	自分とは、違う考え方も許容できることを accept different views		
26	IR:	はい yes		
27	Emi:	授業を通して through lessons		
28	IR:	はい yes		
29	Emi:	うん、学んでほしいなど、思っています。 yeah, I want them to learn it.		
30	IR:	はい yes		
31	Emi:	はい。あとやっぱり、英語という窓を通して、 yes. and I want them to expand	Increase of students' knowledge ①	
32	IR:	はい yes		
33	Emi:	自分の知識も広げてほしい[なっているのは、 their knowledge thorough English		
34	IR:	[うーん uh·huh		
35	Emi:	思ってますね。 as a window	Culture thought language ①	
36	IR:	ええ、わかりました。 yes, I see.		
37	Emi:	はい yes.		
38	IR:	えー、じ、どのように普段、あの英語の授業で、	Decoding text ①	
39		あの、文化を、あの、教えていますか？ Well, how do you usually teach culture in English lessons?		
40	Emi:	(3.0) ^ どのように ^ ,		
41	IR:	(3.0)^ how^ , どんな感じで how		
42	Emi:	んー、基本的にはこの本文の、解釈、本文に書いてあることを、		
43		well, basically interpreting the texts		
44	IR:	はい yes		
45	Emi:	まず読み取る and understanding what is written in the textbook		
46	IR:	はい yes		
47	Emi:	ってのが大原則なんですけれども is a vital principle		
48	IR:	はい yes		
49	Emi:	うーんと、そこから、(2.0) ま、例えば、登場人物が出てきたらその人の気持ちとか、		
50				Different views or ideas

		well, then, (2.0) for example, the feelings of the persons in the text	①
51	IR:	はい yes	
52	Emi:	あとは, その地域の考え方とか, and the views in the region	
53	IR:	^うん^ ^yeah^	
54	Emi:	うーんと, 字面に書いてある, こと, が大原則	
55		でそれプラスアルファで, えーと, 自分の考え,	
56		自分ならどう感じるとか well, what is written on the text is the major principle, and then I usually elicit students' own ideas and feelings	
57	IR:	^んー^ ^uh-huh^	
58	Emi:	^うーん^, 他の見方ができないかなっていう	
59		のは ^well^, other views	
60	IR:	^うー[ん^	
61	Emi:	[^うーん^ 考える作業を入れるように	
62		してますね. as activities	
63	IR:	考えさせる作業, activities for thinking	
64	Emi:	はい. yes.	
65	IR:	じゃあ, そのようにして, あの, 教える目的は,	
66		先ほども言った[色々な価値観, So, in that way, well, the purpose of teaching is as you said teaching various values	
67	Emi:	[うんうんうん, はい yeah yeah, yes	
68	IR:	を, ということですかね? is that right?	
69	Emi:	はい, はいはい yes, yes yes	
70	IR:	わかりました. えーでは[2つ目の I see. Well, the second	
71	Emi:	[はい Yes	
72	IR:	質問なんですけど, えーと, 英語の授業で, 文	
73		化を教えるために, えー, 教科書はどのような,	
74		機会を, 役割っていうんですかね果たしている	
75		でしょうか. question, well, in English lessons, in order to teach culture, what opportunities, roles do you think textbooks provide?	
76	Emi:	(???)	
77	IR:	はい. yeah.	
78	Emi:	^うーん^ (8.0) 1つの, 指針ガイドラインと	Textbook as a

79		いうか, ^well^(8.0) one, guideline	specific view ①
80	IR:	^はー^ ^uh-huh^	
81	Emi:	1つの見方はまず提供してくれているなって	
82		いう it shows one point of view	
83	IR:	^あー^ ^oh^	
84	Emi:	とー, 思いますしー, I think	Textbook as source of basic information ①
85	IR:	はい yes	
86	Emi:	うんと, (2.0) ^何ですかね^, うーん, き, 大	
87		原則とか基本情報をー↑ Well, (2.0) ^how can I say^, well, major principles and basic information	
88	IR:	はい yes	
89	Emi:	教科書が与えてくれてー, are offered by textbooks	Teacher as a mediator ①
90	IR:	^はい^ ^yes^	
91	Emi:	そこの解釈を広げるー媒体になるのが教師か	
92		なというふうに思いますね, [^んー^ I think teachers are a form of media which expand interpretations of those principles and basic information [^well^	
93	IR:	[^うーん^ (2.0) [^uh-huh(2.0)	
94		えーそうですね, 具体的に well, actually	Use of visual aids ①
95	Emi:	うん yeah	
96	IR:	どのように教科書を could you tell me how do you teach or treat culture	
97	Emi:	^うん^ ^yeah^	
98	IR:	使って文化を教えたり扱ったりしているのか,	
99		いくつか例が有りましたら, 教えていただけ でしょうか. using textbooks.	
100			
101	Emi:	^うーん^ (4.0) ^うーん^ (3.0) 例えば地理的	
102		なー ^ well^ (4.0) ^well^ (3.0) for example, for geographical	
103	IR:	^はい^ ^ yes ^	
104	Emi:	こととかはー, 地図を使ったりー information, I give visual information	
105	IR:	はい	

		yes	
106	Emi:	あの目で見えるかたちで、し、あの地理の先生	Cross-curricular collaboration ①
107		に写真を借り[たりとかー、そういう情報は、 by using a map or borrowing pictures	
108	IR:	[うーん yeah	
109	Emi:	授業を通して与えるようにしています from a geography teacher	
110	IR:	^うーん^ ^yeah^	
111	Emi:	それから教科書で、えと、あの教科書自体に出	
112		てくる写真とか[、前に戻って最初の方に挿絵 I also refer to pictures or drawings	
113	IR:	[^んー^ ^hmm^	
114	Emi:	があったりとか in the textbook	
115	IR:	はい yes	
116	Emi:	するところにも、触れ[てー、そこからどんな and ask students to read messages	
117	IR:	[んー ^hmn^	
118	Emi:	ことが読み取れるかということを書真とか絵	
119		も、使うようにしてます。 in those sources	
120	IR:	うーん yeah	
121	Emi:	あとは、あのクラスに英語係[がそれぞれの and, there are students in charge of	Research by students ①
122	IR:	[はーはー ah, ah	
123	Emi:	クラスにいるの[でー、その子たちに、 English in classes, and then I ask	
124	IR:	[^はーい^	
125	Emi:	を使ってー、 those students	
126	IR:	^はい^ ^yes^	
127	Emi:	教科書にない情報を、あの、前もって、少し調	
128		[べてきてって to find extra information	
129	IR:	[^はー^ ^yeah^	
130	Emi:	っていうのは、お願いしてます。 in advance	
131	IR:	^はい^ ^yes^	
132	Emi:	はい。(???)あとはー、文化っていう定義になる	
133		かちよっとわからないんですけども、 yes. (???) and, I don't know well if this is	

134	IR:	concerned with the definition of culture はい yes	
135	Emi:	あの、レッスンが終わるごとに、そのレッスン	Retelling or summarizing ①
136		から、そのレッスンを絵に凝縮したかたちで	
137		これはもうボランティアの子[にー after each lesson, I ask some volunteer students	
138	IR:	[^はーい^	
139	Emi:	頼んでるんですけど、地図だったりー、その出来事を、ま、絵で追ったかたちで、あの、まとめるっていう作業を、 to summarize the texts by drawing pictures or maps	
142	IR:	^うーん^ ^ yeah ^	
143	Emi:	お願いしていて、それは教室に	
144		[掲示しているんですけどー、 I ask them to post those pictures on the wall in their classroom	
145	IR:	[^うーん, うーん ^ yeah, yeah ^	
146	Emi:	^それはちょっと文化にならないかな? ^ ^ isn't it culture?	
147	IR:	^んー^ ^ well ^	
148	Emi:	^ですねー^ ^ yeah ^	
149	IR:	レッスンの内容を、(????[????????]ですね?) you mean the content of the lesson?	
150	Emi:	[はいそうですね。] yeah	
151	IR:	はい、それは、毎回、けっこう頻繁に yeah, you do so every time, very often	
152	Emi:	そうですね、1学期の途中から入れてますね yes, since the first mid-semester	
153	IR:	うーんうん yeah	
154	Emi:	はい. yes	
155	IR:	はい、わかりました。 yes, I see.	

Appendix 3: Questionnaire to the teacher interviewees' students

【自由記述アンケート】私は****高等専門学校英語科の田中真由美と申します。みなさんの回答を参考に、今後の私の授業改善に役立てたいと思いますので、ご協力よろしくお願い申し上げます。(I am Mayumi Tanaka, an English teacher at TNCT. Could you please answer the following questionnaire?)

今日の授業で、①どんなことを学び、②学んだことについてどのように感じましたか。日本語で自由に書いてください。(① What did you learn in today's lesson? ② How did you feel about it? Please write your answers in Japanese.)

①学んだこと

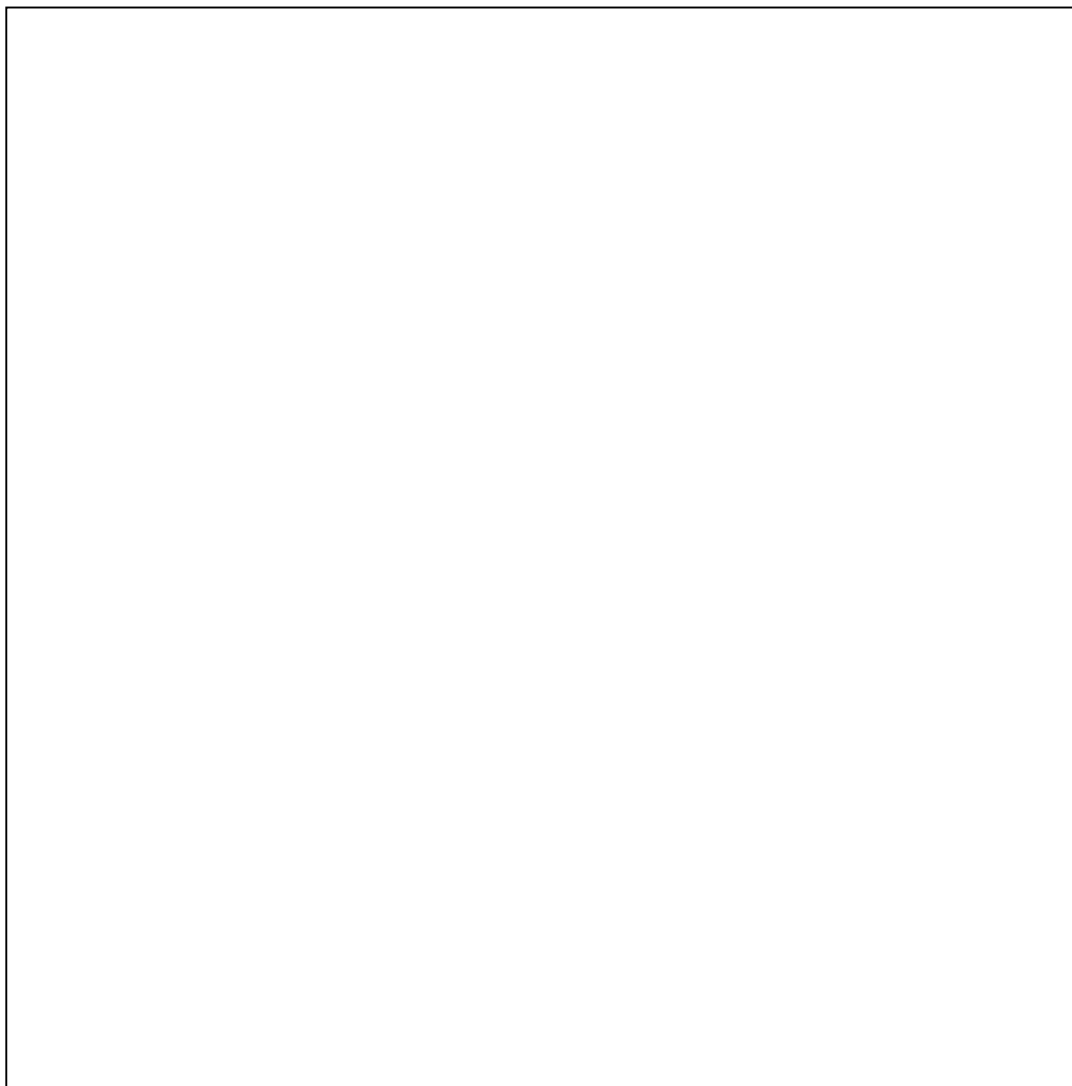
②感じたこと

ご協力ありがとうございました。

Appendix 4: Questionnaire to students at TNCT

昨年度、私の授業でテキストを批判的に読む授業の中で、グループワークやディスカッション、プレゼンテーション、など、様々な活動を行いました。今後、このような授業を、高専の1～3年生や高校で行うにあたって、どのように改善したらよいと思いますか。

(You participated in many activities, such as group work, discussions, and presentations, for critical reading in my lessons during the last academic year. How do you think I should improve my critical reading lessons for 1st to 3rd year students at a national college of technology or high school?)



Appendix 5: Example of coding documents

What tendency is there in the use of adjectives and relative clauses describing instant noodles? Why is there such a tendency?

Lesson 2 Part1

Q: インスタントラーメンやそれを表す語を修飾する形容詞や関係詞にどのような傾向が見られますか。また、それはなぜですか。

形容詞

frist, world-famous, magic

関係詞

that would be easy to cook and also keep a long time.
that had been seasoned, deep-fried, and then dried.

傾向と理由

インスタントラーメンの長点を説明している。

日本でインスタントラーメンがつくられたという誇りを
書いているのに、短所を示す必要がないから。

code: Japan's
pride

(The authors) explain the good points of instant noodles. (They) don't have to tell negative points because they want to say that they are proud of instant noodles invented in Japan.

Appendix 6: Codes, themes, and a theme map

Interview 1 (Emi)

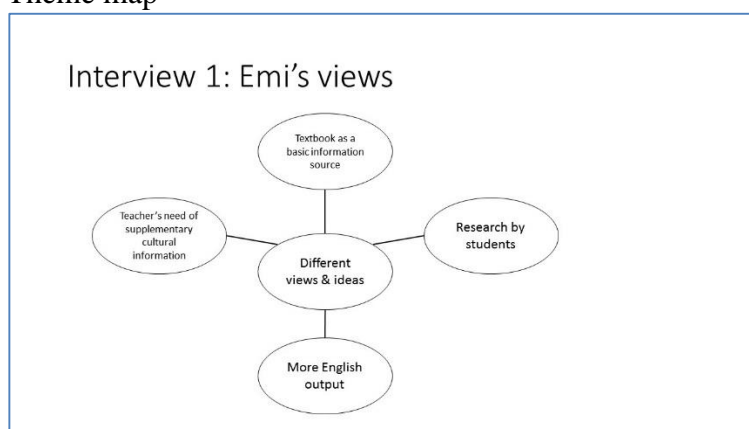
Codes

Code no.	Codes	frequency
1	Different views and ideas	9
2	Research by students	4
3	Increase of students' knowledge	4
4	Textbook as a source of basic information	4
5	Output in English	3
6	Retelling or summarizing task	3
7	Cross-curricular collaboration	3
8	Collaboration with English teachers	2
9	Use of visual aids	2
10	Use of Japanese	2
11	Teacher's subjectivity	2
12	Student's initial questions and final realization	2
13	Linking of linguistics and contextual aspects	2
14	Teacher as a mediator	2
15	English teachers' limited cultural knowledge	2
16	Professional development	2
17	Group work	1
18	Pair work	1
19	Presentation	1
20	Shared part of the syllabus	1
21	Decoding text	1
22	Textbook as a specific view	1
23	Questioning	1
24	Culture through language	1

Themes

Themes	Code no.
Different views and ideas	1, 17, 18, 23
More English output	5, 6, 10
Research by students	2, 3, 12, 14, 19
Teacher's need of supplementary cultural information	7, 8, 9, 15
Textbook as a basic information source	4, 20, 21, 22
Others	11, 13, 16, 24

Theme map



Appendix 7: Consent forms for interviews

Project Title (tentative): Developing an effective way to raise students' critical cultural awareness by using English textbooks

Name of Researcher:

I confirm that I have read and understood the information sheet dated 21st October 2009 for the above project which I may keep for my records and have had the opportunity to seek any questions I may have.

I agree to take part in the above study and am willing to:

1. have my lesson observed
2. conduct student questionnaire surveys
3. be interviewed
4. have my interview audio recorded

I understand that my information will be held and processed for the following purposes:

1. public presentations to academic or nonacademic groups
2. publications

I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without being penalised or disadvantaged in any way.

Name of Participant

Date

Signature

Researcher

Date

Signature

The researcher's information:	The institution responsible for the above research:
Address: Tel: Email:	Address: Tel:

Project Title (tentative): Developing an effective way to raise students' critical cultural awareness by using English textbooks

Name of Researcher:

LETTER OF CONSENT

As part of this project I have made an audio recording of you while you participated in the research. I would like you to indicate below what uses of these records you are willing to consent to. This is completely up to you. I will only use the records in ways that you agree to. Please circle Agree or Not agree.

1. The audio records can be studied by the researcher for use in the research project.
Agree Not agree
2. The audio records can be shown to subjects in other experiments.
Agree Not agree
3. The records can be used for scientific publications.
Agree Not agree
4. The written transcript can be kept in an archive for other researchers.
Agree Not agree
5. The records can be shown at meetings of researchers and teachers interested in the study of applied linguistics.
Agree Not agree
6. The records can be used by other researchers.
Agree Not agree
7. The records can be shown in classrooms to students.
Agree Not agree
8. The records can be shown in public presentations to nonacademic groups.
Agree Not agree
9. The records can be used on television and radio.
Agree Not agree

I have read the above description and give my consent for the use of the records as indicated above.

Date _____ Signature _____

Native language(s) _____

Where native language was learned (city or region) _____

Languages used on the tape _____ Occupation _____

Name _____ Age _____ Sex _____

The researcher's information:	The institution responsible for the above research:
Address: Tel: Email:	Address: Tel:

Appendix 8-1: Codes and themes of cross-analysis

Codes

Code no.	Codes	Interview 1	Interview 2	Interview 3	total
1	Different views and ideas	9	8	3	20
2	Cross-curricular collaboration	3	2	5	10
3	Questioning	1	3	2	6
4	Teacher's subjectivity	2	10	×	12
5	Professional development	2	5	×	7
6	Output in English	3	3	×	6
7	Textbook as a source of basic information	4	2	×	6
8	Use of Japanese	2	3	×	5
9	Shared part of the syllabus	1	3	×	4
10	Retelling or summarizing tasks	3	1	×	4
11	Collaboration with colleagues	2	1	×	3
12	Textbook as a specific point of view	1	1	×	2
13	Culture through language	1	1	×	2
14	Decoding text	1	×	6	7
15	English teachers' limited cultural knowledge	2	×	3	5
16	Culture within language	×	1	1	2
17	Use of other sources of cultural information	×	3	1	4
18	Textbook as students' most frequent access to English	×	1	1	2

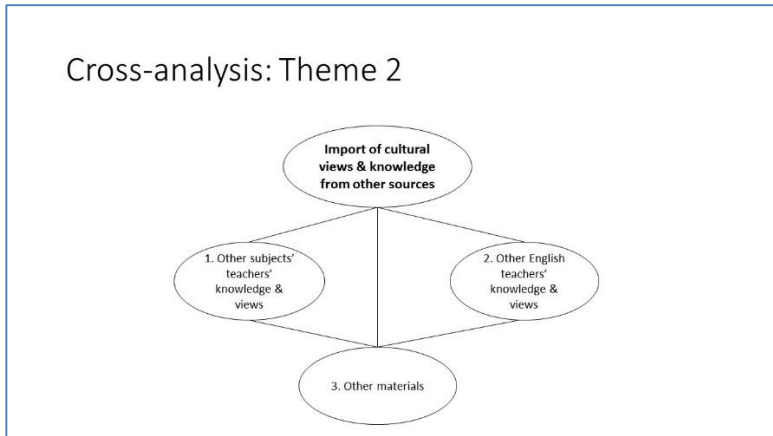
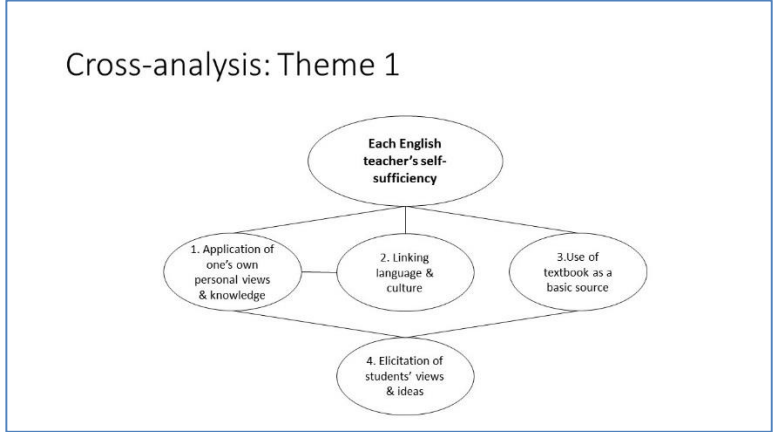
Themes

Theme 1: Each English teacher's self-sufficiency				
Sub-themes	1. Application of one's own personal views and knowledge	2. Linking language and culture	3. Use of textbook as a basic source	4. Elicitation of students' views and ideas
Codes (frequency)	Teachers' subjectivity (12)	Culture through language (2)	Textbook as source of basic information (6)	Different views and ideas (10)
	English teachers' limited cultural knowledge (5)	Culture within language (2)	Textbook as a specific point of view (2)	Questioning (6)
			Decoding text (7)	Use of Japanese (5)
			Textbook as students' most frequent access to English (2)	

Theme 2: Import of cultural views and knowledge from other sources			
Sub-themes	1. Other subjects' teachers' knowledge and views	2. Other English teachers' knowledge	3. Other materials
Codes (frequency)	Cross-curricular collaboration (10)	Collaboration with colleagues (3)	Use of other source of cultural information (4)

Other codes: Professional development (7), output in English (6), retelling or summarizing task (4)

Theme maps



Appendix 8-2: Codes and themes (Interview 2)

Interview 2: Yuka's view

Code no.	Codes	Frequency
1	Teacher's subjectivity	10
2	Different views and ideas	8
3	Professional development	5
4	Collaboration with ALT	5
5	Use of other sources of cultural information	3
6	Linguistic differences between English and Japanese	3
7	Use of Japanese	3
8	Questioning	3
9	Output in English	3
10	Shared part of the syllabus	3
11	Speech test	3
12	Students' English level	3
13	Liking of extra-curricular activities	2
14	Textbook as source of basic information	2
15	Discussion task	2
16	Linking of linguistics and cultural aspects	2
17	Cross-curricular collaboration	2
18	Writing task	2
19	Culture within language	1
20	Culture through language	1
21	Objective understanding of text selection	1
22	Textbook as a specific point of view	1
23	Textbook as students' most frequent access to English	1
24	Teacher's positive experience learning English pronunciation	1
25	More English exposure	1
26	Comparison of two cultures	1
27	Students' interest in English pronunciation	1
28	Term-test	1
29	Teachers' manual limits the variety of teaching	1
30	Collaboration with colleagues	1
31	Retelling or summarizing task	1
32	How to treat content	1

Themes

Themes	Code number (frequency)	Frequency
Teacher's subjectivity	1,5,8,14,21,22,24,29,32 (9)	9
Output activities	7,9,11,12,15,18,27,31 (8)	8
Collaboration with ALTs	2,4,6,16,17,19,20,26,30 (9)	9
Others	3,10,13,23,25,28 (6)	6
		32 (in total)

Appendix 8-3: Codes and themes (Interview 3)

Interview 3: Ken's views

Code no.	Codes	Frequency
1	Decoding text	6
2	English teacher's role	6
3	Cross-curricular collaboration	5
4	English teachers' limited cultural knowledge	3
5	Teacher's confidence of English knowledge	3
6	Different views and ideas	3
7	Various topics in English textbooks	3
8	Students' interest in language	3
9	Teacher doesn't ask students' opinions	3
10	Emotive talk for motivation	2
11	Students' interest in different views and ideas	2
12	Linguistic questions for university entrance exams	2
13	Easy content of textbooks	2
14	Students' interest in content	2
15	Culture within language	2
16	Questioning	2
17	Use of other sources of cultural information	1
18	Textbook as students' most frequent access to English	1
19	Students learn language and culture together	1

Theme	Code number	Frequency
English teachers' main role	1,2,3,4,5,8,9,12,15	9
Students' interest in content	6,7,10,11,13,14,16, 19	8
Others	17,18	2

Appendix 9: Japan's goodwill ambassadors to the world

Prominence English I (Tanabe, et al., 2007)

Part 1

We often see people reading comics on trains and buses these days. We can see an office worker take a comic magazine out of his bag and read it while going to work. Also, we often see an adult and a child sitting side by side and reading copies of the same comic magazine. How do you feel about this?

There are many kinds of Japanese comics. Among them, the story comics are the most common kind today. They are first published in magazines and then as books. Different comic magazines used to attract readers of different age groups. But things have changed.

Comic magazines and books can be found everywhere. In Japan there are even "comic cafés." They say Japan now uses more paper for comics than for toilet paper!

Part 2

Let's look at the history of Japanese cartoons. One study says that Japanese cartoon drawing began in temples during the seventh or eighth century. Humorous drawings of animals and people were found on the back of the ceilings at the Horyuji Temple. They were also seen on the back of the stand of a statue in the Toshodaiji Temple. It is said that they were just graffiti drawn by some construction workers.

One of the first famous cartoons was drawn in the early twelfth century. The artist was Bishop Toba. His work *Chojugiga*, or the "Animal Scrolls," is made up of four picture scrolls and tells a humorous story about the people and animals of the time. This art form was first introduced from China. Like other early art forms at that time, many of the early Japanese picture scrolls dealt with religious subjects. Many of them were also humorous, just like today's comics. Around the early seventeenth century, they dealt less and less with religious subjects. The word "*manga*" was first used for this art form around this time.

Part 3

Many kinds of Japanese comics have been published in different parts of the world. There were, however, some problems with them before they became so popular.

For example, Japanese comics are opened and read from right to left. This is strange for foreign readers, who are used to reading the other way around.

Also, some parts of Japanese culture are hard to understand for people who do not know much about the Japanese way of life. Stories about a "salaryman," for example, are not very interesting to foreign readers.

However, such problems did not stop Japanese comics from growing popular in America. It all started with animation shows on TV and movies. Since *Astro Boy* written by Tezuka Osamu in 1963, more and more Japanese animations based on comic stories have been shown in America. A new demand was created with the spread of television. There were enough fans of Japanese animations for Japanese companies to publish their original comics in English and send them to the US.

Part 4

Why do Japanese comics get so many readers? Tezuka Osamu said in a book, "I think there is more to comics than just getting a laugh. Comics also deal with stories of tears, anger, and hatred. I made stories that didn't always end happily." To be sure, we find humanism and respect for life in Tezuka's works.

Children who are moved by comics do not stop reading them even after they become high school students or adults. Comics play an important part in helping children and young adults become mature. As Tezuka put it, "No matter what language they are published in, comics are an important form of expression that crosses all national and cultural borders. Comics are not just fun but good for peace and friendship in the world."

Japanese comics are goodwill ambassadors to the world. Reading really good comics may help change our lives and our world.

Appendix 10: A fast-food star

A Fast-food Star —Born Japanese, Going Global—, *Prominence English II* (Tanabe, et al., 2008)

Part 1

What kind of fast food would you like to eat for lunch? Hamburgers? Fried chicken? Some of you may think of instant noodles.

Instant noodles made in Japan are exported to over fifty countries and areas around the world—many of them in Asia. Do you know the history of this world-famous fast food born in Japan?

In the early years following World War II, Ando Momofuku saw people forming long lines in front of noodle stands. They had to stand waiting in line for a long time. Ando wanted to make noodles that would be easy to cook and also keep for a long time. He hit upon the idea of deep-frying noodles after watching his wife cook *tempura* for dinner. Through trial and error, he succeeded in making instant noodles. This was a product of noodles that had been seasoned, deep-fried, and then dried.

In 1958 the world's first instant noodles went on sale in Japan. Because they could be prepared in just a few minutes, by putting them in a bowl and pouring hot water over them, they were called "magic noodles" and quickly became a hit.

Part 2

In the 1970s *ramen* packaged in Styrofoam cups joined the instant *ramen* products. Until then, Styrofoam had been used mostly for storing and carrying fish. The new techniques for making Styrofoam into thin sheets made it possible to sell instant *ramen* in Styrofoam cups.

Ando first came up with this idea of cup-style noodles while he was staying in the US. He was visiting the country in the hope of expanding his instant *ramen* business overseas. He was inspired when he saw an American eat his instant noodles. The man broke the noodles into pieces, put them in a paper cup, and poured hot water over them, then ate them using a fork. Ando went back to his hotel room and tried making his instant *ramen* in the same way, but the cup became too hot to hold, and he didn't like the smell of the paper. In 1971 Ando's company succeeded in developing the first cup-style noodles, which became very popular both in Japan and overseas because they were so delicious and easy to prepare.

Part 3

Japan exported eighty-three million packs of instant *ramen* in 2004. The amount of instant *ramen* eaten overseas is more than thirteen times the amount eaten in Japan.

Most of the billions of packs eaten in the world every year are made in the countries where they are eaten. The instant noodles have been changed to fit in with the tastes and eating habits of the local people all over the world. For example, most instant *ramen* is chicken-soup based in the US, while tomato-flavored and cheese-flavored *ramen* are popular in Brazil. In Europe, the soup is a bit thicker, and both chicken and tomato flavors are popular. Spices are very important in Asian countries, so instant *ramen* sold in China is flavored with Chinese spices, while that sold in Thailand tastes like traditional *tom yum* soup.

Flavor is not the only thing we should think about when selling instant *ramen* in other countries. For religious reasons, Hindus do not eat beef, and Muslims do not eat pork. Therefore, vegetarian *ramen* is made in India, where Hinduism and Islam are the two major religions.

Part 4

Now, instant noodles can even be eaten in space. The instant noodles named *Space Ram* went into space on the space shuttle in 2005. That was the first time that instant noodles had traveled so far from the earth. One of the Japanese noodle companies improved its product so that it could be eaten in zero gravity. JAXA helped with the project.

Space Ram noodles are fried and covered in thick soup, with three mouthfuls packed in each plastic bag. They taste like ordinary instant noodles but are a little bit spicier. The noodles are served not hot but lukewarm.

The noodle company tried hard to get around water temperature problems in the space shuttle by developing instant noodles that could be prepared by pouring seventy-degree water over them and letting them sit for five minutes.

Noguchi Soichi, the Japanese astronaut on the space shuttle, took four kinds of *Space Ram* with him. He said they tasted just like ordinary noodles eaten on the ground.

Instant noodles have become a famous fast food even in space, but just don't eat them too often!

Appendix 11: Details of a text analysis

Ideational meaning (1): Participants

Since the text is about instant noodles made in Japan, participants that indicate instant noodles in each part of the unit became the focus (see Table A). The words indicating instant noodles are associated with Japan, the world, fame and commercial products.

Table A: Participants

Part	Participants
1	instant noodles (2) / Instant noodles made in Japan / this world-famous fast food born in Japan / noodles that would be easy to cook and also keep for a long time / a product of noodles that had been seasoned, deep-fried, and then dried / “magic noodles”
2	<i>ramen</i> packaged in Styrofoam cups / the instant <i>ramen</i> products / instant <i>ramen</i> / this idea of cup-style noodles / his instant <i>ramen</i> business / his instant noodles / the noodles / his instant <i>ramen</i> / the first cup-style noodles
3	eighty-three million packs of instant <i>ramen</i> / The amount of instant <i>ramen</i> eaten overseas / thirteen times the amount eaten in Japan / Most of the billions of packs eaten in the world every year / The instant noodles / most instant <i>ramen</i> / chicken-flavored and cheese-flavored <i>ramen</i> / instant <i>ramen</i> sold in China / that sold in Thailand / instant <i>ramen</i> / vegetarian <i>ramen</i>
4	instant noodles (3) / The instant noodles named <i>Space Ram</i> / One of the Japanese noodle companies / <i>Space Ram</i> noodles / ordinary instant noodles / The noodles / The noodle company / instant noodles that could be prepared by pouring seventy-degree water over them and letting them sit for five minutes / four kinds of <i>Space Ram</i> / ordinary noodles eaten on the ground / a famous fast food

The choice of words indicating noodles varies as the text proceeds from Part 1 to Part 4. Although in Part 1 the term *ramen* is not used, Table B shows that it is frequently used as the focus of the text shifts to the entry of *ramen* into the international market. In part 4, the launch of *ramen* into space is indicated in the name of the noodle product, *Space Ram*.

Table B: The frequency of participants

Part	Participants (Count)		
1	noodles (9)	fast food (1)	
2	noodles (4)	<i>ramen</i> (5)	
3	noodles (1)	<i>ramen</i> (7)	
4	noodle(s) (10)	<i>Space Ram</i> (2)	<i>Space Ram</i> noodles (1) fast food (1)

Ideational meaning (2): Mental processes

Mental processes indicate the Sensors' perception, affection or cognition. The author presumes or claims the Sensors' internal processes, to which he or she cannot have direct accesses. The clauses (1)-(6) are the Mental processes which focus on Ando Momofuku. The author narrates as if he or she were experiencing Ando's mental processes.

(1) Ando Momofuku saw people forming long lines in front of noodle stands. (Part 1)

- (2) He hit upon the idea of deep-frying noodles ... (Part 1)
- (3) Ando first came up with this idea of cup-style noodles ... (Part 2)
- (4) He was inspired ... (Part 2)
- (5) ... when he saw an American eat his instant noodles. (Part 2)
- (6) ... he didn't like the smell of the paper. (Part 2)

Ideational meanings (3): Relational processes

Relational processes describe participants in the texts. As shown in (7)-(15), positive meanings are assigned to Japanese instant noodles.

- (7) ... noodles that would be easy to cook ... (Part 1)
- (8) ... they were called "magic noodles" ... (Part 1)
- (9) ... and quickly became a hit. (Part 1)
- (10) ... they were so delicious and easy to prepare. (Part 2)
- (11) ... tomato-flavored and cheese-flavored *ramen* are popular in Brazil. (Part 3)
- (12) ... both chicken and tomato flavors are popular. (Part 3)
- (13) ... that sold in Thailand tastes like traditional *tom yum* soup. (Part 3)
- (14) ... they taste like ordinary instant noodles ... (Part 4)
- (15) Instant noodles have become a famous fast food even in space ... (Part 4)

Ideational meaning (4): Material processes

By analyzing Material processes, we can discover powerful participants. Actors are responsible for the action, and affected participants are less powerful (Goatly, 2000: 68). As Table C shows, Ando and his companies can be seen as powerful participants.

Table C: Actors in Material processes

Ando	Ando's company	noodles	Others (you, the man, Japan, Hindus, Muslims, JAXA, Noguchi Soichi)
4	3	4	7
22%	17%	22%	39%
39%		22%	39%

Ideational meaning (5): Verbal processes

The Sayer "he" in (16) is the astronaut, Noguchi Soichi. He ate instant noodles in space, *Space Ram*, and made a comment about it. Since the Sayer is the Japanese astronaut, the Verbiage sounds convincing to the reader.

- (16) He said they tasted just like ordinary noodles eaten on the ground. (Part 4)

Ideational meaning (6): Circumstances

Forty-five Circumstances out of 63 indicate temporal and spatial locations. As Table D shows, 37 indicate place and 8 indicate time.

Table D: Circumstances

Location		Cause		Manner		Extent		Accompaniment
Place	Time	cause	reason	quality	means	duration	times	comitation
37	8	2	1	3	2	4	3	3
59%	13%	3%	2%	5%	3%	6%	5%	5%

Ideational meaning (7): Causation

The Actor in Material processes is left out in passive clauses, and “the omission of an Actor will avoid apportioning blame or responsibility” (Goatly, 2000: 75-76). Table E shows that Part 3 has the largest number of passive clause.

Table E: Passive clauses

Part	Part 1	Part 2	Part 3	Part 4
Passive clause	6	3	10	7
Total clause	24	23	25	23
Percentage	25%	13%	40%	30%

Interpersonal meaning (1): Person

As shown in (17)-(19), which appear in Part 1, the personal pronoun "you" refers to the reader of the text. However, "we" is used in (20) to refer to the writer and the reader, by which their solidarity is created in Part 3.

- (17) What kind of fast food would you like to eat for lunch? (Part 1)
 (18) Some of you may think of instant noodles. (Part 1)
 (19) Do you know the history of this world famous fast food born in Japan? (Part 1)
 (20) Flavor is not the only thing we should think about when selling instant *ramen* in other countries. (Part 3)

Interpersonal meaning (2): Mood

Most of the text consists of declarative clauses. However, interrogative clauses are used in Part 1, as shown in (21)-(25). This interrogative clause attracts the reader's attention and offers the theme of the whole text. As (25) shows, one imperative clause is found in Part 4. The author tells the reader not to eat instant noodles too often, as if he or she is a teacher.

- (21) What kind of fast food would you like to eat for lunch? (Part 1)
 (22) Hamburgers? (Part 1)
 (23) Fried chickens? (Part 1)
 (24) Do you know the history of this world-famous fast food born in Japan? (Part 1)
 (25) ... but just don't eat them too often! (Part 4)

Interpersonal meaning (3): Modality

Modals allow us to “make our statements less assertive and dogmatic” (Goatly, 2000: 90).

"Some" in (27), "many" in (28), and "most" in (30) and (31) are quantifiers which avoid making the statements universal. "Mostly" in (29) which indicates frequency also avoids a dogmatic expression. Modal auxiliary verbs "would" in (26), "may" in (27) and "should" in (32) also try not to give an authoritative impression to the reader.

- (26) What kind of food would you like to eat for lunch? (Part 1)
 (27) Some (Universality) of you may (Probability) think of instant noodles. (Part 1)
 (28) --- many of them in Asia. (Part 1)
 (29) Styrofoam had been used mostly for storing ... (Part 2)
 (30) Most of the billions of packs eaten in the world every year are ... (Part 3)
 (31) For example, most instant ramen is chicken-soup based ... (Part 3)
 (32) Flavor is not the only thing we should think about ... (Part 4)

Interpersonal meaning (4): Adverbs, adjectives, nouns indicating writer attitude

Adverbs, adjectives and nouns associated with Japanese instant noodles have positive connotations (see words with asterisk in Table F). It is suggested that the writer positively reacts to the subject matter of the text.

Table F: Adverbs, adjectives and nouns indicating writer attitude (Underlines and asterisks added)

Part	Adverbs, adjectives, nouns indicating writer attitude (Asterisks indicate positive meanings associated with instant noodles.)
1	this * <u>world-famous</u> fast food / forming <u>long</u> lines / for a <u>long</u> time / noodles that would be * <u>easy</u> to cook and also keep for a * <u>long</u> time / Through <u>trial</u> and <u>error</u> / *the <u>world's</u> * <u>first</u> instant noodles / in * <u>just</u> a few minutes / * <u>quickly</u> became * <u>a hit</u>
2	developing the * <u>first</u> cup-style noodles / became * <u>very</u> * <u>popular</u> / * <u>so</u> * <u>delicious</u> and * <u>easy</u> to prepare
3	The soup is <u>a bit</u> thicker / both chicken and tomato flavors are <u>popular</u> / Spices are <u>very important</u> / <u>traditional</u> <i>tom yum</i> soup / the two <u>major</u> religions
4	instant noodles can * <u>even</u> be eaten in space / * <u>so</u> * <u>far</u> from the earth / * <u>ordinary</u> instant noodles / <u>little bit</u> spicier / * <u>just</u> like * <u>ordinary</u> noodles / a * <u>famous</u> food * <u>even</u> in space / <u>just</u> don't eat them <u>too often</u> !

Textual meaning (1): Semantic structure

The analysis of semantic structure concerns with whether the text is narrative, expository or descriptive (Wallace, 2003: 39). The type of the text analyzed is narrative. The present, past and present perfect tenses are used, and the past events regarding the Japanese instant noodles are narrated in relation to the present.

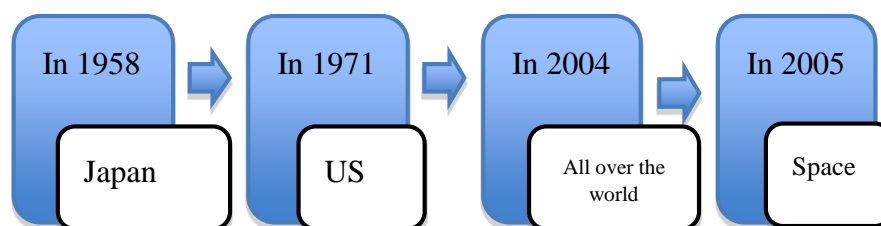
Textual meaning (2): Overall organization

Table 11 shows that the past information is presented in a temporal order in the text; thus it can be read as a historical recount. As the title "A Fast-food Star —Born Japanese, Going Global—" indicates, the time sequence is related to the spatial expansion (Figure A). The market for instant noodles shifts from Japan to the space via the US.

Table G: Temporal sequence

Part	Temporal connectives
1	In the early years following World War II / in 1958
2	In the 1970's / In 1971
3	In 2004
4	Now / in 2005

Figure A: Overall organization



Textual meaning (3): Theme

Table H shows the marked themes in each part. Of all the marked themes in the text, those regarding time appear most frequently. The focus is placed on the history of instant *ramen*.

Table H: Marked themes (underlines added)

Part	Part 1	Part 2	Part 3	Part 4
Marked themes	<u>In the early years following World War II</u> / Through trial and error / <u>In 1958</u>	<u>In the 1970's</u> / <u>Until then</u> / <u>In 1971</u>	In Europe / For religious reasons	<u>Now</u>
Total marked themes	9			
Total temporal marked themes	6			
Percentage	67%			

Textual meaning (4): Cohesion

The conjunctions presented below concerns cultural contrasts. As seen in (22)-(24), the countries or religious group bigger in scale are placed in front of the conjunctions, in contrast with those smaller in scale. "The US", "China" and "Hindus" are put in front of "Brazil", "Thailand" and "Muslims" respectively. This indicates that the formers are regarded as valuable markets for Japanese instant noodle companies.

- (22) ... most instant *ramen* is chicken-soup based in the US, while tomato-flavored and cheese-flavored *ramen* are popular in Brazil. (Part 3)
- (23) Spices are very important in Asian countries, so instant *ramen* sold in China is flavored with Chinese spices, while that sold in Thailand tastes like traditional *tom yum* soup. (Part 3)
- (24) For religious reasons, Hindus do not eat beef, and Muslims do not eat pork. (Part 3)

Appendix 12: Japanese questions for critical reading

Part 1

Q: インスタントラーメンやそれを表す語を修飾する形容詞や関係詞節にどのような傾向が見られますか。また、それはなぜですか

Part 2

Q: Part 2 では、“*ramen*” という語が使われていますが、この語は何を示唆していますか。

Part 3

Q: Part 3 では様々な国や地域の名前が登場します。それらが使用されている文の主語を、その国や地域の人々を表す語を主語にして、原文と同じような意味になるように書き変えてみてください。書き変える前と後とでテキストの印象にどのような違いがあるでしょうか。

Part 4

Q: Part 4 の最後にある、“Instant noodles have become a famous fast food even in space,” の後にある “but just don’t eat them too often!” はこれまでの話の流れとはあまり関係のない内容です。Part 4 の最後の文を書き変えるとしたら、どのように書き変えますか。（書き変える文は、複数になってもかまいません。）また、そのように書き変える理由も書いてください。

Appendix 13-1: Codes and themes (Semester 1, Phase One)

Themes of students' discussion

Theme Code Name (frequency)	Theme 1: Opposing perspective	Theme 2: International perspective	Theme 3: Individual perspective	Theme 4: Scientific perspective
1	No negative aspects (4)	America only (3)	Different purposes for reading (4)	No statistics (3)
2	Comics just for pleasure (3)	No poor countries (2)	More amusing hobbies (3)	insufficient evidence (2)
3	Idealistic image (2)	Historical view of comics (1)	Individual preferences of comics (2)	
		No other countries (1)		
		Religious issue (1)		
Total frequency	(9)	(8)	(9)	(5)

Other codes: none

Themes of students' critical interpretations

Theme Code Name (frequency)	Theme 1: Insufficiency of data and explanations	Theme 2: Disagreement with students' realities	Theme 3: Limited variety of countries	Theme 4: Limited perspective of the text	Theme 5: Overgeneralization
1	Lack of data and explanation (8)	Exaggerations (18)	America and Japan (5)	No negative aspects (8)	No individual differences (3)
2	No numerical data (6)	Unfamiliarity of the situations (3)	Some parts of the world (2)	Bad comics not mentioned (6)	No actual readers' judgments (2)
3	Only one authoritative figure (4)		No religious issues (1)	Educational content (4)	Idealistic generalization (2)
4			Capitalist countries (1)	One person's point of view (1)	No cultural differences (2)
5			Developed countries (1)		
Total frequency	(18)	(21)	(10)	(19)	(9)

Other codes: the author's rhetoric (2), unknown (2)

Themes of students' views of critical reading and its relations to culture teaching

Theme Code Name (frequency)	Theme 1: Multiple perspectives	Theme 2: Sharing opinions	Theme 3: Checking information validity	Theme 4: Text comprehension
1	Various views (15)	Listening to others' opinions (8)	Information-based society (8)	Careful reading (5)
2	Different ways of thinking (6)	Group or pair activities (7)	Suspicious information (8)	Reading the same text several times (4)
3	Widening views (4)			
Total frequency	(25)	(15)	(16)	(9)

Other codes: New way of teaching (2), Active learning (2), Scientific texts (1)

Themes of students' critical interpretations

Theme Code Name (frequency)	Theme 1: Insufficiency of data and explanations	Theme 2: Disagreement with students' realities	Theme 3: Limited variety of countries	Theme 4: Limited perspective of the text	Theme 5: Overgeneralization
1	Lack of data and explanation (8)	Exaggerations (18)	America and Japan (5)	No negative aspects (8)	No individual differences (3)
2	No numerical data (6)	Unfamiliarity with the situation (3)	Some parts of the world (2)	Bad comics not mentioned (6)	No actual readers' judgments (2)
3	Only one authoritative figure (4)		No religious issues (1)	Educational content (4)	Idealistic generalization (2)
4			Capitalist countries (1)	One person's point of view (1)	No cultural differences (2)
5			Developed countries (1)		
Total frequency	(18)	(21)	(10)	(19)	(9)

Other codes: the author's rhetoric (2), unknown (2)

Appendix 13-2: Codes and themes (Semester 2, Phase One)

Themes of students' answers to critical reading questions (Part 1)

Theme Code Name (frequency)	Theme 1: Japaneseness	Theme 2: Convenience	Theme 3: Advertisement	Theme 4: Explanation
1	Japanese pride (7)	Speed (9)	Spreading good images of Japan (5)	Explaining characteristics (3)
2	International great success (7)	Easiness (3)	Advertisement of instant noodles (3)	Fact (1)
Total frequency	(14)	(12)	(8)	(4)

Other codes: none

Themes of students' answers to critical reading questions (Part 2)

Theme Code Name (frequency)	Theme 1: Emphasis of origin	Theme 2: Classification
1	First invention (12)	Classification of noodles (5)
2	Emphasis of Japanese word (4)	
3	Global success (3)	
Total frequency	(9)	(5)

Other codes: Japanese readers

Themes of students' answers to critical reading questions (Part 3)

Theme Code Name (frequency)	Theme 1: Textual aspect	Theme 2: Topical focus	Theme 3: Tone of voice
1	Text types (8)	Subject (9)	Assertiveness (3)
2	Coherence (4)	Focus of the topic (6)	Stereotypes (2)
3			Subjectivity/objectivity (1)
Total frequency	(12)	(15)	(6)

Other codes: None

Themes of students' answers to critical reading questions (Part 4)

Theme Code Name (frequency)	Theme 1: Repetition of the theme	Theme 2: Communication with the reader	Theme 3: Reasoning
1	Relevance to the theme (10)	Humor (6)	Reasoning (6)
2	Reminder of the theme (6)	Questioning (5)	
3	Summarizing (2)	Praise (1)	
Total frequency	(18)	(12)	(6)

Themes of students' poster presentations

Theme Code Name (frequency)	Theme 1: Perspectives	Theme 2: Data	Theme 3: Consistency
1	Targeting Japanese readers (1)	Trustworthiness of data (1)	Consistent ending (2)
2	Targeting non-Japanese readers (1)	Small scale research (1)	
3	Including more local perspectives (3)		
Total frequency	(5)	(2)	(2)

Themes of teachers' feedback on a lesson demo

Theme Code Name (frequency)	Theme 1: Views of text	Theme 2: Opportunity to speak	Theme 3: Delivery of English	Theme 4: Transferability
1	Different views (2)	Unequal opportunities to speak (1)	Poor delivery of English (2)	Other contexts (1)
2	Students' interpretation (1)	Group formulation (2)		Critical thinking in business (1)
Total frequency	(3)	(3)	(2)	(2)

Other code: Preparation for presentation

Themes of students' feedback on critical reading lessons

Theme Code Name (frequency)	Theme 1: Freedom	Theme 2: Supporting information	Theme 3: Regularity	Theme 4: Consideration of task load
1	Initial impression (4)	Sample/model (4)	Regular critical reading activities (4)	More time for thinking and preparation (13)
2	More topic choices (6)	More materials (1)	Regular discussion (3)	Linguistic support for presentations(6)
3		Teacher's answer (1)		
4		Tips for answering questions (1)		
Total frequency	(10)	(7)	(7)	(19)

Other codes: Peer reviews (2), Good motivation (2), Small groups (3)

Appendix 14-1: Texts used for questioning in Phase Two

Text A *Prominence English I Lesson 7 Lefties Have Rights! Part 2 (p.93)*

The first writing system went from right to left. Around the fifth century B.C., however, the Greeks began to write from left to right. Why? Did writing “to the right” mean moving toward “the good” to them because they believed that “right” was good and “left” was bad? No one can tell.

Centuries ago, the Catholic Church said that left-handed people were servants of the devil. Catholic schools forced left-handed students to use their right hands for many years. As the centuries passed, more and more people were able to read and write. As more children learned to write, more left-handed children were forced to write with their right hands.

In the US, however, some teachers started permitting children to write with their left hands in the 1930s. Today almost everyone thinks that it is all right to do so.

There are still some problems for left-handed people. More left-handed people see letters and words the other way around. For example, they may read *d* for *b* or *was* for *saw*. Left-handed people may also have problems writing because they are more likely to make the letters they write dirty with their left hand as they write.

Text B *Prominence English I Lesson 2 You Can Change the World! (pp. 18-19)*

Part 1

Hello. I'm Severn Suzuki speaking for ECO, the Environmental Children's Organization. We're a group of twelve- and thirteen-year-olds from Canada trying to make a difference. Coming up here today, I have no hidden agenda. I am fighting for my future.

Part 2

I'm here to speak for all generations to come. I am here to speak for the hungry children around the world. I am here to speak for the animals dying across the planet.

I am afraid to go out in the sun now because of the holes in the ozone. I am afraid to breathe the air because I don't know what chemicals are in it. Now animals and plants are becoming extinct every day.

Text C *Prominence English I Lesson 1 High School Life around the World*

Part 4(p. 10)

Jumbo! I'm Kim from Tanzania. In my country, we have about 130 tribes and many different languages. Students in elementary schools study in Swahili. Students in junior and senior high schools study in English. During the break at school, we enjoy talking about fashion, sports, music, movies, and so on. After school, some go to cram school to study more.

Only about one fifth of all elementary school students can go on to junior high school because we don't have enough schools, and many are too poor to go. So most students stay home and help their parents. Some, for example, cook food to sell.

How's your school life in Japan? Can you tell me about it?

Appendix 14-2: Texts used at the workshop

Text D *Prominence English II Lesson 1 Mottainai Part 1 (p. 8) (Tanabe, et al., 2008)*

About thirty years ago, Wangari Maathai planted seven trees in Kenya, which was the beginning of the Green Belt Movement. Since then, many people, mostly women, have planted more than thirty million trees across Kenya, and they have shared their movement with many other countries in Africa. In 2004, Wangari Maathai became the first African woman to receive the Nobel Peace Prize.

Professor Maathai visited Japan in February, 2005, and then she learned about the concept of *mottainai*. She thought it would be an important message to the world. She liked the spiritual meaning of *mottainai*. What she also liked is that this one term expresses the idea of the 3Rs, which have been the slogan of the Green Belt Movement for many years. The 3Rs tell us to *reduce* what we use, to *reuse* everything we can, and to *recycle* what we cannot use again. Professor Maathai thought she had to address the serious problems of the ecosystem on which we all depend and tell us what we care to do to save it.

Text E *Crown English Series I (New Edition) Lesson 6 Living with Chimpanzees (pp. 96-98) (Shimozaki, et al., 2007)*

Kenji: So are you worried about our future?

Jane: By no means! My hope lies in young people. They not only know about environmental problems, but actually want to solve them. That's why I decided to start Roots & Shoots.

Kenji: What's that?

Jane: Well, it began with a group of high school students in East Africa in 1991. It is called Roots & Shoots, because roots are strong and move gradually under the ground, and shoots seem small and weak, but they can break open brick walls.

Kenji: So it's a kind of club for young people trying to solve environmental problems?

Jane: That's right. We now have groups in over fifty countries, with different activities in different places. It may be planting trees, starting recycling programs, collecting clothes for the homeless, or sharing your knowledge with disadvantaged kids. The world is a better place when you cause a sad person to smile, when you make a dog wag its tail, or when you water a thirsty plant. That's what Roots & Shoots is all about.

Text F *My Way English Communication I Lesson 1 A Story about Names Section 1 (p. 12) (Morizumi, et al., 2012)*

Everyone has a name. How do you say your name in English? Do you say your given name first, like "Ayaka Sato"? Or do you say your family name first, such as "Sato Ayaka"?

In many Western countries, the given name comes before the family name. In the West, people put focus on "individuals". In the East, some countries like China, Korea, and Japan, put the family name before the given name. There, people focus on "family". So the name order differs from culture to culture.

Text G *New Crown English Series 2 Lesson 8 India, My Country (pp. 96-97) (Takahashi, et al., 2012)*

India, My Country Raj Shukla

Namaste. It is one way to say hello or goodbye in India. India is located in South Asia. More than one billion people live there. They speak many languages. I speak three of them: Marathi, Hindi and English.

Marathi is my mother tongue. It is used in western India. I speak it with my family at home. Many stories and dreams are written in Marathi. I enjoy reading them.

I also speak Hindi. Do you know any Hindi words? Of course you do. Bandanna and shampoo are from Hindi. Hindi is the major language of India. I speak it at school. I also like watching movies in Hindi. They are very exciting.

And I speak English. Long ago, English was not spoken in India. Then the British came. India was ruled by them. The British left, but their language remained. Now English is used in newspapers and on TV. I like watching English dramas on TV.

I learned a lot from each of my languages: Marathi, Hindi and English. Now I am learning Japanese. All of them are special to me. *Arigato*

Appendix 15: Sample questions and answers

Lesson 2 You Can Change the World!, *Prominence English I* (Tanabe, et al, 2007)

Reference of the framework: B-2.2

Part 1

Hello. I'm Severn Suzuki speaking for ECO, the Environmental Children's Organization. We're a group of twelve- and thirteen-year-olds from Canada trying to make a difference. Coming up here today, I have no hidden agenda. I am fighting for my future.

I'm here to speak for all generations to come. I am here to speak for the animals dying across the planet.

I'm afraid to go out in the sun now because of the holes in the ozone. I am afraid to breathe the air because I don't know what chemicals in it. Now animals and planets are becoming extinct every day.

<Sample questions>

Do you think Severn's speech in Part 1 sounds impressive? Circle yes or no. [Yes / No]

① If yes, which sentence(s) sound(s) impressive? And why does it (do they) sound impressive?

② If no, how do you think she can make her speech more impressive?

<Sample answers>

- Yes. "I am fighting for my future" because when I was as old as her, I didn't have the same idea.
 - Yes. "I'm afraid to ..." because this phrase is repeated.
-

Reference of the framework: A-1.2

Part 2

In my life, I have dreamed of seeing a lot of wild animals, jungles and rainforests full of birds, but now I wonder: will they even exist for my children to see? Did you have to worry about these things when you were my age? All this is happening before your eyes, and yet we think we have all the time we want and all the solutions.

I'm only a child and I don't have all the solutions, but I want you to realize, neither do you!

You don't know how to fix the holes in the ozone.

You don't know how to bring fish back to a dead river.

You don't know how to bring back an animal now extinct.

And you can't bring back lost forests.

If you don't know how to fix it, please stop breaking it!

<Sample questions>

Q1: How many times are "I (my, me)," "you (your, you)," and "we (our, us)" used in Part 1 and Part 2?

Q2: Which person * is the most popular? Why? * person 人称

<Sample answers>

Part 1: 1st singular (10), 2nd plural (0), 1st plural (1)

Part 2: 1st singular (8), 2nd plural (9), 1st plural (4)

• The speaker uses "I" a lot in Part 1 because she states her opinion. In Part 2, she uses "you" a lot because she wants the adult audience to be aware of the current problems.

• Severn tells the audience her opinion in Part 1 using "I", but she directly talks to the audience in Part 2 because she wants them to know they share the same problems.