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Lai, Siew Hoon  
九州大学大学院比較社会文化学府

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# Students' Image of the Teacher and Its Implications on Communication Gaps in the Japanese Language Classroom in Singapore

ライ シュウ フ ン  
Lai Siew Hoon

## 1. Introduction

Intercultural communication (IC) in the foreign language classroom is an inevitable communication process that occurs when teachers and students from different cultural backgrounds interact with one another. However, ease in the operation of this process is often threatened by differences in expectations, assumptions, beliefs and values inherent in each participant's culture, thereby resulting in misunderstandings or communication gaps.

In this study, IC in the Japanese language (JL) classroom in Singapore between teachers and students<sup>1</sup> is explored from the students' image of their Japanese teachers. As one's image of another person or culture is presumably influenced by one's own cultural assumptions or values, this paper attempts to interpret the students' image of their teachers in terms of the values held by the students. From the many studies concerning the value orientation of Singaporeans, it seems that there is an inclination in orientation toward cosmopolitanism, which connotes a mixture of Eastern and Western values, especially in the younger generation. What does this mean for the language classroom and the language teacher, where there may be a strong tendency to believe that since Singapore is an Asian country, the values that Singaporean Chinese hold are generally Asian ones? Furthermore, do these values influence the students' perception of their teachers in the classroom? Exploring the answer to such questions could enhance the effectiveness of IC in the JL classroom.

By understanding what the image of teachers is in the mind of students, we could then expect that when

there is a mismatch in the image of the teacher and the teacher's actual communicative behavior in class, there will be a high possibility for communication gaps to occur between the student and the teacher. Many studies pertaining to students' perception or image of teachers have only succeeded in highlighting the qualities that students would like to see in their teacher. In this study, the students' image of the JL teacher is not only explored in relation to their value orientation, its implications on communication gaps in the classroom will also be discussed, as this is one area where effective intercultural communication in the classroom is likely to be hindered. It is hoped that language teachers can have a better understanding of what is expected of them in the classroom through this study.

Finally, an attempt will be made to examine how certain communication skills can be used in resolving problems of stereotypes and prejudice that arise from one's perception or image of someone from a different culture. In some research such as Guo and Starosta (1998), and Koester and Olebe (1988), empathy is proposed as a very important communication skill to resolve stereotypes and prejudice. In this study, the fostering of coexistence is regarded as another important skill for effective intercultural communication in the JL classroom.

## 2. Literature Review

### 2.1 Students' Image of the Teacher

According to Nash (1976), findings from investigations into the qualities that students would like to see in their teacher are not merely descriptions of stu-

1 In this research, "students" refer solely to Singaporean Chinese students. In the pool of JL learners in Singapore, it is suffice to say that 99% of them are ethnic Chinese.

dents' perception or image of a teacher. He believed that the students' perception of their teacher would formulate themselves into rules of conduct or norms of how a teacher should behave. Through interviewing 34 twelve-year-old secondary students from a Scottish school, Nash found out that, in general, appropriate teacher behavior is perceived as the ability to teach well and maintain order in the class while displaying qualities such as fairness, patience and friendliness. In the classroom observations that followed, Nash found that teachers who were unable to behave as perceived in the above ways faced more problems with the students than those who did.

In the study of Hurt, Scott and McCroskey (1978), students' perceptions seem to have a major impact on communication in the classroom such as the degree of student's willingness in communicating with the teacher and the students' cognitive learning process. A 'teacher evaluation' questionnaire, designed on a 7-point semantic differential scale, is used to determine students' perception concerning teacher's credibility. For example, 'expert-inexpert', 'unintelligent-intelligent', 'narrow-intellectual', and 'qualified-unqualified' are qualities used to measure 'competence'. It is believed that once the teacher has determined how he or she is perceived by the students through the questionnaire, he or she can then work on the problem specifically.

Although the above studies attempted to relate students' perception of the teacher to other aspects of the classroom such as its effects on teachers' behavior in reality and the specific problems that teachers could identify, they did not trace the underlying value orientation of students that might influence those perceptions. Furthermore, the studies above were conducted on an intra-cultural basis. I believe that when teachers and students come from different cultural backgrounds, there are apt to be more problems in communication in the classroom.

In a cross-cultural study on students' image of their foreign language teacher, Durham and Ryan (1992) explored and compared students' concept of a 'good' teacher between two cultures, Japan and Australia, via a questionnaire. Four questions pertaining to the personality; the way the teacher treat a student; the teacher's knowledge; and ability, were used to elicit

responses from students. It was found that students from the two culture differed in their conception of a 'good' teacher. One major difference is that "whereas Australian students value knowledge of subject matter above everything else, the Japanese ...value a knowledge of interesting and entertaining things" (p.79). Furthermore, the Japanese students seemed to value personal attention where they believed teachers should "listen to students", while the Australians showed a preference for impartiality.

In another similar study conducted by Makarova and Ryan (1997) where the students' image of a foreign language teacher was compared between Japanese and Russian students, the authors again found differences in the image between the two cultures. Russian students' preferences seemed to be closer to that of the Australians in the above study, where knowledge of subject matter was of utmost importance. As for the Japanese students, they seemed to "prefer a teacher who is easily understood, conducts an enjoyable lesson, has good communication with students and teaches culture" (p.127). Both studies concluded that understanding the students' image of a teacher could help promote more effective classroom learning and successful interactions between the teacher and the student.

The findings in the above studies have shown us that students in different cultures construct different images of a teacher, and that knowing the student's expectations can bring about a better understanding and more successful communication between the teacher and the student. For the rest of this paper, besides looking at the Singaporean students' image of their JL teacher, I would attempt to relate discursively the students' image to their value orientation, which would be discussed in section 4 of this paper.

## 2.2 The Value Orientation of Singaporeans

A person's image of another person or culture is usually influenced by one's own cultural assumptions and values. According to Guo and Starosta (1998), "values tend to be the basis of all the decisions we make and provide standards for us to evaluate our own and others' actions" (p.43). This is further emphasized by Klopf, Ishii & Cambra (1995) where "values.... assist people in determining what is right

or wrong, good or bad ....Values are the standards people utilize to determine the desirability of people, actions and objects" (p.13). In this section, I will attempt to explore the value orientation of Singaporean Chinese students from several cultural models and recent surveys conducted in Singapore.

In many literatures on Asian value orientation (such as Hofstede, 1984; *The Chinese Culture Connection*, 1987; Schwartz, 1994), Confucianism has always been cited as the yardstick for Asian values. Furthermore, description of communicative behavior of Asians is often linked to the principles and ethical rules of Confucius. However, with rapid changes in the lifestyles of people, cultures and values held by these people have been subjected to these changes. In this respect, mere adherence to Confucius' principles in describing the communicative behavior of Asians is a rather narrow way of viewing things. This section of the paper is not an attempt to argue against using Confucius' principles as the yardstick for describing Singaporeans' value orientation. Rather, it is an attempt to highlight values held by Singaporeans, especially those of the younger generation<sup>2</sup>, as it is believed that the younger generation is very much influenced by US culture and Western thinking.

According to Hofstede's (1984) survey on work-related values held by people across 40 different cultures, Singapore exhibited high collectivism and a preference for high power distance. Furthermore, in the dimension of uncertainty avoidance, Singapore had the largest negative score among the 40 different cultures, which indicated that Singapore did not prefer to avoid uncertainty. In the masculinity-femininity dimension, Singapore showed a very slight tendency toward femininity culture, an indication of preference for equal gender roles (Lustig & Koester, 1996:126-141).

In another survey by Schwartz (1994) on values, teachers and students from 20 countries and territories were asked to grade 11 values according to the level of importance they placed on each value on a 9-point scale. The data of each country was collected over a period of 4 years from 1988 to 1992. Conservatism and hierarchy were greatly valued by Singaporeans,

whereas values such as intellectual autonomy, emotional autonomy and control (power/authority in society) were viewed with little importance.

In Bond's Chinese Value Survey administered to university students in 23 countries, Singapore showed a +6 rating ( $+252 < x < -163$ , where  $x$  = Confucian values; 0 = the average score) in the Confucian work dynamism dimension (Hofstede, 1991:166). This dimension refers to a person's orientation toward life and work where hierarchy in status, position in society or control, frugality and sustenance are viewed with great importance, while orientations toward individual stability and the maintenance of face are to be avoided (Kamisaki, 2000:163). In this dimension, Singapore has a low positive rating of 6, which implies that Confucius' values are not of top priority to Singaporeans in their value orientation.

In a recent survey conducted by the National University of Singapore (NUS) on the attitudes of young Singaporean Chinese toward their own identity, it was found that over 20 percent of them indicated that they did not want to be Chinese if given a choice. The survey was conducted in 1999 on over 800 students between the ages of 18 to 24, and their parents who are of Chinese origin. Nearly 95 percent of the parents said that they wished to remain Chinese, whereas 12 percent of the youths chose to be Caucasian and over 8 percent chose to be Japanese. This indicated that the cultural awareness of ethnic Chinese is steadily waning by the generation. Furthermore, Chinese proficiency among young Singaporeans have declined while English has gradually become the dominating language. Many of the Chinese students who expressed their desire to be a non-Chinese said that they wanted to identify themselves with today's leading economic and cultural powers, namely, the US, Europe and Japan. The results of the survey were interpreted as a change in Singapore's culture due to the influence of globalization and the spread of cosmopolitan ideas through the internet. In addition, the results were viewed as a symptom of many youngsters' preoccupation with individual career, material gain and success in the society. These interpretations again indicate that Confucius or Asian values are dwindling in the

2 The term 'younger generation' used in this paper refers to Singaporean Chinese under the age of 30.

minds of young Singaporeans. From the above studies, we can see clearly a gradual change in the value orientation of Singaporeans in these 20 years.

In a report made by Global Success (2000), a multicultural management and consultant organization, Singapore seems to be the most westernized country as compared to China, Hong Kong and Taiwan. During a series of multicultural training program, Chinese from China, Hong Kong, Singapore and Taiwan were asked to prioritize 20 values, and 6 values that were most important to each group were presented in the report. In the case of Singapore, the values are 'relationships', 'family', 'openness', 'freedom' and 'equality', in descending order. These values diverged greatly from the results of the other three groups. However, when the values are compared to that of the US, they are found to be identical.

According to the interpretations of the results by Global Success, Singapore is the most westernized country as compared to the rest because it places priority on 'openness', 'freedom' (freedom of individual choice), and 'equality' (equality of opportunities). Furthermore, Singapore's open-market society and advanced modernization are deemed probable reasons for Singaporeans to place greater importance on the three values as compared to the other countries. With regards to 'relationships' which topped the list, it is interpreted as a result of the multicultural and multi-ethnic environment in Singapore where one has to adopt and maintain good relations with the people around in order to lead a harmonious existence.

In sum, it seems that values that are important to Singaporeans, especially the younger generation, are no longer purely Asian or Confucianism, but a mixture of Eastern and Western ones as the people move toward cosmopolitanism. This phenomenon is further highlighted in a recent newspaper article where the country's Senior Minister commented that "the younger generation is less Confucianist and more Westernised in their values" (The Straitstimes Interactive, Sep14, 2003).

### 3. Methods and Procedures: A Study on Singaporean students' image of the JL teacher

As can be seen from the previous section, Singaporeans' value orientation has changed over time. Values such as "conservatism" and "hierarchy" were once viewed with importance but with the change of times, these were replaced by values such as "openness", "freedom", and "equality". What does this mean for the language classroom and the language teacher, where there may be a strong tendency to believe that since Singapore is an Asian country, the values that people hold are generally Asian ones? Failure in recognizing the change in Singaporean value orientation may result in difficulties in communication with the students.

As mentioned earlier, values assist people in determining what is right or wrong, good or bad, and they are the standards that people utilize to determine the desirability of people, actions and objects. Hence, it is important to be aware of how the values of Singaporeans influence their image of a good teacher. According to Guo and Starosta, "a person's culture has a strong impact on the perception process. Culture not only provides the foundation for the meanings we give to our perceptions, it also directs us to word specific kinds of messages and events" (1998:35). What is perceived as 'good' by the teacher himself or herself may not be desirable in the eyes of the students. In this respect, it is necessary to know how Singaporean students perceive their JL language teacher in order to understand the communicative events that occur in the JL classroom.

#### 3.1 Methodology

##### 3.1.1 Subjects

All subjects in this study are Singaporean Chinese, between the ages of 18 to 35. They are students who are presently or have been learners of the Japanese language at some local Japanese language schools or tertiary institutions.

### 3.1.2 Method of Survey

A questionnaire (in Appendix 1) consisting three parts was created with reference to a pilot study<sup>3</sup> conducted by the author, and the works of Nash, Hurt et al., and Durham & Ryan. In the first part of the questionnaire, students were asked to score against 30 values on a 5-point Likert scale ( 'strongly disagree' to 'strongly agree') that best described their image of a 'good' teacher. In the second part, they were asked to write down any other values that were not present in part one of the questionnaire. In the third part, students were asked to write down the values they would use to describe their image of a 'good' Japanese teacher.

90 questionnaires were distributed to the JL learners. 40 questionnaires (with self-addressed return envelope) were directly handed to the students at four different classes in one language school by the author, and 50 questionnaires were sent out via the internet to the students' email addresses. The latter group was comprised of students from two other local language schools and two tertiary institutions.

### 3.1.3 Results of Survey

The 30 values are categorized into three dimensions, namely, "character/disposition", "professionalism", and "teacher's behavior (toward students)", to facilitate the analysis of the students' image of a teacher. Scores '4' (agree) and '5' (strongly agree) are summed to obtain values that are deemed important to the student. Scores '1', '2' and '3', which reflect disagreement or neutrality toward the value, are interpreted as values less/not important in the students' perception of a teacher, and therefore is marked with an 'X' in the table below. Only 26 questionnaires (12 from the former group and 14 from the latter group) were completed and returned. The values and their respective scores are presented in table 1 below.

[Table 1: Results from a survey on students' perception of a teacher]

#### Character/Disposition:

|                   |    |                   |    |
|-------------------|----|-------------------|----|
| Intelligent       | 16 | Conservative      | X  |
| Open-minded       | 25 | Serious           | 4  |
| Witty             | 19 | Stern             | 2  |
| Trustworthy       | 21 | Soft-spoken       | 1  |
| High Character    | 12 | Meticulous        | 10 |
| Confident         | 25 | Worthy of Respect | 24 |
| Cheerful          | 20 | Patient           | 23 |
| Friendly/Pleasant | 26 | Humble            | 16 |
| Kind              | 17 | Sympathetic       | 17 |

#### Professionalism:

|                     |    |                                              |   |
|---------------------|----|----------------------------------------------|---|
| Competent           | 22 | A know-all                                   | 3 |
| Informed            | 15 | Highly qualified                             | 9 |
| One who speaks well | 18 | One who teaches everything from the syllabus | X |
|                     |    | One who has a lot of experience in teaching  | 7 |

#### Teacher's behavior (toward student)

|                                     |    |                                                                |    |
|-------------------------------------|----|----------------------------------------------------------------|----|
| One who praises students often      | 9  | One who is demanding (who gives out a lot of work to students) | X  |
| One who respects students' opinions | 26 | One who points out students' mistakes in class                 | 7  |
|                                     |    | One who is expressive about his/her true feelings              | 13 |

The above table shows the results from part one of the questionnaire. Although the rate of return of the questionnaires is low, we can see a rather clear indication of the kind of image that Singaporean learners have constructed in terms of a 'good' teacher.

Students seem to prefer a teacher who is friendly, open-minded, confident, patient and one who can earn their respect. Furthermore, the teacher should be competent in his/her teaching and should be able to respect the opinions of the students. In contrast, a teacher who is conservative and who only teaches ac-

<sup>3</sup> The 30 values were derived from a pilot test administered to 12 Singaporean Chinese held 3 weeks prior to the survey above. Its purpose was to find out the qualities that are deemed important in a student's image of a teacher.

cording to the syllabus is not deemed desirable in the eyes of the students. Moreover, the students do not prefer a demanding teacher who gives out a lot of work.

## 4. Discussion

### 4.1 Students' value orientation and their image of a JL teacher

In terms of the character or disposition of a 'good' teacher, Singaporean students placed great value on 'friendliness', followed by 'open-mindedness', 'confidence', 'respect-worthiness' and 'patience'. 'Conservatism' is deemed an undesirable quality in a teacher. The contrast in the qualities of 'open-mindedness' and 'conservatism' is also seen in Schwartz (1994), 'open-mindedness' is a component of 'autonomy' which is a direct contrast to 'conservatism' and 'hierarchy'. As mentioned in the previous section, the value orientation of the younger generation in Singapore has inclined towards cosmopolitanism where 'conservatism' is no longer viewed as a virtue. This phenomenon is also being illustrated in the survey where 'open-mindedness' is placed with great importance while 'conservatism' is viewed with disdain by the students. Furthermore, as mentioned in the previous section, Singaporeans are concerned with maintaining good relations with the people around in order to lead a harmonious existence in the multiracial and multiethnic environment. This can be an explanation as to why the students viewed 'friendliness' in a teacher with utmost importance in the survey. The results of this survey can serve as an indication to teachers, especially foreign teachers in Singapore, that by maintaining an open-mind and displaying friendliness in class, it will bring about a better teaching and learning experience in the classroom.

In terms of qualification and professionalism, the students indicated that 'competence' is a very important value in a teacher whereas it is unnecessary for the teacher to be a know-all. As mentioned in the 1999 survey by the NUS in section 3, it was found that many of the Chinese students wanted to identify themselves with today's leading economic and cultural powers and that this is a symptom of many youngsters' preoccupation with individual career, material

gain and success in the society. In Singapore, material success is highly valued and academic success is usually being considered as its prerequisite. In this respect, 'competence' in a teacher is highly valued as it is viewed as an important factor in contributing to students' academic success.

Finally, as for teacher's behavior, the students indicated that it is very important for the teacher to respect their opinions. The students found it disagreeable to have a teacher who is demanding or who merely teaches everything from the syllabus. We can again see this as a confirmation of the results of the recent studies mentioned in section 3, where 'equality' is viewed with great importance. By indicating that teachers should listen to students' opinions, it shows that the students want the teachers to treat them as an 'equal' rather than from a hierarchical perspective where the teacher is on top while the student is at the bottom of the hierarchy.

Concerning the second part of the questionnaire, most of the students had left it blank. As for part three, most of the responses were items repetitive of the 30 values stated in part one. Hence, it is possible to say that the students have a rather similar image of a teacher, in general, and a JL teacher. However, there were qualities pertaining especially to intercultural communication between the student and the JL teacher, and these were extracted. They include "the ability to speak English", and "the ability to understand cultural differences between student and teacher". These qualities can be linked to the areas where students face most difficulties in communicating with the JL teacher in my previous survey (Lai, 2003). This will be discussed further in the following subsection.

### 4.2. Students' image of a good JL teacher and its implications on communication gaps in the classroom

From the previous section, we have gathered an idea of the image of teachers in the mind of the Singaporean students. We can then expect that when there is a mismatch in the image of the teacher and the teacher's actual communicative behavior in class, there will be a high possibility for communication gaps to occur between the student and the teacher.

#### 4.2.1 Image of teacher's character/disposition and its implications on communication gaps

As indicated in part three of the questionnaire, students tend to face difficulties in communication with their JL teachers when the teachers lack understanding in the culture of the students or cultural differences between themselves and the students. To be willing to understand and accept another person's culture requires open-mindedness, which is highly valued by Singaporean students, as can be seen from the survey. If a JL teacher walks into the classroom with the thought that there should be some hierarchical relationship between the teacher and the students, then effective intercultural communication would be difficult as this is not what the Singaporeans students have in mind.

#### 4.2.2 Image of professionalism in a teacher and its implications on communication gaps

"Competence" is a quality that is highly valued among students as can be seen from Section 3. As mentioned earlier, students find it difficult to communicate with the teacher if he/she is incompetent in the English language. Many of the students mentioned that due to their own incompetence in the JL as they are still in the learning process, the teacher should be able to understand this fact and should use the English language competently to explain the lesson. They even expressed that many misunderstandings have occurred in the classroom so far because of the unavailability of a common language.

#### 4.2.3 Image of teacher's behavior toward students and its implications on communication gaps

In the survey, the students expressed that it is important for teachers to be willing to respect the opinions of students. As nobody is absolute in what they know to be true or right, it is important to listen to others' views and opinions. In the classroom, it is important for JL teachers to have the attitude that they are in fact learning together with the student instead of merely transmitting knowledge to the students. If the attitude of a teacher is such that he/she is at the top of the hierarchy and is a know-all who transmits knowledge to students, then effective intercultural communication with the students cannot

be achieved.

#### 4.2.4 Coexistence as an important skill for effective intercultural communication

As mentioned earlier, in the research of Guo and Starosta (1998), and Koester and Olebe (1988), empathy is proposed as a very important communication skill to resolve stereotypes and prejudice. In Koester and Olebe, empathy is defined as "the capacity to behave as if one understands the world as others do" (1988:331). Here, it means that people should be sufficiently interested and be aware of the feelings and thoughts of others. This is often phrased as 'putting oneself in other's shoes' in layman terms, which is similar to Bennett's (1979) definition of empathy where it is 'the imaginative intellectual and emotional participation in another person's experience' (p.418). However, 'empathy' has often been criticized as being near to impossibility as it is not viable for someone to be one-hundred percent sure of what the other party is thinking or feeling at that moment. Moreover, an inappropriate amount of display of 'empathy' may be misunderstood as a sign of unwarranted 'sympathy'.

Regardless of the criticisms on 'empathy', it is still being recognized as an important skill in IC. In this study, the fostering of coexistence is regarded as another important skill for effective intercultural communication in the JL classroom. Coexistence in the classroom means the awareness that both the teacher and the student belong to the same community where both parties are learning from each other about the different language and culture. As mentioned by Andersen (1985:160), the classroom is a micro-culture, whose "rules, assumptions, values, customs, practices and procedures" are strongly influenced by the culture that surrounds it. Hence, it would benefit participants in classroom if they are aware of the existence of this micro-culture and that they are a part of it. If they are keen in making communication within this micro-culture a success, they should be able to recognize that fostering a sense of 'coexistence' within themselves, and honing the skill of becoming 'empathetic towards another party', will bring about collaboration in all events and mitigation in intercultural communication between the teacher and the student.

## 5. Conclusion

This paper is an attempt to reveal Singaporean Chinese students' image of their JL teachers based on their value orientation. It is demonstrated that the students prefer a JL teacher who can display 'friendliness', 'open-mindedness', and who is willing to listen to the opinions of students. Furthermore, it would be much beneficial to the learning experience in the classroom if the JL teacher is competent in the English language, and is able to understand the culture of the students. However, if the JL teachers are not aware of these expectations from the students, communication gaps may eventually occur and effective IC in the classroom may be hindered.

Although this paper has shown what the image of a teacher from the perspective of Singaporean students is, there results are not completely conclusive, due to the size of the sample in this study. It is necessary to expand on the size of the sample to obtain a more convincing result. In addition, there are other aspects of the JL classroom that are worth exploring, such as the students' image of a 'good' language learner, the JL teachers' image of a 'good' teacher and a 'good' learner, and the image of a 'good' intercultural communicator. Comparative studies of these images are also some areas worth examining for the research on IC in a foreign language classroom. 'Empathy' and the fostering of 'coexistence' have been quoted as skills necessary in effective IC in the classroom in this paper. However, as there are other skills essential for IC, it is essential to explore them further.

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## [Appendix 1]

The purpose of this questionnaire is to investigate the image that you have of a 'good' teacher. For each

adjective in the list below, please choose a number from 1 to 5 and fill it in the bracket beside the adjective.

1 Strongly Disagree 2 Disagree 3 Neutral 4 Agree  
5 Strongly Agree

E.g. Clever ( 4 ) (This indicates 'Agree')

(A) In your opinion, a teacher must be:

- |                                                         |     |
|---------------------------------------------------------|-----|
| 1. Intelligent                                          | ( ) |
| 2. Conservative                                         | ( ) |
| 3. Serious                                              | ( ) |
| 4. Open-minded                                          | ( ) |
| 5. Stern                                                | ( ) |
| 6. Witty                                                | ( ) |
| 7. Trustworthy                                          | ( ) |
| 8. Soft-spoken                                          | ( ) |
| 9. Meticulous                                           | ( ) |
| 10. A Know-all                                          | ( ) |
| 11. High character                                      | ( ) |
| 12. Confident                                           | ( ) |
| 13. Highly qualified                                    | ( ) |
| 14. Cheerful                                            | ( ) |
| 15. One who speaks well                                 | ( ) |
| 16. Friendly/Pleasant                                   | ( ) |
| 17. Kind                                                | ( ) |
| 18. One who praises students often                      | ( ) |
| 19. Worthy of Respect                                   | ( ) |
| 20. One who respects students' opinions                 | ( ) |
| 21. One who teaches everything within the syllabus only | ( ) |
| 22. Competent                                           | ( ) |
| 23. Informed                                            | ( ) |
| 24. Patient                                             | ( ) |
| 25. Humble                                              | ( ) |
| 26. Sympathetic                                         | ( ) |
| 27. One who has a lot of experience in teaching         | ( ) |
| 28. One who gives out a lot of work to students         | ( ) |
| 29. One who points out students' mistakes in class      | ( ) |
| 30. One who is expressive about his/her true feelings   | ( ) |

Please write down any other adjectives not in the list above that you would use to describe your image of a 'good' teacher.

(B) Your image of a 'good' Japanese teacher: Write down all characteristics you would use to describe a Japanese teacher. (You may also use the items in the list above for reference).

Thank you very much for your cooperation.