Northumbria Research Link

Eastern and Western learning theories in Transnational Higher Education: An Interpretative Phenomenological Analysis case study of a Malaysian college.

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Abstract

 The current and past research into Trans National Higher Education (TNHE) from the experiences of teaching staff is limited and principally from the perspective of the western staff member teaching overseas students. This research bridges the gap that exists in the research literature, as the role and experiences of, and the influences upon Malaysian staff when teaching a western degree is one that is overlooked but has an important influence on the students they teach. The western learning style is very individualistic and student centred, whilst the eastern learning style is very collectivist with strong influences from Confucian Heritage Culture (CHC). The methodology chosen to investigate the views, opinions and feelings of the five volunteers from Hotec College, was Interpretative Phenomenological Analysis (IPA). IPA allows the voice of the Malaysian teacher to be heard, as it is grounded in the participant's world, it enables interpretation through Phenomenology and Hermeneutics. IPA's ideographic approach means that one interviewee transcript is analysed at a time to elicit meaning and the development of themes, these themes allow group superordinate and subordinate themes to be generated. The results generated three superordinate themes and nine subordinate themes.

Findings indicate that the Malaysian teacher exhibits three selves: eastern, transitional and western. There are also CHC effects on teaching, and strong influences of the CHC concept of *Li*. Additionally there are influences on the Malaysian teachers that impacts on their self, these included the CHC concept of saving face. Existing studies into TNHE demonstrate a progression of the student from an eastern self to a western self. This investigation realises that Malaysian teachers demonstrate the same acculturation to the western educational style as students, but they must also be able to revert to their eastern self as they teach in both learning styles.

Declaration

I declare that the work contained in this thesis has not been submitted for any other award and that is all my own work. I also confirm that this work fully acknowledges opinion, ideas and contributions from the work of others.

Any ethical clearance for the research presented in this thesis has been approved. Approval has been sought and granted by the Faculty Ethics committee on 18 march 2016.

I declare that the word count of this Thesis is 59 581.

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Abbreviations and key terms

CHC – Confucian Heritage Culture encompasses the eastern style of learning and its incorporation into daily culture.

Eastern style of learning – strong work ethic, teacher respect, rote learning based, textbook orientated, a focus on the topic to be learned.

Hermeneutics – theory of interpretation.

Home culture – the person's native culture, with their inherent views and opinions, norms and expectations.

Host culture – the culture to which the student moves for their education, this may have a different set of views, technology use, etc. from which they had in their home culture.

Ideography – concerned with the particular.

Li – a Confucian Heritage Culture concept that has no exact English translation but can be thought of as ritual or order within a relationship.

PBL – Problem Based Learning.

IPA – Interpretative Phenomenological Analysis.

Phenomenology – a philosophical approach to the study of experience.

TNHE – Trans National Higher Education.

Transcultural – where a person moves from one (in this context educational) culture to another.

Western style of learning – individualistic, enquiry based and ways of thinking are encouraged.

Contents

Chapter 1 Introduction

1.1 Background

The purpose of this research is to investigate how eastern educated teachers in Malaysia deliver a course of study to Malaysian students when that course was designed to be delivered to British students. Over the past two decades Western Universities have been franchising courses to partner institutions in parts of the world where the traditional education system is different from the one in which the course of study was designed.

The case study in this research is based on the experiences of teaching staff at a Malaysian College, Hotec. Malaysia in 1991 began the process to become a regional educational hub (Bin Sirat 2010, Mok 2012, Aziz and Abdullah 2013). This hub imported western programmes of study from western Universities to Malaysia, to educate its own home students and those from the SE Asia region. Many authors have investigated the Transnational Higher Education (TNHE) process. Knight (2004 p8) introduced a definition and framework on which to base research into TNHE as, "*the process of integrating and international/intercultural dimensions into the teaching, research and service functions of the institution*".

The study of teaching and learning in education is largely western based, as Nguyen et al (2006 p2) stated *'in contrast to the rich amount of research on culturally appropriate pedagogy in Western nations, our focus* (on Confucian Heritage Culture, henceforth CHC) *suffers from serious academic neglect'*. The differences between an eastern programme of study and a course aimed at a western student body may be influenced by the differences in educational styles as Tweed and Lehman (2002, p89) explained '*although students' academic roles and behaviours are culturally influenced, students and educators alike may underappreciate such influences affecting any given student'*. This is an important statement in the context of this work, as much has been written from the student experience of these cultural influences (Thompson and Ku 2005: Lu et al 2010: Quan, He and Sloan 2016). If the eastern educated students find themselves in a western educational setting then there

are the problems of integration or marginalisation, as identified by Hofstede (1981) and Berry (1997).

There are more complicated issues that affect the self when moving from one culture to another. Particularly in the eastern educated student, there is the influence of CHC (Barron and Arcodia 2002, Clark and Grieve 2006, Ryan and Louie 2007, Thanh 2013). These differences between educational styles can be thought of as a Confucian versus a Socratic dichotomy, and are investigated by Tweed and Lehman (2002). The two terms can also be considered to be 'instructivist' versus 'constructivist' in approach (Huang 2002, Chen and Bennett 2012), the former being CHC influenced and the latter Socratic. The majority of the published research investigated these different learning styles and the impact that these cultural/educational differences have on the student. For example, Kelly and Tak 1998, Ziguras 2001, Chiang 2012, Shams and Huisman 2012, and how students adapt from an eastern education to that of a western one. This growing research focusses on students moving to a western country for their tertiary education and the influences the differing cultures have on them.

Although there are studies investigating TNHE and the teachers involved, these are mainly from the viewpoint of the western staff member (Leask 2004, Wallace and Dunn 2008, Dobos 2011, Zhang 2012) teaching the overseas student in their home country. For instance, skills and cultural understandings of TNHE teachers were discussed by Leask (2008) in the classification of western teachers in TNHE.

There is a scarcity of research into this field, as Sanderson (2011 p611) explained, *'a gap exists in the literature on internationalisation as it applies to teachers in higher education settings, both in terms of their knowledge and skills when working with internationalised curricula and of their personal and professional attitudes*.'

This statement illustrates the present standing of academic research into TNHE and the teaching of western programmes of study to non-western students. There are differing cultural and governmental influences that operate in the western and eastern higher education. Researchers are beginning to investigate the effects that these cultural influences have on their experiences of being taught a western designed programme of study if they have experienced an eastern education that is greatly different in its teaching and learning approaches and aims.

There is limited empirical research into the eastern educated teacher and how their self adapts and perceives the differences in the educational styles, Ng (2008, a native

Malaysian academic) mentioned having to wear a 'Far eastern lens' and a 'western lens'.

Important within CHC and its influence on HE is the concept of *Li* (Bell 1997, Sigurosson 2012) and its various levels of *Li* in society (Robertson and Men 2011), which guides the followers of CHC to '*the proper ordering of all human relationships* (Bell 1997 p. 147).

Research into TNHE relies mainly on quantitative studies (Hofstede and Hofstede 2005, Campbell and Zeng 2006, Aziz and Abdullah 2013). With few studies taking an interpretative approach and none that can be found to incorporate Interpretative Phenomenological Analysis (IPA) as the means of investigation into the eastern teacher's experiences of teaching a western designed course of study, this research bridges the gap that exists in the research literature, as the role and experiences of, and influences upon the Malaysian teaching staff is one that is overlooked. This is important for several reasons. Firstly, it gives a voice to the overlooked teachers who have the responsibility of teaching a western education to students new to the western educational style. Secondly, associated with this is the background education and experiences of the teachers themselves if they were themselves educated in an eastern style of education and find themselves having to approach teaching in an unfamiliar way. With the Malaysian government seeing an increase in competition from overseas universities as a means to improve the quality of education (Wilkins and Huisman 2012), this research is important when considering the quality enhancement that can be made when it is understood that the process and adaptations staff have to make in the different teaching styles. The implications and impacts of the CHC concept of *Li* have not been studied with respect to the situations and applications of *Li* in Malaysian Higher Education.

Tran (2013) conducted a qualitative investigation into the experiences of eastern and western educated students; this investigation builds upon Tran's qualitative work, by exploring the experiences of the staff who teach these students.

This research investigates the experiences of the staff teaching at Hotec, a Malaysian partner college that teaches Northumbria University undergraduate courses. The franchise has existed since 2003 between the two institutions with the Malaysian college teaching Northumbria's BSc Computer Studies programme. This programme was developed and delivered by Northumbria University then offered at Hotec College, Malaysia. In 2013 there were twelve lecturers teaching the programme in

Malaysia who are mainly natives to Malaysia. Five of these staff volunteered to take part in the research to give their experiences and impressions of teaching Northumbria developed materials.

The students on the programme in Malaysia (until they begin the BSc) have been educated in an eastern style of education, influenced by CHC. The undergraduate programme they were studying was designed to be delivered to a western educated student body. The purpose of this research is to give a voice to the staff teaching a western undergraduate programme and allow that voice to be heard in their own words.

1.2 Rationale and inspiration for the research

The inspiration for this research stems from the researcher's experiences of visiting Hotec college over twelve years (from 2003 – 2015, involving 27 visits) to conduct quality assurance staff development and moderation activities. The impression given is that Northumbria staff are revered by the Malaysian teachers (even though there is equality between Malaysian and British staff) leading to an over emphasis of respect of British staff, for instance having the final say in the marks for the student viva. An example of this is that Hotec staff who always wait for the Northumbria representative (or the external examiner from another British university) to begin the discussion and are reluctant to suggest a marks for summative student work, for instance after the final year project viva once the student has presented their work. One of the roles of the Northumbria visiting coordinator at Hotec was staff development, this was to give them confidence in their role as supervisors and second markers of the Final Year Project (FYP). The aim being to enable the staff there to mark and moderate the FYP to the same level and accuracy as the student work would receive if they were assessed in Newcastle.

1.3   Aim, research questions and objectives

1.3.1 Aim

The application of IPA to explore and interpret the voices of academics at Hotec College Malaysia, in relation to their experiences of TNHE.

1.3.2 Research questions

What are the implications of teaching a western designed programme to eastern educated students?

How do the differing cultural backgrounds of the two learning approaches impact on the staff teaching the western learning style?

1.3.3 Objectives

- Investigate the present level of knowledge and research relating to TNHE
- Examine the cultural context to identify factors affecting HE teaching in Malaysia.
- Explore and evaluate the suitability of IPA to the TNHE context
- Evaluate themes generated from IPA, to explore the perceptions and experiences of staff teaching western education to students that have an eastern education.
- Investigate the experiences of academics at Hotec in their delivery of a western programme of study to investigate the identity of their 'self'.

This research explores the role of the 'self' in the context of teachers in Hotec College in Malaysia, the focus of this research is on how the individuals have experienced their teaching of both eastern and western programmes of study and the influences on those teachers of the Malaysian CHC context and concomitant factors. By employing an Interpretative Phenomenological Analysis (IPA) approach, the staff members are able to give voice to their experiences and comment upon their experiences.

1.4 Chapter by chapter breakdown

The research is subdivided into eight chapters.

Chapter 2

The literature review is broken down into three chapters, the first of these investigates the Malaysian higher education system and its relationship in TNHE, and it details the differences between private colleges and state run universities and the influence of the government on Malaysian HE. This includes the role of the Malaysian Qualifications Agency in the running of franchise programmes in Malaysia. This chapter critically investigated the current standing of the internationalisation of HE and the relationship of the drivers that influence TNHE. A discussion is presented of the various forms of TNHE and the context for the franchise arrangements in this research, including consideration of intercultural flows, attributes and norms, which are discussed in more detail in chapter three.

Chapter 3

This chapter identified the terms eastern and western in the context of learning theories that are presented in this research. The influence of Confucianism within culture and the differences between eastern and western cultures are established and the CHC learner is acknowledged. The chapter identified the style, methods employed by CHC educators is investigated, and the concepts inherent in CHC, saving face and rote learning were highlighted. The CHC concept of *Li* is introduced and the identity of the 'self' within *Li* is analysed.

A brief investigation into the foundations of western higher education is presented, with the role played by Socratic influences emphasised. Constructivism and Instructivism are presented and their relevance to this study is incorporated in this chapter.

Chapter 4

The final literature review chapter investigates the acculturation of the CHC learner when they encounter a western learning style, and the research that exists to study the culture shock felt by the eastern learner. The norms for students educated in CHC are analysed to give an understanding of the reasons for this culture shock. These reasons are considered in connection with Berry's (2005) acculturation of the self-theory and investigate the role of home and host cultures. The pressures faced by students from the east are analysed and contextualised in the study of measuring acculturation and the various levels that exist in the study of TNHE acculturation. The chapter discusses ways in which this culture shock can be overcome or supported by western institutions.

Chapter 5   Methodology

The methodology chapter begins by noting the theoretical paradigm, ontology and epistemology employed in this research. A detailed background to the theoretical underpinnings of IPA are considered in this chapter, particularly the work of Heidegger and Husserl. A meticulous application of the IPA methodology is applied to one of the participants in the research, Emma and details are provided to how her superordinate and subordinate themes were established. This idiographic process was then applied to the other four participants to establish group superordinate themes.

Chapter 6 Findings from the IPA interviews

Three superordinate themes were identified from application of the IPA methodology; each of these was subdivided into three subordinate themes. These were the three selves; eastern self, transitional self and western self; Confucian Heritage Culture effects on teaching, expectations of me by students, staff scored by students, staff: student relationship; Influences of *Li*; Pressures on the teacher, respect for authority and staff helping the student score high.
Their development was assisted by not only the interpretation of the interview transcripts but by listening to the interview recordings as well as from notes made during and after the interviews. The interpretation of Malaysian teachers' answers to

questions and their expression of the self within these answers are detailed in this chapter. The use of quotations from the interviews are given to illustrate the interpretative aspects of IPA that was applied to this study. The development of the individual and group superordinate and subordinate themes is demonstrated by application of hermeneutics throughout in this chapter.

Chapter 7 Analysis and discussion

The discussion of the findings from the application of the IPA methodology is illustrated in this chapter. The superordinate and subordinate themes identified in chapter six are presented and contextualised with respect to existing research literature. This enables an analysis and synthesis of finding that support or diverges from existing theory and research.

The chapter begins by addressing the first superordinate theme, the three selves, and investigates rote learning as a cultural norm in CHC, followed by the cultural acceptance of several factors, such as the expectation of the teaching staff by their students.

The transitional self is introduced where the move of the self from an eastern to a western learning environment is detailed and exhibited by the interviewees and the reasons for their adaption are highlighted. The chapter continues by investigating the western self and how the staff exhibit this self when teaching the western designed programme.

Further influences from CHC on the participants that have been synthesised from the literature and the IPA interviewees, these include saving face and the staff scored by the students.

Additional pressures are discussed based on the exhibition of the self and the influences of *Li* has on them, including respect for authority and the maintenance of harmony, as well as the staff wanting the students to score high in summative assessments.

The chapter addresses the applicability of IPA to the research participants and details the additional pressures placed on the Malaysian academic. In addition to those pressures that affect students when they move from an eastern to western learning environment.

Chapter 8 Conclusion, contribution to knowledge and recommendations

This chapter brings together the investigation components. It begins by assessing how the aim of the work was achieved. It then considers the five objectives of the research and evaluates the extent to which these objectives were met. A discussion of the main findings from the research project is presented, before the detailed contribution to knowledge that this study has made is presented. This discussion adds to the corpus relevant to TNHE and the factors affecting the CHC teacher of eastern and western learning theories to an eastern educated student. The limitations of this research are detailed with relevant recommendations for future research in the TNHE and CHC study disciplines.

Chapter 2 Literature review Malaysia and Trans National Higher Education

Within this chapter, there are two subjects discussed, the Malaysian context for the research and TNHE. This chapter begins by contextualising the Malaysian educational system with relation to the study of TNHE. The numbers of private colleges and staff are presented to put into context how the state Universities relate to private colleges, as the latter are the main vehicle for teaching TNHE in Malaysia. The influence of the control that the Malaysian government has on the education system is investigated, through the policy of 'Vision 2020' and via Malaysian Qualifications Agency (MQA) inputs into the learning styles adopted and the legal obligations of private colleges is discussed. An evaluation then continues into TNHE and the various forms this takes in Malaysia. A discussion of what is potentially a 'neo-colonial' approach to TNHE is introduced with respect to the study of culture and the internationalism of HE.

2.1   The Malaysian context for the research

This research applies a qualitative investigation into experiences, opinions and feelings of staff teaching in a private college in Malaysia. It is necessary to contextualise where the private colleges fit into the Malaysian HE system. In 2011 there were 20 state funded public Universities in Malaysia, but 408 private colleges offering degree courses (Aziz and Abdullah 2013), with a further 47 private universities and university colleges, and 5 foreign university branches (offshore campuses).

Staff who teach in private colleges are mainly native Malaysians, up to date figures are difficult to ascertain, but in 2007, there were 16,705 staff teaching in these colleges of which only 1,376 were from overseas (Tham 2010). This illustrates the prevalence of native Malaysian staff from CHC who teach in the colleges, and

themselves have experienced a native Malaysian education. This statement is not as clear as it might seem, as no figures for the staff who undertook any of their education overseas are available. Therefore, they may or may not have been exposed to western educational influence.

In 2010 there were 86,919 international (non-Malaysian) students enrolled in Malaysian HE institutions, a rise from 30,397 in 2003 (Aziz and Abdullah 2013 p111), these students form a small percentage of the 1.1 million students in HE in Malaysia (Lai et al 2015).

The majority of the learners in Malaysian Higher Education are of native Malay and Chinese origin (Tan and Pillay 2008, Lai et al 2015); there may be difference in the attributes of learners from these cultures in Malaysia. Tan and Pillay (2008) investigated these potential differences to attempt to identify variations in the learning styles of the two-emic characteristics. While there were similarities between the two sets of learners, there were also slight differences, for example, Chinese learners tended to adopt a deep approach to develop their learning, where the opposite was true of Malay learners.

However, while it is important in the context of this research to understand that there might be some differences between the student sub populations, the students the staff teach are from a mix of Chinese, Indian and Malay backgrounds.

As indicated above, the private college is the main vehicle for TNHE in Malaysia. Students studying in these colleges were not always expecting to be taught by native Malaysian staff. For instance, Mok (2012) found that students on 3 + 0 courses (three years in Malaysia and zero years in the UK) were concerned that their lecturers on the programme were Malaysian and not western, also that the competency of the home lecturers was not (in the student's opinion) as good as that of non-Malaysian teaching staff.

Malaysia is one of the four main importing countries of TNHE in SE Asia (Chiang 2012) and has a policy of striving to establish themselves as a regional educational hub (Mok 2012, Lai et al 2015), where overseas Universities are franchising their programmes of study both for Malaysian nationals and students not native to Malaysia. This Malaysian hub was planned in the Malaysian Government education policy, 'Vision 2020', also known as 'Wawason 2020', (Bin Sirat 2010, Mok 2012, Aziz and Abdullah 2013) policy as set out in 1991.

The Malaysian approach to assessment is typically via the use of high stakes public examinations, as, only by being a high achiever can students move onto the next level of education. Ong (2011) discusses teachers teaching to the test so that they could achieve the highest marks possible. Riana (2011) raised teaching to the test. What happens if a majority of students sitting the exam all achieve high marks? To counter a problem there has been the introduction of the Universities Colleges (Amendment) Act of 1996 (Bin Sirat 2010) to change from an '*assessment of learning* to one of '*assess for learning'*, (Ong 2010, p99).

However, state influence is higher in the public universities (as they are state funded) and less in the private sector (funding by student fees), with the latter more able to react to the educational market.

Bin Sirat (2010) argued that since private colleges are without state control, quality issues could arise, as they are not subject to direct government influence. However, colleges have to abide by the MQA, who have to certify the quality of programmes of study and revalidate the same every four years; this applies to the local and the franchise market. The MQA was introduced in 2007; it maintains quality via the COPIA (Code of Practice for Institutional Audit) and COPPA (Code of Practice for Program Audit) reviews. Both public universities and private college must adhere to the MQA requirements (Lai et al 2015); this applies at both the institution and the program level.

For the franchise market, the MQA validate programmes and influence the teaching within the college. For instance regulating the contact time for staff and students for any western HE programme that runs in Malaysia.

Government influence does not stop at the quality assurance process. The curriculum too is influenced by policy, for instance Pham and Renshaw (2015) detailed ways that the Malaysian government is introducing formative as well as summative innovations into education, with the implementation of: problem based learning; multiple-choice tests; portfolio and reflective assessments all seen as enhancements to the development of student's learning.

The staff at Hotec college are considered by their British counterparts as equals, in that they deliver the materials as delivered in Newcastle and also mark the student assessments, additionally the Malaysian staff also write the assessments for level 5, but not level 6 (final year). The role of the UK academic partner in the module-by-

module partnership is that of moderator, just as UK module tutors internally moderate each other's marking and assessments.

One of the key differences between Malaysia and the UK Higher Education is that there is a very high reliance on student satisfaction (Lai et al. 2015) not only to the College and its recruitment, but also to the individual staff member.

2.2 Transnational National Higher Education

In order to contextualise HOTEC College within TNHE is necessary to examine the development of TNHE and discuss the current position of TNHE within Malaysia. The internationalisation of higher education has been developing for the last three decades with a large increase in published research since 2001 (Abdullah, Aziz and Ibrahim 2014). There are many reasons for internationalising of HE: developments in technology and communications; rise of the knowledge society; a decrease in public investment and increase in private investment in higher education (Knight 2004). At the core of TNHE should be the student. Nevertheless, there are differing definitions of what an 'international student' is; typically, they are defined as a person continuing their higher education in another country. Abdullah, Aziz and Ibrahim (2014) in their meta-analysis of research into TNHE, illustrated their work with seven definitions, (see figure 2.1) however none of these definitions encompass the students under consideration in this research, that of students studying in their home country and receiving a western education at a franchise college. Thus further emphasising the gap in the research in the TNHE field.

Meta analysis - Definitions of an International Student	
Definition	Source
"Those students enrolled in a university in a foreign (sic) where they do not have permanent residence"	Mehtap-Smedi and Kashemipour (2011)
"study or undertake other study – related activities" for "at least a certain unit of study programme or a certain period of time" and " in the country to which they have moved" (p211)	Kelo et al (2006)

"a product of late nineteenth century mobility and trust in the power of accessible, merit-based education" (p37)	Brown (2011)
"another category of international migrant …" and is being "considered Tier 1 migrants".	Findlay (2011 p185)
"Students from country outside of the UK, especially those coming from different cultural, language and religious backgrounds, some of which are very different from the host culture (p1003)"	Huang (2008)
"those who have chosen to travel to another country for tertiary study"	Traher and Hyland (2011)
"non domiciled"	Lasanowski (2009)

Figure 2.1 Meta analysis of definitions of international student. Adapted from Abdullah, Aziz and Ibrahim (2014)

TNHE is not as simple as students studying for a degree in one country (host), with the awarding institution (home) being in another. The teaching of the programmes can be via a combination of methods, either full time local staff, part time local staff or a combination of both. The teaching of specific modules or induction activities can further complicate TNHE by academics from the home nation, but this is not a model used in all TNHE. Additionally, students studying in the host country may or may not be from that country. This all leads to a potentially complicated liaison between the home and the host institutions. For example, there are potentials for the awarding of joint degrees or the opening of branch campuses around the world (Wilkins and Balakrishnam 2011), of which there were only twenty-four worldwide in 2000, and by 2012 this number had risen to more than two hundred (Knight 2013). There are drivers that influence the TNHE in a particular country. These are, economic, academic, political and socio-cultural. However, the degree to which of these drivers influences the TNHE of that country differs, depending upon the level at which the research takes place. For instance, a private institution in Malaysia may see the economic (income generation) driver as being more important than their driver to increase their academic profile. By forming alliances with already well-established western Universities, they can rely on the branding of the partner institution to raise their own profile in the academic field.

Knight (1997) introduced a definition and framework on which to base research into TNHE. She studied "*the process of integrating an international/intercultural dimensions into the teaching, research and service functions of the institution*" (p8), this definition was taken by Sanderson (2008) and to it was added a focus that was applied at three different levels: global; national/sector; department/individual levels, as represented in Figure 2.2
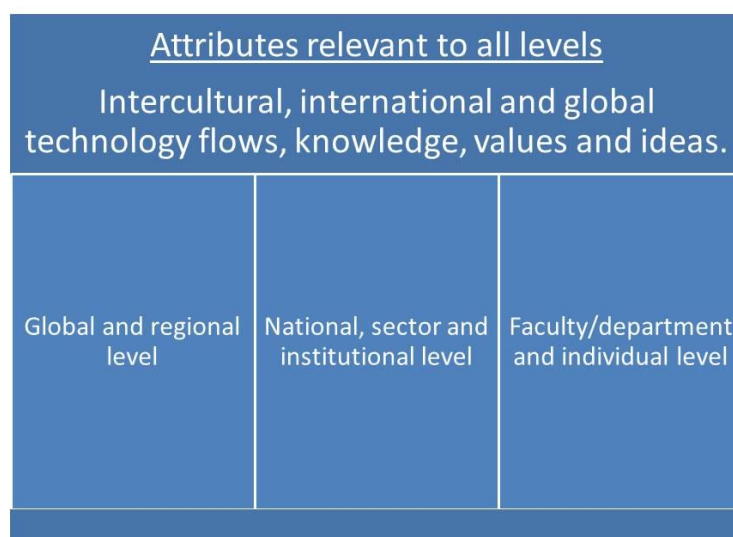
Figure 2.2 Internationalisation of TNHE (Adapted from Sanderson 2008)

This model is relevant to this research as it emphasises the impact that intercultural and international influences have, not only on the regional level (in this research the Far East), but also at the national (Malaysia) Higher educational, institutional (Hotec), departmental (MIS) and individual (interviewee) levels. Knight's (1997) and Sanderson's (2008) work are mainly concentrated at the institutional level; this research is building upon that research by investigating the idiographic level of the TNHE experience.

Within TNHE, there are benefits to be gained on all sides. The host institution can teach at degree level so offering a Western education to students from their own country and from overseas, thus becoming academic hubs (Chiang 2012) as with Malaysia and the Wawason 2020 policy.

The cost to the student of their degree in Malaysia will usually be at less than if they travelled and lived in the west. The Malaysian government sees benefits from inviting overseas institutions as a means of developing their knowledge based

economies, as they appreciate an increase in competition from overseas Universities as a means to improve the quality of education (Wilkins and Huisman 2012). The home institution also gets several benefits, not just financially, but the internationalisation of their courses (Wilkins and Huisman 2012) meeting the demand for TNHE within the country. The concept of the educational hub has not received applause from all areas, with some (Knight 2013) asking if they are a trend and just a public relations campaign to draw in potential students.

There has been a tendency in the research area that mentions TNHE in the context of 'colonisation' of Far Eastern HE by the west (Heffernam et al 2010: Shams and Huisman 2012). This cultural imperialism could be seen as 'neo-colonialism' where the western countries are considered reluctant to amend their courses to fit the students to which they are taught. This could potentially threaten the cultural diversity that exists between the home and the host country in TNHE.

Apfelthaler et al (2008) demonstrated a potential example of neo-colonialism. They investigated student-learning styles from several eastern and western countries. The work explored surface and deep learning, utilising a questionnaire to investigate the different attitudes towards teaching methods and interaction with academics. The conclusions found that students from Singapore were less likely to think it was wrong to criticise academic staff and that cheating was accepted. This concept of neo-colonialism was investigated in some depth by Lo (2011 p209) who argued that '*emerging global university rankings are important resources of soft power that have the potential, as a governance tool, to reshape the global higher education landscape*'. Pratt, Kelly and Wong (1999) explored the evaluation of teaching and its measurement by the use of questionnaires given to students. They established that many questionnaires delivered to eastern students were originally designed and delivered to western educated students,

"*Thus in practice, the use of questionnaires developed in other countries to gather student opinion regarding the quality of teaching in Hong Kong or China may result in the imposition of other cultures' values regarding appropriate roles, responsibilities and relationships for teachers in higher education*" (p242).

It was concluded that the questions asked in questionnaires were not localised and had *'little thought given to the cultural values represented in the constructs that define teaching'* (p242). The survey instruments themselves may be appropriate, but the questions contained in them were not designed for an eastern educated student. This potential disparity between eastern and western research can be further complicated when it is considered who the teachers are in the host academic institution. There is limited research into exactly 'who' the local staff member is that teaches the students in TNHE. For example, Lebowski (2008) details that universities employ local staff for the benefit of the students, in that they are familiar with the student experience of living and having been educated in the same culture and environment. However, what is not researched is the acculturation of these staff to meet the requirements of the western programme on which they are teaching. They should obviously be experts in their discipline, but does this mean that they are 'trained' to teach in a western HE style? Current research into the staff teaching in branch campuses is largely limited to Ziguras (2008) who investigated the qualifications and experience of these teachers as these can be quite scarce. Contextualisation of the background of these native staff needs to be understood if their teaching of a western programme is investigated.

By considering the teacher's cultural heritage, it can be seen that the perspective of the teacher and their teaching is understood. For, if the course they teach is western designed, and therefore aimed at western students are there any influences or barriers from the teachers past that can have an influence on the teaching? Chapter 3 begins the investigation into cultural heritage.

Chapter 3 Confucian Heritage Culture and learning theories

The focus of this research is the IPA of the staff at Hotec College. In order to contextualise the findings from the IPA it is necessary to investigate relevant theory relating to the education of the students at the college and how this affects the staff. Since several Hotec teachers were educated in CHC, the need for this contextualisation is twofold. Firstly, it provides the reader with an insight into the differences between CHC and western educational culture and expectations. Additionally it highlights the influences that both cultures have on the education of students and how this affects and influences the teachers when they teach in the two different styles, eastern and western. Secondly, the influences that the differing cultures have on the self are important for the IPA investigated in this research. The topics introduced in this chapter are essential to underpin the IPA. They are included as a basis for discussion during the analysis and are not analysed or synthesised any degree of depth other than to support the IPA.

The students taught in the Malaysian college have been educated within the Malaysian educational system; this educational system is based on CHC (Nguyen et al 2006, Pham 2007, Pham and Renshaw 2015). The chapter begins by defining the terms used to differentiate the CHC influenced courses that students in Malaysia have been exposed to until they meet the western designed degree programme. It then details the term 'western' to differentiate this style of teaching. A discussion of CHC and its influence on the Malaysian educational system is presented. This integrates the theoretical underpinnings of CHC, namely instructivism and behaviourism. One of the principles of CHC, the concept of *Li,* is introduced and discussed in some depth. The chapter then goes on to investigate the theoretical foundations of western educational culture and the influences that Socratic and constructivist philosophies have on the western learning style. The chapter ends with an investigation of the problems faced by CHC students when they enter a western educational system.

3.1 The use of 'western' and 'eastern' learning theories in this research

In this research, the terms 'western' and 'eastern' are used in conjunction with 'learning theory'. This is in an attempt to simplify the diverse and intricate range of learning theories and pedagogies that exist between the western Socratic and the eastern Confucian based experiences of the staff involved in this research. "In common with other authors investigating TNHE (for instance Barron and Arcadia 2002 and Clark and Grieve 2006), the terms eastern and western will be used in this research. However, this does not reject the reality that there are continuities of cultural differences within each of these cultures. This approach to simplification is utilised by other authors in their research of the eastern and western influences on the academic systems in the east and west. For instance, Tweed and Lehman (2002 p89) identified '*the important notion that bicultural people have more than one cultural lens available*'. Ryan and Louie (2007) echoed this, when they discuss the western and eastern paradigms as being '*binary terms*' (p404), there are multifarious subsets and classifications that could be applied to the two terms. The use of the term 'western' itself could be said to be misleading as it implies that it is the western hemisphere of United Kingdom and North America (the US and Canada) that is under consideration. Nevertheless, for simplification in this work this term is used to include Australia and New Zealand as they embrace the Socratic approach in their educational style. In addition, the same caveats apply to the term 'eastern', as it is applied here in a broad term, again to simplify the learning style used in Malaysia. The Confucian influence within the educational system and the associated influence that Confucianism has on society in general within Malaysian culture and society, and the people's education is also important to consider.

There is no aim in any way to *evaluate* the two cultures. No judgement will be made on the positive aspects of one culture over another or that one culture is superior in any way to the other.

One approach in differentiating between the eastern and western learning theories was identified by Swami et al (2007) in table 3.1 below.

Table 3.1   Adapted from Swami et al (2007)

Eastern	Western
Transference model	Critical model
The sage teacher transfers knowledge into the learner.	The teacher instructs how to access knowledge
The student absorbs and can access knowledge	The student critiques and evaluates knowledge

3.2   Culture and Confucian Heritage Culture

Within the eastern model, culture in this research is as defined by Hofstede (2011 p. 3) "*the collective programming of the mind that distinguishes the members of one group or category of people from others*".

Hofstede goes on to investigate six dimensions acting within CHC:

1   Power-distance.

2   Uncertainty avoidance.

3   Collectivism/individualism.

4   Masculine- feminine.

5   Long-term and short-term orientation.

6   Indulgence versus restraint.

Table 3.2 below compares CHC with the western culture concerning three of these dimensions

Table 3.2 Differences between CHC and Western culture.

Confucian Heritage Culture	Western culture
Large Power distance	*Small Power distance*
Parents teach children obedience	Children are treated as equals by their parents
Older people are respected	Elders are not respected
Teacher centred education	Student centred education
Hierarchy means existential inequality	For convenience there exists a hierarchy of inequality
Subordinates expect to be told what to do	Student centred education
Strong uncertainty avoidance	*Weak uncertainty avoidance*
Intolerance of ideas :what is different is dangerous	Tolerance to ideas: what is different is curious

Need for clarity and structure	Comfortable with ambiguity
Teachers are expected to have all of the answers	Teachers can say 'I don't know'
An emotional need for rules	Dislike of rules
Collectivism	**Individualism**
Harmony should always be maintained	It is healthy to speak one's mind
Classification of other is either in-group or out-group	Others are classified as individuals
Opinion and votes are predetermined by in-group	Personal opinion is expected
Feeling of shame by transgressing norms	Feeling of guilt by transgressing norms
Education is learning how to do	Education is learning how to learn
Relationship prevails over task	Task prevails over relationship
Feminine	**Masculine**
Both mothers and fathers deal with feelings	Fathers deal with facts, mothers with feelings
Women and men should be modest and caring	Men should be assertive
Sympathy for the weak	Admiration for the strong
Many women in elected positions	Few women in elected positions
Long-term orientation	**Short-term orientation**
A good person adapts to the circumstances	Personal steadiness and stability: a good person is always the same
Circumstances dictate good and evil	There are universal guidelines about wat is good and evil
Family life guided by shared tasks	Family life guided by imperatives
Thrift and perseverance are important	Service to others is an important goal
Students attribute success to effort and failure to lack of effort	Students attribute success and failure to luck
Restraint	**Indulgence**
Freedom of speech is no a primary concern	Freedom of speech is important
Less likely to remember positive emotions	More likely to remember positive emotions
Low importance of leisure	High importance of leisure
	Adapted from Hofstede (2011) and Swami et al (2007)

Hofstede and Hofstede (2005) also investigated the power distance relationship between staff and students. Where an index was given to this relationship, the higher the index the greater the power: distance. Malaysia had the highest score of 104, potentially indicating that the student would accept that power is distributed unequally, more in favour of the teacher than the student.

Confucius believed that hard work and learning were closely linked, and that those who worked hard and practiced would achieve success. He valued *'behavioural reform is a central goal of education because virtuous behaviour can ensure individual success and societal harmony'* (Tweed and Lehaman 2002, p 92). Confucius believed that the role of the educator was to transfer knowledge that they have acquired, and that there should be little focus of the generation of individual ideas from the student.

The maintenance of harmony is culturally embedded with the individual expected to take the middle ground as '*the bird that stands out will be shot first*' (Pratt 1992 p303), risk taking is not recommended.

The learner was expected to obey authority and be respectful, and that '*to honor those higher than ourselves is the highest expression of the sense of justice*' (Tweed and Lehman 2002 p92). These values are embedded into CHC and its influence on education, (the notion of there being a hierarchy and that some people are 'above' or 'below' others is further discussed in section 3.7 and the discussion of *Li*).

Many authors (Barron and Arcodia 2002, Clark and Grieve 2006, Ryan and Louie 2007, Thanh 2013) have investigated the influences of CHC on students and their education, others have explored CHC influence on wider society, (Pearson and Entrikin 2001, Selvarajah and Meyer 2008), and "*several important Confucian concepts are also important concepts in society as a whole. Concepts such as respect for authority, mutual concern, sense of duty along with loyalty and righteousness have turned into an important cohesive force in society*" Hong and Wang (2009 p2) identified that the role and influence of CHC is an important concept to understand in the relationship between society, education and culture.

3.3   The Confucian Heritage Culture learner

A student from CHC will culturally have a high degree of Confucian values embedded in their self, for example their attitudes to authority, dependence on text books and teacher provided materials (just as a western student will be imbided with western values as seen in table 3.2 above).

Fang (2105, p67) described the aim of the CHC primary school teacher as:

> *helping students cultivate respect for parents, teachers, and other authorities was the most important lesson a Chinese school teacher could impart to his or her students, ... inculcating the importance of respect for elders not only made students better individuals, but also grounded them in the foundation of Confucian social values and human relationships.*

This claim is supported in CHC where the teacher considered a highly respected member of society. '*Teachers were listed among the five categories of being who should be most adored by society: The God of Heaven, the God of the earth, the emperor, parents and teachers*' (Pratt 1992 p302), while Ngyuen (2006 p5) saw the teacher as '*ranked just below the King and above the father*'. These are two different interpretation of Confucius but both demonstrating the respect that is accorded to the teacher in CHC.

Hong (1991) in Lu et al (2010 p118) endorse this teacher-focussed reverence with '*the respect for the elderly and books is the central idea of Chinese education*' but also an extension of these values exists in their educational system in which students are taught.

Zhang (2007) details the role of Confucian philosophy in the Eastern educational and societal systems, for example, collectivism, with a teacher dominant educational culture, see table 3.3 below.

Table 3.3 Society and educational influenced by CHC

Epistemology
Teachers shown respect
Learners learn knowledge

Society
Encourages learning together
Large classes
Exam based culture
Pressure on student and teachers due to exams and their importance in teaching and learning
Exam scores dictate performance of learners AND teachers
Centralised education
Government policies responsible for textbooks and assessment
Teachers use teacher's guides to deliver uniform content.
Adapted from Zhang (2007 p302)

3. 4   Confucian Heritage Culture approaches to teaching and learning and associated influences

As detailed above, Confucianism influences education, Wilkins and Huisman (2012) stated, "*the Confucian model moulds higher education systems*" (p632) in certain parts of the world, and that in some countries learning is more about '*compiling from the work of masters than comparing or creating new knowledge*' (p295). Here they are comparing eastern education with that of western. However, not all research supports such a clear-cut argument. Kelly and Tak (1998) suggests that from the student perspective, local eastern teachers had more time for students. A comment made by one of the students concerning a western lecturer suggested that the local staff were more respected than the overseas ones. "*I think he doesn't care ... he just kept talking on his own and just gave us some quizzes …. He did not have the same kind of patience as the Chinese teachers*" (Kelly and Tak 1990 p29), similar findings were articulated by Ziguras (2001), where Malaysian students preferred supervision by local staff as opposed to the visiting western academics.

There may be a degree of bias in these findings as Pratt, Kelly and Wong (1999) illustrate when discussing effective teachers from the viewpoint of the students '*they*

were to be thoroughly prepared and organised for lectures, and able to manipulate structure of the content to fit the level of their students. For the faculty, more preparation time was a necessary condition for improving teaching' (p246), (see fig 3.3 above).

Ziguras (2001) emphasised the student expectations for large amounts of information and that this learning would be recalled in examinations. This is an important concept in this research on several levels, firstly as this is what the students expected, preparation and organisation, as well as the ability to see the student body and adapt/modify the materials taught to that student body. However, also for the teacher's perspective themselves, they needed more preparation time to allow them to accomplish the adaptations (localisation of content) to the material. Though this promotes the acquisition of knowledge there are drawbacks with respect to self-direction and critical thinking.

The implementation of any form of formative assessment is seen by some to be hindered by CHC '*at both macro and micro levels …… such education systems still use end-of-school examinations (summative assessment) as the main tool to select students for elite schools and a limited number of university places'* (Thanh and Renshaw 2015 p47). An exam focus can leave the dynamic teacher behind, as if they want to introduce learning technologies for instance to encourage problem solving or innovation outside of the standard curriculum – then the exam grade focus means that this is not feasible. This also applies to teachers wanting to enhance learning through formative methods (Phanh and Renshaw 2015). The exam orientation of CHC means that it is often the case that a teacher is evaluated on their professionalism on the number of students who pass and exam and move onto the next level of education (Zhang 2007).

The student is not encouraged to challenge the views and opinions of the teacher nor question their knowledge (Tavakol and Dennick 2010). CHC students respect and obey their teachers; there is a strong hierarchy between the two with the teacher being above the learner in this hierarchy (details of this concept, *Li* is discussed in section 3.7). Because of this hierarchy, students were reluctant to test their teachers, as it is seen as disrespectful, (Pratt Kelly and Wong 1999).

Students are very passive in class and reluctant to express views and opinions as these may go against those of the teacher. One approach to breaking down these barriers is the introduction of technology in the educational process. Ku and Lohr

(2003) who examined student's experiences investigated this and feelings comparing classroom based teaching to a purely online approach.

Table 3.4 below shows CHC student's interaction online versus traditional classroom learning.

Table 3.4 Classroom versus online learning

Online	Traditional Classroom
Felt isolated and lonely. Some people did not provide constructive feedback. Teammates would disappear for a while in cyberspace. Lacked language and cultural exchange.	Would usually sit quietly, nod head, or simply smile. Would feel ashamed to express opinions because of strong accent.
	Disadvantages of online versus traditional classroom (adapted from Ku and Lohr (2003)

The traditional dictatorial lecture is the primary means of delivering information in CHC education. It might be assumed that using an e-learning environment may allow the individual to show more interaction with a topic than in the class, as there would not be the face-to-face contact with their peers and the teacher. One explanation for this is that the student from CHC sees knowledge as something that should be reproduced rather than generated. The student taking a critical approach to the material is not what is embedded in their culture, what Pham (2008 p3) termed *'western philosophies do not meet the local context in terms of both cultural values and infrastructure conditions'*. Students will learn the textbook contents or lecture notes produced by their teachers (Pham 2008) and reproduce these in examinations, this exam emphasis is the foundation on which the students can move on to achieving a higher social status (Zhu et al 2008). Alternatively, the passivity and reluctance to engage in a classroom setting in some studies suggest that CHC learner is more fearful of failure than their western counterpart (Smith and Smith 1999 and Woodrow and Sham 2001). CHC students are strategic in their selection of what to study and motivated by success in academic results, this is considered more beneficial than taking a critical approach to academic theory.

3.5   Saving face

In Confucianism, the principle (or value) of 'reciprocity' considers not only the self but also the other (Ho et al 2001), as the Confucian golden rule states, '*Do not do to others what you would not want others to do to you*' (p936).

Egenge and Kutieleh (2008) investigated these cultural values and beliefs and the fact that these are brought by the students to their education. They agree that the differences that become apparent between eastern and western learning need not be the problems that some see and that it may be wrong to address the differences by amending the imported teaching materials from the partner institution and teaching to accommodate the perceived differences.

Wang (2011) who determined that the strong uncertainty avoidance in CHC meant that students preferred regular assignments that had a clear right/wrong answer and not ones that were ambiguous investigated the CHC concept of saving face.

The Confucian value of modesty and maintenance of social harmony prevents students from entering into class discussions, to save face and to avoid causing potential embarrassment to both themselves and others.

A student's failure and consequently loss of face in academic work extends to not just themselves but to their parents and teachers. Grimshaw (2007 p305) established that CHC teaching staff identified with the metaphor of '*an actor facing a hostile audience'* if students received low grades. Similar conclusions were found by Carol and Chan (2009) who substantiate this losing face claim by identifying CHC teachers as seeking the middle ground, one interviewee did not want to exhibit a preference for either an eastern or western approach to teaching but looked for '*something in the middle'* (p197).

A CHC student's lack of class participation may alternatively be because they need more time to think about their ideas, and allow themselves to modify their usual way of presenting themselves. As established above they are customarily very careful about saving face and possibly feeling that their English is not up to an expected standard. This lack of confidence in their English language ability was investigated by Zhao and McDougall (2008) who found that the use of '*asynchronous online learning allowed them (the student) to feel that they could write without inhibition about anything'* (p67).

This saving face is not only related to the individual, in CHC there are six variations of 'face saving behaviour' (Walker and Dimmock 2000) '*enhancing one's own face, giving face to another, losing one's own face, damaging another's face, saving one's own face and saving the face of another*', (p171). It is not just saving face that is a characteristic of the CHC student, but also the principle of a rote learner.

3.6   The rote learner?

Ng (2008) explored western education and how it differs from eastern, as the former proposes mental model creation by categorisation to answers to questions posed such as 'why?' as a very controlling approach to education. Comparing this to eastern education and the attitude of self-control brings out the hard masculine (Nguyen et al 2006) western compared to the soft eastern attitudes to education.

The terms masculine and feminine were introduced in section 3.2, table 3.5 details Hofstede's differences between these two terms.

Table 3.5 Masculinity and feminity

Feminine	Masculine
Men and women should be modest and caring	Men should be and women may be assertive and ambitious
Sympathy for the weak	Admiration for the strong
Fathers and mothers deal with facts and feelings	Feathers deal with facts, mothers with feelings
Boys ands girls may cry but neither should fight	Girls cry, boys don't; boys should fight back, girls should not fight
Religion focusses on fellow human beings	Religion focusses on God or gods
	Adapted from Hofstede (2011 p12)

The terms masculine and feminine are applied in a societal context and not as a characteristic that is at the individual level. Hofstede (2011) detailed the masculine characteristic as '*men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other*' (p12).

Ng (2008) demonstrated first-hand how being educated in a CHC affects the 'self' when that self has moved to a western education system from an eastern system. Educated in Malaysia and Singapore, on moving to the UK to teach, she lacked

acculturation into the western style of education and mentions wearing a 'Far eastern lens' and also a 'western lens', with respect to the two culturally distinct environments. Ng (2008) found that rote learning and not critical thinking were important for CHC students in an eastern educational environment, as the latter may imply criticism of the teacher and so they would be less likely to engage in discussion. Tran (2013) found in his qualitative experiences of eastern students in a western learning environment that "*If the teacher gives you everything, then they even read for you to copy, and then in the exam, you just need to rewrite the content, you will naturally base on the teacher*" (p63).

Than and Renshaw (2015) see rote learning as the cultural norm for the CHC educated -student. However, others (Pratt 1992) consider 'rote-learning' as too simplistic and introduce the term 'extrinsic learning'. Extrinsic learning in CHC was identified by Curzon (2003) as the opposite to intrinsic learning, which is more commonly found in the western learning environment.

This concept of extrinsic or rote learning needs be qualified, as with repetition students can expect to increase their attention to the details of the subject they are learning, this should lead to a deeper understanding of the material and allow them to determine new meaning in the text.

Habu (2000) found that the academic staff expecting them to be critical in their approach to learning surprised eastern students in a UK University, Lu et al (2010) too concluded this in their study of eastern educated students in western Universities. Eastern students mentioned that in their home country it was results (that is, the student marks) that the teacher placed an emphasis on, not the individual learner, and that in western education *"less instruction here, students need to study mainly by themselves, in this country students just did what their teachers told"* (p122). These emphasises two things, the dependence of the student on what the teacher tells them to do and the emphasis on the use of text books. This expectation or acceptance of how students are taught is manifest in the CHC concept of *Li*.

3.7   The concept of *Li*

The concept of *Li* within CHC is a complex term and it does not have a direct literal definition in English, but Rosemont and Ames (2009) gave the definition of *Li* as '*ritual propriety'* (p112).

It is believed by some (such as Bell 1997) that *Li* conducts and guides the followers of CHC to '*the proper ordering of all human relationships'.* (p147).

(Leong1998) define *Li* as '*the social conventions governing human conduct',* while Walker and Dimmock (2000, p173) see it as '*to upset relationships means to upset harmony'* and since CHC relationships are unequal (Nguyen et al 2006) the maintenance of harmony is key in this hierarchical relationship.

Leong (1998 p3) gave credence to this subset of CHC and the emphasis on *Li*.

> *There is then a sense in which each member is implicitly taking part in a joint attempt to preserve order by participating in Li. Each considers their counterparts in the same situation — what their respective roles is. Since all members of the ideal Confucian society are willing participants in Li, and all are well-versed in the particular Li practices that govern their respective roles, one easily identifies the appropriate Li practice that applies to oneself, and does one's part in performing that Li practice, confident that one's counterparts in the same situation would respond in the appropriate manner. Social order is just a matter of course.*

3.7.1 The 'self' and *Li*

The above quotation clearly identifies a 'self' when considering *Li* within CHC; this identification to the individual arises from the situation in which the participant finds themselves, their individual reflection on their relationships and identity with the environment as they appreciate the situation in which they find themselves. Reflection is needed to derive meaning from the situation, where the self is interpreted depending on the situation. The identity of the self changes over time and is relative to the personal, local and socio-historical context.

CHC relies on the pedagogic meanings seen not through the lens of prepositional meanings, but through the ritual traditions and practices that are relevant to a given social situation. Wu and Zu (2010) concluded with '*it is therefore not inappropriate to assume that the contemporary Chinese (*CHC*) practices of communication are still unconsciously organised into ritual'* (p111). The use of ritual in everyday life

intends to bring harmony to people to allow them to '*become truly human as their raw impulse is shaped by Li. And Li is the fulfilment of human impulse, the civilized expression of it'* Bell (1998 p 147). *Li* allows CHC self and their incorporation of it into everyday life, to act correctly and so bring the present and the past together by continuing the tradition of *Li* in ritual and everyday life. Hahm (2009 p145) described, "*The Confucian concept of ritual includes a strong sense of 'ought', which is perhaps not as prominent in it western counterparts*".

Robertson and Men (2011) interpretation of *Li* was based on three conceptual levels where people's behaviour is different at each of these levels, (see Table 3.6 below).

Table 3.6 *Li* and its three conceptual levels

Level	Applicable to
1	Macro level it can be seen as running a country, there the traditions of *Li* necessitate social interaction to be different depending on the individual's respective status to others, the notion of etiquette requires people to act in certain ways.
2	Central level encompasses rites, e.g. community relationships.
3	Micro level, operates at the personal level, involves the individual and their own acts of etiquette, manners, respect and courtesy.
	(Adapted from Robertson and Men 2011).

Rosemont and Ames (2009 p 12) explain Confucius's notion of *Li*,

> *Ritual propriety (*Li*) is a simple matter of respect. Thus, the son finds pleasure in respecting his father; the younger brother finds pleasure in respecting his elder brother; the minister finds pleasure in respecting his lord; and all of the people find pleasure in respecting the Emperor. Those who are respected are few, but those who find pleasure on showing this respect are legion*".

Huang and Gove can define respect in this context (2012 p12), *"one of the virtues of family hierarchy, filial piety, portrays the relationship between parent and child. It is an expression of respect from the child toward parent and elderly"* This is important in the

context of this research as it demonstrates that there is an inherent respect between generations and within relationships. These relationships can be outside of the home and apply within a school, college or any environment where there are people within a hierarchy. The respect is not enforced nor is it fear of those above them in the hierarchy found with CHC, but rather the expectation that in certain situation that people are above them in that particular situation.

There are features of *Li* that are important in the educational setting: hierarchy of people, where the status and so ranking of people is pertinent and ethic, implying respect, harmony and decency. These features alter depending upon different contexts, what Robertson and Men (2011) define as keywords. *Respect* is the first of these, where the mutual respect in a setting is reciprocated, followed by *abidance* where social ethics are observed, for instance friendliness and affable behaviour. *Moderation* is the third, where according to different settings the behaviour between people is smooth and expected. The last of Robertson and Men's keywords is *self-discipline*, where interpersonal communications and etiquette put emphasis on manners.

An example of *Respect* was highlighted by Pratt (1992) where one CHC teacher (after long commutes and feeling tired) was treated by students to drinks and commented '*I can feel the feeling from the students and their friendship, and this is very nice'* (p314).

Li is founded on the teachings and the continued transmission of tradition that conduct is perceived by people to be seen as exemplary. Sigurosson (2012 p 228) stated that '*Confucians are probably unique in having a single unifying term denoting rituals and customs constituting the moral and aesthetic expectations intrinsic to our roles in everyday life'* and that '*the lack of such a broad holistic term probably identifies the dominant analytical characteristics of western thinking'. Li* does not just relate to the formal interaction between people, but applies to any situation that involves interaction between people (see Table 3.6). The process of learning and appreciation of *Li* begins in the eastern home with the child realising that in the family they understand and appreciate their position, obligations and expectation of others and themselves. This is not to say that *Li* is a rigid framework. In fact it must be flexible to allow adaptation to the situation, '*a confinement of Li to a set of fossilised practices that impose an externalised harmony in the form of a fixed social hierarchy would produce precisely the kind of inflexible Confucian ideology that is to be avoided'* Sigurosson (2012 p 241). There is no requirement for CHC followers to follow *Li* in every situation they may find themselves. However,

the concept of *Li* allows the individual to apply *Li* if they feel it necessary in a given situation. Tan explained this flexibility (2011 p 479).

"*Confucius was quite aware of how li could degenerate into no more than mechanical habit or compliance for external reasons, and that he would rather have people ignore li than follow them only for form's sake or for the wrong reasons. His rhetorical question, "Are rites no more than gifts of jade and silk?" is an implied criticism of the mechanical following of ritual forms that already must have been a problem during his time (Analects 17.11). He told Zai Wo to ignore the three-year ritual mourning period if "[you would] be able to enjoy eating your rice and wearing your finery" against the ritual norms (Analects 17.21)."*

This flexibility with the hierarchy was defined by Robertson and Men (2011 p113) as '*stressing the ranking of positions and status*'. The flexibility of *Li* and its application to different circumstances, situations and interpersonal exchanges is one of the aspects that is important to understand with its application and research in this study to the Malaysian setting. Dunn and Wallace (2004) found that there was a difference in status between local eastern educated staff and visiting western lecturers, the latter were more 'expert' than the former in the student's opinion. Some materials were western designed and delivered, and some by local staff in Singapore, the former were '*more self-directed than those taught by the partner organization*' (Dunn and Wallace 2004 p293). Leask (2004) also investigated this inequality between the western academics and the eastern teachers. Western staff visited Hong Kong and intensively delivered blocks of knowledge to the local students. It was then the responsibility of the local teachers to carry out the tutorials and act as translator, so making the Australian materials accessible to the local students. Western academics assessed the student work, set the curriculum, they also moderate the work of local staff (this could be another example of neo-colonialism, the local staff not being trusted to mark and submit the student work) there was an acceptance of this role by the local staff. Students in Wallace and Dunn's (2008) researched preferred face-to-face contact with western academics, seeing them as '*displaying advanced instructional skills, and understanding of the student's interests, contexts, and needs*' (p184). Perhaps because the western designed and developed the curriculum and assessment that they were seen as demanding (under the expectations of *Li*) more respect than the local staff. This is not to say that just CHC treats the teacher with respect. Other cultures have a similar appreciation of the role of the teacher in their culture, "*in India teaching is a religion. Try to*

understand, teachers are highly respected ... teacher is a very respected guy" (Smith 2009 p 474). Kim (2012) investigated the experiences of the student's home and adopted educational culture and found that their perception was that the western organisation was superior to the student's home educational system with respect to the process of research; the student's reaction to encountering experts in their discipline of study. Arunasalam (2013) too concluded that students in Malaysia stated that on their TNHE programmes with western academics, that these staff are considered superior in credibility, integrity and expertise compared to programmes delivered by local staff.

Kim (2012) proposed that a CHC exploits the student to the teacher's benefit, where students are used as workers on projects for the advantage of staff, rather than in a position for the education of the student. It also identified that eastern staff demand 'rote performance' from their students, whereas the western academics allowed students to be more individualistic in their educational approach.

Wallace and Dunn (2003) also found that local teachers were not considered as influential as western staff as the latter developed the programme and its assessment. They found that students wanted more one to one contact with western staff and less with local academics, again linked to the prestige offered by the overseas academics. It was found that eastern tutors helped the students appreciate and interpret the requirements of the assessments set by the western staff. This example creates a hierarchy of expertise within the system, where the local staff are not as equal in status to their western counterparts, both in the eyes of the students and by acceptance of the process of the eastern staff themselves.

3.8   Western Higher Education

There is "*a truth of the matter and that truth can be known through discourse, or, more specifically, through the elenetic process*" (Boghossian 2006 p.714), this statement can be applied to the western educational system as it relies on the assumption that knowledge exists but is independent of the enquirer. Socrates questioned his own and others beliefs and believed that this approach was for the greater good, and that he was able to recognise his own ignorance by questioning himself (Tweed and Lehman 2002). He employed questioning as a means of ascertaining the knowledge (and hence ignorance) of others, the self-generated

knowledge he held in high esteem, but claimed he was not responsible for any of his students' beliefs because he never taught them anything (Tweed and Lehman 2002, p 91). Thus allowing the individual to define their own version of truth in themselves, therefore, each truth is then individualistic and that truth is not formed by authority or is constructed in a socially established manner. He (Socrates) also believed that learning should lead to knowledge, and as part of the knowledge process – '*knowledge includes possessing rational justification for those beliefs*' (Tweed and Lehman 2002, p91).

The western style of education (as alluded to above) can be seen to be founded on the Socratic approach, so it is necessary to delve deeper into this to contrast with CHC as Confucianism influenced eastern education. The Socratic approach lies between constructivism and behaviourism (Zhu et al 2008), having some of the strengths of both learning theories. Constructivist environments tend to promote a deep approach to learning, whereas those students exposed to a more didactic learning style are often seen to be using a surface approach to learning. For simplicity the discussion of learning in this work is taken to be just *surface* and *deep*, even though there is research to suggest other types exist such as achieving, "*which involves using a strategy what will maximise one's grades*" (Zhang 2004 p1552). Constructivists argue that there are multiple realities, that there is a world independent of the human mind, knowledge of that world and interpretation of that world comes to people through their minds. Vrasidas (2000 p7) stated 'the *structure of the world is created in the mind through interaction with the world and is based on interpretation*'. The human mind constructs a version of reality that is dependent upon their own knowledge and interpretations (Driscoll 1994) and these realities are also time and context bound, therefore can shift and alter as knowledge and experience continue to contribute to the individual consciousness.

It is the personal conceptions, beliefs and internal motivations that learners use to construct their own individual meanings (Holmes and Leitzel 1995). This view of reality is reflected in the differences between eastern and western learning theories. Behaviourism is more eastern as it relies on knowledge not being dependent upon introspection and the individual learners' mental comprehension. Nevertheless, that there is an external observation of relationships "*between and among outwardly stimuli and the responses that follow. What constitutes valid knowledge is publically observable, and as such, behaviourists believe that the concept of mental states can*

be discarded" (Frieberg 1999). The western learning style is more a orientated towards constructivism.

3.9   Constructivism

These differences between the eastern and western learning styles have led some researchers to use the terms constructivist and instructivist in their research (Chen and Bennett 2012), where they discussed the feelings and experiences of CHC learners when they encountered an on-line largely constructivist pedagogic approach. Huang (2002) also applied the constructivist label when discussing online learning, but this research does illustrate that it is cultural norms that are present in CHC society in general and not just at the educational level where influences are felt. Porcaro (2011 p39) stated that: "*humans must have the ability to access information from which they can create knowledge globally with others who can build upon this new information in a 'virtuous circle' of knowledge building*"

Constructivism considers this knowledge building as a personal interpretation, individual and actively constructed based on experience rather than knowledge transferred from a third party. Learners can learn actively and construct new knowledge based on their prior knowledge. The teacher is seen as a facilitator rather than the authoritative figure that CHC students are accustomed to (Thompson and Ku 2005). Dewey (1916) in Huang (2002 p 28) saw '*a situation represents the experiences of the environment affecting the learner, and interaction takes place between the learner and his or her environment'*. The surroundings that the learner is in can promote experiences that can lead to personal growth, and as such, teaching is seen as a cultural activity (Carol and Chan 2009).

Constructivism is used widely to describe not only an epistemology, but also learning theory and a theory on instruction. Comparing western and eastern education has been seen as the use of metaphors, one being 'participation' and the other 'acquisition' (Sfard 1998 in Porcaro 2011) or the 'banking model' and the 'problem-posing model' (Porcaro 2011). Instructivism is teacher focussed, structured didactic learning, whereas constructivist is more fluid student-orientated or student centred learning, as Hu (2002 p97) stated that CHC, '*education has been*

traditionally viewed more as a process of accumulating knowledge than as a practical process of constructing and using knowledge'.

Within an educational organisation, there will be teachers that tend towards instructivism more than they do constructivism and vice versa. Zhang (2004) discussed this difference in focus when he highlights the different emphasis for learning preferences, some teachers prefer a teacher-focus and some students a learner focus, with some teachers and students preferring the opposite. The individual learning focus will inevitable create a mismatch between what the student prefers and what the teacher delivers. However, within CHC, education there is a preference for the didactic teacher focus, and in the west there is the preference for the student focus (see fig 3.1).

Within cultures and countries there will also be a reliance or bias slightly towards one or the other, for instance CHC leads more towards instructivism than constructivism, so students from that educational background will be more accustomed with rote learning than students in the West. There will be problems for these students adjusting to the differences in style of teaching when they enter the western educational system (and for the staff teaching these students). Students from an eastern environment are following their own epistemological beliefs when learning and these are based on their cultural roots and values (Tavakol and Dennick 2010). For example, Teoh et al (2014) revealed that Malaysian students were not familiar with a deep learning approach and instead were more inclined to rote learning and spoon-feeding.

Some authors have viewed instructivist based learning in a different manner to constructivism, Kirschner, Sweller and Clark (2006) see the minimal guidance, facilitator approach to learning as not working as well as more structured approaches. Their argument was based on the theory of human cognitive architecture (HCA) where the brain has long-term memory that learners can call on to help explain situations and learning, and short-term memory. They saw constructivist (including problem based learning and experiential learning) as a flawed pedagogy, due to human cognitive architecture, cognitive load and the expert/novice differences in the teacher/learner relationship. The use of minimal guidance is broken down into two assumptions, students having to solve an authentic problem and that the acquisition of knowledge is through the learning experience being the same as the processes and methods of the discipline in which the students are studying. HCA

looks at the long-term memory and working memory relationship and its use in learning. If something is in long-term memory, then it can be called back and repeated/reproduced without having to be relearned. Working memory however is seen to have a finite limit as to how much can be processed at any one time. Constructivism is seen as 'filling' this working memory quite quickly, so making this pedagogy not as useful in learning as more structured learning where information is learned a little at a time, then stored in long term memory

3.10 Instructivism

Instructivism can be seen as the opposite to constructivism, it is teacher directed "to make class events fully predictable, guarantee the smooth delivery of carefully planned contents, and give a sense of security to both teacher and student" (Hu 2002 p99). It follows two basic assumptions, first, the purpose of instruction is to help the learner understand and interact with the world; and, secondly, learners should be directed by instructors who make the decisions about the content and sequence of the learning (Margules, 1996). The teachers would base these decisions on professional training, scholarship and the accepted norms within the educational society as well as directions from the state. According to Fosnot, (1996 in Malabar & Pountney, 2002 p2)

> *The instructivist, or behaviourist, approach is to pre-plan a curriculum by breaking down a subject area (usually seen as a finite body of knowledge) into assumed component parts, and then sequencing these parts into a hierarchy ranging from simple to more complex.*

This approach is more of teacher as "sage on the stage," than as a facilitator of learning (as was seen in the constructivist approach), further, "*according to instructivist principles, learning flows in a mostly unidirectional path, proceeding from the knowledgeable authority (teacher), or from instructional content, to the passive learner*," (Diaz and Bontenbal, 2000 p 53).
While '*On the spectrum of eastern versus western learning styles, the Eastern learning culture locates nearer the extreme of instructivist philosophy than the western learning culture*' (Zhang 2007 p308), not only is the teacher the authority, but the learner is also passive and merely absorbs the content (Lucas 2002). A

summary of these points is in table 3.7, that clearly indicates the ontology between the two learning theories, as well as the roles played by the learner and the teacher.

Table 3.7 Elements of instructivism and constructivism and the role they play in eastern and western Higher Education

	Instructivism	Constructivism
Ontology	Realism, objectivism	Reality can be objective, individually and/or socially constructed
Learning theory	Stimuli, response, feedback. Prior knowledge, short term (working) and long term memory changes in knowledge states (long term memory).	Engagement with others through conflict to construct personal meaning
Pedagogy		
Learning goals	Mapping the structure of the world onto the learner: effective and efficient knowledge transfer	Flexible thinking skills and the domain practices for lifelong learning
Pedagogies	Instruction, sequencing, behavioural objectives and feedback	Authentic tasks, multiple perspectives/argumentation, problem based/inquiry based learning.
Learners role	Recipient of teacher's instruction	Active constructor of knowledge and centre of learning environment
Teachers role	Centre of instruction: controls instruction process and content	Ranges from minimally guided to facilitator
Assessment	Individual: criterion referenced	Multiple goals: contextual: authentic assessment
		adapted from Porcaro 2011

This chapter has so far discussed a number of different aspects relating to CHC and its influences on education. Wang (2011) brings together the various elements discussed in this chapter into what she termed the 'wheel chart', as can be seen in Figure 3.1. Central to CHC influence on eastern education is Confucianism, key elements, social hierarchy, face, harmony, support this, these are further influenced and affected by the next layer which are all educationally specific, respect, uncertainty avoidance. These in turn are influenced by typical CHC factors including power: distance, personal mastery and uncertainty avoidance.
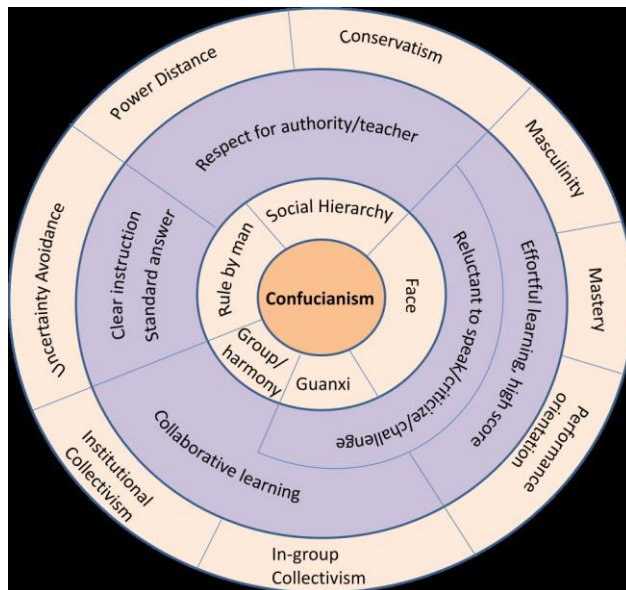
Figure 3.1 Wang's (2011) wheel chart summarising cultural dimensions and Confucian core values and their interrelationship with CHC learning

However, there is also the stereotyping of students from an eastern education that is problematic as it implies that all students from a particular culture will exhibit a particular trait or preference in their education and this is not necessarily the case (Ryan and Louie 2007). Students are individuals and it would be wrong to treat them as one cohesive group.

3.11 Chapter conclusion

With this taken into account it is widely shown that students from CHC when moving to a western university, need to acculturate and adapt to the changing educational norms of that educational culture which is analysed in the chapter 4

Chapter 4 Acculturation

To enable IPA to be applied to the experiences of the staff at Hotec College a discussion of acculturation and the impacts that this concept can have when a learner (or teacher) moves from one educational style to another is essential. Within TNHE, there are several key principles that need to be analysed before IPA can be fully understood. These are discussed to enable the framework of TNHE to be understood in the context of this research. Acculturation here is considered in sufficient depth to allow the reader to appreciate the influences that the CHC educated person can have when they meet a western learning style

Acculturation investigates the culture shock that is experienced by students when they move from an eastern to a western learning environment. Evaluated here are the pressures faced by the student (and staff member), these include the English language, the harder masculine learning environment of the west when compared to the softer feminine eastern learning setting, as demonstrated by Berry (2005) and acculturation of the self. He introduced the levels of acculturation, for example, assimilation, and marginalisation. Introduced here is the passivity of the eastern learner and the localisation of western learning materials to an eastern context, also investigated are the relationships between the eastern and western academics in relation to TNHE. The western University's acculturation of students from the eastern learning style is examined, as are potential measures of acculturation of the self. The chapter concludes by contextualisation of this research project into that of the corpus of knowledge as it stands in the study of TNHE.

As detailed in chapter three, CHC and the western culture are distinct with the social and developmental culture of the individual and the educational culture, both have an influence and impact on the other, for instance taking one individual from one culture and placing them into the other will inevitably mean that some 'culture shock' will be encountered Arunasalam (2013). Acculturation is defined here as '*the process of bidirectional change that occurs when two ethno-cultural groups come in sustained contact with each other'* (Redfield Linton and Herskovits 1936 in Bourhis et al 2010 p781).

It is this cultural transition and the way people adapt or acculturate from one system to another, which this chapter addresses. One of the problems faced by transcultural students is how they interrelate with their peers and academic staff when the eastern

educated self enters a western learning environment. This issue has been the focus of several researchers, among them Poyrazli and Grahame (2007) who explored the difficulties faced with non-native students and their relationships with their teachers. The culture shock is not just demonstrated by students, Zhang (2012) in her investigation of western academics moving to the Far East also experienced this phenomena, for example with difficulties in interaction between students and staff, resulting in high staff turnover in the college in question.

4.1   The Confucian Heritage Culture learner in a western learning environment

Berry (1997) discusses the assimilation of people moving from their home to a host culture. Assimilation can be broken down to two different kinds, *creative* where the assimilated members display a new form of the two cultures (their own home merging with their new host), what Thanh and Renshaw (2015) termed '*the third space/boundary zone'* (p49), and *relative* where resistance to the change that the two cultures coming together is exhibited. The individual member of the culture is important in the assimilation of a group. It can be easy to classify a group. It is the individuals within the group and how they assimilate within the culture that is important.

Huang (2005) identifies six factors that affect CHC educated learner in a western classroom, as identified in table 4.1 below.

Table 4.1 Eastern students' experiences of western Higher Education

1   Lecture organisation, eastern students were accustomed to a clear structure and format.
2   A move away from a rigid textbook focus of the lecture. Western education does not often rely on one textbook and is habitually a more fluid approach to teaching in the use a variety of sources.
3   Eastern students expected more writing on the white/blackboard of key points to learn so that they could make their own detailed notes of the lecture.

4	Lack of summing up or conclusion at the end of the session was seen as an essential part of their learning.
5	The amount of student participation in lectures. Eastern students are culturally listeners, their teachers speakers, if the former participate there was a fear of losing face.
6	Participation in-group work, western students are free to question teachers, theories and raise critical discussion of topics in a classroom and in small group work outside of the lecture room.

Adapted from Huang (2005)

Some studies (Thompson and Ku 2005: Lu et al 2010) support Huang (2005), who found that CHC students prefer to say 'I agree' rather than 'I disagree' when working in groups to preserve group harmony and that they value the efforts of the group, figure 4.1 details further aspects of the eastern student's impressions of the western HE system.

Effective communication can be influenced by a student's need to save face and not wanting to appear to the teaching staff that they have problems or issues with their studies. Other reasons, in addition to poor English that had an impact on students were the perfection seeking and hardworking attitude that proves to be both an internal stimulus to the CHC learner, but also an internal source of stress. One additional internal source of stress is the inability to adapt rapidly to the changing demands of the individual in the differing learning styles from home to host educational model. Trice (2007) found that some transcultural students chose not to form relationships or friendships with native speakers, partly down to their devotion to their studies, but also their own perception of their poor English. This means they have to spend longer in understanding what is required of them and how to meet the requirements made on them, as well as a lack of self-confidence in social situations (Spencer-Oatey and Xiong 2006). It was found that international students tended to associate with other students from their own country or other international students, rather than with native western students. This is not to say that eastern students only maintain contact with other international students, for instance Kim (2012) found that CHC students often made friends with native English speakers and that their work was proofread by the western students. Spencer-Oatey and Xiong (2006)

identified that the nine most important items for overseas students new to the UK were all academic related, writing, communicating, understanding lectures and discussing with other students in class were the most important and principal findings.

If the accepted norm is disturbed then there will be internal confusion within the recognition of the self in the learner. As Tan (2011) stated, "*it is very unusual for people to question the deep assumption behind their norms and values as they are highly abstract and operate at a deep-intuitive level*" (p138). Therefore, if the cultural norms for the learners embrace the concepts seen as traditional eastern style education for instance that of rote learning or cramming for exams, then, when students encounter a change to the established pattern of their education they will inevitably encounter a shock to the established ingrained culture and possibly find themselves resistant to this change. For instance, the Malaysian educational system is an exam-orientated culture (Teoh et al 2014) that is embedded in the student expectation and familiarity as a norm for their summative experiences. If Malaysian students encounter summative assessment that does not employ exams, then they will inevitably exhibit cultural shock.

The emphasis on teacher respect and what the teacher states in class and on the materials they provide to the students is embedded in CHC can be found in the work of several authors, among them Pyvis and Chapman (2007 p243) who found that one student described their experiences of moving from an eastern to a western education as:

> *Learning here* (in the west) *is very different. When I was in China, we used to have the lecture and always listen what lecturer said. But here, they pay more attention on your own experiences. They like yourself to find more books, informations. Different books, what they said, what other people said.*

The inherent CHC within the self was investigated by Chien (2013 p. 176) who examined the experience of one Chinese student when describing her feelings of a one-year programme in the UK,

> *So far, I really think a one-year program is good: but I feel they cram a lot of things. It is like to touch the skin of something although we do learn a lot of things. I still have to move on although I cannot really understand some things. Therefore, sometimes I am still confused.*

The reason for the student's confusion can be explained by their previous experience of this 'one way' (CHC influenced) learning, that is, from the teacher to the student (Pratt 1992) and that learning in the UK was more interactive and requires the student to engage in much more independent learning that they were used to.

Ku and Lohr (2003) found that many Chinese students have problems studying in a Western culture, their students had difficulties in the following areas: answering questions, writing essays, note taking and their grasp of the English language presented a problem. The CHC influence of rote learning and memorisation allows a great deal of material to be absorbed to the benefit of the learner and their teachers. In addition, through the process of repetition that understanding the material is begun as Confucius stated, "*read it one hundred times, and understanding will follow spontaneously*" (Hess and Azuma 1991 in Tavakol and Dennick 2010), this memorization can lead to understanding (Carol and Chan 2009).

The motivation for learning differs between cultures, in CHC, learning is seen as an obligation to family and society (Swami et al 2007), whereas in the individualist west it is seen more for personal satisfaction, leading to an individual's success and as a competition between individuals. The types of learner are perceived by some to be different depending on where they are from, for instance many western students are verbal/analytically orientated where many eastern are visual/holistic (Thompson and Hu 2005, Nguyen et al 2006) learners, implying the latter prefer to gain competence after observing and the western students prefer abstract analysis. When eastern students are exposed to the western style of learning, they find that several aspects of the learning process are different from their own experiences. For instance, some students have seen the use of discussion and debate in learning as being 'aggressive' (Tan 2011, p128), and not what the eastern learner is accustomed to. The students could appear as assertive in their approach to justifying their point of view, some students feel uncomfortable with this, as to them it is a source of conflict to which many cultures try and avoid, and the student will ultimately keep quiet and not participate (Gardner 2005). There are ways of overcoming this resistance on the part of the student. Habu (2000) investigated where an institution fully integrates the student to help them adjust, that is, the example of a student being told that she must engage in discussion and the benefits that this would bring to the student in their learning.

Chien (2013), in her study of overseas students in a western University, established that eastern educated students found critical thinking was a problem in their encounter with western education, as in their home country had not utilised this concept as a key part of their experience of their undergraduate studies, one student stating "*I have difficulty in critical thinking. I try to improve through reading more journal articles. I also discuss this difficulty and the relevant issues with this colleagues*" (p167). This is a significant statement, as it shows that not only did the student have little (if any) exposure to critical thinking on their undergraduate programme, but that the student's way of coping with this deficiency was to discuss this problem with their colleagues and not their teaching staff (similar conclusions were found by Trice 2007).

A reason for this was a possible reluctance to lose face in front of the academic by admitting that they were not experienced in or not capable of the thinking required at MSc level and that their undergraduate course did not prepare them for this.

It is necessary to investigate what happens when an individual encounters a new culture, as is visualised in figure 4.1 below. There are changes at the cultural/group level as well as the individual level to consider.
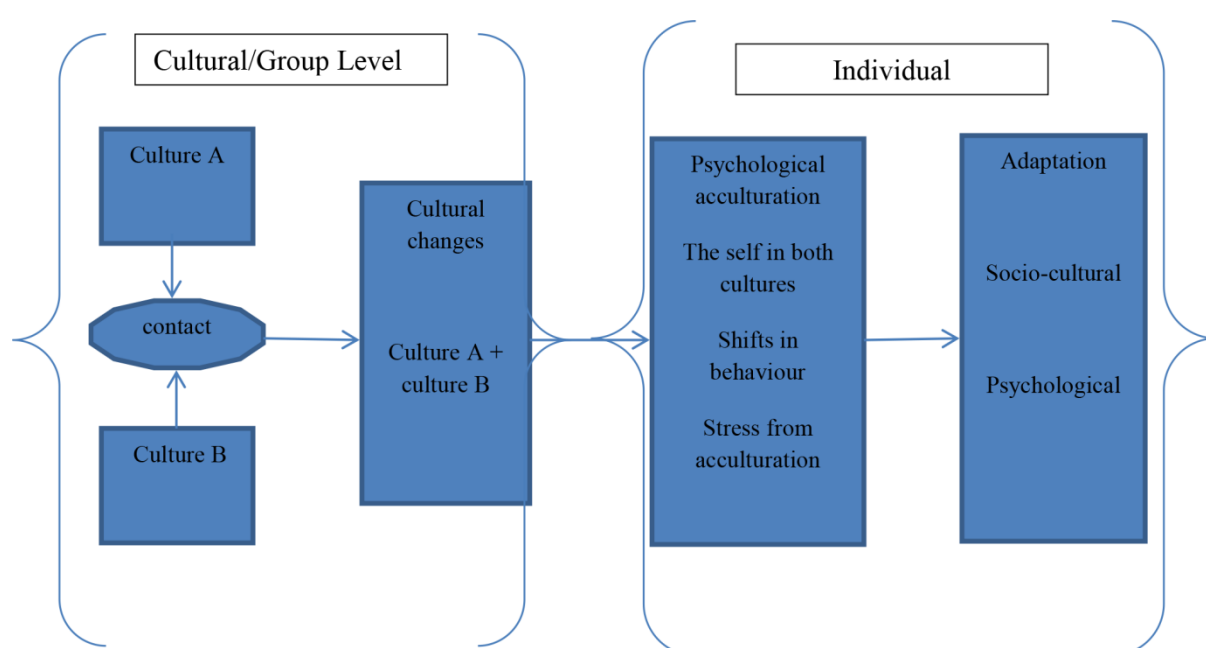
Figure 4.1 Acculturation of the self, influences of the home and host culture (adapted from Berry 2005) Licensed under Creative Commons Attribution 3.0 License (https://creativecommons.org/licenses/by/3.0/).

The collectivist culture values '*reciprocity, obligation, duty, tradition, obedience to authority, self-development and proper behaviour'* (Zhu et al 2008 p. 121). A move from collectivist to individualistic means the self can be affected, as the western self may seem more remote and less interested than the eastern, creating what eastern culture may see as superficial friendships and not the deeper ones from the collectivist culture. The individualist western culture stresses '*creativity, self-reliance, and individual responsibility as key values'* (Zhu et al 2008, p121). So it is understandable that when a student (or teacher) moves from one culture to the other, that they encounter problems. They need to adjust to the differences between the two in terms of expectations and what their 'self' is in the culture, as in the eastern culture they are reliant on others and in the west they are expected by the culture to be independent of the group. The noun 'group' does suggest that all eastern students are the same, but as Garrott (1995 p220) stated, '*given such diversity and complexity of learners'*, it would be wrong to assume that all CHC students are the same but that each person will have their own individuality.

Berry (1997) addressed the question of the effects on the self when moving from one culture to another, much current research generally focuses on the student when they move from their home country to their country of study, for example a student from CHC moving to the west to complete their studies. However, Berry's (1997) work could equally apply also to the staff member teaching using western teaching materials if they are from a CHC background. The latter's cultural context can be seen as not that of a physical move from one country to another, but that of the educational culture from eastern to western learning and vice versa. This move from one culture to another impacts on the identity of the self as stated by Hofstede (1981 p24) '*culture is to human collectivity what personality is to an individua*l', how the self is affected and effected by these changes has been investigated under the acculturation umbrella. Much of this research on acculturation uses the work of Berry as a basis, for instance his 1997 model (see table 4.2 below). This identified a person's views or degree of acculturation:

(Table 4.2 Acculturation   Adapted from Berry 1997 and 2005)

47

Integrationist	A person who retains certain aspects of their home culture at the same time as taking certain features of the host culture. This requires that the host culture be open to receive the sojourner moving into their culture.
Separationist	Keeps the culture and language of their home, but do not take on any key aspects of the host culture. Very insular in orientation, e.g. students from the same country sharing the same accommodation.
Assimilationist	Discards their home culture, language and adopts the host culture and language fully.
Marginalised	Feel that they are alienated from their home culture, at the same time as experiencing rejection from their host culture.
Individualist	They are focussed on achieving their own goals at the time and not continuing their own home or host culture.

This is a very limiting model as it consists of only five elements. The emphasis on the individual and where they see their self is more important, as they could transition from a separationist to an individualist to an integrationist as time progresses. Possibly, over time they gradually acculturate to the new state of themselves, or retain a self that is a mix of any element, depending upon the situation in which they find themselves.

4.2   The academic discipline and educational culture

As alluded to in section 4.1, it is an oversimplification to see all overseas students as one 'type' or to make a classification of them, for as Mackay et al (2012 p122) stated "*it is beholden on academic staff to resist homogenising international students*". However, Gardner (2005) found that many academic staff were impartial to the individuality of the overseas student and could not adapt their teaching and approach to a culturally diverse group of students. This student centred approach to teaching eastern educated students means that by keeping in mind that the learners are from a diverse range of cultures, each with their own academic baggage in the form of their experiences of education and pedagogy, courses of study can be built with this in mind and so aid the learner in achieving their potential. This realisation of the student as an individual is investigated by several researchers (Spencer-Oatey and

Xiong 2006; Egea et al 2010,) who see effective interaction between staff and students as a way to build a network of understanding, but that there needs to be intercultural and intracultural understanding of the cultures from which the students originate.

Tran (2013) investigated the passivity of the CHC learner, in his qualitative study of CHC students studying in a western university. It was concluded that there were no inherent passivity issues with CHC students as such, but rather with their learning habits, the students had brought with them to the western systems. One aspect of CHC student that is often overlooked by researchers is the importance of the use of textbooks, Lu et al (2010) in their survey found that transcultural students valued the use of text books more than western students, as this was what had been the norm in their home country.

The common ambition of students was to get a degree and begin the step onto the career ladder, it is the way that student's get their degree that is also important. Bombaia (2008) classified students into one of four 'types':

- Passive and giving little;
- Greedy and doing little work, complaining that they have too much to do;
- Selflessly engaged and always busy with their studies;
- Engaged-demanding, high expectations of University and staff, dynamic.

As detailed above the traditional approach of CHC is as a passive learner, but as Bombaia's research indicated there are more levels to the CHC learner than merely passivity. For instance, Zhao and McDougall (2008 p 66) state that CHC *'language students may change their learning styles as they gain exposure to the Western culture and educational system'*. One way of addressing the educational culture to make a western designed course familiar to an eastern learner is to modify the content of the learning materials.

4.3   Localisation of course content

Chiang (2012) investigated the issue of the pre-packaging and mass-production, of western teaching materials without any acceptance of localisation of these materials and the context in which they are taught to eastern students. This potential lack of localisation of teaching materials can be felt strongly by the student, Tran (2013) illustrated this point with one of his CHC students studying in the west, stating "*they*

discuss about, for example, a company in Australia. Which I have no idea about. In that context what can I say? If they discuss a big company in China I will of course express this own opinions", (p62). This is possibly an additional reason for the lack of contribution in class of students from CHC.

This lack of contextualisation of materials can be addressed by investigating the role of the teacher in the TNHE classroom. Kelly and Tak (1998) detailed the work of O'Connor (1991) and the findings that far from being remote and authoritarian, eastern teachers were in fact student centred and interacted with students within the classroom as well as outside of the learning situation. They also highlight that it was the teacher's responsibility by '*estimating how much knowledge needs to be given to students as a basis for analysis and critical thinking and how much structure students need*' (Kelly and Tak 1998, p28). This may be explained by Pratt (1992 p312) and the responsibility of the teacher to their students. There are three concepts introduced: content delivery, character development and a particular type of relationship. It is this latter concept, the particular type of relationship that is being exhibited by CHC teachers in their liaison with their students.

4.4   The relationship between local and non-native teachers

Leask (2008) investigated TNHE staff in a CHC context and concluded three important arguments. Firstly, western academic staff needed help to evaluate their prejudices and assumptions with respect to teaching and learning, and so adjust their practice to meet the student need. Secondly, eastern and western staff working together learned from one another. Finally, students required help with respect to western academic staff and their contextualisation of knowledge, including cultural knowledge relating to politics, society and social interaction. The TNHE staff need to understand the eastern college policies and procedures, and have the ability to adapt learning to needs of students.

Western academics saw the process of TNHE as transformative. They looked differently on their teaching and their perceptions of teaching students. Research such as Leask (2004) does raise the issue that conclusions are drawn largely on the perceptions and benefits of TNHE from western academics, possibly suggesting that

the western academics views and experiences are more important than the staff teaching the students in their home environment, this could potentially take the neo-colonialism assertion a step further. Engege and Kutieleh (2008) and Wang (2011) further elaborated this attitude of neo-colonialism or cultural dominance. Ziguras (2001) illustrated this concept with an investigation into a medical teaching University in Malaysia that explicitly 'acculturated' their students into the western way of teaching and learning. One method of acculturation was by limiting the contact time that academic staff could have with their students, so removing the perceived need for further elaboration of materials and assessments that was embedded in CHC culture and education.

Not all research has focussed on the imperialism and neo-colonial possibilities of the relationship between eastern and western staff. Dunn and Wallace (2004) detailed an example of a lack of cooperation between western academics and their eastern counterparts when trying to discuss pedagogy one western academic found '*I just get a nice smile and everything's fine'* (p298). This may not have been a lack of cooperation between the eastern and western staff, but possibly a continuation of the gap between the CHC teacher and their student. In this situation, the eastern staff member may have been putting themselves in the position of their student and copying the staff/student relationship, where one is respected and not challenged or questioned.

4.5   English Language as a barrier to acculturation

Campbell and Zeng (2006) established that 59% of the transcultural students worried about studying in English, since many CHC countries are adopting westernisation, particularly with increasing use of English in teaching (Lo 2011), then these students have to contend with their level of English in their HE. Brown and Holloway (2008) ascertained that a student's confidence in their spoken English was seen to improve over time. However, this was dependent upon the cultural mix of the transcultural students and if they mixed with native English speakers. The practice of speaking English was found by Chien (2013) to increase the acculturation of the student to their new environment. That students were "*open minded and well-adjusted to British lifestyle"* (p179), but were also keen to maintain aspects of their own culture as they made the adjustment from their undergraduate programmes to that of

postgraduate ones in the UK. Bartram (2007) established that a lack of social integration had an impact on academic performance, while Poyrazli and Grahame (2007) concluded that eastern students could not understand the language used by their western peers, due to the amount of slang that the latter used and that they spoke much faster than the transcultural students did. In addition to this, the classroom culture they found different, with the students speaking to the academics in an informal way that the eastern students deemed as disrespectful. A reluctance to ask questions was also an issue found by Lu et al (2010) where CHC students preferred their peers not to ask questions in class as this prevented the teacher speaking, and that is was almost disrespectful for students to ask questions, they preferred to sit and listen to the lecturer rather than question them. Brown and Holloway (2008) concluded that the CHC students in their survey used adjectives and nouns such as *'scared, embarrassed, ashamed and panic'* (p239) to describe their English language abilities. Similarly, findings by Campbell and Zeng (2006) where 75% of their surveyed students felt embarrassed by their level of English not being understood and so making them feel embarrassed. One reason for this can be clarified by Lu et al (2010) who found that Chinese lecturers teach knowledge with no expectation of the students asking questions in class.

These differences between the eastern and western educational culture can be addressed by examining how an eastern student can be acculturated into a western learning style.

4.6   Acculturation of the student

Each nation is made up of a number of regions or states with their own characteristics. The characteristics of this region can affect the assimilation of the student new to a particular academic institution. The degree of acculturation can also be linked to the individual institution and its attitude to the overseas student. Habu (2000) identified three types of institution: the ones that provided little support; the one that ensures students pass their course of study and ones that fully integrate the student into the academic culture and life of the University. The attitude of the latter will lead the student to accomplish more in their studies than the previous two. This definition implies that not only the overseas student new to their institution has to become acculturated to their new environment, but that the students and their

background affect the host University. Gardner (2005) found that international students had a desire for their teaching staff to treat them as individuals, each with their own needs and requirements and they were different from the home students, table 4.4 summarises some of requirements the international students expect of their academic staff.

Table 4.3 Qualities of educators as expected by students

Qualities of educators
Knows student personally
Treats the student as an individual
Encourages
Is approachable
Is patient
Makes the student feel comfortable
Shows caring and compassion
Is available
Is organised.

Adapted from Gardner (2005 p. 159)

The reverse will be the case, figure 4.4 shows the positives of academic staff, lack of for instance, approachability or poor organisational skills will inevitably be felt by the students in a deleterious way. An understanding of these qualities and expectations can help the student acculturate to the western learning style if they are from an eastern educational style.

It is not just the individual teaching staff who can help with the acculturation of the student to different academic styles, but also the institution itself. Ryan and Dogbey (2012) investigated possible ways for HE to help international students achieve their potential in their studies. Students who connected (acculturated) with their programmes of study were more likely (similar findings were concluded by Trice 2007) to do better and achieve more than those that do not. They use the phrase 'connectedness' – but this could equally be replaced by Berry's 'assimilation' where the student fully integrates with the host culture and educational system. Some of the recommendations may appear a little 'simplistic' in their approach, for example to

'*create a caring and cooperative curriculum*' (Trice p105) by the formation of small multinational peer groups in which the students can discuss and study.

International students new to a culture find themselves in a complex situation where their existing educational experiences are now not as relevant as they once were. Some students find that in their home country might have been exceptional in their studies, but when they encounter the western learning style, they find themselves lower down the achievement ladder than their home institution (Kim 2012). Realisation of this type can affect their self-confidence, ways of addressing this lack of self-confidence have included acculturation sessions set up by the schools and faculties, such as those dealing with a feeling of belonging to a new University – the use of sport is one way of encouraging this feeling (Brunette et al 2011). It is common for students from several nationalities entering a new university to maintain contact with students from their own country, this is not particular to eastern students, but can lead to the creation of a virtual barrier between western and eastern students. The reasons for this are mainly due to the common first language they have, as it is easier to discuss and solve issues/problems in home language than a second one and help each other adapt to a new culture (Kim 2012).

The Hand model (Mackay et al 2012) connects key aspects of a student new to the western education system using the metaphor of 'lending a helping hand' to non-native students to bring together such aspects as: cultural awareness, cultural connection; communication, though quite specific to New Zealand nursing the approach is relevant in concept across all institutions. Another means of nurturing the belonging process of acculturation is by use of the 'buddy system' where students new to an institution were partnered with a native student, (Bartram 2007; Campbell 2012).

Kim (2012) conducted a meta-analysis and classified three types of studies into an institutions acculturation of its international students.

Pragmatic - look to give a practical solution to the acculturation issue, but these studies often lack a theoretical application element to their work.

Quantitative - utilises primary research looking of measurable traits and acculturation, (for instance the English language discussions above). These types of study do not '*provide a valid insight into transnational adaptation processes*' (Kim 2012 p 457).

Functionalist viewpoint - where the process of adapting to the host culture is studied, studies of this type often lack the focus on the multifarious elements in the study as the students move from home to a host culture. This relies on the students entering the host culture and their ways of overcoming problems and issue.

Examples of quantitative classification include Campbell and Zeng (2006 p.26) '*institutions need to introduce measures that will provide opportunities for such engagement to occur*'' and Lu et al (2010) where although detailed primary research is discussed and evaluated, few, if any, ways of overcoming the culturally diversity of the eastern/western student differences were addressed.

One study that attempts to address all three Kim's points is Poyrazli and Grahame (2007) who examined the pragmatic approaches that are used by institutions as well as offering ways of overcoming the transcultural students with an in depth insight into the adaptation process faced by the students. Campbell and Zeng (2006) discuss one way of coping with problems of acquiring the local standards of English language where non-native students improved their English by trying to speak English as much as possible and watching local TV programmes. Chien (2013 p 182) concluded that eastern students preferred to *'socialize with other international students, especially those who have a similar cultural background*''. While the students were acculturating to a western culture, they maintained space for their own culture, having an open-minded attitude to be receptive to the western culture as well as modifying their attitudes to the host culture. However many of the students in the survey found difficulties with English and communicating. An understanding of the communication problems and the impact on the studies of the eastern students was evident, one student commented, "*Because of the language problem, it may take a longer time to solve the problem or do the daily communication. This friends told me that language means efficiency*' (Chien 2013 p190).

4.7   Measuring acculturation by English language ability

So far, this chapter has discussed acculturation and problems eastern educated students can face when they move to a western educational approach. This section investigates the possibility of measuring acculturation, can a student be said to be fully engaged (Berry 2005). Salamonson et al (2008) investigated into ESL (English

as a Second Language) for first year undergraduate nursing students. They determined that acculturation could be measured in several ways including the time spent living in the host country and the first and second languages spoken in their home country. The use of language is one measure of the acculturation as well as attitudinal and behaviour, but language is really a basic communicative element that the student has in the host country and so it can be measured to give an indication of the student's level of acculturation. The degree of language acculturation may be one aspect that is important in the understanding of the grades achieved by students in their adopted or host country. Salamonson et al (2008) explored the area of academic performance is related to English language acculturation. The use of ELAS (English Language Acculturation Scale) has been used to measure the degree of linguistic acculturation. The questions asked when undertaking this assessment of language acculturation are:

1   In general, what language do you generally read?
2   In general, what language do you generally speak?
3   What language do you usually speak at home?
4   In what language do you usually think?
5   What language do you usually speak with friends?

The only possible answers are:

I.   Only non-English
II.   More non English than English
III. Both non English and English equally
IV.   More English than non-English
V.   Only English

A value is allocated for the answers to give a score in, the higher the score indicates a higher level of acculturation into the English language and a lower score a lower level of acculturation. Students with the highest ELAS scores had the higher mean marks in their studies. This research suggests a relationship between level or degree of English language acculturation and academic performance. Salamonson et al (2008) suggested a guide timescale of 5-10 years to acquire academic competence in English and about two years to acquire Basic Interpersonal Communication Skills. The questions are pertinent as the problem of which language people think can affect

their linguistic capabilities. For instance, Farnia and Wu (2012) in their exploration of native Malaysian and overseas Chinese students (both groups studying at a Malaysian University) found that there was a difference in the translation of responses to questions from their first language to their second language (English). The findings are significant as they expand upon the academic theory related to first and second language expression and thinking. For instance the benefits of thinking in the first language then translating into English a response to a question, can be for calculated reasons, for example, clarify grammar, maintain train of thought and create a network of associations. The problem of using the English language is also revealed by Pyvis and Chapman (2007 p242) where they quote the staff encouraging students to use English

> *some lecturers say 'don't speak in Chinese, don't speak in Malay. Try and speak in English'. For a while, people will start speaking English. Then they'll go back to their language. I think main thing for groups is language, location second. What bonds them is their language.*

4.8 Contextualising the research in that of other Trans National Higher Education work

Zhang (2012) qualitatively investigated the relationship of cultural differences between western and eastern educators in their teaching of eastern education and the different viewpoints that the two groups exhibited. Her work is based on Hofstede's research into long and short-term orientations and how the Chinese concepts of Guanxi, Mianzi and Harmony interact with each other. Guanxi is the exchange of gifts exchange or favours, for example, taking someone to dinner, these gifts and favours are not bribes Wang (2011). Mianzi or 'Face', "*Face is a person's dignity, reputation, self-respect and honour; it may also involve moral reputation, basic integrity, trustworthiness and even kindness, competence and conscience* face (Wang 2011 p114) and Harmony (see section 3.7). Key findings included that western and CHC academics had different levels of understanding about CHC and the concepts inherent in that culture.

Dobos (2011) investigated the views of staff teaching in a private college in Malaysia. The staff were teaching on a western franchise programme, delivered in Malaysia but designed in the west. The partnership operation was similar to that of

the case study for this research, the western partner designed the programme for their home country and supplied the teaching materials to their Malaysian counterparts. The staff in the Far East delivered the materials, distributed, collected and marked the summative assessment, then had a proportion of their work moderated in the west, any adjustment to marks were made by the western academics. The similarities here differed from the Northumbria/Malaysia partnership, as staff at Hotec are able to amend the teaching materials (to localise content), receive feedback from their peers at Northumbria with a justification for any amendments to marks, and have some input into the setting of assessments. There are other relevant aspects of Dobos (2011) work to this research; she used an interpretivist paradigm to investigate the Malaysian based staff on their experiences and personal perspectives on the partnership to derive a number of themes from semi-structured interviews. Leask (2008) investigated the teaching for learning in the TNHE classroom and identified the following as good practice, presented in Table 4.4

Table 4.4 Characteristics of good TNHE Practice. Adapted from Leask (2008)

Characteristics of good TNHE practice
Hybrid teaching – characteristics that are associated with good teaching at home and abroad, but needs new skills in the teacher, these include cultural knowledge relating to politics, society and social interaction.
Universal – where characteristics for good teaching are common for home and abroad.
Student performance feedback and evaluation of feedback *from* students.
Unique – the characteristics for good teaching are relevant only to the transnational classroom.
Understanding the overseas college policies and procedures, ability to adapt learning to needs of students.

Leask's work is quite high level in approach while that of Arunasalam (2013) employed an interpretative approach in her study of TNHE nurse education in Malaysia, (this was not IPA). Denovan and Macaskill (2013) did employ IPA in higher education, they investigated the experiences of first year undergraduates and how they found and adapted to the move from Further Education to HE.

The closest investigation into TNHE and the roles of teachers in CHC is that of Thanh (2008), who explored the teaching of CHC students from the viewpoint of the academics running the programmes. The research investigated western learning styles in Vietnam and the acceptance of the western education by CHC staff. Conclusions drawn included that students expressing their opinion that they felt "*it unnecessary to source alternative knowledge regarding the particular topic*" (Thanh 2008, p5), as it was the role of the teacher to provide all of the materials the student needs/expect in their studies.

4.9   Conclusion to chapter 4

This chapter has investigated the research relating to the acculturation of the eastern educated student to the western learning style. It has detailed the western and eastern learning theories and identified the differences between the two, then explored the acculturation of the self when the student moves from one to another style (Trans culture). Research into classifying the students by Berry (2005) was critically evaluated to ascertain the degree of acculturation of the student (or staff) for instance, their integration or individualistic. Other topics considered included, course content localisation and the student marking the staff on their module/course of study. Appraised also was an examination of the English language as a potential barrier to learning and acculturation as well as how the student can acculturate at the idiographic level. The methodology applied the research participants is detailed in chapter 5.

Chapter 5   Methodology

The focus of this research is on IPA within TNHE. This chapter discusses the methodology employed in the research. It examines several key theories that underpin IPA. These theories are introduced to give context to IPA. The theories are underpin IPA This chapter begins by detailing the theoretical paradigm employed in this study, interpretivism, and then continues to detail the relativist ontology and epistemology employed in this research, which is interpretivism. The ethics applied to this study are detailed in a section on the reflexivity of the researcher. A brief description of alternative research methodologies is given with a justification for why they were not employed. An investigation into the application of the IPA methodology outside of its traditional psychology 'home' to demonstrate that it can be applied in alternative disciplines and contexts is then provided. IPA's key theoretical foundations are explored in appropriate detail to allow these theories to be contextualised. The depth of analysis of these theories is sufficient to allow an appreciation of the key theories underpinning IPA, but should not be considered to demonstrate an expertise in any of them. Attention is paid to Heidegger and his philosophical concepts of *Dasein* and phenomenology, in addition to the work of Husserl. Phenomenology and Hermeneutics are considered before the research setting for this work is introduced. Interview details are presented before the IPA analysis is studied, one interviewee (Emma) is detailed with respect to the application of the IPA methodology that was applied to her interview and its transcript. The analysis and elicitation of the superordinate and subordinate themes relating to Emma are considered in detail, as a means of demonstrating how the IPA process was applied to all of the staff interviewed and how the group themes were established. The chapter ends with a detailed examination of rigour in this research.

5.1   Theoretical paradigm

There are several research paradigms that could employed, Bryman (1988 p 4, in Bryman 2008) defined a paradigm as '*a cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done, how results should be interpreted*'. Paradigms were defined by

Denzin and Lincoln (2003) as '*a basic set of beliefs that guide action*' (p245).
Paradigms include positivism; post-positivism and interpretivism (Pickard 2007)
(see Table 5.1).

Paradigm	
Positivism	Not applicable to this work as it relies on a belief in a tangible reality which exists independent of those creating the reality.
Post positivism	Not applicable as it relies on a belief in social reality but accepting that this reality will be inhibited by imperfections in the detecting its nature
Interpretivism	Believes in multiple constructed realities that are not able to exist outside of the social contexts that create them.

Table 5.1 Paradigms, adapted from Pickard (2007)

The theoretical paradigm employed in this research is empirical interpretivism, this
is the most applicable framework as it takes into account the research in its natural
setting, that is, the Hotec staff and their relationship with the Northumbria materials
taught to the eastern educated students. The research was carried out at Hotec
College, that is, the social phenomena in its natural setting. The interpretative
paradigm concurs with the approach to this research, which is the taking of a
hermeneutic, phenomenological and ideographic stance to the nature of the research.
Since this investigation was concerned with exploring the experiences of staff
teaching in a college and the investigation of their involvement in sense making of
the eastern and western educational systems this is deemed the most appropriate
paradigm to elicit their understandings of the experience.

5.2   Ontology

Qualitative researchers hold the '*ontological position described as constructionist,
which implies that social properties are outcomes of the interactions between
individuals, rather than phenomena 'out there' and separate from those involved in
its construction*' (Bryman 2008 p366). This is supported in this research by Oliver

(2014 p 30) who stated '*ontology may be used to refer to the fundamental nature of the world and what it means to exist in that world*'. This research is employing IPA, where the aim of the research is to give a voice to the interviewees, and then this is pertinent. The ontology employed in this research is relativist as the work investigates the nature of reality and the realities that are constructed by the individual. The reality under investigation in this research concerns the reality as perceived by the eastern educated staff teaching the eastern and western styles of education.

5.3   Epistemology

'*All knowledge we acquire is a product of the interaction between the known and the knower; the researcher and the subject are both changed by the experience, and knowledge is a result of this interaction and is time and context bound*' (Pickard 2013 p12). The research questions for this work are open-ended and focus on the phenomenological and hermeneutic investigation and not on a closed explanatory inquiry. The epistemological stance in this research is Interpretivist.

The applicability of interpretavism in this research was as discussed by Bryman (2008 p16), where

> *Interpretivism is … a strategy that is required that respects the differences between people and the objects of the natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action. Its intellectual heritage includes: Weber's notion of Verstehen; the hermeneutic-phenomenological tradition and symbolic interactionism*

Where Verstehen was employed by Weber as 'meaning' in his thesis (Oakes 1997 p21).

The data gathering technique employed in this work was semi-structured interviews, where the interviewer is '*an active participant, a co-creator of knowledge*' (Curtis and Curtis 2011 p47), due to the hermeneutic characteristic of IPA, this is the most applicable stance to take. The assumptions made during the interview process and the interpretation of the data gathered are important and are supported by Oliver (2014 p143) where '*your epistemological approach consists of the assumptions you make, whether they are implicit or explicit, concerning the nature of the knowledge which you regard as valid*'

5.4 Ethics

The research here is not intended to take a neo-colonial view of the relationship between the staff at Hotec and the researcher. It would be immoral to view the work as the intellectual Western academic researching in an anthropological manner, which is to see Far Eastern staff member in any way as the less developed. This work could be partially described as an ethnographic study as it looks to interpret the views, opinions and feelings of a particular group of staff teaching at a particular college in Malaysia. However, the case study approach is more applicable as it is not possible to spend at least a year with the staff and observe them in the teaching of the Northumbria provided modules. All respondents volunteered for the study and signed a letter of consent to agree to the research. Anonymity was guaranteed, both of the individual's identities, names were chosen to replace the real names of the interviewees, and the name of the college was changed to meet the ethical guidelines as set down by Northumbria University.

5.5   Reflexivity in this research

Jootun et al (2009) discussed the researcher and the possibility that they can influence the findings in a research study, either intentionally or unintentionally. To try to minimise any bias in research the researcher should take a reflexive view of himself or herself, thereby changing the focus to '*reflexivity* becoming *one of the pillars of critical qualitative research'* (p42). By the researcher thinking critically about their pre-conceived ideas on a particular topic (or topics) then they are employing bracketing. Bracketing is the cognitive process of putting aside one's beliefs, '*not making judgements about what one has observed or heard and remaining open to data as they are revealed'* (Jootun et al 2009 p42). By the investigator, exploring their personal beliefs they are more aware of any judgements they can potentially make with respect to the collection and analysis of data based upon any principles they may have, rather than on the data collected. Saldaña (2015) took this further and described bracketing as '*the researcher trying to put aside their own world view to attempt to understand and respect the others'* (p4). Clancy (2013) concluded that when applying IPA, '*research conclusions rely on a credible and transparent interpretation of participant's accounts. To provide this researchers need to be aware of their positionality in their research, which involves an often difficult analysis of personal values, beliefs, feelings,*

motivations, role, culture, ethnicity, age, gender and other factors such as personality and mood'. These factors were taken into account when planning and conducting this research project. There were five respondents interviewed for this research, three of the respondents had been were known to for several years, David for approximately ten years, Derek for five and Emma for three years. Margaret and Brian were the two interviewees that had not directly been spoken with or worked with during visits to the college. Because there was an established relationship with three of the interviewees, a reflection on the role of the researcher is necessary. Cresswell and Miller (2000) see the reflection by the researcher where they '*self-disclose their assumptions, beliefs and biases'* and this reflection can act as a '*validity procedure'* (p127) in qualitative research. Because the researcher is aware of their '*differences between his or her own views and those of the subject, he or she will construct a new view that includes the views of all those who participate in the study and will then move beyond his or her own assumptions'* (Häggman-Laitila 1999 p 13). Jootun et al (2009) investigated researchers who know their research participants and concluded that it was hard not to be influenced by and to influence the research process, '*Ultimately the reflective researcher acknowledges that any finding is the product of the researcher's interpretation'* (p45). In this research, the researcher was familiar with Hotec and three of the academic staff. There was the position to consider that Saldaña (2015) put forward, '*The more you can take the perspective of and empathize with your participants, the better you'll be able to understand their varied points of view'* (p4). Since the college and its procedures were known prior to and during the research process, then the staff who were not familiar would had this taken into consideration.

By knowing some interviewees better than others there was the possibility of a potentially deeper interpretation of some comments and answers to questions than of others. That is of David, Brian and Emma. The potential for bias in brought into the interpretation and analysis of the findings from the interviews. The concern is that the researcher can become involved on a personal level with the research and not always retain an objective stance. Being close to the interviewees and having an intimate knowledge of the college, modules, students and processes could lead to subconsciously making assumptions in interpretation of transcripts and generation of themes. The relationships between interviewer and interviewee could have advantages in this research. Jootun et al (2009) introduced the concept of the researcher taking one of three positions. The outsider, having no experience of the context of the study and may not see the importance an interviewee gives to a particular answer or statement. The insider, a researcher engaged in research into their peers and their practices, possibly being too close to the interviewees and the answers they gave. The hybrid, the researcher who undertakes research in the practice area of others, but is familiar with the

research area. It is this latter stance, the hybrid practitioner that was taken in this research. (See diagram 5.1)

 This stance was applied with caution. As, with the insider position, in this research there is the risk of the interpretation of the interviews and the subsequent theme development, of theme generation actually being more of an assumption. Rather than a theme, the researcher could make an assumption, as it could be that they assumed that they fully understood the Malaysian academics world. This was because they were closely associated with it, but this could lead to a premature conclusion or interpretation of findings.
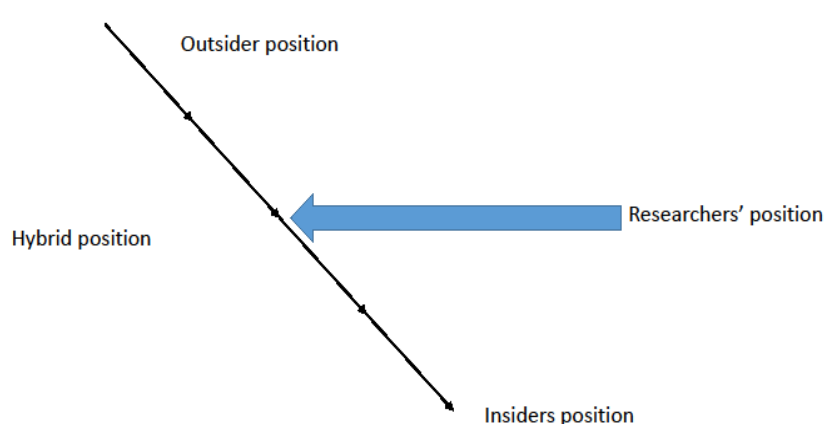
Figure 5.1   Researchers' relationship with the research process   (Adapted from Jootun et al (2009)

Within any interview situation there will inevitably be a power difference. Issues relating to power in interview situations was investigated by Nunkoosing (2005), where power was seen to be '*constantly shifting back and forth between the interviewer to the interviewee*' (p699). He also identified that the cultural context for the interview was important, and details that the culture from which both participants originate can impose constraints on either or both parties. These constraints were particularly with reference to the roles and equality that each play in the discourse. This inequality was inevitably more evident in the interviews with the Hotec staff who were unknown to the researcher, as any level of mutual trust and 'equality' in the power relationship was likely to be absent. This is particularly so in the interviews conducted for this research, due to the respect that was demonstrated by the Hotec staff to their western counterparts. This power difference would be greater when

interviewing Brian and Margaret, at least initially, as there was no pre-existing working or social relationship built with them. This was not the situation with David, Emma and Derek. This relationship with Hotec staff was largely informal, the researcher attempted to put aside any potential prejudice or favouritism, though as Smith (2009) expounds *'all encounters between researchers and participants involve expectations*," (p297).

5.6 Alternative research methods considered

This section outlines the other potential research methodologies that were considered as potential means of data gathering and analysis techniques.

5.6.1 Biographical, Narrative, Interpretative Method (BNIM)

BNIM can be applied for data collection and interpretation; it also (like IPA) investigates the individual's experiences. The method facilitates the understanding of both the 'inner' and the 'outer' worlds of 'historically-evolving persons in historically-evolving situations', and particularly *the interactivity and mutual-constitutiveness* of such inner and outer world dynamics, Wengraf (2013 p56). The 'inner' world is that of the individual (and studied by disciplines such a as psychology) and the outer is that of society (and studied by disciplines such as sociology and history)".

 It incorporates a biographical narrative where the respondent answers an open ended question then speaks for as long as it takes them to answer the question to their own satisfaction, the researcher does not probe or delve until the following interview (usually one of three rounds of interviews are used to gather data, Smith 2012). A panel of researchers (who are not involved with the research question) then analyse the data. This method is not considered applicable to the current research as it relies on a panel of experts and lacks the flexibility to probe during the interviews to bring out themes and investigate in detail views and opinions.

5.6.2 Reflective Praxis

A potential methodology considered for the research was reflective praxis, as detailed by Nursey-Bray and Haugstetter (2011) and relies on the self-reflection of

the practice of academics in their teaching of a particular situation. A vignette approach to telling stories was not envisaged to give a balanced idiographic appreciation of each of the volunteers in the study.

5.6.3 Grounded Theory

Another possible data gathering technique was grounded theory (GT) which '*uses theoretical sampling, which aims to keep collecting data in the light of the analysis that has already taken place, until no new themes are emerging. Thus, while grounded theory seeks to establish claims for the broader population, IPA studies tend to be more concerned with examining divergence and convergence in smaller samples*' (VanScoy and Evenstad 2015 p 344 p 344).

IPA however investigates a small number of individuals and their similar and dissimilar experiences; grounded theory looks at the '*conceptual explanatory level based on a larger sample and where the individual can be drawn on to illustrates the resultant theoretical claim*' (Smith, Flowers and Larkin, p202). Use of the smaller research sample in IPA can lead to a GT study after analysis and synthesis of the study. IPA considers the micro level of an individual's experience – GT is larger in the number of respondents studied.

5.6.4 Thematic analysis

Thematic analysis was considered as a qualitative analytical method, as it is flexible and allows for the identification of themes from interviews, but '*thematic analysis has limited interpretative power beyond mere description*' (Braun and Clarke 2006). This research aims to investigate how Malaysian teachers contend with teaching eastern and western learning theories. As part of the exploration the views and opinions of the academics and an interpretation of their actual words and experiences was envisioned. It was felt that thematic analysis might not give these views in any depth beyond description and allow the particular voices of the staff to be heard. IPA takes an idiographic approach and this research was not aimed at drawing broad conclusions, but to give an individual perspective.

5.7 IPA in disciplines outside of its traditional psychology application

IPA was developed within psychology and originated with a paper by Jonathan Smith (1996) as a way to provide an "*in-depth, experiential perspective to quantitative experimental psychological studies*", (VanScoy and Evenstad 2015 p 338). VanScoy and Evenstad were contextualizing IPA in the quantitative and qualitative studies in the LIS field. "*Traditional research problems that concern LIS community have been studied by using a broad repertoire of quantitative and qualitative methods. However when the focus of the research is to study the human experience of various phenomena, IPA method emerges as an excellent method for studying experiences in LIS community*" (p339).

There has been a move in recent years to apply IPA to a broader spectrum of disciplines, for example, Brunsden and Hill (2009) investigated the effects of strike action on firefighters. However, much research is still focussed on health related disciplines, such as Fade (2004) and nutrition and dietetic research.

Other applications of the IPA approach are Atkinson and Owen Hutchinson (2013) investigating visually impaired physiotherapists; Pettican and Prior (2011) where the transition from employment to retirement was investigated; Passmore and Townsend (2012) who investigated police driver training; VanScoy and Evenstad (2015) took a meta-analysis approach of the introduction of IPA into Library Information Science. All of these researchers take the concept of a 'self' and the transition from one 'self' to that of another (self is discussed further in section 5.8.5). This research also investigates the transition of the research volunteers from their eastern educated selves to that of the western educator selves. The research further broadens the applicability of IPA to new research territory, that of educational research of the TNHE teacher. The investigation by Cope (2011) explored the experiences of entrepreneurs from their perspective of failure, examining how their learning about themselves was influenced by their reaction to external factors such as that of networking and venture management. The identification of the external factors influence on the self is particularly relevant to this research as there were similar external factors to comprehend and react to by the research participants.

Wilde and Murray (2009) employed a non-typical use of IPA, though still in the psychology field but outside that normally seen in the literature, e.g. health and an

individual's perceptions of the 'self'. They explored the current standing of research in the field of out of body experiences (OBE) and found much of it to be quantitative research, relying on surveys, with very limited qualitative research in the field. Since the experiences were idiographic, "*OBE are distinctly individual in nature, ergo the averaged data obtained from quantitative studies may be relevant only to an average person: perhaps at best only a theoretical construct*" (p95).

The same conclusion could apply to this research project investigating TNHE, as each Malaysian academic will have their own perceptions of what happened in the changes from their transitional application of an eastern educational system to a western one. This is again similar to this study as previous work in this area is also quantitative in nature.

5.8 Theoretical foundations of IPA

The IPA methodology forms the cornerstone for this research so it is important to put the constituent elements of IPA into the context of this research, that is, ideography (Smith et al 1995), phenomenology and hermeneutics (Smith and Eatough 2016). The concepts discussed in this section underpin IPA and are considered in sufficient detail to contextualise them. However, they are not considered an exhaustive comprehensive analysis of relevant theories.

The idiographic stance of IPA relies on existentialism, which regards people as free and responsible for their own actions, that people are feeling, thinking and alive. Existentialism is concerned with analysis of existence and the way humans find themselves existing in the world. People have a free will, choice and personal responsibility that allows them to make choices based on their experience, beliefs and outlook. Existentialism was made famous by Jean Paul Sartre in the 1940s as '*a doctrine that does render human life possible; a doctrine, also, which affirms that every truth and every action imply both an environment and a human subjectivity*', Sartre (1946 p1). Sartre's existentialism is particularly relevant in this research as Priest (2001 p1) states, '*Sartre's existentialism was never a pure existentialism. One of his outstanding philosophical syntheses is the fusion of existentialism with phenomenology*'. The link between existentialism and phenomenology is appropriate to this research, as it was Husserl who was one of the founders of phenomenology.

Martin Heidegger endeavoured to understand historical conditionality's of 'being'.

5.8.1 Heidegger

The application of phenomenology and IPA is significant to the study of the teacher of western education in an eastern educational situation, it is the world of the eastern teacher that is investigated in this research. How this world changes when they move from that which they are used to teaching, an eastern style, to the western learning style. Heidegger's idea of 'being-in-the-world' is central to the theory and practice of phenomenology, and therefore to IPA.

5.8.2 Dasein

Phenomenology uses '*Dasein'* to describe this 'being there', or as Smith, Flowers and Larking (2008 p16) describe 'there being'.

Dasein allows the investigation and interpretation of existence as a person perceives it. Dasein represents the unique existence of people by being in their world, it allows the investigation of the inter –relationships and the inter-connectedness of human experience (Tuffor 2017). The IPA researcher immerses themselves in the world of the research participants; they are embedded in the participant's world. Dasein is always a person engaged in the personal world of the participant. It allows the researchers to embed themselves in a particular social and cultural context. The researcher employs a lens that allows cultural and socio-historical meanings to be made.

To understand Dasein it is necessary to visit Heidegger's basic tenents of the expression. In 'Being and Time', Heidegger first questions the meaning of 'being' using three assumptions (Heidegger 1962 pp22-24) these are:

- "First it has been maintained that 'Being' is the 'most universal' concept"
- "It has been maintained secondly that the concept of 'Being' is indefinable. Thus is deduced from its supreme universality"
- "Thirdly, it is held that 'Being' is of all concepts the one that is self-evident".

He then proceeds to define Dasein as "*in Dasein is an entity which, in its very Being, comports itself understandingly towards Being…… Dasein exists…. "* then "*Dasein's Being takes on a definite character. And they must be seen and understood a priori as grounded upon that state of Being which we have called 'Being-in-the-world*".

Eatough defined this being-in-the-world (2005 p72); it "*dissolves the Cartesian dualism of subject/object, mind/body and so on because individuals are Being-in-the world with things and with others. Dasein should not be thought of as some vast web of interconnected and interrelated discrete entities, connections and functions. This entanglement and enmeshment is more akin to a fabric than it is a web.*"

The metaphor of 'a fabric' is applicable for understanding the concept of being-in-the-world, for there is the inter-connectness of the individual's world that is attempting to be understood by being in their world. The 'fabric' of a person's world will be influenced by their lived existence in their world and related to social, cultural and historical factors. This inter-connectedness was further illustrated by Smith, Flowers and Larkin (2009) where they describe the interrelationship of the person as "*Heidegger's view of the person as always and indelibly a worldly person-in-context, and the phenomenological concept of intersubjectivity, are both central here. The term intersubjectivity refers to a shared, overlapping and relational nature of our engagement in the world*" (p17). This interconnectedness or Mitdasein was defined by Heidegger as, "*Dasein's ownmost meaning of Being is such that this entity is Being-in the same world in which, as encounterable for others, it is there with them … Thus as Being-with, Dasein 'is' essentially for the sake of others*". This exemplifies the position of Dasein within IPA and the investigation of the staff in this research. The Malaysian academic staff are being investigated in their world of educational 'fabric'. The researcher employing IPA and Dasein is immersing themselves in the fabric of the Malaysian academics; they are investigating the inter-relationships and inter-connectness of factors and experiences that exist in their world. This is an extension of *Dasein*, as exemplified by Bonevac (2014) where Mitdasein is defined as '*being-with-others-in-the-world'* (p170).

Another eminent philosopher who is seen as laying the foundations of phenomenology is Edmund Husserl. Husserl was not a psychologist; he was a

scientist and a philosopher and he was seen as the founder of the phenomenological school (Bello 2007). Phenomenology relies on the investigator accepting that they will have for-interpretations, where the researcher has meanings in themselves from the start, what Bonevac (2014 p177) defined as "*we start with the undisputed prejudice of the interpreter. Things have meaning from the start. But their meaning is not intrinsic to them; it consists in their relation to Dasein. Only Dasein has meaning in itself*".

The metaphor often associated with hermeneutics is putting together a puzzle and not 'opening a curtain' (Bonevac p179), where '*we piece together the for interpretations we have into local and then global interpretations the make sense*'. Not all researchers in phenomenology are as appreciative of this acceptance of fore-interpretation, such as Wilson (1987 p6), '*one of the tenents of phenomenological research is that the investigator attempts to be presupposition less and remain completely open to the unfolding experience*'. This is an idealistic position and situation to be in, but acceptance of the personal fore-interpretation means that a view is taken of the research from a semi-independent viewpoint, rather than just assume that the investigator can put aside their previous experience and potential bias with the work.

This fore-grounding was succinctly defined by Pratt (1992 p306) as '*our conceptions are culturally embedded reference points through which we make sense and give meaning to our beliefs and our actions and through which we interpret the beliefs and actions of others*'. This suggests that since the 'thing' is specific to that person, if two or more people experience the same 'thing' then they could all have a different 'meaning' to each of them. It is possible that each individual interprets and judges the same event/thing in a different way, so any recollection or story telling of the event could lead to a different interpretation depending on how the individual perceives the event/thing.

An analogy could be a railway carriage, taking people from one station to another. Each individual on the train will have a different experience of the journey, for instance, one person may see the journey as being slow and stressful. For example if they missed the previous train and were therefore going to be late for work. Another may also see the journey as stressful but for different reasons – they were on their way to a job interview. Others may see the journey as uncomfortable if the sun is shining through the window and was in their eyes for the duration of the trip.

Someone else may see it as a relaxing trip having just finished work and were reading a novel to relax.

Phenomenology is individual and dependent upon a number of factors, not just the 'thing' or the event, but draws upon the *a priori* of the thing and the influences that this affects on the person experiencing it. Selvi (2007) investigated the application of phenomenology in teaching and learning within education and how the use of the phenomenological method can be used in schools to study learning – not the use of phenomenology to study education.

It is the examination of the lived experience that IPA is concerned. This experience is examined in a way that attempts to let it be expressed in its own terms, not to orientate it to a number of categories that already exist. The '*phenomenological enquiry is from the outset an interpretative process*' (Smith, Flowers and Larkin 2009 p32). An ideographic commitment also exists to allow the participants in the IPA research to explore '*their personal perspectives*' (p32), that they find themselves in a specific environment. '*The participants are trying to make sense of their world; the researcher is trying to make sense of the participants trying to make sense of their world. IPA is therefore intellectually connected to hermeneutics and theories of interpretation*' (Smith and Osborn 2007 p230).

The interpretation can only take place with the involvement of the researcher who is trying to make sense of what the participant is telling them. It is the individual's personal perception of that environment that IPA is researching, '*as opposed to an attempt to produce an objective statement of the object or event itself*' (Smith and Osborn 2007 p53). The researcher employs the hermeneutic circle or '*hermeneutic turn*' (Smith, Flowers and Larkin 2009 p34) to connect phenomenology with hermeneutics. The IPA process begins with the analysis in detail of one individual at a time, it is with caution that any generalised statements are made about the groups of individuals in the IPA case study.

5.8.3 Phenomenology

The definition of phenomenology employed in this work is from Selvi (2007 p. 39)

> *Phenomenology focuses on an individual's first-hand experiences rather than the abstract experience of others. It emphasises explaining the meaning of things through an individual's perspective and self-experiences. Phenomenology inspires self-searching, self-experiences, and new learning.*

> *It also requires a motivated inquiry into knowledge and a desire to learn about self and others"*, then goes on to say that phenomenology can be seen as "*the meaning of phenomena based on an individual's perception. Phenomenology deals with things themselves, on an individual basis*

When applying IPA to a new context, in this research that is TNHE, it is worth analysing some of the foundations of IPA and examine their application to other educational contexts.

IPA was founded not just on Heidegger, there is also the influence of Husserl and his phenomenological thought that was considered. Wilson (1987) applied 'Husserlian Phenomenology' when investigating a specific educational context, in this case the world of the art teacher and the experiences of students in art classes. Wilson's work applied phenomenology before the advent of IPA (developed by Smith in 1996) but does demonstrate the application of phenomenology to a specific pedagogical context and allow conclusions to be drawn. Wilson's (1987) definition of phenomenology is clearly articulated, "*Phenomenology is a self-critical methodology for reflexively examining and describing the lived evidence (the phenomena) which provides a crucial link in our philosophical and scientific understanding of the world*" (Reeder 1986 in Wilson 1987 p.4).

Willis (2001 p1) further elaborates on the interpretation of lived experience with

> "*phenomenology's claim to reach past various interpretations of reality to 'the things themselves' in the light of the view that human knowledge is language bound and that 'the things themselves' are of course not 'things' physically impressed upon the knower's retina and mind but the result of an active process of classification and 'naming'.*"

It is the establishment of the meaning of 'things' through deduction rather than through empirical observation. The 'thing' in question need not be a physical artefact but is usually referred to as '*Sache'* meaning the issue, question or facts that need to be understood (Bello 2007).

The application of phenomenology is a self-critical one and it can be seen as a scientific application as it is '*a self-critical examination and description of experience'* (Bello 2007, p5) Where it attempts not to understand the things as experienced by both the researcher and the respondent, but to an understanding of the structure of the experience. Bello's research concluded the relevance of the application of phenomenology a pedagogic context, where '*a phenomenological*

approach holds a unique position in that it allows the researcher to inquire into the experiential totality which makes up the art teaching/learning environment' (p7). This example is appropriate to this research as it does establish the study of education into the phenomenological discipline. There is limited published research that demonstrates IPA and TNHE then the work of Wilson (1987) does anchor phenomenology into the study of teaching and learning.

The potential problem of using the work of phenomenology from Husserl and Heidegger is that they were originally written in their native German, and the researcher does have to rely on the translations that have been published. The potential negative aspect of this is that, as mentioned by Greider (2003) in the review of the Magda King's translation of Heidegger's 'being and time'. The translation differences need to be taken into account, as many words do not translate like for like into English, for example King's use of 'Da-sein' rather than '*Dasein'* (p209), but Macquarrie and Robinson (1973) define Dasein as 'being there'. Hermeneutics too is linked to education, as Smith (2007 p3) stated when discussing hermeneutics and the human sciences stated '*I would see the primary disciplines for contemporary, self-defined, human sciences …. made up primary of health and nursing, psychology and education'*.

5.8.4 Hermeneutics

The second constituent element of IPA introduced above is Hermeneutics; this section considers this element. Hermeneutics is the theory of interpretation (Smith, Flowers and Larkin 2008, p21). '*The hermeneutic circle is concerned with the dynamic relationship between the part and the whole, at a series of levels'* (p28)

To understand one level the others have to be contextualised, detailed in table 5.2. Table 5.2, relationship of the part and the whole. Adapted from Smith (2007) and Smith, Flowers and Larkin (2008).

The part	The whole
One word	The sentence in which the word is found

One sentence	The complete work
One interview	The project being researched.

For instance, when considering a complete text, the individual sentences making up the text need to be understood and contextualised, the same is true for the sentence and its contextualisation to the paragraph and the work.

The metaphor of the Hermeneutic circle is not without its critics, for if the interpretation is a study of the whole by its constituent parts then there will inevitably be a degree of moving back and forth to the parts and the whole, therefore there is no actual 'circle' (Shklar 2004) but rather a non-linear dynamic process of thinking. This non completion of the circle was raised by Greider (2003) in her review of King's (2002) translation of Heidegger's 'Being and Time', the interpretation of the parts can be subjective, the reader can only guess at what the whole is, and since there are no wrong or right guesses then the reader can interpret the whole as they wish. Nevertheless, within IPA there are checks and balances and the verification of the 'guess' must be able to be traced back to its source, as described by Shklar (2014 p667) '*There are ways of verifying whether the parts that are supposed to constitute the whole actually fit into it. If too many fail to fit, then the guess must be inadequate and another one attempted*'. She illustrated this later where mentioning this stification as being one of the two failures of selection of evidence to support an interpretation (the other being misapprehension – and so easily avoided by listening carefully) and choice of emphasis when '*unstated evaluation poses as interpretation*' (Shklar 2014 p674).

The application of the hermeneutic circle and the construction of the whole through looking at its constituent parts appears to be a logical philosophical approach to the study of hermeneutics, but the boundaries to the study need to be considered. The boundaries were considered by Shaklar (2004 p 671) who asked '*What, finally, counts as a relevant boundary for reporting a set of occurrences*?' the answer to this question may seem unobtainable when looking at phenomenology and the hermeneutics used to analyse it. The application of the IPA process does lend itself to giving an answer, when the investigation has exhausted the identification of

themes and the interpretation of these themes has been seen (by the researcher) to be not capable of eliciting any further data that can be analysed.

5.8.5 The self

As indicated in section 5.7, the concept of 'self is key to many IPA studies. When authors apply IPA to a given context the concept of the 'self' is sometimes found to be a superordinate or subordinate theme. In 'The presentation of self in everyday life', Goffman (1959) investigated and explored the concept of self. He discussed the face-to-face interactions that take place when an individual meets other people and the interactions that the person has with and the guiding or controlling the impressions that others make of them. Examples of the superordinate and subordinate themes from IPA research relating to self include Passmore (2012) 'Self as a developing coach', (p791); Wisdom et al (2008) identified themes of 'loss of self', and 'duality of self', the 'real self' and 'authentic selves', (p4); VanScoy (2015) developed the theme of 'sense of self as reference professional'; Smith (2014) 'my ideal self'. These research studies highlight that there can be many selves. Markus and Nurius (1986 p955) saw the self as "*Self-schemas are constructed creatively and selectively from an individual's past experiences in a particular domain. They reflect personal concerns of enduring salience and investment, and they have been shown to have a systematic and pervasive influence on how information about the self is processed*". This complexity of the self has been studied by many theorists, among them Greenwald and Pratkanis (1984) who concluded after their longitudinal analysis of the study of the self that, '*the self is complex consisting of diffuse, public, private and collective facets, each providing a distinct basis for self-evaluation. The relative strengths of these facets vary as a function of person and situation*' (p166). This consideration of self in different situations and contexts was considered by Giddens (1991) who saw '*The self is not a passive entity, determined by external influences: in forging their self-identities, no matter how local their specific contexts of action, individuals contribute to and directly promote social influences that are global in their consequences and implications*' (p2).

There have been applications of self to TNHE, for instance Skaland (2016) investigated teaching and the self and concluded '*neither the, professional self*

appear in person nor in this study as a fixed entity' (p316). Within IPA Sultana (2014) identified multiple identities in ethnic minority students in western education, and generated the superordinate themes of 'multiple identities', of the 'outsider', as well as 'shifting identities'.

5.9 The flexibility of Interpretative Phenomenological Analysis

Denovan and Macaskill (2013) stated '*IPA focuses on exploring cognitions and emotions which makes it well-suited to examining stress and will allow an in-depth understanding of students' subjective experience to emerge*' (p.1006). In this research, it could equally replace the 'stress' above with 'teaching' and 'students' experience' with 'staff experience'. '*IPA is not a prescriptive approach: rather, it provides a set of flexible guidelines which can be adapted by individual researchers in light of their research aims*' (Smith and Eatough 2016 p59). This flexibility of IPA was applied to this investigation.

IPA is used at the ideographic level where the study investigates individuals in a specific situation and how the individual deals with events or situations in their lives. The technique relies on detailed analysis of a small number of individuals. The objectives of the research need to be able to be accommodated by IPA, for instance, understanding experience, meaning and sense making, all within epistemological limits, that is IPA cannot say exactly why something happened.

IPA looks in detail to the particular case; it examines the detail of a small case study sized group of individuals. The experience of each of these individuals is investigated; any similarities or differences in the experiences of these people are explored in detail. IPA needs a relatively homogenised sample to investigate, allowing similarities and disagreement of experience to be investigated in detail. Larkin, Watts and Clifton (2006) see phenomenology as a way to give a voice to the participants in the research being undertaken – the interpretative nature of IPA allows the researcher to contextualise the opinions and experiences of the individual. IPA attempts to understand the world of the participant within the particular context and establish 'what it is like' (Smith, Flowers and Larkin 1997). This relies upon the experience of the individual; this can only be achieved by realising that it is the participant and the researcher who jointly construct this experience. Inevitably, it

will not be exactly the view of the participant, but an approximation as gleaned by the researcher and their respondent. IPA investigates a particular respondent within a particular context and how that person related to that context and their sense making of that situation. The researcher needs to bring out a respondent's view of an experience by building up an '*insiders account*' (Larkin, Watts and Clifton 2006, p116) then taking this further to go past the account and derive meaning from the experience. This requires not just a phenomenological understanding but also an interpretation of the account.

IPA uses cumulative coding; patterns of meaning are generated within a transcript and integrative coding (where these patterns of meaning are generated) across a set of manuscripts. To give (both) a plausible thematic account, IPA can draw upon existing theoretical concepts to assist in development and elucidation of these themes. Smith and Osborn (2007) detail how IPA examines each case in detail as an entity in its own right before any generalised claim can be made on the surveyed population, usually by the use of an interpretation in detail of accounts by the individual.

Respondents are described as '*experts on their own experience'* by Murray and Rhodes (2005 p185), who used IPA to interpret the experiences and feelings of the respondents – rather than take an approach that looks at the language used by respondents. They read transcripts to identify themes, the latter had a focus on the research topic – took an ideographic approach in that they looked in detail on one transcript before moving to the next. They merged themes together and disregarded any that were not representative of the survey population. The respondents were investigated pre and post experience, they adapted the IPA of Smith, and Osborne (2007) but found it acceptable to base their research on a technique and not to follow the technique exactly.

5.10 The research setting and background

The interviews were held onsite at Hotec College in Malaysia. The room allocated was a staff/student discussion room, formal in that there was a desk between the interviewer and the interviewee, as this is the common practice in the college when staff or visitors from Northumbria are present and meet with students and/or staff.

Hotec college is a private college having several Schools made up of departments, the School of Engineering, Science and Technology has the departments of Information Technology and Engineering, there also exists the 'Centre for pre university studies', this is composed of Diploma level students who 'feed into' the Engineering and Computing programmes. Students studying the Diploma in Computer Studies at Hotec spend three years on this course before they enter the Northumbria Computing Studies 3+0 programme. The students on the computing programme are primarily local Malaysians who have lived all of their life in Malaysia, they are generally of Chinese descent, but there are also small number of students of Indian descent, and students from within the South East Asian area, Thailand and Indonesia, with the occasional student from Europe.

The franchise operation between Hotec and Northumbria runs ten or eleven modules in each semester, Hotec operate a three-semester system, with two cohorts of students graduating each year, (one semester of modules is shared between both cohorts). There are approximately forty-five students in each cohort, and twelve full time academic staff teaching in the department, of which eight are teaching Northumbria modules at any one time. Support for the School is via four full time administrators, technical support is located centrally in the college.

5.10.1   Volunteers for the study

In keeping with IPA a homogeneous, purposively, self-selecting sample was required for the research (Smith Flowers and Larkin 2009; Vangeli and West 2012; Lawson and Wardle 2013). Since a working relationship had been established for over ten years with the head of school, there was a high degree of trust and mutual respect for the work of both institutions, Hotec and Northumbria.

The recruitment of volunteers for this study was the same method as employed by Aresti et al (2010), the procedure of an intermediary (gatekeeper) to pass on details of the work and forward details to the research team. Details of the aim and objectives of the research were sent to David, he distributed the details of the research to his department, five staff volunteered to express their experiences of teaching the western programme in the college. Smith, Flowers and Larkin (2009) term this type of sampling *opportunity* (through a gatekeeper) and opportunity (where the contacts with the college are used to recruit volunteers). This method of

recruiting volunteers helps prevent the problems that some researchers have had in recruiting volunteers (Eatough 2005).

5.10.2   The interviews

A sample size of six is normal for an IPA study (Smith and Osborne 2007 p521) where the emphasis of IPA is not on the number of individual studies, but rather on the level and detail of each individual's experiences. As Denovan and Macaskill (2013) stated, '*there is no right sample size*' (p1006), and detailed that there is the inherent difficulty with large sample sizes of exploring the in-depth experiences of recipients and this leading to a superficial investigation. Smith and Eatough also investigated this question of the right sample (2016 p54), *'there is no right answer to this question'*.

The interview recordings were made on an MP3 digital recorder; there were two rounds of interviews, the first on 14 May 2013, where five members of staff at Hotec were interviewed. The second round of interviews with the same staff were held on 15 January 2014, where four members of staff were interviewed, one interviewee, Margaret was unavailable as she was on maternity leave.

The first round of semi-structured interviews lasted from over sixteen minutes to over thirty-five minutes, giving a total interview time of just under two hours. The second series of interviews lasted from just over twenty-five minutes to over thirty-five minutes, giving a total interview time of just under one hour forty-five minutes. There is no set time for how long the semi structured interviews in IPA last. With some researchers finding that 15 minutes was sufficient (Pridgeon and Grogan 2012). 40 minutes was adequate for Atkinson and Owen Hutchinson (2015), Pettican and Prior (2011) were quite specific at their interviews lasting from 48 minutes. Others are slightly longer at up to an hour (Mann and Abraham 2006), while some researchers do not specify the length of their interviews (Smith and Osborn 2007: Brunsden and Hill 2009).

After the first series of interviews the audio recordings were transcribed verbatim, the transcripts were read several times to identify any key areas or points that were raised as important, interesting, significant (Mann and Abraham 2006) or illuminating (Pettican and Prior 2011). As Brunsden and Hill (2009) highlight this re-reading process allows the researcher to '*gain a holistic overview of the data*'

(p105). This overview is both from the point of view of the respondents and the IPA researcher is making sense of the interviewees making sense of their experiences. This familiarisation with the transcripts and what was said is important in the context of the hermeneutic circle, where the part is related to the whole and the whole is related to its constituent parts. These points from the first round of interviews were then taken back to Hotec in January 2014 and interviewees asked open-ended questions based on these topics.

Several IPA investigations have employed leading questions, (Murray and Rhodes 2005 p186) '*How does your acne affect your lifestyle*?', and Reynolds and Lim (2007) '*can you describe what is satisfying about creative activity*?' (p3). To give a voice to the interviewees and not lead the discussion this type of question was avoided to allow the respondents to be as open as they could and express themselves freely.

The interviews were conducted following the recommendations of Kvale (1996) where the ten criteria for conducting a successful interview were followed, for example, sensitivity, clarity of questions, knowledgeable in the interview focus. In addition to these points was added the recommendation of Bryman (2008 p443) where the setting is quiet and private to allow an open discussion without being overheard.

Brunette et al (2012) devised a protocol for researching when interviewing CHC students (seen in table 5.3). This included taking into account the power distance in relation to the teacher: student, where the former is held in high regard and as a figure of authority, and hence respected by the student. This protocol was implemented when interviewing the staff at Hotec; as the influence of *Li* meant that the staff being interviewed might be substituting themselves for the student and the researcher for the teacher, hence bring an inequality to the interviews. Therefore, the relationship had to be one that they were familiar with, as Mackay et al (2012) detail '*Li*' and its importance in the teacher: student relationship, these protocols include: bowing down; shaking hands; smiling and the continuity of the authority and respect aspects of *Li*.

Purpose	Interview topic
Greeting and welcome	Open discussion
Warm up	Researchers experience in the Far East

Introduction to the study	Study purpose and plan
	Outline interview format
	Member checking
Interview guide	Q and A
Closing	Open discussion

Table 5.3 Interview guide adapted from Brunette et al (2012 p212)

5.11   IPA and analysis at different levels

A very linear process for IPA application is suggested by this table below (figure 5.4 adapted from Kempster and Cope 2010), but in fact the IPA process is less formal. For instance, the pattern recognition between themes and individuals is a very complex and iterative process, as is the writing and the actual interpretation of the comments made by the respondents.

Table 5.4 The IPA process

Process of Analysis	Level of analysis	Description of the analysis
Gaining insight and becoming familiar	Case reading	The transcribed interview is read and re-read to become familiar and incorporate notes made during the interview
Immersion and sense-making	Diagnosis of the case	Making sense of the transcript
Categorisation	Intra case theme identification	Identification of a theme list for each case
Pattern recognition	Inter case theme identification	Meta level theme analysis from the individual list of themes.
Interpretation and representation	Writing up	Identification and explanation of shared and/or divergent experience.
Explanation and abstraction	Literature embracing	Contextualising the interpretation in the literature
		Adapted from Kempster and Cope (2010)

5.12 Theme identification

Themes were chosen not simply for their prevalence within the transcripts but also for their richness in meaning and their qualities in illuminating and explaining other themes. Continuing reflection and re-examination of the interview transcripts were undertaken in order to ensure that the emerging themes table was refined constantly (Pettican and Prior 2011) and related to the data in the previously analysed interview transcripts.

One transcript (Emma) was selected (the electronic folder was ordered in date order so this was the first transcript encountered), and it was reread several times to get a sense of the dialogue and conversation taking place between the interviewer and interviewee. This process allows the researcher to begin the process of '*entering the participant's world*' (Smith, Flowers and Larkin 2009, p82). Notes were made during and after the interviews of any points that seemed important or illuminating to the respondent for instance how she thought about issues, thoughts, feelings and impressions. In addition, changes in body language and any memorable or distinct events notable during the interviews were noted, such as is if a respondent changed their delivery of answers, these included notable events such as replying with short answers where the interviewee had previously given a full detailed response to a question.

The identification of key points leading to themes was undertaken. There are several methods employed for this process. Mann and Abraham (2006) and Vangeli and West (2012) both employed the process of compiling a master list of themes resulting from an in depth analysis of the individual transcripts, the themes were identified by this list then a re-examination was made of each theme in the individual transcript.

The method of theme identification employed in this research was that undertaken by Pettican and Prior (2011) and Cope (2011 p 610) '*IPA is emphatically inductive and idiographic, starting with a detailed, nuanced analysis of one case and then moving to the meticulous analysis of subsequent cases'.* Other researchers have also employed this method (Wilde and Murray 2009: Aresti et al 2010: Bates 2012). The idiographic approach was begun by the analysis of Emma's transcript that was re-read several times in conjunction with the audio recording.

Primary connections, associations and potential themes were identified by making comments in the adjacent text box on the transcript (entitled Explanatory notes), the emergent themes were then identified and placed in the 'Emergent themes' text box. Initially the explanatory notes were handwritten onto the paper copy of the transcript. However, this caused problems as it was realised that the notes would eventually have to be typed up in an electronic format to enable the identification of the emerging themes, so then process of typing up the notes was begun (see appendix 3 for an extract from Emma's transcript).

After the initial commenting of the transcripts, the conceptual level of commenting was undertaken; this process involved the annotation of interpretative comments at the higher conceptual level. The interpretations took the form of questioning the transcript data at a higher level and the enquiring of what had been read and understood. As Smith flowers and Larking (2009 p89) describe '*there is an element of the personal reflection to conceptual coding*' where the understanding of the experiences of the respondent meets the researchers own experiential and professional knowledge. This process allows the researcher using IPA to make meaning of processes and events to help understand the comments from the transcript using their own pre-understanding of the situation and contexts (*Mit Dasein*).

5.13 Emma's emerging theme development

This led to the formation of an emergent table of themes (the word document was entitled 'Emma's emerging themes' an extract from this document can be found in table 5.5).

Table 5.5 Emergent themes in chronological order. Numbers refer to line numbers in Emma's transcript.

99 Lacks self confidence
Difficulty enthusing students
Eastern and Western differences
Emphasising her student self
115 Her student self
Eastern and Western differences

155 Self-education into terminology differences
157 Self clarification
Respect for position (supervisor) influenced by *Li*?

The identification of themes was not based on their frequency of occurrence within the transcripts, that is, a theme did not have to be mentioned several times by Emma to make it important, rather it was the 'richness' of her comments/expressions and feelings that made it noteworthy. The identification of these emergent themes was difficult as it was a move from the actual words used by Emma to the development and interpretation of what she was saying and why she said what she did. However, this experience is a natural process as detailed by Smith, Flowers and Larkin (2009 p91) where the researcher needs to '*give yourself a more central role in organizing and interpreting the analysis at this stage*'.

The identification of the themes remained an issue, to this end the process deviated from the accepted IPA practice of emerging theme analysis from the explanatory notes. To gain a deeper understanding of the explanatory notes and their relation to both the transcript and the identification of themes, it was decided to develop these notes to expand the depth of the analysis. This resulted in a relatively in depth appreciation of how the comments made by Emma were related to the interview process and her comments. An example of this development and contextualisation of the notes is given below,

One question asked of the participants was if they had any experience on their degree programme of the seminar, (where small group of students work closely with the tutor on a particular topic, as opposed to the traditional lecture of the chalk and talk). Emma was asked if she had any experience of these types of sessions,

> *Errm very, very less. Only for certain subjects umm I cannot recall the name of the subjects but very few.* (Emma 88 – 89)

This question was asked as literature describes most CHC education as a one-way process, the teacher being the expert and the student the learner. Not where there is an agreed experience of learning as found in the western seminar of a close relationship in the learning process between the student and the academic. Does this lack of experience as a student in the practice of tutorials have an impact on her

ability to run them for her students? When asked how she felt about running seminar sessions with her students if she had never had the experience of the environment as a student she explained,

> *Ahh yeah. Because it ahh depends on the subjects you know. Like ahh system analysis now they are willing to participate and all these things. Something like social and current issues and maybe uhh because their semester is together with IT project so they feel that errm the effort for this particular social and current issues is not worth it. So they reluctant to participate arr yeah so I sometimes have difficult in that. Emma (95 - 105)*

The module social and current issues relies on the students taking a stance or using judgment, it is not a module that allows a simple answer that is wrong or right, but relies on the student assimilating a body of knowledge and forming their own opinion and supporting that with evidence. The other module, systems analysis, is a little closer to a right or wrong answer, where the students can visualise the solution to a problem in (often) graphical form and visually assess if the answer they produce answers the question or solves the problem given. The students will see the concurrent modules as being beneficial to each other that is individual project and systems analysis, as they will need skills from the latter module to help with their work on the former. However, the module social and current issues is not really related, nor applicable to the IT project work. Student preference for participation in this instance seems linked to the perception that the module is relevant to another one being studied at the same time, so the first explanation (of black and white answers) may not be as applicable an answer to participation in seminars as it may initially seem.

This linking of the benefit of the seminars to the students is probably further given credibility in Emma's method of getting students to participate,

> *The only thing I can say is ahh I encourage my students this will help you you know to do your assignment correctly you know so that you have some ideas how to score marks you know this will directly input into your assignment so you need to negotiate then in that sense. Emma (107 – 111)*

This was found this to be a way of contextualising the work in a way that could further incorporate the hermeneutic circle, where the whole is the sum of the parts, and the parts are related to the whole.

The technique employed above allowed a clearer understanding of the interview and a method that was found useful in the development of emergent themes. The emerging themes were expressed in '*enough particularity to be grounded and enough abstraction to be conceptual*' (Smith, Flowers and Larkin 2009, p92). The emergent themes allowed the concepts to be captured from the transcript; these were also influenced by the whole text (Smith, Flowers and Larkin 2009). The examples above illustrate the conceptualisation well as they specifically detail a lack of self-confidence in Emma's responses and discussion. As well as the higher conceptual level where the whole of the interview was moving into the development of influences that were not specifically mentioned by Emma, but were influenced by the cultural influences that were impacting on her identity in different context that were becoming apparent in the transcript, and also from the literature reviewed. IPA focuses on the "*idiographic and its goal to reveal divergence, as well as convergence of experience*" (VanScoy and Evenstad 2015 p 343), these are categorised as convergent and divergent themes, as well as identification of important experience to perhaps just one individual.

5.14 Identification of Emma's superordinate and subordinate themes

The identification of superordinate and subordinate themes from the emergent themes was a process that closely followed that of Smith, Flowers and Larkin (2009), where they outline two ways of making connections between emerging themes.

The first way was to print out the themes and move them around physically where convergent themes are grouped and divergent ones are placed at the opposite ends of the spectrum. This method was attempted, but became 'uncomfortable' in the sense that there was a loss of 'connection' with the emergent themes.

Their second method was to type the lists in chronological order then, by reading the list and moving themes around electronically, to cluster related themes (Smith, Flowers and Larking 2009, p96). Patterns and connections were identified across emergent themes, partly through the process of identifying what was important to Emma and partly through an identification of not looking too hard and missing the

obvious. This method felt more natural and intuitive, as the electronic format of the emergent themes could easily be moved by copy and paste, rather than print out and move physically as in the first method. Since much of the work is computer based (transcripts) this method was more comfortable as it is closer to normal working practices than the cutting out of hard copy.

The emergent themes were clustered under similar headings, for instance emergent themes with the title of 'cultural acceptance' and themes that dealt with the 'transitional self' were relatively easy to cluster. Others were less so, for instance 'non-course pressure' on the identity of the interviewee. The use of abstraction and subsumption as detailed in Smith, Flowers and Larkin (2009 pp 96-97) aided the process of theme development. Their use of '*contextualisation'* (p98) too, was beneficial as it allowed the temporal and cultural aspects of identity in the themes to emerge, particularly with Emma's discussion of her identities of the student self and her transitional self to her western academic self, as much of her transcript dealt with these specific aspects in her life and experiences. An example of the themes from Emma's transcript analysis can be found in Table 5.6 below.

Table 5.6 Super-ordinate themes (in bold), numbers refer to line numbers in Emma's transcript.

Transitional self
241 Self as student and staff
Student satisfying
222 Transitional self
Customer satisfying
178 Differentiates her identity between student and academic self
115 Identifies with her student self
241 Self as student and staff
Student satisfying
222 Transitional self
Customer satisfying
178 Differentiates her identity between student and academic self
115 Identifies with her student self.
Eastern and western differences
165 Transitional self
151 The questioning self.
Identifies different 'selves'

586 Needed to convince herself that she could deliver Northumbria materials.
588 Reflective and detailed
241 Self as student and staff
Student satisfying
222 Transitional self
Customer satisfying
178 Differentiates her identity between student and academic self
115 Identifies with her student self.
Recalling first time she taught Northumbria materials.
Influence of Li
55 Excuses for not working in groups (maintaining harmony)
60 Avoiding expressing her opinion (identity as eastern self)
75Lacks self-confidence with students.
Conflict avoidance.
Respect for position (supervisor), identifies an eastern self
145 Subject changing (maintaining harmony and face?– eastern identity)
Topic avoidance (maintaining harmony and face?– an eastern identity)
147 Respect for position (supervisor)
151 Uncomfortable with 'cultural discussion', (face, harmony – eastern self)
165 Hierarchy identification (eastern self)
Respect for position (identity as eastern)
Nervous answering questions (harmony and/or face?)
169 Reluctance to be critical of supervisor and system (maintain harmony)
175 Reluctant to criticise (maintaining harmony)

From Emma's analysis, there were five emergent themes:

1. Eastern and Western differences
2. Influence of *Li*
3. Academic cultural acceptance
4. Non-course pressures
5. Transitional self

The emergent themes of the other four participants can be found in Appendix 5.

5.15 Development of group Super-ordinate themes

Once these themes had been identified, the next transcript (David's) was treated in the same manner as Emma's had been, this is in keeping with IPA's idiographic focus, followed by Brian's, Margaret's and then Derek's. In keeping with Smith,

Flowers and Larkin's (2009) option of developing superordinate themes at the group level, it was decided to wait until each case had their own emergent themes identified before developing the group superordinate themes (appendix 4 shows an early version of the document used to develop the group emerging themes). In order to achieve this searching for patterns and connections at the subordinate theme level, the identification of five group super-ordinate themes was reached. The identification of these recurrent themes was not through their presence with each interviewee, (that is, every member of the group had to have the theme as part of their transcript analysis) but that a majority of participants expressed the theme within their transcripts, and in it was interpreted as being important to them. Rather that at the group level the theme was significant as several member of the group expressed it, and that it could be evidenced by several instances of the theme within the subordinate themes, that is, because there were several members of the group who articulated their findings with iterations of the theme.

Once each interviewees themes had been developed it was necessary to develop the superordinate themes for the group as a whole.

Due to the large number of potential super and sub ordinate themes, there was much 'pruning' of these developing themes as detailed by Fade (2004 p. 650). "*If pruning is necessary, the decision should not be made on the basis of prevalence, but rather on the ability of the theme to illuminate other themes and on the richness and power of the extracts of data that the themes represent*". This reduction in the number of themes allows the illumination of other themes to become apparent, as will be discussed in Chapter 6.

5.16 Rigour in this research

Yardley (2008) introduces several characteristics of good qualitative research: commitment and rigour; transparency and coherence; sensitivity to context. This application of rigour when undertaking qualitative case study research was further investigated by Houghton et al (2013), their approach to rigour is based on the four criteria proposed by Lincoln and Guba (1985), that of credibility, conformability, dependability and transferability, their approach to rigour is summarised in table 5.7 below.

Table 5.7 Rigour in qualitative research

Approach	Strategies
Credibility	Persistent observation and sustained engagement Member checking Triangulation
Dependability	Reflexivity Audit trail
Confirmability	Reflexivity Audit trail
Transferability	Thick description Adapted from Lincoln and Guba (1985)

The example of Epstein and Ogden (2005) may be what Larkin et al (2006) stated as the flexibility of IPA being mistaken for a 'lack of rigour' (p103). They name this 'first order analysis' where merely the participant's comments are taken at face value and not interpreted or taken to the conceptual level. Epstein and Ogden (2005) in their summing up of their IPA study implied that the lack of generalisation of the findings was a drawback to their research – when the aim of IPA is not to generalise findings but emphasises the lack of generalizability and the need for small sample sizes in IPA. They also point to the potential lack of objectivity of the researchers – possibly confusing grounded theory with IPA as a '*larger scale quantitative study of GP's beliefs would enable a more representative sample to be used*' (p753). This approach to a generalization of findings and analysis was avoided in the application of IPA to the Malaysian college case study, and followed the guidelines of Smith and Eatough (2016 p65) that described '*the qualities required to do high quality IPA',* detailed in Table 5.8 below.

Table 5.8 Qualities of a good IPA study

The qualities of a good IPA paper
A particular topic is the focus of the paper
High quality data is obtained and presented
A plausible case is made from sufficient extracts from the participants
Analysis is not just descriptive but must be interpretative
An engaging and well written paper is presented
Adapted from Smith and Eatough 2016 p65

5.17 Conclusion to methodology chapter

This chapter has detailed the methodology employed in this research. The theoretical paradigm of empirical interpretation has been detailed in addition to the relativist ontological stance and relevant epistemology. Reflexivity of the researcher has been articulated and expanded upon to provide a context for examining the relationship between the researcher, and the research.

An evaluation of the applicability of IPA to research disciplines outside of its traditional 'home' of psychology has enabled this work to be contextualised in the research body. A detailed examination of the philosophical foundations of IPA was provided, the work of Heidegger and Dasein were elaborated upon before an examination of phenomenology and hermeneutics was presented. The preceding sections laid the foundations for IPA that was applied to this research. The investigation setting and details in relation to the interviews was presented and exactly how IPA was applied conveyed. This was demonstrated by the detailed examination of the interpretation of Emma's interview transcript was analysed to elicit her superordinate and subordinate themes. This process led to the idiographic examination of all transcripts to provide the group superordinate and subordinate themes. An explanation of the rigour applied to this research was demonstrated.

Chapter 6 Findings from the Interpretative Phenomenological Analysis studies

6.0   Introduction to the super-ordinate themes

In chapter five the IPA methodology employed in the research was detailed, this was thorough discussion and analysis of the methodological process and theoretical contextualisation of IPA detailed in the chapter. The major part of this chapter deals with themes and their identification, the presentation in this chapter is on a theme-by-theme basis as employed by Flowers (2009) and Coutsoudis (2011). There is the option when presenting findings from IPA studies to present the individual findings on a case-by-case basis (Phillips 2015) and their relationship to the themes identified from the research. However to meet two of the objectives to investigate the group phenomena of the staff teaching in Hotec college, that is:

- Evaluate themes generated from IPA to explore the perceptions, experiences of staff teaching western education to students with an eastern education.
- Investigate the experiences of teaching staff at Hotec in their delivery of a western programme of study to investigate the identity of their 'self'.

It was decided to present a theme-by-theme basis and highlight how the individuals expressed their familiarity with these themes as employed by Flowers (2009) and Coutsoudis (2011).

The themes below demonstrate both convergence and divergence, where many members (all) of the interview population agreed on their feelings and experiences and divergence where one interviewee may feel differently to another or all of the others.

There were three superordinate themes evident from the group emergent themes: the three selves, Confucian Heritage Culture effects on teaching, influences of *Li* (see table 6.1 below).

Within each superordinate theme, the interviewees detail several subordinate themes in their experiences of teaching the western materials to an eastern body of students. They detail how these experiences affected and influenced themselves in their expression of the self, and how the expression of their self evolved and coped with the various influences in their teaching and in themselves.

Table 6.1 Superordinate and sub-ordinate themes for the group

Superordinate themes	Sub-ordinate themes
The three selves	Eastern self
	Transitional self
	Western self
Confucian Heritage Culture effects on teaching	Expectation of me by students
	Staff scored by students
	Staff: student relationship
	Saving Face
Influences of Li	Pressures on the teacher
	Respect for authority
	Staff helping the student score high

6.1   Super-ordinate theme: The three selves.

The superordinate theme of the three selves was divided into three subordinate themes; these reflect how the participants reflect on their lived experiences of being: the eastern self; the transitional self and how they adapted and experienced their move to; the western self.

This super-ordinate theme is important and is treated first as it allows the development to be seen in the participants own words from what they initially experienced and felt as eastern learners and teachers and how this has influenced their teaching. These influences are both to the eastern learners (which still teach in an eastern learning style on the diploma course) and how these influences their teaching of a western learning style. The three selves contextualise the other superordinate themes and their supplementary subordinate themes.

The transitional self demonstrates the traits and experiences that the respondents find influenced their teaching, and how they made the move from eastern teaching to western teaching.

The subordinate themes are ordered to show the development from the eastern to the western self. This development is not on a person-by-person basis, but is subtheme centred where all respondents are looked at in their eastern selves. The reason for this is to provide an idiographic account of the context of the eastern self, so that hermeneutically speaking the whole (eastern self) can be appreciated by its parts (the individual's eastern self).

The subordinate themes move to the transitionary self, so that it can be appreciated how there were similarities, and indeed differences in the respondents move from their eastern to their western self. This format allows for not only the convergence of respondent's themes, but also for any relevant divergence in the experiences of individuals.

The presentation of the extract from the transcript is given 'whole', and then excerpts are discussed within the sections dealing with each theme (Smith Flowers and Larkin 2008).

6.1.1 Eastern self

This theme captures the participant's experiences of being an eastern learner (with one exception David who was educated in India) and teacher. In addition, how teaching of the students (on the diploma) in an eastern style influences the respondent.

The examples below do not just illustrate how and where the staff were educated, but discuss the exhibition of the self as the interviewees expressed their experiences and feelings. The interview extracts contribute an insight into the eastern learning style that is still in operation in the college.

The numbers refer to the line number of the quotation in the transcript.

Brian begins by describing his supervision of final year degree students,

> *Yes, it's a kind of very, very guided and then they need to write downs or else they may forget next days.* 515

Brian here uses the adverb '*very*' twice to emphasise the exactness in his approach to supervising the students, he did not find it sufficient to use '*very*' to emphasis just once the guidance provided by the staff, but twice, so adding depth and emphasis to his answer. The staff have handbooks to use as guidelines for project supervision, and Brian is conscientiously utilising these guidelines in his supervision of his project students.

He follows the '*guided*' verb with '*and then*' to emphasise a chronological aspect to his answer, that he guides them and then the student writes down the guidance he has provided. Brian seems to justify his guidance and the student recording their instructions with '*or else they may forget next days*', which is really a superfluous statement, for if the student writes down the tasks and instructions they were given by Brian then they cannot forget the instructions. This quotation is an example of the teacher centred education, where Brian is quite defensive of his authoritarian approach to project supervision, demonstrating his eastern self.

Emma continues this authoritarian approach to the instructions and eastern learning style, when she is describing her attitude to the student scoring the staff on their performance,

> *Actually for the teaching survey I'm quite ok with that, no matter is good or bad thing as long as you command, I received the command I know what you want I try to mean change myself.* 464

At a high level of interpretation, she begins by showing her acceptance of the process, where staff receive a score out of five from the students. Their line manager interviews staff receiving a score of less than four and the reasons for the low score investigated with the students (see section 6.2.2 where this scoring of staff by students' theme is investigated in more detail).

This is to Emma a normal part of the process of her teaching in the CHC context. This acceptance by Emma is continued where she again shows acceptance of the practice by stating she is '*ok with that*' and that if the survey gives a good reflection or a negative one she is in agreement with the student scores. By using the verb

'*command*' twice in the same sentence she is again compliant with what is the CHC norm and that by receiving the '*command*' from the students on her performance she is willing to react to the instructions given to change her actions to that which is seen as more acceptable to the students she teaches.

This acceptance is further demonstrated by her approach to '*change myself*', and where '*I know what you want*' where she is willing to accommodate the way she works to fit in with the acceptable norm as expected by her students and the college. The use of '*what you want*' is illuminating. As she could have said 'what they want', indicating the student's expectation, but by employing '*you*' she is taking an expression that encompasses both the students and the college. By changing to what the students want/expect but also conforming to the college expectations – that she will accept the comments and views and change herself in accordance with both of these.

As a university student, Margaret demonstrates her eastern educated self, and the didactic approach taken in the education of students in the classroom and the subsequent assessment of learning.

> *the teacher will teach you and you just remember remember. Remember essay you know they give us some sample essay then we memorise essay, come the exam Oh that's the exact, that's the cud backs (??) after you memorise then you write*. 205

On first reading, she takes a very simplistic and linear approach to her experience of the education she received. '*The teacher will teach you and you just remember*' puts the emphasis on the teacher as the centre of the sentence and their teaching of the student, not the student being taught or learning a particular subject or body of knowledge. Repetition of '*remember*', three times is used to give emphasis to rote learning and as an emphasis to support the approach of the teacher and the student. The teacher delivers a body of knowledge and the student recalls this knowledge in an exam, there is no indication of comprehension, learning or understanding on the part of the learner.

The use of the transitive verb (*remember*) is used here to literally bring to mind (in the exam) the essay that she has learned. The example of the essay as a means of remembering is a way of illuminating the knowledge that the students were to

memorise. She mentions that the students were given a '*sample*' essay; the use of this noun is suggestive of a specimen example of the correct or right type of essay, also that the students had to memorise this sample essay. She conveys the surprise that she felt in the exam with '*Oh that's the exact*', as if she did not expect to be tested on that essay in the exam as a means of summative assessment. The use of the phrase is almost suggestive of a sarcastic or derisive attitude to the student having to memorise the essay then reproduce it word for word in the exam. This is as she is now reflecting on her time as an eastern learner, through the lens of a (now) western educator. The irony she is expressing is that she now sees the rote learning of an essay in the context of a more western self, that is, a more student focussed assessment style.

The linear story telling is apparent, of the teacher, the memorising of the essay, then '*come*' the exam, the surprise of having to rewrite and her summary of '*you memorise then you write*', this exemplifies the experience of the rote learner in the eastern educational style.

This emphasis on the rote learning of the student is not just related to primary and secondary school, but also to undergraduate degree level, Derek here stated,

> *err there still a lot of lecturers that do rote learning even at that level* (degree*), but more to the subjects that are to the first or second year.* 370

He is discussing the learning that his wife was experiencing on her undergraduate degree programme (she was studying this at the time of the interview); his use of '*rote learning even at that level*' is suggestive of surprise (from his western self) that a degree student is being taught through a rote methods of learning.

It is important that he does pre-empt his statement with 'still a lot' and does not say that all lectures employ rote learning. This is also true of his clarification that it is mainly subjects at first and second year degree level and not final year, but again he does not rule out a rote learning approach at final year.

Derek was educated in an eastern educational style and is familiar with rote learning and the eastern approach to education, he reflected on the educational system that is encountered by students in Malaysia with,

> *most Malaysians is very quiet, we are not actually taught to speak or encouraged to speak in class and so we just kept quiet and listening and one thing that came to my mind is I was surprised and astounded how students from UK and Europe they were able to express themselves that is number one and their knowledge of the world in general is much wider than what we have here. Ok students here tend to focus on what they told in class and what they pick up at home or with their friends. So their scope is very narrow, they not encouraged to read widely or understand things you know.* 77

This very long and detailed multifaceted quotation is interpreted on several levels. Derek begins by describing his experience when he went to the UK on his 2+1 undergraduate programme (two years study in Malaysia and one year in the UK). What he begins with are his feelings from his Eastern self when he is first exposed to a western education in the Britain. '*Malaysians is very quiet because they are not taught or encouraged to speak in class*', this clearly is an example of where the teacher centred learning style is learned by students. The sitting and listening without participating is an example of the eastern self this again is where students feel the CHC influence. The acceptance of this teacher centred approach to learning, where the students are passive learners is demonstrated, this seems to be the accepted norm for Derek. Derek could have omitted the '*taught*' verb and its past tense and just used the '*encouraged*' as a transitive verb to describe his experience as a student and the lack of freedom to express himself in class. It also implies that the opposite is so, not being taught or encouraged, that they are in fact discouraged from expressing their opinions and views.

This eastern emphasis on passivity in class is again illustrated by '*so we just kept quiet and listening*', as this was the accepted norm for students in the educational culture from which Derek and his peers emanated.

This is further supported when Derek uses '*surprised and astounded*' to describe his feelings when he realised that it was the norm for western students to have the freedom to articulate their views and opinions in the classroom.

The use of '*astounded*' is a significant adjective, as it implies much more than his simple surprise at the revelation that British students were encouraged to speak in class. This was obviously something that Derek had not envisioned before he moved to the UK. He sees this as '*number one*' on his list of experiences when moving to the western educational system, therefore implying that he has a mental list of points that surprised him. The second point on his list seems to be the student's knowledge

of the world; again, this seems to be a revelation to Derek, as if it he did not/had not expected this to be the case in the western educational style.

He further demonstrates his eastern self when he explains his reasoning for the surprise at the difference in the two systems, adding that students in Malaysia '*focus*' on what they are told in the class by their teachers or their friends. The awareness of Derek and his peers is limited to this sphere of influence and its localised focus with a lack of worldly knowledge. The narrowness of the '*scope*' is justified again with the lack of emphasis on reading widely, again pointing to a very didactic education and experience where the students expect to be told what to learn and are given these material to learn and from whom. Derek went on to describe the affect that this experience of his eastern self in meeting the western learning style had on him,

> *and that was a major problem for me, so my own work especially for the first semester was very narrow*. 84

the fact that he identifies this as a '*major problem*' for him does not come as a surprise to him, but what he does explicitly say is that this was only a problem for the first semester, and that his work in that semester was very narrow. Implying that he overcame this shock and managed to adjust to the requirements of the western educational expectation and his second semester was more along with what was expected of him as a student in a western university.

David ends this discussion on the eastern self with an explanation of how the Diploma programme he teaches operates.

> *my my assignments is like slightly different from Northumbria's, its more on erm continuous assessment. So you have one-hour class and you have one hour's lab so whatever you learn in the class is can be immediately tested in lab sessions. And going to lab is like continuous assessment every week you have ten marks ten marks, ten marks, ten marks for something like say, you do a program you write a flow chart, go get the signature from the lecturer you will be allocated some marks for that, then you go to the machine you have to remember the syntax everything you practice, finish or what (*laughs*) still practice* 156

David immediately identifies the differences between the diploma assignment he sets to his students (see appendix 2 for an example) and the Northumbria assessments.

His students are studying on the Malaysian designed Diploma programme so they will be accustomed to the style of assessment that he is illustrating, for if this is the cultural norm then they will be expecting this. The one-hour lab then one-hour seminar is revealing as it does not give the students the time to absorb the material they have been taught, '*immediately tested*', this is an example of the employment of rote learning.

David's use of '*continuous assessment*' when describing the assessment, implies that it is a weekly format, of the material being taught to the student, the student learning it then the immediate testing of that material. This is evidenced by David's examples of '*you do a program*' and '*you write a flow chart*', with the immediate signature from the academic staff member to sign off that particular element of the module. It is significant that David here gets the sequence of events out of order, where the lecturer signs off the work, allocates marks, then only does he mention the student returning to the PC (*machine*) to practice and '*remember the syntax*'. He does not mention understand nor employ the syntax in a particular task but only '*remember*' as if to imply that the student is memorising the syntax. The reason for this non-linear example is probably explained by David's excitement at telling the story, his voice raised in tone and speech quickened as he approached the '*ten marks*' point where he repeated the same phrase four times as if to emphasise his revelation at the number of marks awarded for remembering simple syntax or a flow chart. He was obviously keen to get across the anecdote and that he ended the phrase with '*still practice*' suggesting that the instruction and teaching of using this style of learning still operated in the college.

6.1.2 Transitional self

This subordinate theme illustrates how the respondents transitioned from one identity of self to another, how they moved from an eastern to a western self. They are at times neither eastern nor western but a hybrid of both learning styles, and demonstrating a self that is moving from eastern to western, hence the transitional self.

David began his quotation by expressing his views on when he first began to teach in Malaysia, up until then he had taught briefly in India, when moving to Malaysia he found,

> *when I go to Malaysia in year 2002 erm it's a different experience for me I mean a different culture, basically it's a different culture especially a Chinese, Chinese based culture.* 50

David began by expressing his '*experience*' as different from that he was used to, he is very specific in '*when I go to Malaysia*' and not 'when I came to', this difference in tense suggests that David is looking back to a time prior to his arrival in Malaysia. He is placing himself in India as an Indian educator, looking forward to when he is thinking about what it may be like when he gets to Malaysia. The reason for this is that he is recalling the effect his move to Malaysia had on him from the perspective of his earlier, Indian educated self.   What David is expressing is the movement from his Indian educated and educator self, to that of his transition to the Malaysian educator self. This is supported when he mentioned '*I mean a different culture*', he uses this to add to the experience of moving to Malaysia from India, the emphasis on the '*culture*' is repeated in the same sentence, with the adverb '*basically*' used to decrease the importance that the cultural influence had on him. Importantly, it is not the 'Malaysian culture' that David refers to but the '*especially a Chinese, Chinese based culture*'. This stresses to David the influence that the CHC has on the Malaysian educational culture. David did not mention anything about the influence of Malay or India culture on the educational culture in Malaysia; instead, he was specific in mentioning the Chinese based culture.

In this subordinate theme, David is demonstrating his transitional self from the Indian educated teacher to the western educator, with the emphasis on culture and the differences between his native culture and the CHC influenced culture of Malaysia.

Brian's following quotation investigated the eastern educated student who went on to teach in the eastern style. He then encountered, as an educator the western educational style of teaching, and exhibited a transitional self.
Brian is describing his first experience of delivering a Northumbria module to his students,

> *Yeah in the student which mean I have to which mean I have to put it as student standard learning instead of lecturer centred.* 252

Brian clearly began the sentence with the student in mind, then went on to clarify that he was in fact definitely considering the students in his reply. By '*which I have mean I have to put*' he is emphasising that he has to put the student at the centre of learning instead of the lecturer being the centre of the learning process. Brian was educated entirely in Malaysia (from primary school to PhD) in CHC educational style where the teacher was the centre of the learning process. He is here exhibiting succinctly the transition from his eastern educated to his western self, the event was quite clear to him, as he earlier stated

> *First time I delivers I not really understand what's the student needs*. 228

As an eastern educated student for his entire educational career, including his PhD he has only experienced the CHC influences and style of education. Brian's first experience of western education was the delivering of that particular session, where he assumed he knew what the student's needs were, but clearly there was a gap between himself and the students, and Brian's realisation that there was a difference between eastern and western learning styles. It is this clear transition from his self as eastern educated to the western educator self that Brian is alluding to, that from lecturer to student focus, '*instead of lecturer centred*'. He was aware of the '*teacher centred*' learning style to which both himself was accustomed to as well as the students expecting the eastern learning experience.

This process of his understanding of a distinct difference between eastern and western learning styles represents his transitional self.

Emma next related her experiences of teaching her degree level students,

> *mmm* thinks *here mmmm lecture based because what I learned is lecture based ok errmm here what we do is we give more materials to the students ok errm maybe that is the difference right here before everything was a-z we provide ok when I was studying right I need to search for my own materials so maybe that*. 195

This statement was made in answer to the question of how she teaches her students compared to how she was taught as a student. She initially pauses deep in thought

'mmm' and *'mmmm'*, as if the question was not one she had encountered or considered before, even though she had been briefed earlier that we would be discussing her education and her teaching. She may be here talking to herself, but aloud and confirms with herself that her answer is correct the *'maybe that is the difference right*?' Emma's use of *'lecture based'* is repeated twice in the same sentence to give emphasis to the differences between her experience as a student and as a Malaysian teacher, the latter being a traditional one way CHC didactic style. *'What I learned'* and the knowledge imparted via the lecture format, is a traditional CHC didactic style of learning, further supports this.

Emma immediately then moves to the differences between student and teacher, giving more materials to the students. Her use of *'before everything was a-z we provide'* makes her statement a little confusing. However, the sentence, when interpreted in totality seems to imply that as a student Emma had to seek some of the learning materials herself. In addition, that now she, as a teacher provides the students with extra materials, and the use of *'we'* implies that this is common practice among Hotec teachers; by not only herself but also that, this is the policy in the college.

There is an element of Emma asking herself a question, as if to clarify in her own mind her answer to the question, *'maybe that is the difference right'*, for her tone of voice is not one that she usually used to answer questions and describe her feelings. She is suggesting here that she had not previously considered that there was a difference. But that by answering the question she is realising herself that the way she was educated *'mmmm lecture based'* and that the difference is *'what we do is we give more materials'*. Therefore, in her mind she is probably in the process of realising a difference between the two learning styles.

The quotation and its interpretation is included under the sub-theme transitional self as it marks or illustrates where Emma identifies her-self from an eastern (student) self to a western (teacher) self, this is indicated by the rather confusing, contradictory answer she gave when asked the question about her student and teacher experiences. There is much thought in her answer to the question. Several periods of, *'err'* as well as a long pause in her sentence so she is possibly mentally composing her answer to the question in some depth. Initially she tries to answer the question by putting the context of the answer into the college she is working in at the moment, as evidenced by *'here'*, but then after a few seconds thought she reverts back to her student self

and makes the comparison between the two by selecting the more linear time dependent explanation.

Derek in his answer to a question on the diploma students and their assessment specification, demonstrates that he clearly identifies the eastern educated student and the western education to which he also teaches

> *So in fact there's we do try and in in cert* (sic) *things that require them to be of reflection or ask them questions that are a bit more open ended but because erm after twelve years of doctrine, indoctrination* both laugh. 515

The use of the noun '*doctrine'* is especially illuminating and revealing in his expression of the student learning to date in his statement as is the follow on '*indoctrination'*. The implication here is that he appreciates the way the students have been educated to date as an ideology that has prevented (or discouraged) the students from having any independence of thought or an acceptance of the opinions of others except the teachers and the culture in which the students live. Derek begins the sentence by '*we do try and in in cert things that require them to be of reflection*', so he may be asking the students to fight against the way that they have been taught in the past, he is purposefully encouraging the students to think away from what they see as the norm for their education. His use of asking open ended questions rather than close specific, yes/no, right or wrong is highlighted in his explanation of this statement, '*ask them questions that are a bit more open ended'*. Derek is encouraging the students to think in a more western learning style than an eastern one. His description of the '*also encourage the students do group work'*, (in the next quotation) again is an indication of the move away from the teacher focus to a more constructivist style where the students generate their own answers in small groups, instead of relying on the teacher's model answer.

This example of Derek's transitional self is included in this subordinate theme as it demonstrates that Derek has an eastern self (an awareness of the indoctrination of the students) and a western self, where the students have to be more open and have an opinion on a subject. His transitional self is his ability to realise that he has these two selves and is able to cross from one to the other, not only in his own operation, but also in his ability and rationale for his teaching activities.

Derek further demonstrates his transitional self, with

> *we could do a number of activities, we could do, mmm we have actually tried out a few things like problem based learning, group activities erm we also did a lot of work we try and also encourage the students do group work and sometimes we pose them questions that have no answers in the slides or in the textbook and so they will have to do a bit more learning.* 105

This description is of how the teaching staff are introducing a more western (than eastern) style of learning into the curriculum for the Diploma students. Derek in the first sentence mixes his tenses, with '*could do*', '*also did*' and '*also encourage*', where present and past tenses are used in the same sentence. By condensing his answer into one sentence he is succinctly putting across the changes that he (and other staff '*we*') are introducing to the Diploma students. The preceding sentence to this statement was '*we are encouraged to try out*' indicates that the changes to the Diploma level teaching is probably influenced from the management of the college. Derek specifies that at Diploma level there is the reliance on textbooks by students, '*no answers in the slides or in the textbook*', and that he and his colleagues are attempting to move the student away from this traditional CHC educational style of a textbook reliance.

6.1.3 Western self

All of the respondents in the research identify the western self. They have each identified aspects of their thoughts, experience and opinions that clearly identify them with the western learning style.
Brian detailed his opinions on the introduction of smart classrooms to the college and the influence these could have on students.

> *Erm it will let the student have that environment because we, the the environment the environments they can actually focus and er more engaged. Instead of er having a er traditionals er lectures with the audience and lectures that will be er lecturer centred learning* 551.

Brian is discussing the '*environment*' in which the students are educated, where he sees a shift from the traditional lecture based teacher dominated format (eastern) to a more learner centred format (western). The use of the '*environment*' in this context

(and its repetition three times) is the setting for the learning to take place (the smart classroom) implies that Brian is contextualising his answer to a particular setting. Brian is fully conversant with the lecturer based didactic drill and test format of the eastern educational style '*they can actually focus and er more engaged*', he foresees that the interactive environment of the smart classroom, where the learner is at the centre of their own learning as being a benefit to the student. This he achieves through the '*they can actually focus and er more engaged*', describing what is really a student orientated learning style, with student engagement in the learning process. This is in opposition to '*the audience*' where metaphor is used here in the context of the audience (the students) viewing a performance (of the teacher) and being passive, the audience is not suggestive of a real active participation, but of a very passive, learning that is centred on the teacher. Brian's western self is clearly demonstrated in his appreciation of the differing learning styles to which the students are exposed.

David echoes this style when he describes the differences in teaching between the diploma and the degree students,

> *this is a practice and the thing is Northumbria has grown on me, year one we give them more of a form of base. Then when you come to year two you join them as a group and do the assignment then you go back to year three, year three is all individual based, for this culture I think is good for them to learn in this way rather than continuous assessment not everyone take take seriously, it's a bit hard yeah.* 155

At first reading, David is clearly articulating the structure of and expectations of students as they begin the academic career on the degree program, a logical western style of education, and leading up to their development as independent learners. He ends with an opinion of the benefits as he sees it to the students of this progression through the years. What he does communicate is the phrase ' *'the thing is Northumbria has grown on me'*, this is seemingly innocuous expression, yet when it is realised that David has been teaching on the Northumbria programme since its inception some twelve years ago, then there is really more substance to the quotation.

David's first exposure to western education was when he began teaching on the franchise operation, so he will naturally have a clear appreciation of how that exposure has influenced his teaching experiences with the degree programme. By

using '*grown on me*' as the adjective, he is demonstrating the development and maturing of his teaching on that programme. Given that he is now head of department, then it can be clearly seen how this maturing of his approach to and teaching of a western degree has had an effect on him.

He reintroduces the cultural aspect of the college and teaching, '*for this culture I think is good for them to learn in this way*', David is clearly articulating the benefits of the western education style to the students. His closing statement of '*it's a bit hard yeah*' refers to the differences he explains in his answer to the question. That it is a difficult process for some students to adapt to, compared to what they were originally exposed to prior to the degree programme.

Emma expresses her western self in her preference for assignments over exams as a means of summative assessment.

> *I prefer assessment because assessment (*assignment*) we can learn more things because we are trying to understand certain concepts and trying to analyse this the concept and doing it. Exams we just memorise I memorise then I just relate other culture I don't care.* Laughs 222

Emma clearly prefers the use of assignments to the use of exams as assessment for learning. It is illuminating that she mentions '*we can learn more things*' when she refers to the assignment based assessment style, as this would imply that the use of exams does not allow for this depth of learning, she supports this argument with the use of '*concepts*', '*analyse*' and '*doing it*'. These imply that the students sitting an exam cannot assess these, and only with varied assessment are these traits measurable.

She treats the exam as almost with distain, '*exams we just memorise I memorise then I just relate*' as if they are merely a means for students to memorize then reproduce what has been memorised. However, there is little appreciation of the benefits of the exam as a means of summative assessment. It is almost as if she has moved from a transitional self to an 'extreme western self', where the cultural acceptance of the exam is not worthy of mention in the same sentence as assignment. Her use of '*I just don't relate other culture I don't care*' implies that the exam assessment belongs to another philosophy '*other culture*' and that she no longer cares for it. What she is

elaborating upon is the influence of the exam in the CHC and that she has moved on from being a CHC educated student to a western teacher.

Margaret is quite different in her western self and diverges from the other interviewees, when asked if there was a difference in her teaching of Diploma and degree students, she responded with,

> *But for my diploma student I will I will observe their progress if they go very fast I will teach more things, if they go too slow they cannot err accept a concept then I will use one more week explain them the concept. So I will juggle a little bit. But for Northumbria the week every week is set really and make sure that every week I will give them the content for them.* 172

She does illustrate the differences between the two programmes, with a flexible approach being taken on the Diploma to allow for the students understanding the concepts she is teaching '*I will use one more week explain then the concept'*. The animated use of '*I will'* twice and a speeding up of her speech, conveys the conviction she feels in her answer. For the degree students there is a straightforward delivery of teaching materials as sent to her by Northumbria, '*and make sure that every week I will give them the content for them'*.

Margaret is clearly in tune with her eastern educated students and her eastern self, for example the recognition of '*accept a concept'*. She does not mention what this concept may be. However, she merely acknowledged as something that had to be addressed. However, with her western self she seems more reserved in her explanation and her elaboration on how she teaches the western materials differently. She uses very straightforward phraseology in here degree teaching, '*every week is set and make sure that every week I will give them the content'*. This implies a very didactic, less interactive process in her teaching of the degree. She did not refer to the pace of delivery as she did in the diploma description, or any embellishments she made to the teaching materials. Margaret's western self is a little more reserved than her peers are. It is possible that she is unwilling to elaborate on the different teaching approaches in the two courses and how these differ from her perspective as an eastern and western self. One reason for this may be to prevent her losing face by giving the impression that she prefers teaching one course to the other.

6.2   Super-ordinate theme: Confucian Heritage Culture affects on teaching

CHC influence in the respondent's identification of their experiences is detailed in this section. This superordinate theme is composed of four subordinate themes: expectations of me by students; staff scored by students; staff: student relationship; saving face. These four subordinate themes are interlinked in several ways, for instance staff scored by students could have been part of the subordinate theme staff: student relationship, but in order to highlight and illustrate the idiographic aspects of the research it was thought necessary to treat them as separate entities.

The discussion begins with 'expectations of me by students', but could quite easily have started with any of the other subordinate themes as there is no logical progression in their telling. The hermeneutic circle is important to keep in mind here, as each subordinate theme relates not only to others but also to the super-ordinate them of how CHC influences the learner, the teacher and the educational culture that is evident in the quotations and the interpretations made.

6.2.1 Expectations of me by students

This subordinate theme was detailed by several interviewees and suggests that there are expectations on the staff, by students. These are the norms that the students have grown accustomed to in their education to date; they are varied, but appear to be embedded in the CHC.

David begins by detailing the differences between the diploma and the degree student teaching,

> *I think the the style is different erm the Malaysian style here erm a good example is the diploma level students they won't go to library most often and they they totally rely on lecture slides and lecture materials. So the first closely (??) they ask where are the materials? Are you going to print it out the materials?* 515

This was in response to being asked if he could identify a time where the Northumbria teaching material might be different from the Diploma materials. David replies with a quite confused answer, at a high level he mentions style differences,

students '*won't go to the the library*', and that '*totally rely on lecture slides and lecture materials*' then asking staff if they are going to print out materials.

What David is perhaps doing is trying to give a detailed answer, but in as succinct a way as he can. For example, what does he mean by '*Malaysian style*'? this is answered by his reference to '**the** Malaysian style', he does not mention as he did earlier the Chinese influence on the culture, but instead gives a specific Malaysian emphasis to the style of teaching, this is in an attempt to define the boundaries for his answer, to that of Malaysia.

He follows this with the Diploma students '*won't go to the library most often*', the use of '*won't*' implies that they choose not to go to the library, and that this is a decision made or that they are conditioned to this non-use of library facilities. However, his use of '*most often*' suggests that they do sometimes go to the library, but that they prefer to depend on lecture slides and staff provided lecture materials, for example handouts as their source of materials to aid their learning. This latter is supported with David's example of students asking him if he is going '*to print out the materials*' to give to the student. This process is suggestive of a cultural reliance of the students expecting the staff to provide them with all of the teaching materials, and that they do not themselves go and find sources themselves, for example, from the library. Since David emphasises that the students are expecting to be given all of their learning materials by staff is '*the Malaysian style*' it can be interpreted that this is in fact a cultural norm for the students, not just within the college. However, in David's opinion and experience as a norm for the culture. Since CHC is so strong within Malaysia, this is clearly part of CHC influence on the educational culture within Malaysia.

Brian, when asked if he did not provide all of the teaching materials did he think students would find such materials themselves, reflected upon this cultural acceptance of providing the materials to student.

> *Yeah they will find themselves, which mean it will not be guidance, not be guidance and also waste a lot of time.* 295

Although Brian accepts that the students (BSc level) will find materials to support their learning that he qualifies this with '*not be guidance*', he reiterates this lack of

direction suggesting that he is emphasising the guidance aspect. By guidance, Brian is suggesting that he has to provide the way for the students to learn, he is here referring to materials that have been prepared by Northumbria staff for delivery to Northumbria students. By providing extra guidance, he is in effect deviating from the teaching of that module and its materials. Does Brian feel like he has to provide all of the materials for the students? When we take this into consideration with David's analysis above there is the implication that this is what the students expect, the complete materials to learn the module content from the staff.

Brian feels he has to provide the materials, the justification for this is that it will '*also waste a lot of time*', this is a very eastern style of education, the teacher delivering all of the materials. Brian's use of '*also*' is suggestive of him not wishing the students to spend time, or as he expresses it '*waste a lot of time*', researching materials. He does not simply use the phrase 'waste time' but '*waste a lot of time*', as if time was an important aspect of the searching process, possibly implying that students do not have time to search materials to aid their learning or that he does not think they should be using 'a lot of time' to carry out this task. The reason for this can be a culturally accepted norm as expected by the students and acquiesced to by the staff. The fact that Brian accepts that the students '*will*' find the materials themselves supports this contention, as he emphasises the supervision aspect of the students learning. No consideration is made here for a self-directed approach to learning, as can be found in Newcastle. Where the students are given the same teaching materials, yet it is expected that they will find additional resources themselves.

Emma explained that she thought staff gave students additional material, when asked if it was spoon-feeding, she replied with,

> *arm eee yeah* laughs *but if you do not give them then they will come back to you and complain why we don't this why we don't have that we don't know how to do it*. 202

Emma's thoughts on the addition of extra material by staff to students demonstrates the convergence in this theme as both Brian and David concurred with Emma. For if the students do not receive the additional materials they will '*complain why we don't this why we don't have that',* her use of '*you*' twice in one sentence is her reiteration

of what has possibly been said to her by students. Emma's expression of the student comment '*we don't know how to do it*', implies that if the material is not from the lecturer then the student will see the materials they do provide as incomplete in their experience and expectation. The use of '*complain*' is revealing on several levels, as she could have quite easily used '*asked*' from the student perspective. However, taking into account the hermeneutic circle and the fact that the staff have to be seen to maintain harmony, introduces the next subordinate theme.

6.2.2 Staff scored by students

One of the topics that respondents identified as important to them in their interpretation of their experiences was the college process whereby the students score teaching staff at the end of every module. Lecturers need to 'pass' the summative feedback score from the student body, senior lecturers have to attain a score of four or more (out of five), new lecturers must achieve at least 3.8 to pass. If staff do not reach these scores, then the module is investigated by their line manager meaning staff have a vested interested in the student scores, as they need high scores to achieve a pay rise. Repeated low scoring could, eventually lead to the staff member being investigated by the college quality assurance officer, and ultimately by MQA and potentially lose their job. Brian was asked if the student scoring his teaching had an effect on him,

> *Yes this is really impact because the feedback come from the student and er statistically it is er true so it is something which is not right I can actually improve.* 472

Brian takes a positive approach to the feedback received by students. The fact that the feedback on his teaching is '*come from the student*' is important to him (he mentions this several times during the interviews) as he feels a responsibility for the students' achievements in their modules. A good student mark reflects well on the staff member and a poor student mark is detrimental. There will be an element of wanting to keep the students 'happy' with his teaching, as discussed above in section 'expectations of me by students', to not go against the norm for the student culture. Brian here is exhibiting several 'selves' that of wanting the students to achieve high scores, that of him wanting a high score himself from the students and a third self

where it is accepted cultural practice to be seen as the 'authority figure' of the students he teaches on the module. This is perhaps explained by his phrase '*statistically it is er true so it is something which is not right I can actually improve*'. His use of statistically implies that he is using a value or figure to suggest that his teaching can be scored out of five by the students, and that the measure (score) he receives is in fact 'true', this is taken by Brian at face value. Additionally, he is accepting that if something is not right with his teaching then he can improve on the negative aspects and this did happen to him, (a low score led to him buying a microphone and speaker as his voice is naturally quiet), so maintaining the positive feedback aspect of the students scoring the staff process. His use of '*actually improve*' and not just 'I can improve', means that he is taking it literally as a fact that the feedback will help him improve his teaching.

Repeated poor scoring of less than that accepted by the college means that David (as line manager) has to investigate the student feedback and scores. Asked what would happen is a staff member received a low score for two years, he replied,

> *It happened, it happened, it happened, what I did usually we changed lecturers for the particular module.* 542

David's voice pitch emphasised the '*it happened*' as well as his repetition of the phrase three times. This emphasises that the event had happened at least once where a staff member achieved poor scores, and that he was eager to divulge his dealing with the process. David does use '*we changed*' and not 'I changed', implying that more than just David was involved in the process. It is known that Hotec college management have an input into the teaching. In the past there have been instances of staff suddenly leaving the college, though not a definitive answer to the question this is one potential reason for their departure. When interpreting the phrase, '*changed lecturers*' indicates that there was more than one staff member involved in the specific occasion that David is describing. Signifying that there were at least two members of staff on the same module (there are usually teams of staff on each module) who received low scores. Then David investigated and they were both moved to a different module or modules.

Derek here describes his feelings on staff being marked by students and the impact it can have on their performance appraisal,

> *It's very a lot of lecturers argue for less emphasis on this point you know when it comes to performance appraisal.* 592

Derek mentions '*very a lot of lecturers*', who want less emphasis on students scoring staff. He does not mention that it is 'all' lecturers who want this emphasis, but by using the adverb '*very*' his is stressing that it is probably the majority of lecturers who feel this way. His use of '*less emphasis*' does however imply that the scoring by students is only part of the performance appraisal, that there are other factors that are taken into account in appraisals, but that some emphasis is placed on the scoring, though what these other factors are is not disclosed.

6.2.3 Staff: student relationship

This subordinate theme embraces the respondent's opinions experiences and feelings on student contact with their teaching staff, this is not in class contact, but when the student wants to make an appointment for discussion of module queries or for instance for supervision of student final year projects.
The self within this subordinate theme is both when they were students and the contact they had with academic staff (their eastern self), and how their students contact them (in their western selves).
The interpretation begins with Emma and her discussion concerning how easy it was to make contact with her teaching staff when she was a student,

> *mm mm no. In our sometimes in our public universities lecturers were too busy, right ok, they have their own research to do and they engage with any other programmes right, so ah we can meet it's not so cannot, we can, but maybe you know have to go up and down two or three times make contact them.* 157

Emma summaries the situation she encountered when as a student in a public University when she wanted to meet with academic staff. She begins her answer by thinking for a few seconds then delivers a resounding '*no*'. She goes on to defend why she found difficulty in making contact. She supports the academic staff at the

University on grounds that they were '*too busy*' and then that they '*have their own research to do*' and that they are '*engaged with other programmes*'. All of this is an evasion as to why she thinks the staff lacked a focus to the student as the centre of their day-to-day work.

Emma additionally defends the academic she wishes to make contact with by '*we can meet it's not so cannot*', but describes her experience as having to try several times to make contact with the staff member before a meeting can be arranged. What this quotation is illustrating is the staff centred approach found in tradition CHC, where the student is not at the centre of the educational process. Moreover, Emma has repeated defence and excuse making conform to the CHC influence with her being unwilling to show any disrespect or exhibit criticism of the academics in charge of the module she was taking. She is demonstrating a respect for the position of the academic (saving face), even though she is not able to meet with them to discuss her queries and concerns.

This example is an exhibition of staff contact and exhibition of *Li* in her eastern self for Emma as a student.

Later in her interview, when asked to detail why she thinks this might be, she elaborates with,

> Sighs – *I, I don't know how to say that is it a cultural pause errm I cannot answer that because here right I working in a private and in private student satisfaction is a main thing so what we do, right, we have to make sure, here we have our counselling hours and everything. So there is no chance for them to say I cannot reach my lecturer there is no such thing. Because we are always available there. But in our public universities errm it's quite difficult sometimes err I don't know what is the reason*. 151

This is quite a long and detailed explanation given by Emma, at a high level it describes that the students at Hotec have a much easier time in making contact with staff, in contrast to her experience when she was a student at a public university. The sigh at the beginning of her reply was not one that she used as a means of giving herself time to think, as she usually used '*errm*' as found later in the sentence. The sigh was more of a sign of weariness, not in that she was reluctant to give her opinion, possibly a revelation in her thought process, as she immediately disregarded the cultural influence on the staff and student contact. She instantly mentioned, '*I*

cannot answer that', the reason for this is not directly evident, until she began to make her comparison between the private and the public university. '*Here right I working in a private and in private student satisfaction is a main thing'*, what she is doing is elaborating on the differences between the private college and the public university. In the private college the student focus is a concern, hence Emma is showing her Western self, as a teacher with a student centred approach to teaching. When she was a student, the opposite was the case; the staff were at the centre of academia, so there she exhibited her eastern self.

She goes on to describe the counselling hours that are in place to allow students to contact staff are predicable timetabled periods of the week. The emphasis on the student approach is also highlighted with her '*there is no chance for them to say I cannot reach my lecturer'*. An overlap in subordinate themes is illustrated here as this response to questions links with the section 6.2.2 and the staff being scored by the student, the staff going out of their way to appease the student whenever possible.

She ends the answer with '*in our public universities errm it's quite difficult sometimes err I don't know what is the reason'*. Emma clearly identifies a difference in student experience between public and private universities, but is not able to say explicitly why there is a difference. Her use of '*quite difficult sometimes'* would imply that she does not in fact know the reason for the differences, and why one student has a different experience than another, just because they are in different institutions.

The dissimilarities are clearly made between the private and the public university. The private university is exhibiting a strong CHC influence of staff centric, whereas the private college is demonstrating a student centred and approach that is more western.

Brian was asked the same question as Emma and replied with,

> *Easy yeah easy, he is very creative person so suggest a lot and help me a lot how we are going to model it, we how using a computer cccccc cccccc so it can be improved.* 75

cccccc = unintelligible and cannot accurately be transcribed.

Brian exhibits a divergence of theme from Emma and seems to contradict her and her experiences as regards the student contacting staff; he also attended a public university. He emphasised the fact that his supervisor was very helpful '*help me a lot*' and easy to contact, '*easy yeah easy*', the repetition of easy adds emphasis to this answer. So too does the '*he is very creative person*', suggests he knew his supervisor well, and was not experienced in the teacher centred CHC experience as was Emma. The use of '*we*' twice in one sentence indicates that is was a co-creation of modelling and not one of Brian's own efforts.

6.2.4 Saving Face

There are many examples of this subordinate theme throughout the interviews, many of them already discussed above. For instance, Derek, when asked about students marking staff

> *Not really sure erm, they ask questions on how much the lecturer is knowledgeable, er, does he manage the class well, you know, er 561*

This quotation has already been interpreted under the subordinate theme of respect for authority, but there could also be a deeper interpretation of his unwillingness to pass a potentially a negative comment on the college and his managers. Derek is attempting to save the 'face' of the college. Another example of saving face and its interpretation from the interviews is from Emma and:

> *in our public universities lecturers were too busy, right ok, they have their own research to do and they engage with any other programmes right, so ah we can meet it's not so cannot 157*

Emma is here explaining her experience of trying to contact her supervisor and the problems she is having, though she appears to make excuses for the difficulty '*we can meet it's not so cannot*', but in the preceding part of the sentence she describes

how '*busy*' the staff are and '*have their own research*'. There is a distinct unwillingness to pass any negative comments that could be seen t be detrimental to the 'face' of the staff she is discussing.

The theme development was beginning to take on a deeper level of interpretation, that of cultural acceptance and an unwillingness to potentially give negative face to the interviewees, this continued in the analysis of the last superordinate theme, influences of *Li*.

6.3   Superordinate theme, Influences of *Li*

The concept of *Li* is a subset of CHC and could have been a subordinate theme of CHC, but because it was interpreted in context of the literature reviewed, and that it could be interpreted and identified in its own right, that it deserved a superordinate theme not as a subset of CHC itself. The reason for this was the importance that the interviewees placed on certain aspects of their answers to questions and discussions of their feelings and impressions of how they considered themselves and their relationships with their students, the college and the CHC.

The interpretation of the interview begins by considering the Malaysian academics and understanding the pressures they face as a teacher.

6.3.1 Pressures on the teacher

David details his experience of delivering a module to a large group of student's who did not show the level of engagement he expected,

> *And they don't show interest I think that's a problem for me, I'm also new to this college so I would put myself somewhere visually. Until now I'm doing this extra hour somewhere* (?)   both laugh. *525*

This excerpt initially reads as quite confused. David begins by stating that the students show a lack of interest in his module, and this is a problem for him. He then justifies this with his newness to the college; it could be that a student's lack of interest could be down to a lack of self-motivation. Instead, he puts the onus on

himself as if it is his responsibility to make them interested. What he means by putting himself '*somewhere visually*' is a little unclear, at least initially. He then ends by stating that he is carrying out '*extra hours*' work elsewhere. If David's statement is considered in the context of the hermeneutic circle, then things become a little clearer. The influence of the CHC is apparent, as he is taking responsibility for the students and their lack of interest is reflected in his mind as being personally problematical for him in his position of being in charge of the module (the reason for why this is not just the same for any new member of staff is explained below). The fact that he is new to the college is an illuminating aspect, as he is in fact teaching a western module for the first time, so that there is again the responsibility for getting things right and not being seen to be not the font of knowledge.

David's teaching to date was on eastern modules; therefore, he was expected by the students and the educational culture to be the centre of the learning process, his eastern self. However, when he teaches this module he is beginning to develop a western (or his transitional) self.

By visually putting himself elsewhere, he is in fact placing himself in the student's position, seeing his teaching from the point of view as a student. The extra hour he refers to is in fact his preparation of additional materials to give to the students, as he mentioned this in his answer preceding this one.

The influence of *Li* is multifaceted in this interpretation of David's first teaching of a Northumbria module. He takes responsibility for the module (putting pressure on himself), and observing that it is not being effective. David puts himself in the role of the student, so exhibiting a western self (putting himself in the student's position), his situated responsibility is that he is in charge and is not been seen to be effective from the students/his own viewpoint, so causing the uncomfortable sensation of being neither student nor teacher centred.

At Hotec College, the head of school has had to introduce and monitor the concept of observation of teaching (David was instructed by the college). This is not only of one staff member sitting in and observing a teaching session then feeding back to their colleague of what they have observed of their performance in a classroom with students. However, David detailed the approach of one staff member teaching to one of their peers in a classroom (without any students being present). Brian explained the pressure that this imposed on the staff,

Yeah and they will actually brief me er face to face on how should I er sometimes they also have class observations what we do twice a year. 479

Brian's tone of voice was very matter of fact at least initially, until he reached the first *'er'* where there was a definite pause as he contemplated his answer, which continued with *'face to face on how should I'*. There then followed another definite pause as he formulated his answer, the tone of voice changed and he moved onto *'they also have class observations'*, with a change of tense and focus from 'me' to 'they'. The implications in this is that Brian was initially going to discuss the one to one peer observation and his feelings for the process. This is from his *'on how should I'*. Brian's answer to the question was interrupted by his use of *'er'*, where the sentence did not really answer the question on information from the student observations and if it is passed to his line manager. With further probing, the only comment that Brian would make to the peer-to-peer observation (without students) was,

A third party watch what we have to do 484

A short answer to the question and one that was answered in a different voice to the previous answers he gave. The use of *'what we have to do'* was surprising as he could have mentioned something like 'how we teach' or 'what we do', but he added the *'have'* verb is used as an implication that there is a requirement on Brian and his colleagues to perform or teach in a certain manner, one that is monitored by the college. The use of *'A third party'* adds to this interpretation as he did not mention 'peer' or 'line manager', but was specific in his use of a third party.

This obedience to the authority of the college is continued in the next subordinate theme, respect for authority.

6.3.2 Respect for authority

This subordinate theme investigates the concept of respecting authority and elders. There is an exhibited degree of the staff- student respect for each other in the hierarchical sense that is inherent in *Li* and the relationship is shown to adjust, and 'move' as the different situations in which the respondents found themselves.

It begins with Emma and her opinion of the relationship between staff and students while she was studying,

> *Respect, because* (laughs) *we respect lecturers.* 175

A straightforward answer to the question, where she twice uses the noun '*respect*' in a succinct five-word answer, indicating that the deference of students to staff is implicit in the cultural relationship between teachers and taught. This assertion is supported in her laughing during the quotation, as if it was an almost trivial question to ask. The tense of the sentence is important too, as she states '*we respect lecturers*', the question asked about her experience as a student, so in her student self she should have perhaps answered with the past tense of 'respected' and not used the present tense of the noun.

What has to be remembered that Emma is still a part time student, so then the tense makes sense as she is showing deference to the academics on her DBA studies. Emma's exhibition of self is moving from the western educator self to the eastern student self. Demonstrating how the concept of *Li* moves with the situation, as she is both student and teacher, she is (technically, in the western sense) on an equal level with the academic staff on her DBA (see section 6.2.3), but she moves down the hierarchy back to the student (eastern) self-depending upon the situation. This implies that she is accepting of the fact that she has difficulty contacting her supervisor for the DBA, yet a few moments before she emphasised the staff at Hotec and their willingness to make time and accommodate student queries.

Derek exhibits a different respect for authority, when discussing his feelings on the students marking the staff

> *Not really sure erm, they ask questions on how much the lecturer is knowledgeable, er, does he manage the class well, you know, er, basically does he come on time ha for class things like that.* 561

He was asked if he could give examples of questions asked on the student survey questionnaire, the ones used by students to score staff.

A high-level interpretation of the answer would suggest that he does not know the answer to the question; his vagueness in his response suggests is that he does not have definite examples of the questions asked.

To put the answer into context then there is more than just this lack of specific knowledge; Derek has been working at the college for several years and taught on both the diploma and the Northumbria degree programmes. Both programmes have had the student survey questionnaire administered to them, by him, so he is in fact in full knowledge of the content of the questionnaire and the questions asked.

Derek begins his answer by '*not really sure*' possibly in an attempt to give himself more time to think of an appropriate answer to the question, this is supported by his '*erm*', something that he does not use very often during the interviews. He gives a vague response to an example, '*how much the lecturer is knowledgeable*' and then '*does he manage the class well*', the former is a very elusive phrase to give in answer, but without being too specific as to answer the question with explicit examples of questions asked.

Until this question was asked during the interview Derek has given many detailed relevant answers to the questions posed to him, often with emotion displayed in his voice and the phraseology used (see his use of '*astounded*' in 6.1.1, and '*indoctrination*' in 6.1.2). Yet his reaction to this question is much less effusive and less than straightforward, verging on the evasive.

This lack of detail and answer avoidance was continued in the following answers he gave in an attempt to investigate his opinions and experiences of the influence of the student questionnaire and scoring of staff by students with respect to the impact it might have on the staff performance review. Possibly this change of attitude was a way of saving face for the college and not wanting to be seen to be disloyal to Hotec.

Margaret exhibited a further example of this reluctance to pass potential criticism on the college. She was asked if there were any differences between how she was taught as a student and how she teaches her students. She moved from a self that was very open in her body language, and giving full answers to questions to a self of being reserved, looking at her watch and glancing at the interview room door. Her answer to the question was a simple,

> *Not really different*. 280

Her sudden change in the person she exhibited and had become was unexpected and necessitated an ending to the interview to prevent her feeling uncomfortable. She immediately steered the conversation towards staff having to prepare materials, for instance thus avoiding any comparison between her student (eastern) self and her teacher (western) self, even though earlier in the interview she had clearly demonstrated her eastern and western self, as well as her transitional self. This theme has investigated respect for authority – where authority in this context is not necessarily a manager/subordinate relationship, but authority considered within CHC and brings out examples of saving face.

6.3.3 Staff helping students score highly

This subordinate theme explores the views, opinions and experiences of the respondents as they elucidate the relationship between themselves and the students achieving a high score in their modules. Because there are several influences on the staff member themselves if the student does score highly the exploration of this subtheme is detailed here. These influences of high student scores are related to the staff appraisal system as detailed in section 6.2.2 and the students scoring the staff on their teaching of their modules. However, there is also the 'deeper' relationship that the staff have in the concept of *Li* and how it influences themselves as the teacher in the CHC.

David begins his impression of teaching a Northumbria module for the first time.

> *because the materials from Northumbria is very straightforward, ok you do the animation, you do the motion, this kind of things, but local I have prepare my own materials, twelve weeks of materials I have prepare myself.* 505

David is explaining his experience of delivering a Northumbria module, and what he did to convey the teaching materials to the students. The module in question has already been taught at Northumbria for at least one semester, and delivered at least once at Hotec before he began teaching the module.

He begins his answer with '*the materials from Northumbria is very straightforward*', then goes on to outline how the modules worked, '*you do the motion this kind of*

thing', if the materials were so straightforward then he contradicts himself with his next comment, '*preparing my own materials'* to deliver over the next twelve weeks. If the Northumbria materials had been insufficient or needed contextualisation to the Malaysian society, then this would be understandable, but since the topic was Advanced Graphics and Animation, there was no localisation of the teaching materials necessary. The reason for the additional materials is twofold; the staff do provide additional sources for students, as this is expected of them, both in the Malaysian educational culture and the expectation of the students. There is also the additional possibility that it is the influence of *Li*, where David feels he has the responsibility implicit on him that is inherent in the culture within which he teaches. Since the module David describes was one of the first he delivered for Northumbria he would have felt the need to be seen to be a good teacher and not let down himself nor the students. He does probably not want the students taking his module to get poor marks due to his newness on the module, as this would reflect badly on him.

A similar example was given by Brian when describing his role in the teaching of one of his modules,

> *So which mean er which mean they through the highlights I can they can actually ere er work up on the something which is er really have to help them to score.* 598

Brian's voice was quite animated when he gave this answer to the prompt for more explanation, implying that he was very keen to describe his points this was also brought through in his multiple use of '*er'* where he was translating words from his native Chinese into English. His mentioning of the noun '*highlights'* is a metaphor to give emphasis to his pointing out of the key concepts of the learning materials he wanted the student to concentrate their attention on. The term is here being used as almost the same as using a highlighter pen to indicate the most important points that help the students to score highly. This aiding the students is not in an attempt to give unfair advantage to the Malaysian students over their Newcastle based counterparts. It demonstrates that he is influenced by *Li* to help the students achieve the best marks that they can for that module. What both David and Brian exhibit is a form of altruism where they are acting for the benefit of the students, as this is something that is inherent in the culture and the influence of *Li* within it.

6. 4 Conclusion

This chapter has discussed some of the findings from the interviews. The three superordinate themes have been introduced with their respective subordinate themes: the three selves, eastern, transitional and western self; CHC effects on teaching, expectations of me by students, staff scored by students and staff: student relationship; influences of *Li*, Pressures on the teacher, respect for authority and staff helping the students score high.

Each subordinate theme was developed by analysing the transcripts of the interviewees and applying the IPA methodology to them, to enable the group themes to emerge. The chapter presented extracts from the interviews and each extract was interpreted to demonstrate the development of the themes for each interviewee and to illustrate the convergence or diverge of themes at the group level.

The contextualisation of the findings with respect to the literature review is continued in Chapter 7, discussion of findings.

Chapter 7 Discussion of Findings

7.0   Introduction

The aim of this research was '*The application of IPA to explore and interpret the voices of academics at Hotec College Malaysia, of their experiences of TNHE'.* This chapter brings together the findings from the interviews and contextualises these with the literature review chapters. This chapter demonstrated that there are a number of ways that the Malaysian academics modify their teaching identity into three different selves, eastern, transitional and western. There is also evidence that suggests there are influences and factors affecting the teacher in how they perceive themselves and how they act. Not just in the differences between the eastern and western learning styles, but imposed by culture. Particularly the influence of *Li* on the staff and their relationships that are evidenced by CHC influences on the Malaysian educational system, society and culture.

The Superordinate and sub-ordinate themes from the investigation of the interviews are summarised in table 7.1 below.

Table 7.1 Super and subordinate themes that were identified by employing IPA.

Superordinate themes	Sub-ordinate themes
The three selves	Eastern self
	Transitional self
	Western self
Confucian Heritage Culture effects on teaching	Expectation of me by students
	Staff scored by students
	Staff: student relationship
	Saving Face
Influences of Li	Pressures on the teacher
	Respect for authority
	Helping the student score high

7.1 Superordinate theme - The three selves

There are three subordinate themes discussed under the Superordinate theme, the three selves. This theme is composed of three selves as identified by the interpretation of the interviews and transcripts. It begins with the identity of the eastern self.

7.1.1 The eastern self

The cultural influence embedded in the teaching and expectations of the students is related to the ethos to which all of the interviewees involved are familiar. One aspect that has been mentioned in the experiences of the interviews is that of rote learning. Derek sees rote learning as still being part of the college pedagogic strategy "*there still a lot of lecturers that do rote learning even at that level, but more to the subjects that are to the first or second year*". Rote is usually associated with 'memorisation' (Tan 2011). As the interviewees have illustrated in their discussion of the topic, rote learning (in their expression of how they identify the subject) is not really perceived as a negative characteristic in the opinion of the Malaysian staff. Only Derek expressed any negativity of the term. Interviewees usually saw it as a 'cultural norm' and something that had to be overcome when the staff were teaching western style materials. Certainly there is evidence to suggest that rote learning can lead to a deeper learning than is often perceived by the western academic, Tan (2011 p.130) stated that '*cultural factors have a strong influence on the conceptions of "repetition and memorisation," indicating that memorisation can also lead to deep understanding*'. Margaret had experience of rote learning through her acceptance that the memorisation of an essay and its repetition during the exam, as a cultural norm., this does not suggest a deep approach to understanding. Rote learning as evidenced from the interviews may be more akin what Pratt (1992 p309) found in his qualitative interviews of CHC teachers '*I draw knowledge just from other people – from other people. And I can't produce the knowledge, so I can't draw from myself*'. One reason for the incorporation of rote learning as a CHC feature is given by Tan (2011 p137) '*Chinese-educated Malaysian Chinese would have a stronger inclination to memorise to understand; as one of the effective means of learning the Chinese language characters is to practice repeatedly and memorise the Chinese*

characters and the four-character Chinese idioms'. Nguyen et al (2006) further illustrated this where the strong visual elements of learning were emphasised. For well-educated adults they must learn something in the region of 4000 – 5000 characters to allow them to function in their everyday life, then the repeated practice and rote learning is tacit within the eastern learning culture. David's example of the lab then a tutorial immediately after it to assess rote learning is an example of rote learning within the college, as it demonstrates the CHC approach to learning as is culturally acceptable to staff and students, but also introduces the requirements as laid down by MQA.

This cultural acceptance leads to the expectations of the staff of themselves, CHC and students, Hu (2002 p99) found in CHC when discussing the teacher's classroom control '*this is to make class events fully predictable, guarantee the smooth delivery of carefully planned contents'*. Where the predictability if it is not encountered by students gives them a culture shock, as exemplified by Derek and his '*I was surprised and astounded'* when describing his feelings when encountering a western classroom for the first time. Arunasalam (2013) supports Derek's experience where the same culture shock of Malaysian student nurses was exhibited on their exposure to a western learning style.

Additional confirmation for the Malaysian teaching staff at Hotec exhibiting an eastern self is evidenced through section 6.3.1, for example, Brian and his close supervision on final year project experience and Emma with her statement of students respecting lecturers. An unexpected example of this respect and reluctance to speak can be seen in the initial interviews with the Hotec staff, where Brian was initially reluctant to express his feelings and experiences. This averseness was eventually overcome, initial reluctance was not found when interviewing Derek and David, as these interviewees had been known for several years, whereas the interview with Brian was the first time that researcher and interviewee had met.

The exhibition of an eastern self was established by Carol and Chan (2009, p193). One of their CHC students admitted '*even when teachers try very hard* (to teach in a western style), *it is often quite spoon-feeding'*, in addition one of the CHC teachers also commented on their eastern self '*in the past we as teachers had to ask students good questions. I did not know that they could ask good questions on their own…'* (Carol and Chan 2009, p210). The teacher was exhibiting their eastern self, and making no allowance for the student's critical ability, but she was also demonstrating

that she had a transitional self, where the recognition of the student's ability to question was comprehended. They also determined that these teachers clearly exhibited both '*didactic and constructivist'* selves (Carol and Chan 2009 p202), so illustration (without using the terms) an eastern and a western self.

7.1.2 The Transitional self

The evidence for the Malaysian teaching staff at Hotec exhibiting a transitional self is exemplified by Emma when she mentioned that her education was mixed Malay and English, these IPA findings were broadly similar to the conclusions of Pyris and Chapman (2007 p243), and '*Learning is quite tough. We did Malay in high school, so my writing was in Malay. So it was a transition here, from Malay to English'*, this suggests a similar perception of what they found and Emma experienced.

Support for the transitional self is demonstrated by Carol and Chan (2009 p173) where they concluded that,

> *good teaching is not merely transplanting the western approach or adding another approach; rather it involves designing instruction and engaging students in learning in ways that are aligned with the cultural and contextual forces for transforming learning* and further '*Chinese teachers … integrated the innovation of knowledge building with their usual classroom practice*

The exhibition of a transitional self by the interviewees accomplishing this, not just using the western materials sent to them by Northumbria staff, but the Malaysian teachers actually engaging with the students in the cultural context for the benefit of the students.

Brian highlighted this in his first teaching of Northumbria module where he mentioned that,

> *First time I delivers I not really understand what's the student needs*. 228,

And later that,

> *Yeah in the student which mean I have to which mean I have to put it as student standard learning instead of lecturer centred*. Brian 252.

Brian was here demonstrating a cultural appreciation of the student centred approach, as outlined by Carol and Chan (2009), he is not imposing a western style of education to an eastern group, but his is actually looking at things from the student viewpoint and their associated cultural expectations and adjusting his teaching accordingly. So switching between his eastern and western self.

The findings in this subordinate theme concur with those of Chen and Bennett (2012 p689) where they found that

> *the students' conceptions of learning and their learning behaviours suggests that they were using the learning strategies they had developed in their heritage culture to cope with the host educational culture, a new learning context that appeared to require a different set of learning strategies.*

The teachers who are teaching these students in Malaysia view this adaptation. These findings suggest that the teacher involved in this different learning theory to which the students are exposed develop strategies to overcome the differences in learning strategy between the pre university and the degree level programmes, based upon their own experiences of having been taught in an eastern learning style.
Derek introduced and discussed the topic of PBL to the curriculum; this could again be an influence from management at the college. While commendable there are also negative factors with PBL, for example, Lin (2005) identified that though PBL was a subset of constructivism, staff needed additional skills over those found in the eastern educator, plus better tutorial skills, ability to direct learning and stimulate the students with respect to thinking and discussing. While these may be outside of the traditional CHC teacher, the staff at Hotec already exhibit and employ these skills due to their exhibition of their transitional and western selves, via teaching of the CHC diploma programme and the western degree. There will be skills and attributes that the staff can employ from both versions of the self (eastern and western) to demonstrate a third self, that of the transitional teacher, employing the most applicable traits of both learning styles and during the introduction of PBL.
This transitional self is not exhibited everywhere in a traditional CHC educational context, Dunn and Wallace (2004) identified a lack of cooperation between western academics and their eastern counterparts when trying to discuss pedagogy one academic found '*I just get a nice smile and everything's fine*' (p298). Indicating that

there may not only be a gulf between the Western style of teaching and approach between student and staff but also a similar gap between the teaching staff on the TNHE programmes, possibly the eastern staff are continuing the respect gap that exists between staff and student, to their western counterparts.

7.1.3 The western self

The evidence for the Malaysian teaching staff at Hotec displaying a western self is exhibited by all of the respondents, for example Derek and,

> *we try and also encourage the students do group work and sometimes we pose them questions that have no answers in the slides or in the textbook and so they will have to do a bit more learning.* 102

He is here indicating that he sees himself as a western educator in this situation and is encouraging his students to adopt a similar approach.

Emma too exhibited her western self,

> *assessment (*assignment*) we can learn more things because we are trying to understand certain concepts and trying to analyse this the concept and doing it. Exams we just memorise I memorise then I just relate other culture I don't care.* Laughs 222

This exhibition of the western self contradicts the work of Thanh (2008) where a move to a western cooperative style of learning "*failed to replace the traditional and learning approach at Vietnamese higher education institutions partly because Vietnamese teachers are not happy to transfer their roles as a knowledge transmitter to a learning facilitator*", (p4). Since both Malaysia and Vietnam exhibit CHC within their educational systems then this finding from Malaysia may be difficult to explain, as the Malaysian staff are happy to demonstrate a western self. The power distance index of Hofstede and Hofstede (2005) indicates that Malaysia scores higher (104) than Vietnam (70), implying that the Malaysian staff would be more likely than their Vietnamese counterparts to maintain the student: staff distance. This research does suggest that this is not the case, and there are several potential reasons for this, including the staff being scored by the students: the pressure on the staff

imposed by the college, that is, the introduction of problem based learning. It is possible that the Malaysian staff have already begun the process of moving from CHC directed education to a more mixed and western approach and style of teaching and learning than the Vietnamese staff, as is evidenced by them having three distinct selves, eastern, transitionary and western.

Hotec's staff when exhibiting their western self also contradict the conclusions of Mok (2013). Who established that CHC students wanted more class participation and explanation during lectures and that the style of education 'cramming' was typical among eastern students. Implying this was the accepted norm in the culture of the student's education and was continued onto their degree programme and the pedagogic approach taken by the staff was the same. No allowance made to use a western style of education even though the teaching materials were western.

There was one interviewee that exhibited divergence in the findings from the other Hotec staff in their exhibition of their western self, which raises the question of does Margaret really display a western self? Though she teaches a number of western modules, she does not exhibit or demonstrate the same degree of 'westernisation' in her teaching as the other respondents. Is it possible that she has not yet made the transition from eastern to western educator, but is in fact still in the transitional self process. This conclusion does illustrate the idiographic approach of IPA and the interpretations that can be drawn at the level of the individual participant, as Margaret is exhibiting her personal level or degree of her western self, such an idiographic approach will inevitably mean that not every participant will exhibit the same degree of western self. Alternatively, it may be due to her only having participated in the first round of interviews, where the other interviewees participated in two rounds of interviews that elicited their eastern-transitional-western selves become apparent.

The influence of CHC on Malaysian education is summed up by Hong and Wang (2009 p10) "*the content of Confucianism was therefore no longer centred on China, taking a multi-cultural economically orientated viewpoint encouraged by the Malaysian government'*. This CHC influence is detailed in the discussion of the next superordinate theme, CHC effects on teaching.

7.2   Superordinate theme CHC effects on teaching

This superordinate theme demonstrated the embedded cultural influences that are found in CHC that were introduced in section 7.1 above. The generic epistemic position of culture by Kashima (2005) and Liu (2013), where there is social and historical construction of what is culture is, is important in the context of this superordinate theme. Within CHC there is a constituent of mind, and that those practicing CHC have within them a responsibility and duty to maintain this CHC relationship in their teaching. 'Mind' in this context was introduced by Kashima (2005) (in section 2.2) and indicates that culture is historically and socially constructed and details a generic epistemic position on culture. Furthermore, 'Mind' was discussed by Li's (2002) work "Chinese "Heart and Mind for Wanting to Learn" where education and learning are embedded in CHC culture. For example "*In their minds, bright people should take full advantage to learn even more, but less bright people should study doubly hard to achieve the same amount of learning.*" (p264). This duty to CHC is exemplified and demonstrated by the comments, views opinions and interpretations of the respondents in this research.

Within Malaysia the traditionally CHC influences are being changed as the Malaysian government are beginning to put in place changes to the curriculum. For instance, Derek mentioned that things are changing in his experience (with the introduction of Problem Based Learning into the college Pham and Renshaw 2015). The influence of this change in focus seems to be recognised in the development and implementation of the smart classrooms that Hotec have invested built. The move appears to be away from the traditional CHC approach of teaching to the test and rote learning to a more western approach of the individuality of the learner and their input to the system rather than a reliance on rote learning and associated assessment.

Several interviewees seemed a little hesitant with their first teaching of Northumbria materials. This may be a reflection of embedded CHC influences on Malaysian education, culture and society, as illustrated in figure 3.2. and '*what is different is dangerous*'.

Derek gave an example of the CHC embedness. Who before he was delivering materials from Northumbria for the first time contacted his counterpart at Newcastle.

A possible reason for this is the Confucian view of virtue and '*Confucius believed that virtue is achieved primarily by observing and learning from people who provide models of virtue, so students were encouraged to find someone better than themselves and imitate that person*', (Tweed and Lehman 2002 p 92). Dunn and Wallace (2004) also confirmed this where their eastern counterparts deferred to western academics. Derek was able to deliver the teaching materials, but his natural 'instinct' was to check first with his virtuous counterpart in Newcastle.

Derek was subconsciously putting himself in the position of the student, *'I'm also new to this college so I would put myself somewhere visually.'* (Several interviewees did this several times), and the person they were attempting to 'emulate' was the Northumbria module tutor in Newcastle. Even though the Malaysian academic could not physically see the Newcastle based staff member and imitate their teaching of that particular module and its contents.

Hotec staff were making contact via email and receiving confirmation and clarification to what they proposed to do was correct in the eyes of the person more virtuose than themselves. That is, the person above them in the *Li* hierarchy (this was also exhibited by Emma, not to Northumbria staff but to her DBA supervisor). Since in CHC the fact that truths are already known, then the Malaysian academic would be reluctant to amend or change any of the Northumbria designed materials without the permission of the UK based staff. The Northumbria staff produced the materials, therefore what they say is true and correct, any amendment to the materials may mean that what the staff teach is their own version of truth and not that of the 'authority' in the subject. This could potentially imply a loss of face to the Northumbria academic who devised the materials; this is also an indication of respect for authority under the concept of *Li* (discussed further in section 7.4).

The passivity and the learner (as discussed by Derek) could be explained by the inherent nature of CHC student and their experiences in class in a teacher led environment. However, it may be that the student is just not accustomed to the western Socratic style and what is expected of them. Tran (2013 p60) observed in his study of CHC students in a western university, "*coming here, everything changes… Everything changes …. No one is there to show us how, most of us have to 'find a needle in the dark',… but from the second semester I think we all feel much more relax*.". This excerpt endorses Derek's experiences as a student in the UK on a

western degree programme. This may also help explain the students' reluctance to contribute in class, it is not that the students cannot contribute but their experience to date (until the meet a western degree programme) has not expected nor encouraged them to contribute as the eastern learning experience has not conditioned them to. It appears that it is the change in the culture that has enabled the student to adapt; in the traditional CHC there was no requirement to contribute. However, in western learning style this is encouraged or expected.

The first subordinate theme discussed is the scoring of the staff at the end of a module by the students.

7.2.1 Staff scored by students

Teaching staff being scored by students seems a challenging position for the staff to be in, as staff have to maintain their score (awarded by the students) above 4.0, and this probably requires them to 'feel' obliged to help the student in their education and understanding of what is required of them from the Northumbria assessment. This therefore takes away some of the subjectivity and impartiality that staff teaching on the same modules in Northumbria do have.

Investigations on this topic of staff being scored by students include those of Lai et al (2005) and Mok (2012). The latter took these views (that staff were scored by students) to the head of one CHC college and was told that course evaluation "*from student would make up 50% of the (staff) appraisal, thus affecting significantly the wage adjustment and promotion of lecturers concerned*" (p233).

Brian clearly felt that this scoring has an influence on himself, with his '*is really impact because the feedback come from the student',* followed by the statistical justification for the scoring, and his modified performance to fit with what the students wanted or expected of him in his teaching. David too felt that this was important by his repetition of '*it happened'* to emphasise the event (of the low scoring staff member) based on the student feedback. Mok's (2012) quote above detailing 50% of appraisal based on student scores, raises several directly relevant points but also potential questions, is the student appraisal of the staff their reason for their addition of supplementary materials (as was highlighted in the interviews), hence indirect pressures on them from the college management? Alternatively, if they are trying to keep the students content for the above reasons (pay and

promotion); does this affect their contact with students? Mok does mention only 50% of the appraisal is based upon student feedback. So what makes up the other 50%? The interpretation of Derek's quotation on the subject (see 6.1.1 and '*a very lot of lecturers*') could be linked to the student exam grades and the fact that good student marks reflect well for both the student and their teaching staff.

7.2.2 Expectation of me by my students

Tran (2013 p63) found CHC students in a western learning environment expressed that "*If the teacher gives you everything, then they even read for you to copy, and then in the exam, you just need to rewrite the content, you will naturally base on the teacher*". If this is the normal expectation by the student of the lecturer, then this may be one reason why the staff at Hotec give over and above the materials sent to them from Newcastle. This inherent expectation and cultural norm is met by the staff, for example David and '*totally rely on lecture slides*', Brian '*it will not be guidance*', and Emma '*if you do not give them then they will come back to you*'. What this section is synthesising is that the student body in which the Malaysian academics work is different from that in which the western academic operates. The cultural influences of CHC mean that students have different expectation, such as a more didactic style of teaching and learning, which itself means that the western educational system will be (in the student eyes) lacking from what they are culturally accustomed to. This internal expectation is accommodated by the teacher when they exhibit their eastern and transitional self for instance with the addition of extra materials and making themselves available to meet with the students, but as a responsibility to develop learners in the context of a moralistic society (Pratt 1992), the responsibility on the teacher in inherent in CHC. This moral responsibility on the teacher is a two-way process. There is the internal cultural pressure on the teacher on what they are expected to provide, also an expectation from the learner that the teacher will show them the moral way. In this instance by providing additional materials as they would within the eastern teaching and learning style. This is an example of 'heart' that Pratt et al (1999 p 246) identified as being important in the relationships in CHC society, where teachers are expected to care about their students. The relationship between the student and teacher needs to be identified with reference to 'heart". This can be defined as the '*affective rather than cognitive*

relationship between teacher and student' Pratt et al (1999 p 246) and is important in interrelationships relationships in CHC society, teachers are expected to care about their students and in return, they receive respect from the students. This mirrors CHC society where there is a hierarchy and members of that hierarchy must be responsible for the person on the level down from themselves, just as a brother is responsible for his younger sister, or a parent to his son, the brother is then the responsibility of his parent. This 'hierarchy of authority' is important in the balance between heart, authority and responsibility.

Because the CHC educated student is not the same as the western student for which the programme of study was designed, there is potential incompatibility between staff and student in Malaysia and that same relationship and expectations in the west. Nevertheless, this incongruity is addressed by the flexibility of CHC teacher.

7.2.3 Staff: student relationship

Kelly and Tak (1998) discuss the work of O'Connor (1991) and the findings that far from being remote and authoritarian, the eastern teachers in the study were in fact student centred and interacted with students within the classroom as well as outside of the learning situation. This research supports O'Connor's (1991) conclusions, for instance the experiences of Emma's *so there is no chance for them to say I cannot reach my lecturer there is no such thing. Because we are always available there'*, as well as Brian's experience with his supervisor during his final year project.

Kelly and Tak (1998) comment that it was the teacher's responsibility of '*estimating how much knowledge needs to be given to students as a basis for analysis and critical thinking and how much structure students need'* (p28). This relationship is further supported by Pratts (1992) work where the relationship between teacher and student, where the former provides a guiding or helping role in the relationship. This statement matches the experiences and comments of several Hotec staff who provide more than the materials sent to them by Northumbria. For example, Margaret's '*I will I will observe their progress if they go very fast I will teach more things, if they go too slow they cannot err accept a concept then I will use one more week explain them the concept'.*

7.3   Superordinate theme Influences of *Li*

This superordinate theme consisted of three subordinate themes. All are connected by the influence of *Li* on the way the staff were perceived by the students. The staff themselves identified with an eastern self, but more specifically, they brought out through their discussions their eastern self that was clearly CHC.

7.3.1 Pressures on the teacher?

The staff member 'acting' as an authority figure represents the respect for authority that is inherent in CHC. The teachers at Hotec assumed this role when they identified themselves with what was expected of them by students and CHC. The academics were putting themselves in this position, as it is a requisite in CHC to the students and the staff and their motivation to help the students to score highly in summative assessments.

The concept of the authority figure as a pressure on the teacher was demonstrate by Hotec staff. Sigurosson (2012) can explain this concept, when he quotes from Confucius's Analects. The student responds to the master (Confucius) with '*The master succeeds in leading me forward step by step at a time; he broadens me with culture (*learning*) and disciplines me with Li"* (p241). The teacher brings this duality of purpose to the classroom, not just teaching a body of knowledge, but the application of *Li* principles.

An example of the authority figure is of David (and his first teaching of a western module) putting himself in the place of the students and realising that what they were expecting and needing was not what he was providing.

This raises several relevant points to several of the subordinate themes. It highlights the appraisal process and helps explain what Hotec staff have discussed and felt in the interviews. For instance, adding additional materials, the pressures on them from the college management and trying to keep the students happy, for the individual staff member their academic future and pay as well as the student's future in their exams and assessments are all influenced by this assertion of the CHC college management and culture. Lai et al (2015) further extend this pressure to the influences that the staff face on themselves from the MQA restrictions and

requirements as found. This respect for authority is considered in the next subordinate theme.

7.3.2 Respect for authority

This subordinate theme was interpreted from the interviewees and the experiences and expression that they exhibited. It is not a theme that just considers respect; the theme needs to be understood in the context of CHC and *Li.*

Smith (2009) stated, "*in India teaching is a religion. Try to understand, teachers are highly respected … teacher is a very respected guy*" (p474), this quotation could be applied to David and his Indian education and teaching and the respect that is exhibited by students in India. But could equally apply to CHC students and the respect they exhibit for the teacher (Zhang 2007 p302) that was elicited from the Malaysian born and educated respondents, as exhibited by Emma's simple phrase, '*we respect lecturers'.*

Hong (2009 p3), listed the respect for authority as the key concept in CHC

> *several important Confucian concepts are also important concepts in society as a whole. Concepts such as respect for authority, mutual concern, sense of duty along with loyalty and righteousness have turned into an important cohesive force in society".*

They also identified that the role and influence of CHC is an important concept to understand in the relationship between society, education and culture. Emma agrees with this respect concept within CHC with her,

"*Respect, because* (laughs) *we respect lecturers*."

The high level of respect accorded to staff could be combined with the CHC notion of saving face.

7.3.3 Staff helping the student score high

With the student's evaluation of their teachers there will possibly be a pressure that the interviewees inevitable keep in their minds, either consciously or subconsciously, this pressure will be expressed in their identity and relations with students. Mok (2013) found that students commented on exam preparation given by the local staff,

so enabling the students to focus on topics that would be on the exam. The reasons for this (as given by the students) was that if more students gained good grades it would reflect well on them and the staff would receive fewer complaints, so staff had a vested interest in their students doing well.

The teacher emphasis on the students doing well and this fact being reflected in themselves was identified from the IPA analysis, with Emma and '*how to score marks'*, additionally supported by Lu et al (2010), where their students mentioned that it was the overall cohort results that the teacher put emphasis on and not the individual student marks.

The interviews and their analysis finds that staff do spend time helping the students to score highly, with Emma and '*how to score marks'*, thus supporting the findings of Grimshaw (2007), where poor student performance could be seen as negligence on the part of the educator and thus there is not a purely teacher centric relationship between staff and student. This finding contradicts the conclusions of Pratt (1992) where he concluded that if students did not learn it was not the fault of the teacher, seeing it as '*the learner's responsibility is to absorb it (*content)'(p313). The potential reason for this discrepancy is that the student marks the Malaysian staff; therefore, it is in their professional and financial interests (as well as a cultural norm and expectation by students) to ensure that the students perform well in summative assessment.

This discussion of the cultural norm is continued in discussion of the CHC and the influences of *Li*.

7.4   Discussion of CHC influences and *Li*

The acceptance of *Li* in Malaysian society means that people accept that their roles can change depending upon the situation and that the obligations they have to others changes as the situation changes.

Within CHC, the parent is responsible for the child, this is extrapolated to the classroom where several members (David and Brian) expressed that they were responsible for the students they were teaching. This responsibility was not just to enable a high score from the students when they scored the teaching staff (there may have been some of this). However, this responsibility was interpreted as their obligation within the accepted norms of *Li* in that context at that time to be theirs.

Several times during the interviews, the interviewees conveyed that they had a responsibility for the students, as exemplified by Derek's statement that '*students expect that that level of support from us'.* This suggests a cultural norm of the staff providing the level of support expected of them by their students, thereby the staff are seeing it as their duty to provide this support, is clearly an expression of the eastern self.

Robertson and Man (2011) also identified and extended these cultural norms. At the macro level of *Li,* (see table 3.5) the influence of Malaysian culture and the embeddedness of CHC within this culture is evident. These norms extended to the encompassing of rote learning, and the exam focus that is prevalent in the summative assessment within CHC. This is evident in the results of the experiences of the Hotec staff during their education, at primary, secondary and tertiary level, as similarly concluded by Aziz and Abdullah (2013).

At the central level of *Li*, the influence was also discernible, for instance, the relationships within the educational setting of students not questioning the lecturing staff. As the situation within *Li* was a one of abidance and the social ethics of the respect for the teacher was appropriate to the situation.

The third or micro level of *Li* was also apparent from the research with the teaching staff taking the approach of the respect and ownership. An example of this was the relationship of the supervisor (Brian) and final year project student. Again, the staff at Hotec seemed to take responsibility for the student and their learning.

The influence of 'ought' (Hahm 2009 p145) also has an influence on the Hotec staff as within the *Li* influences there is the expectation on the individual that they should be doing something in a certain situation.

The Malaysian government is encouraging Wawson 2020, (Bin Sirat 2010, Mok 2012, Aziz and Abdullah 2013) a less didactic approach to learning, as is demonstrated by the college with their introduction of PBL and the smart classroom. Therefore, *Li* will filter down from the government education department to the individual staff member. To maintain harmony the process will possibly be accepted without question.

7.5   The exam focus and its influence on the learner

The IPA investigation highlighted the exam focus teaching to the test was encountered by Margaret who memorised the answer to an essay question word for word. If students are accustomed to this rote learning style of preparation for summative assessment, as seems predominant in CHC (Tan 2011, Teoh et al 2014, Thanh and Renshaw 2015). Then when they encounter a change to this in the form of a western system they will inevitably struggle as the latter is more Socratic and the search for truth is derived individually, for instance with the introduction of problem based learning as discussed by Derek. The Malaysian emphasis of public exams as similarly concluded by Aziz and Abdullah (2013), the value of these exam results has been seen to be more significant than any development of the well-rounded individual that the western education style imparts on the learner (Ong 2010). One interviewee mentioned that it was exams and their results that dictated the future direction of the student, to either education or a job (Emma see profiles of respondents in appendix 1). An example of the exam focus is illustrated with reference to appendix 2. The exam paper in the appendix is similar to the example given by David in section 6.2.1, where the students learned a section of code, applied this in the classroom. This example exam paper tests the student's memorisation of code in the summative exam for the module.

If the student has an eastern exam focus to their tertiary education this develops them into a purely eastern learner, imbibed with eastern values and experiences. In the Hotec case study, the students receive an eastern and a western education that gives them the values of both eastern and western culture, the student is probably more versatile in the jobs market than either a purely eastern or a western educated graduate. Two of the interviewees exemplify this difference of receiving purely eastern or a mixed HE experience. Derek and his 2+1 degree and clearly identifying and utilising his experiences of eastern and western education, and applying these to his eastern, transitional and western self. However, Brian, whose education was purely eastern, did not have the same flexibility or experience to allow an exhibition of his western self to the same degree as Derek, therefore his transitional self was much more evident than that of Derek. The caveat of this is not to say that a western education is in any way better than an eastern, but that in this case study, of teaching eastern and western programmes that there was a benefit of Derek having exposure

to an eastern and western education. Dunn and Wallace (2004) whose investigation into western educated staff in an eastern setting found that there was a similar experience to Brian also identified this. With an educational cultural 'gap', for instance the western academic receiving a nice smile when trying to engage in pedagogic discussion. From the eastern teacher's cultural norm it was probably, not acceptable to criticise the teaching and learning of the programme and so transgress the *Li* relationship.

7.6   Additional CHC influences

A western learning style shifts the emphasis and increases the role of the student and teacher in the curriculum. Ong (2010) discussed this, so allowing for a more flexible approach to learning as the individual teacher can now use their experience and incorporate imaginative teaching methods to aid in the learning process, as opposed to a purely eastern didactic approach. This does put more emphasis on the teacher and the resources, for example in training within the college. Hotec are engaged in this process with investment in the smart classroom and the introduce problem based learning. These concur with Pham and Renshaw's (2015 p48) findings and suggestions, their concept of the 'third space/boundary zone', where '*The development of the third space is initiated by tensions and conflicts that are brought about when two activity systems interact with each other'.* In this case, the two systems are the eastern and western learning educational systems. This study of the Malaysian college and its interpretation has identified *how* Pham and Renshaw's (2015) boundary can be crossed, through the individual's exhibition of the move from eastern to western self through their transitional self.

The interviewees expression of an eastern self and an introverted trait supports the literature, Misran et al (2012) found students in Malaysia to be reluctant to speak in class, so the introduction of technology to encourage a more western learning style might in some way overcome this shyness. This use of technology such as the smart classroom may help address some of the issues of student participation, Zhao and McDougall (2008) found that the use of asynchronous learning '*allowed them* (the student) *to feel that they could write without inhibition about anything*" (p67). This has several advantages for the student, there are no concerns about their quality of English, hence no loss of face if they are not understood, but also benefits from the

staff point as the students are engaging with the materials therefore they are exhibiting a more western style of education.

A further extraction of the IPA process and *Li* is that the interviewees are in the process of self-cultivation as defined by Sigurosson (2012). The Malaysian teachers at Hotec are themselves striving to improve themselves (several are studying for doctoral and others for further post graduate qualifications) and the identity of their 'self', evidenced by the eastern-transitional-western selves through their acceptance of *Li* and

> '*the process of self-cultivation seeks to improve these relations, for one's identity or self is to a significant extent constituted by the roles, relations and obligations one has as a member of a given group or, indeed, groups, as one is bound to have several overlapping identities depending on the context*" (Sigurosson 2012 p135).

The CHC influence not only encourages the staff to want the students to do well, but also the students doing well enhances their sense of well-being; this individual self-development is related also to the phenomenological approach taken in the research. The individual must personalise, internalise the situation in which they find themselves when engaging with others, and interpret these situations and their role (as they see fit) within the ritual process,

Sigurosson (2012 p. 238) summarised this process and can be applied to the Hotec staff and their relationships in the educational setting when discussing *Li* and the cultural context, '*creativity emerges from the interdependence between person and world*'.

This creativity in the context of this research is the ability of the Malaysian staff member to adapt to the western educational style expected of them to teach the Northumbria materials to eastern educated students. The staff have adapted their 'world' and their version of self within that world from one to another. They have moved from an eastern education to a western education. But their transition to the western world is not that as understood from the western viewpoint, but rather a world somewhere between east and west, with the emphasis moving from to the east to the west (as indicated by their display of the transitional self).

The pressures on the teacher are clearly articulated in the interviews, these are: expectations of staff by students and the students scoring the staff can be clearly

traced back to the interviews, as can the influence of MQA, for instance their insistence of a lecture followed immediately by the seminar as detailed by David. The exam orientation of CHC and findings from this research mean that it is often the case that a teacher is evaluated on their professionalism on the number of students who pass and exam and move onto the next level of education (Zhang 2007).

7.7   Saving face

The concept of saving face was demonstrated several times in the interviews, not just under the subordinate theme of respect for authority but was also encountered under the subordinate theme staff: student relationship (6.2.3)   and was also illustrated at the three levels of *Li* as illustrated in Table 3.5. Combined with the influence of *Li* there were also incorporated several examples of the six levels of saving face as detailed by Walker and Dimmock (2000 p 171) enhancing one's own face, giving face to another, losing one's own face, damaging another's face, saving one's own face, and saving the face of another.

Emma displays the concept of 'saving the face of another'. In this case, it is of her supervisor, by making excuses for her difficulty in making contact with him. Emma's comment '*maybe because they are professors'* supports the investigation of Walker and Dimmock (2000) where to save face in '*Chinese organisations, the norm is to consciously avoid directly contradicting others, especially formal leaders or more senior colleagues'* (p173). Emma is not criticising him in any way, the fact that she laughs at the end of the statement implies that she finds it amusing in an almost facetious manner. She identifies with her western self, teaching the western programme, but she also exhibits an eastern self, as she is a student in an eastern environment on an eastern programme. Margaret and her moving to short answers and unwillingness to express her opinion between differences from when she was a student to how she teaches her students also exhibited this respect for authority. This confirms Fang's (2015) findings of the respect accorded to parents and teachers. This is the acceptance of what is expected of the individual within CHC. As in section 7.4, it is the influence of what the person 'ought' (Hahm 2009 p145) to do in a certain situation that has an influence on the Hotec staff. For instance, one moment Emma's self is in charge and striving to give students contact to the staff (her

western self as a teacher) in another self she is accepting the fact that in a certain situation her trying to make similar contact with her supervisor is difficult (her eastern self as a student). The acceptance of these selves in respect to the position they find themselves in along the hierarchical line is indicative of the influence, and acceptance of the CHC.

The central level of *Li*, encompassing rites and maintaining community relationships, and saving face was illustrated by David and Derek both saving face and their unwillingness of potentially criticising the college, demonstrating their 'saving face of another', here 'the other' is Hotec college and its management.

The Micro level of *Li* is exhibited by the interpretation of Margaret's sudden change of style when answering questions and elaborating on answers, her personality changed when the topic of culture was raised is an example of maintaining harmony and an unwillingness to lose face (in this case of the cultural level) and 'damage the face of another'. She was saving the face at the cultural level of *Li*. Etiquette required her to not disagree with, nor criticise in any way the cultural discussion that may have evolved if the dialogue had continued.

Several authors, Pratt (1992), Hong and Wang (2009), detailed the CHC respect for authority. Derek in his elusive answers to the students marking the staff is interpreted, as his unwillingness to express his opinion and feelings is most influence of *Li* and the respect for authority that he has in context of the situation. Derek here is not willing to give an opinion, nor divulge any details that might reflect badly on the college and his line manager (again saving face). He does not want to disrupt the harmony that exists in the manager/managed relationship between himself and David. By potentially casting a negative view on the student scoring of staff he is maintaining both the situated responsibility implicit in *Li* and the accord awarded with relationships and not criticising the college, thereby saving face on several levels.

These are examples of the maintenance of harmony as seen in figure 7.1 and the interrelationship between CHC and pedagogy. Harmony and its preservation was illustrated in Figure 3.2 and was applicable to many findings from the interviews. The reason why several participants became reticent to elaborate on their cultural feelings could alternatively be the reasons as detailed by Hofstede (1981 p34):

I have noticed that drawing attention to the cultural component in our points of view is a risky strategy that polarises the audience. Some thinking is highly enlightening, a revealing experience – the 'aha phenomenon' that suddenly puts the entire discussion into perspective. Others, however, rigorously reject the notion of a cultural component, become upset, and seem to feel threatened by it.

Then goes on to quote Hall (1959 p50) who said '*it is easier to avoid the idea of the culture concept than to face up to it*' then '*the concepts of culture .... touch upon such intimate matters that they are often brushed aside at the very point where people begin to comprehend their implications*' (p165). Emma and Margaret may have experienced this 'aha phenomenon' during the interview discussions that there was a move towards their opinions and feelings on culture and felt threatened by continued conversation on the topic and their sudden reticence to elaborate or further comment on the topic.

7.8   The influence of *Li* on the interviews

With the application of IPA to this research project, there was the necessity to conduct semi-structured interviews. This led to an unexpected and unanticipated finding. An aspect of the research that was not an objective nor envisioned, was the influence of *Li* when conducting the interviews, and the feelings, experiences and opinions of the staff of the college in their expressing these factors.

Application of the IPA methodology also necessitated the reading of notes made during and immediately after the interviews to enter the participant's world also the reading and rereading of transcripts was a requisite, alongside the listening of the interview recordings. While undertaking this re-entering of the respondent's world it became evident that *Li* was manifest within the discussions with participants.

For example, two of the interviewees, Emma and Brian were at first quite reserved and reluctant to express their opinions. The reason for this was initially assumed because they were not as familiar with the researcher, as were David, Margaret and Derek. They had rarely, or never, met in either an informal or a formal setting.

Final year student vivas had been conducted with Emma in previous visits to the college. Where she showed the usual deference to Northumbria staff. But once in the interview situation she seemed (at least initially) to continue this deference, to be

reticent in her answers, this was overcome over time and she allowed herself to become more open and realise that interviewee and interviewer were on an equal level, so the influence of situated responsibility of *Li* grew less as the interviews progressed.

The same was true of Brian, who seemed initially suspicious of the motives behind the interviews. Even though he had been briefed by the head of department on the reasons for the interviews, and the fact that both he and Emma both volunteered to give their experiences, feelings, views and opinions.

David as well as Brian and Emma, also knew about the research aim and volunteered for the study. In all of these cases, the influence of *Li* could be interpreted as a way to maintain the hierarchy, where the interviewer was 'above' the interviewee and so a virtual barrier was placed between the interviewer/interviewee. Additionally, the softer side of CHC was apparent where the staff were not willing to pass comment that could be perceived as negative on staff: student relationships (saving face) as identified in level 3 of Table 3.5 (Robertson and Men 2011) the influence of the eastern educated self was still embedded and ostensible within the staff member. This oversight in the expectations and outcomes of the interview process should not really have been a surprise, as the staff who demonstrated this influence of *Li* were mainly CHC educated in Malaysia; David also demonstrated this face saving aspect of CHC.

Zhang (2012) revealed that the Confucian work dynamism demonstrated a '*respect for social hierarchy and future orientation against personal steadiness and tradition-orientation*' (p34); this research has demonstrated that the social hierarchy inherent in CHC and the collective as opposed to the individual orientation of the teacher in the college is confirmed. The attitudes of the respondents to the saving face (to prevent overt and implied criticism) by themselves to the college, other teachers and their line managers is clearly demonstrated. The tradition of the hierarchy is demonstrated by the influence of *Li* with respect to the new staff (Brian).

7.9   Discussion of Neo-colonialism in this research

It is enlightening that none of the research participants expressed any views or opinions or raised concerns that the western programme was in any way a neo-colonial approach to teaching in Malaysia. Possible reasons for this: staff at the

college are able to localise content to meet the student needs; staff are reactive to student concerns; the CHC and application of *Li* makes the responsibility of the success of the student inherent on the teacher. This is augmented by the loyalty the staff have to the college with their saving face of the institution.

7.10 The applicability of Interpretative Phenomenological Analysis in this research

The IPA applied to the interviews of staff at HOTEC has allowed one case study to be analysed with respect to its position within TNHE research.

The literature review has demonstrated that there is a period of transition for the learner when they move from an eastern learning style to a western one, this transition was clearly demonstrated by Derek in his experience of his 2+1 undergraduate programme, and this is summarised Berry's (2005) Figure 7.1 below.
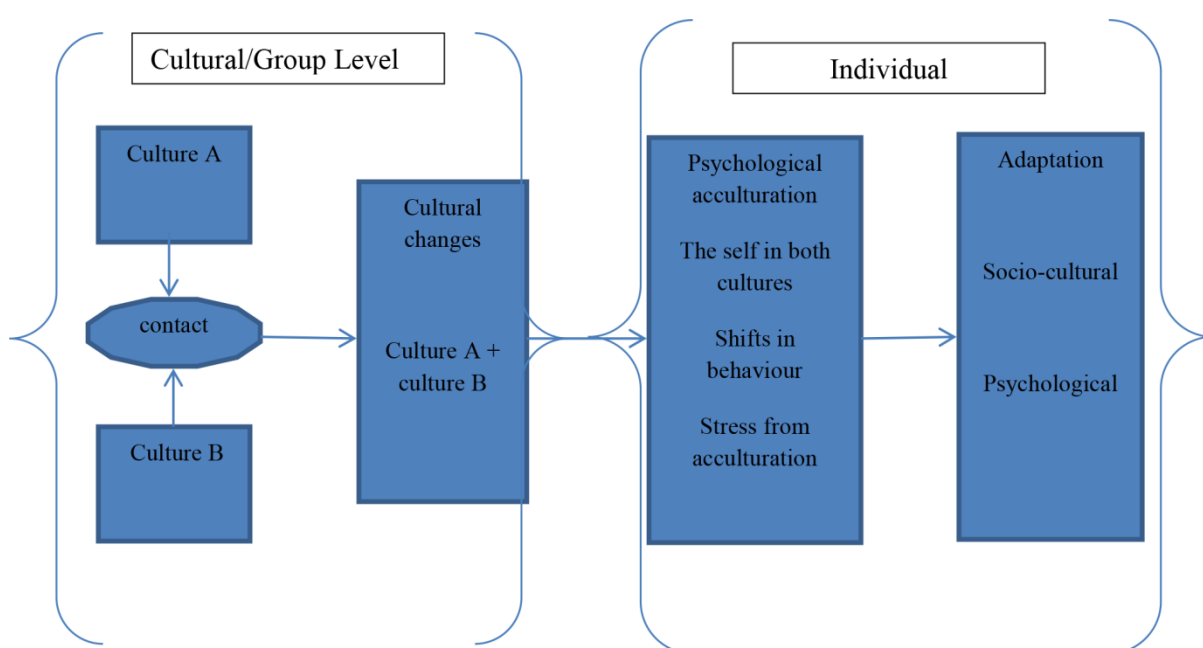
Figure 7.1 the transition from an eastern educated self to the western educated self. (Berry 1997, 2005) Licensed under Creative Commons Attribution 3.0 License (https://creativecommons.org/licenses/by/3.0/).

This diagram highlights the self and how it is influenced when a student moves from one academic style of education to another. There are several inputs into the process

of transition, specifically the acculturation into the western educational culture and how the student adapts or adopts the influences to their style of education. However, there are additional inputs that the Malaysian academic staff face, above that of what the students experience; these are detailed in Figure 7.2 below.

Eastern self

CHC influences
- Expectation of me by students
- Staff scored by students
- Staff: student relationship
- Saving face

Influences of Li
- Pressures on the teacher
Respect for authority
- Staff helping the students score high

Transitional Self

Realisation and acceptance that there are differences between eastern and western educational styles

Western self

- Student centered
- Learning to let learn
- Task prevailing over relationships
- Learning how to learn

Figure 7.2 Additional influences on the 'self' of the academic staff in addition to that of the student.

Fig 7.2 demonstrates the three selves generated from the IPA analyses of the HOTEC case study. The diagram clearly shows the development from Berry's (1997, 2005) model detailed in figure 7.1. The eastern self noticeably demonstrates the super and sub ordinate themes that were the interpreted from the IPA analysis. The western self lists several key principles that were identified from literature and the findings from the study. The transitional self demonstrates the realization by the individual staff members that there is an eastern and a western style of education.

The representation of the three selves illustrates the acculturation of the self, identified when eastern students meet a western educational style. The large arrow behind the three selves indicating one-way acculturation indicates this acculturation. At the base of the diagram is the arrow linking the western self, back to the eastern self. This is important, as it establishes that the HOTEC staff have the ability to move back and forth between their eastern and western selves depending upon the student body they are teaching at the time.

Figure 7.2 also supports Markus and Nurius (1986 p955) who saw the self as "*Self-schemas are constructed creatively and selectively from an individual's past experiences in a particular domain*". The exhibition of three selves corresponds with other IPA research, for instance that of by Wisdom et al (2008), Smith (2014) and VanScoy (2015).

The flexibility of the three selves agrees with Greenwald and Pratkanis (1984). With a complex multi-faceted presentation depending upon the situation in which a different self needs to be demonstrated. This presentation of self is further agreed with by Giddens (1991 p 2) where the self is "*not passive entity*". It is perhaps Goffman (1959) and his description of a theatrical performance that can occur in face-to-face interactions that is also being demonstrated in figure 7.2. The audience for the eastern self is the diploma student; a different performance is delivered to the degree student.

Brian during his interviews and in his expressions of self is clearly still in this period of transition, where he is moving from his eastern self to his western self, the influences on his development of a western self are still influencing his eastern self to that of a western self. It is significant on the staff exhibition of a western self that there is the loop back from western self to eastern, as the staff are still teaching on eastern programmes as well as western. In figure 7.1 the process of acculturation in Berry's (2005) work was east to west, as they did not resort back to an eastern self, this was found with Derek and his 2+1 course, so a linear timeline was applicable to him. However, the staff do have to revert to teaching eastern and western programme, so need this loop back to their eastern self. As demonstrated, they do bring in western aspects into their eastern teaching to prepare the eastern students for a western style of learning.

There is a certain relationship between the application of IPA and the discussion of CHC and *Li*, as summed up by Sigurosson (2012 p238), when discussing *Li* and its relationship to situations, '*there is necessarily a hermeneutic openness to the practice of Li – customs, an openness that demands individual creation of meaning on behalf of the practitioner.*' It is this hermeneutic approach and influence that this study has investigated with the shared meaning between the researcher and the interpretation of the interviewees that brings together CHC, Li, and the IPA methodology, which is the hermeneutic and phenomenological aspects of both. Applying IPA does reveal that giving a voice to the staff is a more personal way of gathering the experiences and impressions of teaching on an eastern programme than simply generating quantitative data. This is revealed by, for instance, the power distance index as used by Hofstede and Hofstede (2005), using their index Malaysian academics would be less likely to engage closely with their students. Yet this research has shown that in a real educational establishment such a quantifiable index could be misleading, showing the benefits of qualitative research to give this voice to users, rather than use quantitative methods to draw conclusions. The emphasis of a hierarchy in CHC when incorporating the power distance index is now blurred when the academics are willing to incorporate the western educational style.

Hermeneutics has been applied to TNHE in Malaysia recently, though in limited numbers. For instance, Arunasalam (2013) found in her research of nurse education students that each interviewee's perspective was considered as a representation of the experiences of one group of people within one specific context. These perspectives were derived through the analysis of language used or patterns of language that were shared by members of the group

It also confirms the social and cultural processes that add new insights or dimensions to similar kinds of social and cultural experiences (p60), previous learning focused on assimilation of information and providing correct answers, they struggled with the new academic literacy skills. (p146). Supporting this is a student's statement made by Malaysian nurses studying in the west, "*They didn't teach but expect us to do, they totally don't have idea. Very difficult, for a culture that hadn't written assignments.*"

7.11 Bringing the subordinate themes together

Wang's (2011) research sums up her investigation into the CHC student and the affects and influences on students moving from an eastern to western education. Her wheel chart is adapted here to diagrammatically sum up the Malaysian case study can be brought together (see figure 7.3 below).
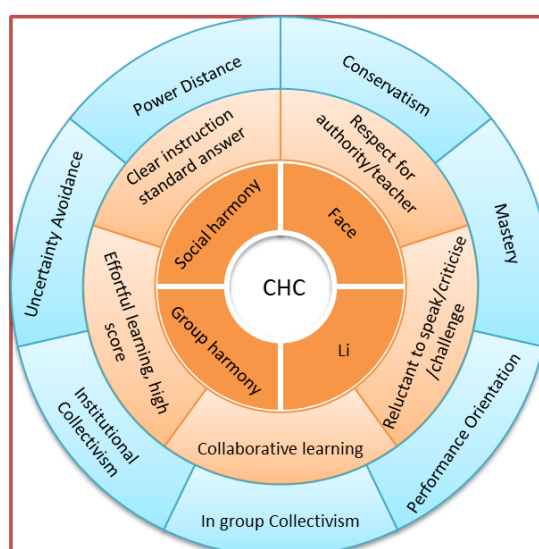
Figure 7.3 Adaptation of Wang's (2011) wheel chart showing the various aspects of CHC, hierarchy, harmony, respect. The outer circle refers to general cultural dimensions influenced by CHC. CHC influences on the eastern learning style in the second circle and the inner circle considers CHC core values, *Li*, group harmony, respect for authority and instructivist pedagogical approach, all of these aspects have been identified in this research.

7.12 Acculturation

The discussion sections presented so far in this chapter have not fully considered the acculturation of the Malaysian academics. While the work of Salamonson et al (2008) considers the measurement of acculturation and allocating a specific value to the degree of acculturation, this research employs an interpretative approach to which allocation of a value or category is not appropriate. From consideration of the five interviews and their analysis employing the IPA methodology, an ideographic application of the acculturation of the self demonstrates that each participant in this

research displays their own individual acculturation 'degree'. This suggests that each individual displays their own particular level of acculturation that is specific to them based on their own a priori, their background and educational experience. There is also the influence of CHC in which they live and how it directs and drives their own expression of 'self' and how that self is related to their acculturation of a western educational culture.

An example of this is Derek and his expression of his feelings when he encountered a western education for the first time on his 2+1 course. He exhibited the typical 'shock' symptoms as detailed in the literature (Poyrazli and Grahame 2007, Zhang 2013 and Arunasalam 2013). His acculturation experience influenced his *a priori* to the degree that he went as far as to brief the diploma students into what is expected of them when they encountered the degree programme.

7.13 Implications for western practice

Several researchers in the study of TNHE support the exhibition of the eastern self. There are clear aspects of CHC exhibited in the findings from the IPA analysis.

This research has introduced the term 'transitional self' to the study of TNHE. The transition of the CHC learner from an eastern to a western learner is clearly indicated by authors such as Chen and Bennett (2012), Carol, and Chan (2009). They do not however identify this as a transitional stage in the education of students when they enter TNHE. This research does highlight this as a separate stage of understanding and realisation that the self is moving from one domain to another, and passing through a third (the transitional) domain. If academics identify with the transitional self then there needs to be overt assistance to enable teaching staff involved in partner institutions in TNHE to have their awareness of the differences in learning styles. The onus for this should be on the western institutions who are exporting their programmes of study to the eastern educational establishments. This is important as the western institutions are the owners of the programmes and so need to take ownership of such programmes and ensure that they are satisfied that the partner institutions are suitably prepared, trained and equipped to deliver the courses to the benefit of their five students. A simple solution to this would be for western academics involved on franchised programmes in TNHE to video record their

lectures, seminars, labs and tutorials. They could use these recordings to explain how the teaching would be different in a western institution to an eastern one. This does however increase costs in the relationship between partner organisations.

There are changes within TNHE at both ends of the spectrum. Within Malaysia, there is the government influence on the curriculum, for example with the introduction of PBL. In the west and particular within the UK, there are changes that are beginning to influence British education, for instance the NSS. Lessons can be learned from the study that can be applied and considered in British Higher Education. The influence of NSS and other government initiatives, TEF (Teaching Excellence Framework) and REF (Research Excellence Framework).

This research finds that their students score the staff in Malaysia. This marking of staff may have an impact on their relationship with students. One finding from this research (the subordinate theme of 'staff helping the student score high') was that there is the possibility of the staff helping the students. However, the NSS is not exactly the same as the Malaysian system, but there are parallels. For example Gibbons (2015) identified that '*NSS scores have a small statistically significant on applications at University level'* (p1). Because of the NSS feedback, western academics could consciously (or subconsciously) consider the individual module comments that final year students leave on their teaching. The ranking of institutions in REF, TEF and NSS, will inevitable have influences on students, staff and the Universities themselves. For example, courses with low scores in league table may be subject to cancellation to help maintain the position of the University in league tables.

An additional difference that needs to be appreciated by western institutions is the exam focus within CHC educated students. Franchised course that do not have an integral exam as part of the summative assessment may be doing CHC educated students a dis-service. If students were accustomed to summative assessment by exam, then by imposing the requirement for students to be assessed via essays and academic style article then the CHC students would be at a disadvantage. Critical evaluation is common among final year western degree programmes and a requirement of most final year projects, particularly for analysis and synthesis elements of the project. If CHC students are not accustomed to critical evaluation

techniques then they are again at a potential disadvantage. The responsibility for awareness raising should again lie with the western institution. Their obligation should be aimed at both the CHC student and the CHC educated academics who will be teaching the franchised modules and programmes.

7.14 Conclusion to discussion chapter

Sigurosson can sum up the exhibition of Li and its relevance to this study (2012 p227):

> '*both aspects of ritual (Li) formal and informal, are potentially of value as a pedagogical tool for instilling a communal sense in the practitioners as well as enabling them to contribute creatively to the ongoing evolution of their cultural habitat*''.

This research has revealed both the formal and the informal aspects of *Li*. The formal aspect was demonstrated in the superordinate theme influences of *Li* and its associated subordinate themes. This was also presented in a '*communal sense',* where the interviewees were reluctant to pass any negative comments on their managers or the college, as was demonstrated by the subordinate theme of saving face. The interviewees presented the informal aspect where their actions were interpreted as helping the students to score highly. As potential student failure was seen to reflect both on the student and on their teacher.

This chapter has analysed and discussed the identity of the self of the five volunteers for this study. The work has revealed there are many complex situations and interplays the Malaysian academics have to content with in their teaching of a western undergraduate programme of study. The coping strategies of the staff have been highlighted through analysis of their own words. There are complex relationships of importing a western teaching style and programme into a traditionally CHC education system. With many pressures and issues, but the findings here do not go as far as the conclusion of Nguyen et al (2006 p15) where when analysing western approach of group learning into CHC, that '*we showed the*

dangers of applying Western-based approaches that do not take cultural complexities into account'. This investigation has demonstrated that with a dedicated team of teachers who want to teach western education to eastern educated students, even if those teachers themselves are not from the west that this can be accomplished. The research clearly supports and contributes to Leask's (2008) findings of the TNHE classroom are supported by this chapter, in that many of her points are directly applicable to the IPA study of the Malaysian staff with the hybrid teacher demonstrating they need new skills, including cultural knowledge relating to politics, society and social interaction. The staff are influenced by feedback and evaluation *from* students; additionally they are in a unique position, as the characteristics for good teaching are relevant only to the transnational classroom, understanding the overseas college policies and procedures, ability to adapt learning to needs of students.

Chapter 8   Conclusion

The aim of this investigation was:

The application of IPA to explore and interpret the voices of academics at Hotec College Malaysia, into their experiences of TNHE.

This aim has been met as the voices of the Malaysian academics have been heard through the application of the IPA methodology. The Malaysian teacher clearly exhibited their identity is several ways, as a western self, and transitory self, and an eastern self. In addition, the respondents in the interviews clearly identify themselves as member of CHC in their teaching (even David who was educated in India) of the eastern educated student. Within this CHC identity and self, the CHC concept of *Li* comes to the fore when the staff were given a voice to elucidate their experiences of teaching in the Malaysian college.

The methodology employed to allow the voices to be heard was IPA, this allowed a phenomenological approach to the Malaysian teacher's experiences to be applied to the interviews. Through the application of hermeneutics, the interpretation of the findings from the interviews was contextualised in the corpus of TNHE and CHC research.

The objectives of this research were to:

- Investigate the present level of knowledge and research relating to TNHE
- Examine the cultural context to identify factors affecting HE teaching in Malaysia.
- Explore and evaluate the suitability of IPA to the TNHE context
- Evaluate themes generated from IPA, to explore the perceptions and experiences of staff teaching western education to students that have an eastern education.
- Investigate the experiences of academics at Hotec in their delivery of a western programme of study to investigate the identity of their 'self'.

The first and second objectives were achieved through the critical evaluation of the three literature review chapters. These chapters revealed that Malaysian Higher Education is strongly influenced by government, such as the MQA involvement in course quality and stipulations concerning lectures and seminars. The differences between the eastern and western learning styles was determined in chapter three and the influence of CHC on the teaching in an eastern learning style demonstrated. The influence of the CHC concept of *Li* was identified in relation to the education of peoples living with in CHC and the influences that this concept has in education were made apparent. The final literature review chapter considered the acculturation of the self. It considered how the culture shock of a person moving from an eastern to a western learning style can be manifest, and alleviated by means of acculturation theory. The methods of potentially measuring the acculturation were also determined in this chapter. The cultural context of HE teaching in Malaysia was clearly identified from the literature review chapters.

The third objective of exploring and evaluating IPA to the TNHE context was achieved through the application of the methodology that revealed several super and subordinate themes from the interviews and the analysis of their transcripts. Through a detailed background in the methodology chapter and the analysis of findings from the IPA studies, it has been demonstrated that the methodology can be applied to the TNHE context. This led to the creation of the group superordinate and subordinate themes that led to the identification of the several selves by the interviewees and the influences that are manifest of the influence of the CHC and the notion of *Li* has on the teaching staff in Malaysia when they are teaching eastern and western learning theories. An evaluation of the themes developed from the IPA study demonstrated that the influences of CHC and the pressures and expectations of their students and Malaysian HE have shaped the experiences and perceptions of the Malaysian staff. The students from CHC are different from western students to which the undergraduate programme was designed. The ability to cope with the demands of teaching this programme to students for which it was not designed is demonstrated by the teacher's flexibility as demonstrated by their eastern - transitional – western self. When teaching the CHC the eastern self is demonstrated, the transitional self when teaching the undergraduate programme, but there is the ability of the staff to also demonstrate their western self, which they do not necessarily apply to the teaching of the BSc course, instead they demonstrate their transitional self to

accommodate the student differences. There were influences on the Malaysian teacher that are not found in the western learning style, these include the marking of the staff by students, and the implicit internal obligations and pressures that teachers 'feel' such as saving face and helping the students to score high in summative assessments.

8.1   Contribution to knowledge

This work has contributed to the study of TNHE by applying IPA to this field of study. In addition, a contribution to knowledge has been made in the important aspect of giving a voice to the eastern teacher of a western designed BSc programme. What has also been demonstrated is that there are additional factors on the eastern educated teacher when they are teaching on a western course/programme. The extant literature focusses principally on the experiences of students moving from an eastern education to a western one, and there is a multitude of factors affecting the learners as they move from one educational and societal culture to another. The western educational influence is 'acculturated' by the students over time, and then the student becomes the hybrid (transitional) eastern and western educated self. This research introduces the 'transitional' self to TNHE research. This transitional process applies to the staff from an eastern educational background too, nevertheless with the staff member there are additional influences on their transition from one self to another. These pressures include their teaching of the western style of education and impact of cultural dissimilarities, predominantly from what they themselves have to contend with as regards the ingrained expectations and traditions in the eastern educated selves and those of the expectations of the students they teach.

Zhang (2012) concluded that westerners had more understanding and could better explain certain (but not all) Chinese cultural concepts than the native CHC teaching staff. The reason for this was that the westerners had moved into the eastern culture. Their awareness of the cultural differences was explicit, where in the native CHC staff the differences were not as apparent. As they had been educated in that culture and accepted the differences as the norm for themselves. "*They live and work in in their home environment, and are more likely to have unconscious assumptions about their cultural values*" (Zhang 2012 p219). The same can be applied to the respondents in this research. They were not aware of CHC influence in their

teaching, as they had never been made aware of it. Only by the researcher looking inwards to the college and gathering the experiences, views and feeling of the staff was the link made to the influence of CHC on the educational style within the college. Tan (2011) additionally demonstrated this with, "*it is very unusual for people to question the deep assumption behind their norms and values as they are highly abstract and operate at a deep-intuitive level*" (p138).

Zhang (2012) revealed that the Confucian work dynamism (p34) demonstrated a '*respect for social hierarchy and future orientation against personal steadiness and tradition-orientation'*; this research has demonstrated that the social hierarchy inherent in CHC and the collective as opposed to the individual orientation of the teacher in the college is confirmed.

This work takes the study of teaching and learning in CHC beyond what currently exists in the research corpus. The vast majority of existing work investigates students and their adaptation and experiences of studying in a western educational system, when they are from an eastern system. It looks at the adjustments, problems and issues faced by the students themselves when they move either physically to a western country, or when they study a western education at degree level in their home county through a franchise or branch campus model. The research undertaken here takes this body of knowledge a step further, as it investigates the experiences of staff teaching a western education style while they themselves are not necessarily educated themselves in the western style, but are from an eastern teaching and learning experience. It also brings into the study the phenomenological approach, where the staff researched are teaching both an eastern educational style and a western style, often to the same students (as they progress from the diploma to the degree level in the college). Therefore, the staff themselves can illustrate the differences as perceived by themselves in the style of delivery and pedagogic implications of the two different educational styles on the students they teach.

With the growth in the globalisation of HE the amount of research into this area with respect to the import of western programmes of study to an eastern context is growing. The cultural influences inherent in the eastern education learning systems, based on CHC and the impact of a programme intended for one culture that is delivered to another culture has an impact not only on the students that receive the learning experience, but also has influences on the staff that teach that programme. The teachers themselves of the programmes need to be investigated, as only by good

teaching can learning take place. This research investigated the impact on the teacher of their delivery of a western designed programme, and investigates not only the impact that this programme has on the student, but on how the staff adapt and modify their self to ensure that learning is appropriate for the student. This research explores the experiences and feeling of Malaysian teaching staff to provide a greater understanding of the current position of Malaysian teachers based on their experiences of teaching. Significantly, the research is somewhat different to the existing literature concerning CHC influences in Malaysian education, as it takes an interpretative approach to the teacher's experiences. The application of IPA to give voice to and elicit the feelings, thoughts and actions of Malaysian teachers in their own words is an attempt to bring this interpretative as opposed to a largely positivist knowledge base to the investigation of CHC and teaching western programmes.

This research also addresses the gap in the literature that was detailed by Sanderson (2008, p281) where ' *'currently favoured theory that focuses on internationalisation at the organisational level is largely limited in terms of dealing with the substance of how staff, themselves might become 'internationalised' a conspicuous gap in the literature becomes apparent*".

An additional contribution to knowledge is to the work of Knight (1997) and Sanderson (2008) and their research into the framework of TNHE and the varied influences that are intrinsic to TNHE studies, particularly at the organisational, faculty and individual levels (as seen in figure 2.1).

"The classroom is a meeting point between cultures and knowledge systems, a meeting point that offers transformative potential for both teachers and students" a statement by Nursey-Bray and Haugstetter (2011 p 169) and one that is quite salient as regards this research. This investigation explores not only the effect a western education system has on eastern educated students studying a western programme of study, but also the affects that the teaching of this course has on the staff member. The influence of the culture and its ingrained knowledge systems has on this meeting point is explored in some detail. There are also lessons that can be learned by the western partner in the franchise relationship. These lessons include the concept of the student scoring staff. This concept will be particularly important in future years as NSS, TEF and REF begin to influence British higher education.

8.2 Limitations of the research

There are limitations that need to be addressed when looking at IPA in its application to this investigation. This research investigates the thoughts, feeling, experiences and impressions of five non-native speakers of English. This fact must be addressed, as when the ideographic nature of IPA is put to the transcribed interviews, there is the issue of language to take into consideration. The interviewees are explaining their thoughts and impressions in their native language, and then translating this into English, where the IPA process is applied to their words. The limitation inherent in this use of the English language of the interviewees as this was a second language of theirs and their elicitation of their experiences is restricted by the use of the English language. This is not to say that the language skills are in any way deficient, in the interviews and the experiences of the staff at Hotec. It could be the thought process of the interviewees in their formulation of the words they use to describe their experience that may need taking into consideration. The interviewee may fully understand and formulate in their own mind what they want to express and say, but that the translation of that thought into English may not be as simple as imagined. It is entirely possible that a word exists in their native language and that it is not translatable into English in a form that entirely makes sense to them just as the concept of *Li* has no literal definition. For instance, the use of pauses for thinking evident in the transcripts of 'erm, ahh', etc. is possible that they are thinking of the word to use in English that they want to use, but that it does not exist. The findings relating to the English use in the interviews are similar to the findings of Farnia and Wu (2012). Where they concluded that Chinese users of English as a second language had more difficulty in their grammatical competence than native Malaysian students. This may explain why Brian demonstrated more of the hesitance in his elaborations on experiences than did the other members of the team interviewed for this research. This adds and extra dimension to the IPA work, as the respondent is trying to make sense of their experience, articulate the researcher employing IPA interprets it during the interview to form a shared sense making of the experience (Smith and Eatough 2016) this. This extra layer or dimension is not something shared in the literature, as all research consulted has been with native speakers of English.

8.3　Recommendations for future research

As a way forward, one possible way to counter this potential impact of the non-native English speaker would be to use the ELAS (English Language Acculturation Scale) as detailed in Salamonson et al (2008). This approach does however bring in the positivist approach to the research. This work has taken an interpretivist approach, so bringing in a mixed methods approach would potentially cause conflict. This however should not be ruled out as further research in the area of eastern and western approaches to transnational higher education.

This research has raised several questions that would benefit from further investigation. The research recommendation of Arunasalam (2013 p180) are particularly applicable to this work where she suggested that Malaysian lecturers would benefit from visits to TNHE provider countries to learn western methods of delivery and on their return to teach in TNHE programmes delivered in Malaysia. As this study is an investigation into the eastern and western teaching and acculturation of staff between the two learning theories, then this could lead to a Grounded Theory study of a larger sample size and so drawn broader conclusions applicable to the survey population.

8.4　Reflections on the work

The findings in this research are reflections of the researcher understanding the Malaysian teachers making sense of their experiences, ultimately to misquote Pratt (1992 p306) '*findings are a westerner's attempt at understanding Chinese (CHC) conceptions of learning and teaching*'.

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Appendix 1 Participant profiles (as at summer 2016)

All of the staff below are lecturers at Hotec college, they teach both on the Northumbria BSc Computing Studies programme and on the college's own Diploma level programme. Staff prepare and deliver their own material for the Diploma programme, they also set the exams, but deliver the materials designed and delivered by Northumbria staff for the degree course. Successful students from the Diploma programme can progress to the Northumbria programme.

David is 42 years old. He was educated in India, his undergraduate degree was in physics and awarded in 1996. David went on to achieve a PgDip in Computer Science in 1997, then completed his MSc in Computer Science in 1999, his undergraduate and postgraduate qualifications were awarded by Madurai Kamaraj University in India.

His lecturing experience began in 1999 at Kodaikanal Christian University College in India, where he taught for one year, then spent the next two years teaching in similar colleges in India. In 2002 David moved to Malaysia where he took up a lectureship with HOTEC college, he has risen from junior lecturer and is currently head of Department for Information technology.

He also teaches on the Computing Studies programme with a relational database module.

David was awarded his PhD in 2015.

Emma is 37 years old. She was educated in Malaysia; in her primary and secondary school the language of instruction was Malay, her undergraduate degree was in Information Technology and was awarded in 2001. On her programme of study typical class sizes were 200 – 300, the lectures were taught largely in English, but if staff found explaining something in English difficult they would revert to the native Malay tongue, as all of the staff were native Malays speakers.

She had difficulty transitioning from Malay to English at degree level, all of the text books were in English. Emma went on to achieve an MSc in Information technology in 2003, her undergraduate and postgraduate qualifications were awarded by UUM (*Universiti Utara Malaysia)* University, Kuala Lumpur, Malaysia.

Emma's lecturing experience began in 2003 at Kolej Informasi Teknologi Cosmospect, Taiping, Malaysia, where she taught for one year before moving to two other similar colleges in Malaysia. She moved to her present position as lecturer in Hotec in 2011.

Emma teaches on the Computing Studies degree with two modules, the first is project management and the second professional development.

Margaret is 33 years old. She was educated in Malaysia; her primary education was a traditional instructivist one, 3 years in kindergarten, 6 years in primary school (up to this point she was taught in solely in Mandarin), she passed her UPSR tests and was selected for a secondary school (taught in Malay) specialising in sciences subjects side rather than art based subjects (aka common stream), her summative assessment was purely exam.

Her undergraduate degree was taught in English, it was a four-year programme, consisting of a foundation year then three-degree level years, the programme was textbook based, with academic staff teaching to one textbook per subject. Lectures were with approximately 200 students, lab based seminars were split into groups of 40, all subjects had a two-hour lecture then a lab session of at least one hour (for mathematics) and two hours for programming subjects. Summative assessment was typically 5% presentation, 15% coursework and 80% exam.

Margaret's degree was in Business Information Technology, and was awarded in 2005 her final year project was group based, not individual. Margaret went on to achieve an MSc in Creative Multimedia in 2007, her undergraduate and postgraduate qualifications were awarded by Multimedia University, a private University in Malacca, mainland Malaysia.

Her lecturing experience began in 2005 at Multimedia University as a tutor, where she remained until 2011 when she moved to her current position as Lecturer at HOTEC. Margaret teaches on the Computing studies degree with two modules, Java programming and also program design and development.

Margaret was not present for the second round of interviews as she was on maternity leave in January 2014.

Derek is 42 years old. He was educated in Malaysia and the UK. Derek's primary education was in Mandarin Chinese and was by rote learning, copying down from a blackboard or out of a textbook, with an exam focus.

His undergraduate degree was awarded by Anglian Polytechnic University in the UK in 1997. He studied a 2+1, where the first two years were studied in Malaysia and the final year in the UK. Derek went on to achieve an MSc in Information technology in 2003 from Swinburne University of Technology, Australia.

Derek worked in industry for four years before studying his MSc he began lecturing in 2004 with Institute Perkim-Goon, Penang, Malaysia, and took up his present position with HOTEC in 2008. Derek's primary education was a traditional CHC education,

Derek teaches on the Computing studies degree with two modules, systems development and strategic systems management.

Brian is 31 years old. He was educated in Malaysia; his undergraduate degree was in Applied Maths and was awarded in 2007.

Brian went on to complete an MSc in Applied Maths in 2009, then completed his PhD in applied maths in 2013. His qualifications were all awarded by Universiti Sains Malaysia, Penang, Malaysia.

Brian worked as a research officer at Universiti Sains Malaysia, from 2007 – 2013. He took up his first lecturing position with HOTEC in the weeks prior to the first round of interviews. Brian's contribution to the teaching of the Computing Studies degree is via three modules: machine learning and computer vision; web application and integration; emerging web technologies and methods.

Brian was educated in a traditional CHC manner, in Mandarin for primary and secondary school, a very 'collective' orientated education with much small group work (group sizes of 4 and 5). His final year project was as a group of two (lines 62-64).

Appendix 2 example CHC exam paper from Hotec College

Section A: C# ASP.Net Web Forms.

1. Answer parts (a)–(c) based on the task scenario below.

> **Task Scenario**
>
> You are asked to write a ASP.Net Web form, using C#, that calculates the volume of a hemispherical bowl, based on the value of radius input by a user.
>
> **Input:** Radius of the bowl (r).
>
> **Output:** Volume of the bowl (V).
>
> **Formula for calculation:** $V = \frac{2}{3} \times \pi \times r^3$, where $\pi = 3.142$

a) Draw a sketch of the Web form. Your Web form must have:

   - brief instruction to user (e.g. "Enter the radius:");
   - text box for the user input;
   - button to let the user submit the input;
   - label to display the calculated output.

   Remember to *label* each control with an appropriate name.   (8 marks)

b) Write the `form.aspx` code for the ASP.Net controls in the Web form you drew in part (a).
                                                                        (12 marks)

c) Write C# Code Behind code for the submit button:
   - Assign the user input value of radius to a `double` variable `r`.
   - Calculate the volume using the formula given. Assign it to a `double` variable `V`.
   - Display the value of `V` in the label.

                                                                        (12 marks)

                                                                        [32 marks]

Section B: Data-driven Web applications.

1. For each of the following ADO.Net classes, state its purpose and write a line of code to show how it is used.

   a) `SqlConnection`   (2 marks)
   b) `SqlCommand`   (2 marks)
   c) `DataSet`   (2 marks)

Appendix 3 Extract from Emma's transcript

Line			Transcript	Explanatory Comments	Emerging theme
96	Emma		Ah yes	Puzzled look to her face.	
97 98	IW		How do you feel about that? are you comfortable leading those sessions if you have got no experience yourself as a student	The question was broadened out, from 'how do you feel' to include Emma as a staff/student in the tutorial session.	
99 100 101 102 103 104 104 105	Emma		Ahh yeah. Because it ahh depends on the subjects you know. Like ahh system analysis now they are willing to participate and all these things. Something like social and current issues and maybe uhh because their semester is together with IT project so they feel that errm the effort for this particular social and current issues is not worth it. So they reluctant to participate arr yeah so I sometimes have difficult in that.	Students have several modules running at the same time. (finding an excuse – or reason for her difficulty in running tutorials due to a lack of experience as a student herself?) Her students have difficulties participating in tutorials.	99 Lacks self confidence Difficulty enthusing students. Eastern and western differences.
106	IW		Have you got any methods of getting students to participate?		
107 108 109 110 111	Emma		The only thing I can say is ahh I encourage my students this will help you you know to do your assignment correctly you know so that you have some ideas how to score marks you know this will directly input into your assignment so you need to negotiate then in that sense.	Using a carrot of participation in tutorials will help them (her students) in the assignment.	Emphasising her student self
112 113 114	IW		Typical we have very similar things here. I'm trying to look out from the student point of view as well your students are very similar to our students.	Trying to put Emma at ease by mentioning students are the same in Malaysia as in the UK.	
115 116 117 118 119 120	Emma		I cannot blame my students though because year three they always struggle in their individual project you know because in the diploma they are doing it in a group. It's ok so for now they have to involve in IP at the same time they have other modules so which ever they decide they are related to their career they don't want to go back.	Students have never worked alone until they reach the final year project stage.	115 Her student self. Eastern and western differences.

121	IW	Similar to our students - so which modules do you teach?		
122 123 124	Emma	I here professional development 1 and 2, social and current issues 1 and 2. Last semester I taught system analysis this semester now.		
125 126	IW	So it's mainly sort of theoretical management type modules that you teach?		
127	Emma	Is a theoretical		
128 129	IW	Were there much theoretical modules on your degree and your masters?		
130	Emma	Mm	Not too clear on what theoretical modules are.	
131 132	IW	So you are familiar with the techniques (system analysis and professional issues).	Requires clarification	
133	Emma	Yes and my sys analyses module has a theoretical ness	Makes the connection between her modules as student and her teaching.	133 Self-education into terminology differences.
134 135 136	IW	Good makes sense *pause* when you were a student on your degree programme how easy was it to make contact with lecturers? was it very simple?		
137 138 139 140 141	Emma	mm mm no. In our sometimes in our public universities lecturers were too busy, right ok, they have their own research to do and they engage with any other programmes right, so ah we can meet it's not so cannot, we can, but maybe you know have to go up and down two or three times make contact them.	Now there is traditionally little lecturer:student contact, e.g. the difficulty in making appointments for meetings. 'right ok' self-clarifying and ensuring researcher understands her point' maybe you know'.	137 Self clarification Respect for position (supervisor)
142	IW	It's not as simple process to make contact		
142	Emma	Mmm not that much.		142 Lacks self confidence
144	IW	Did you send emails and that sort of thing	Emma struggling to find answers so suggestions made to jog her memory by giving examples of potential ways to make contact with	

			staff. When asked about herself and what she did was evasive,	
145	Emma	Yah yah even now I'm doing my DBA	Avoids answering from her experience as the student self to present day, to better illustrate her points or to avoid talking about her undergrad experiences?	145 Subject changing Topic avoidance
146	IW	Alright		
147 148	Emma	So I want to meet my supervisor I send email no reply I send SMS am still waiting for SMS *laughs*	Laughs – but the experience is a negative one so is not humorous, To avoid potentially negatively describing her supervisor?	147 Respect for position (supervisor)
149 150	IW	Is that a cultural thing? do you think or is it because they are so busy?		
151 152 153 154 155 156 157 158	Emma	*Sighs* – I, I don't know how to say that is it a cultural *pause* errm I cannot answer that because here right I working in a private and in private student satisfaction is a main thing so what we do, right, we have to make sure, here we have our counselling hours and everything. So there is no chance for them to say I cannot reach my lecturer there is no such thing. Because we are always available there. But in our public universities errm it's quite difficult sometimes err I don't know what is the reason.	Voice changes from lively laughter to flat monotone. By repeating the question is she asking herself the question? As if it is something new to her? A cultural response to a request for a meeting – the question and a potential cultural event seems to have taken her by surprise. This implies a different approach to staff/student relationships. Public universities it is not really encouraged and in private it is encouraged to meet because staff are graded by	151 The questioning self. Uncomfortable with 'cultural discussion' Identifies different 'selves' Puts self in place of the student (customer) Public/private university differences

			the students, so more accommodation of the student in their education will take place here.	
159 160 161 162	IW	It's strange that you are a student yourself at the moment and you are also teaching students and you see a big difference between the way students contact you and the way you contact your supervisor		
163	Emma	yeah yeah correct	Repetition of 'yeah' so is agreeing with the statement of student/staff self, limited elaboration to 'correct'.	163 Transitional self
164	IW	a difficult position		
165	Emma	yeah maybe because they are professors *laughs*	the distance gap between the teacher and student is still apparent? the respect for elders, the use of 'professor' and not just 'supervisor'. Laughter not	165 Hierarchy identification Respect for position Nervous answering questions
166 167 168	IW	Because we prefer students to get in contact and the door is always open a similar attitude to here and we have consulting hours. Was that the same all the way through your education?		
169 170	Emma	mmm most of the time yeah, maybe now they might change for the degree and master	again very flat response, almost as if she is embarrassed to answer	169 Reluctance to be critical of supervisor and system
171 172	IW	What was the relationship like between students and academic staff? was it very respectful?		
173	Emma	You mean here or on my degree	Asks for clarification even though discussion was of her education.	173Reluctant to criticise

Appendix 4 Emerging themes

1. **Rise in the use of technology and its application to modules and pedagogy**

   o Use of Facebook, Emma 371 and making sure students get the message. Derek is aware 623-628. Margaret FB 265-267.

   o Use of virtual lectures and virtual classroom, and associated lack of dialogue between staff: student. Emma thinks it will be an excuse for students to miss classes 343. Derek's views 601-617. Derek again 654-655.

   o Integration of technology over time, David 99-103. Virtual classroom, David 348-354. Brian's views 343-354, Potential negative of virtual class Brian 373-385.

2. **Assessment clarification**

Emma 319-320, UNN assessments are clear but students won't read Emma 427-430, students are used to brief assessments, Emma 434-438, 209-212. David concurs 550-555, then 558-559. David 165-172 elaborating on assignments for the students. Derek 199-202, 490 – 495.

3. **First teaching of UNN materials**

All subject specialists in the topic. Emma needed more time than she thought to deliver the materials 388 – 392, 240-247. David teaches himself additional materials, 162-172. Initially asking Northumbria for additional materials, David 178-182. David and handwriting 218-222, applies to culture theme too, David 226. Another university franchise and lack of confidence in their own abilities, Derek 451-462. Brian gathers additional materials 144-151. Margaret gives extra materials, 259-263. Brian and his first assessment given out 388-396, 398-399, 401-416. David 500 – 518. Brian 228-236.

4. **Pressures on the teacher**

Student satisfaction survey

1. Keeping the students happy

Emma 400 – 403 students complain if staff skip slides. Emma puts a positive slant on the student marking the staff, 460 – 462, 464 – 466, 468 – 469. David details student survey, 425 – 479, then 484 – 488. Derek details survey 551-563. Derek, 585-590. Student's getting value for money Derek 636-638. Brian on degree to diploma materials and students scoring 423-453. Brian 465-467.

Contacting staff is a priority to get a good feedback score, Emma 480 – 487. Staff put themselves out to meet the student Emma 504 – 507. Derek 564-578. Brian contradicts others on contacting staff 75-78??

2. Feeling responsible for the student – culture Emma 514 – 517. Brian 240-252. Brian 284-296. Guiding fyp students, 305-315, as he was guided, 321-328.

3. State universities contacting staff is difficult – in HOTEC is easy as staff are marked by students. Emma 137-141, 144-150, 151 – 158, 175-183. David has similar experiences 86-91. Derek and culture shock 400-408. Margaret and contacting staff in private Universities is easy 225-228.Margaret say HOTEC staff: student contact 234-235.

4. Materials provide different at college and university level. Emma 195-204. David 330-335. Brian 124-129. Brian's views 185-189, 203-205. Brian details scores 461-491.

   a. 80% attendance is expected Emma (349)

MQA impact on teaching

MQA demand separate lecture then lab, UNN merge the two Emma 408- 411, gets over this 419 – 421. David 133-143, supports Emma.

Exam requirement, Emma 218-234. Exam reliance for education, Derek 45-46. Derek 50% exam focus 143-150. Margaret too 131-132.

David MQA insist on face to face contact, 356-361.

Internal college pressure

Peer to peer observations, David 396- 411. A move to problem based learning, Derek 99-105. Brian and asking for help in HOTEC, UNN quote 216-218. Improving student marks by giving extra help Brian 487-491.

David and implementation of smart classrooms, a change in pedagogic focus from management into learning based outcomes, 366-369. Brian and student centred learning change 351-358, 382-385. David details students looking at marking scheme 530-546.

5 **Eastern education influences**

Emma was given the minimal information were given additional references herself 5 – 17. Influence on her teaching?

David describes the way his students have learned until they meet the degree programme. 133-146. Emphasis by students on the marks, and not necessarily feedback, David 190-193. Getting

students to participate is difficult Derek 217-224. Margaret students prefer to avoid theory – need black/white answers 209-213.

Working in groups as students, Emma 53-54. Derek and group working for part of his degree a 2+1 also culture/education shock, 64-73. Malaysians spoon-fed on degree Derek 82-86, again 108-112. Derek and spoon-feeding degree students in Malaysia 392-399. Group work for students Emma 115-120.

No peer marking Emma 69-70, 72, so how does she cope with it wrt her students? Emma 75-84.

David 150-157 differences from diploma to degree, pedagogy. Derek same with example 115-118. Margaret with group orientation for diploma 216-219.

David and students relying on tutor given materials 313 – 321. He explicitly tells students a difference is expected of them, 323-325, 330-335.

Derek and Malaysian HE rote learning 365-370. Margaret student difficulty understanding UNN materials – pace 240-249.

CHC effect on students, Derek 76-86. Exam culture 153-157, 169-172. Derek and thinking 189-195. Derek and work after university 211-216. Exams and problems in final year 280-286. Cultural sticking together Derek 313-311. Derek and primary school influences on students 356-362, 500 – 502, 511-517, 519-523. Margaret rote learning example 205-208. Margaret and problem adapting to different languages in her education 37-42. Group based degree level work, Margaret 90-93. Brian and shy culture 265-270.

6   Seminar – no experience of

Emma 88-89, 95- 104. Use of carrot 107-108.

David detailed experience and views of, 494 – 518. Derek and differences between Malaysian and UK seminars 64-73. Margaret becomes defensive when asked about seminar 280 – 294.

7   Diverse range of students and cultures

David identifies the influence CHC has on the students and the range of cultures they teach 29-34. David sees the differences between diploma and degree courses 187-193. David 208-216 further example of above. Brian and helping student get independent 499-509. Localisation of materials to fit the student body Derek 122-132. Derek and western students on course 317-331. Margaret gives extra materials 186-188, 285-288.

Appendix 5 Themes from transcript analysis, David, Margaret, Brian and Derek

David's Emerging themes
Cultural differences 23 Awareness of cultural differences in education. 80 Multi assessment as a student, very western in style 482 Illustrates differences between Northumbria and HOTEC – in a balanced non prejudicial way. 550 Cultural difference in assessments.
CHC influences 29 CHC predominates in Malaysian educational system. Aware of four classifications of cultural identity in Malaysia. 55 Textbook orientated education. 74 Lacks group work experience. 86 Very limited contact with academic staff. 90 Class rep to make contact with academics. 93 Staff:student contact differences 133 Assessment by weekly testing of learned syntax. Learning outcome focus to his work. 145 Very didactic, drill and assess approach to teaching. 159 CHC reflections on his education. 187 Seminars can be challenging for students. 190 CHC emphasis by students on marks. 195 Sometimes students need a CHC approach to learning certain topics. 228 CHC preference illustrated. 288 CHC and parental choice of degree to align with job aspirations of the student and parent. 313 Teacher supplied learning materials. Eastern learning culture. 330 Assessment and importance in meeting the criteria to pass is emphasised to students. 371 CHC approach to checking teaching is correct?   Keeping the students happy. 428 Student marking lecturer's abilities. HOD interviews low scoring staff. 439 CHC influences, continuation of the student's ability/achievements being reflected in the staff member. Poor staff performance is reported to college principal. 457 CHC influence in staff teaching, salary and performance. 467 CHC and students scoring staff. 472 Emphasis on student feedback to staff teaching, - CHC and poor marks reflected on staff and college. 500 CHC expectation by students of additional materials. Introducing simple technology to the teaching – above that sent to him – extra student materials. 533 CHC and staff clarification of assessment guidelines. 558 Page and word count appear to confuse students. 521 CHC trend of distributing extra materials.
Technology implementation 99 Teaching experience mirrored with an increase in technology in education. 109 Implementing virtual classroom, a natural progression from earlier technologies? 218 Shows flexibility to teaching and response to student feedback 224 Technology implementation in HE could eliminated minor cultural differences.
College Pressures 123 College pressure for introduction of the virtual classroom. 127 A positive technological implementation for staff. Virtual classroom lecture does not allow for additional material to be delivered? 356Government influence on the pedagogy in the college. 363 Pressure from college to introduce technology.

366 College checking of teaching quality?
390 Teaching and peer support.
396 Teaching observation pressure from college.
404 Separation of teaching observation from management interference.
484 Student survey subjectivity.

Western self
150 Exhibits a western educational self.

Transitional self
178 Transition to incorporating new modules can be problematic.
230 Culture shock at new environment.
252 Eastern to western culture shock.
266 Making allowances for different cohorts of students.
275 Making allowances for different cohorts of students.
282 Making allowances for different cohorts of students.
494 Experienced and impacted by first teaching of western materials.
326 Explicit in communicating to students the differences between eastern and western learning experiences.

***Li* influence**
302 Embarrassed by potential criticism of the programme and his students?
Showing a level of concern at *Li*? Implying the college may have gotten something wrong?
306 Further Justification for potential criticism of the programme.
Example of *Li*
421 Steers discussion away from management back to technology and education.
412 Unwilling to dwell on peer observation and management influences.
525 *Li* and the fatherly attitude?

Not themes topics
47 Multilingual educational experiences.
62 Traditional science degree
69 Multi methods of summative assessment.
105 Supporting teaching with handouts and .ppt.
115 Malaysian plethora of public holiday is seen by David as ae justification for virtual classroom.
174 Academic culture at HOTEC is for staff to reteach the topic to themselves before teaching to the students.
343 Question avoidance.
452 Enthusiastic in sharing the anecdote concerning staff management.
479 Brings balance back to the discussion, feeling the conversation may appear too staff evaluation focussed?

Margaret's Emerging themes
The Eastern self
11 Eastern educated self.
Private university HE experience.
28 An exam orientated self while studying
92 Group based assessments.
71 Little experience of individual work except exam.
Group mentality
55 Eastern educated
39 Eastern educated self, transitory between three languages
34 Multilingual educational experience.
120 Eastern educated self.
134 Has experience of group presentations.
205 A rote learning exam education as a student.
276 Educates her Diploma students in the eastern way she was taught.
CHC influences
103 Eastern educated self, a textbook focus
109 Experience of the eastern emphasis on the textbook.
114 Experience of the eastern emphasis on the textbook.

Acceptance of Confucian culture wrt education.
131 Experience of exam focus for assessment
134 Has experience of group presentations. 180 Adds additional materials as she sees fit, cultural acceptance of this process?

Brian's Emerging themes	
Influence of Li	
9 Nervous, *Li* and the role of one to another?	
50 More relaxed as he becomes familiar with the interview and the focus on him and his experiences.	
108 Finally inform me that he is new to the college.	
132 Demonstrates an unwillingness to ask for help – another example of *Li*?	
272 Contradicts himself somewhat from students putting up hands to ask questions – to him making time to see them individually. Is he making excuses for them here?	
301 As sense of pride in his supervision of students? Four being more commendable than three?	
382 Feels he has to give further details on the student benefits of using smart classroom.	
392 An almost 'fatherly' approach to students and assessment – another example of *Li*?	
412 A 'fatherly' approach to students.	
Li and the taking of responsibility for the students and their education.	
465 CHC and *Li* with respect to harmony and maintaining a mutual working relationship.	
499 CHC and *Li*	
398 Demonstrates the CHC emphasis on scores	
401 Enthusiastic in his approach. Contentious in his students understanding of the assessment requirements.	
408 Feels that he needs to explain to students to avoid confusion.	
434 An eastern educational approach.	
479 Open and willing to share the process of student feedback and his performance.	
487 Researching materials for the students above those already supplied.	
496 Willing to go above the work expected.	
517 Emphasises the one to one relationship.	
3 The Eastern self	
23 An eastern educated self.	
82 Contradicts himself.	
Feels a higher staff:student contact standards than when he was a student.	
191 Clear differentiation of eastern and western education influences on the student body.	
313 Clearly following the instructions given in supervising students.	
373 Imagines himself as a student new to the smart classroom technology.	
379 Feels like he should answer even if he does not fully understand the question asked.	
438 The CHC and reliance on student scores.	
445 Pride in his work.	
CHC and the scores students receive are reflected in his teaching.	
405 Brings in his CHC self to address the western educating students.	
452 Proud that he has achieved a positive result in the module.	
62 FYP as a two person group, he felt comfortable with that – accepted practice.	
Defensive on groupwork and allocation of tasks.	
103 Keen to tell of experiences but has difficulty wrt Chinese/English terminology.	
122 Describes himself as receptive to influences and suggestions	
124 Cultural acceptance that the students will need extra materials	
144 Puts himself in position of the student. Accumulating of materials to give to students – the cultural acceptance that this is the norm for teaching?	
169 CHC attitude to the solution of problems?	
216 Learning from other staff in how the franchise operation works and so how the teaching is delivered?	
220 Cultural acceptance of giving students extra materials.	
203 A teaching self that acknowledges different student deliverables and traits on the two programmes.	
A much closer less restrictive relationship with me this round of interviews, Li and the mutual understanding that we are both on the same level this time, as opposed to last where the hierarchy was him below me?	
232 The materials he was teaching were aimed at Northumbria students – if he as the expert in the topic couldn't understand the materials then how would his students without his additional sources to use?	
255 Further example of needing to put himself into the student's position. The students have realised they need to participate in class yet Brian sees this as an unexpected pedagogic approach?	
265 He feels some students still has issues asking questions in class.	
268 Demonstrates that CHC educated and their reluctance to speak in class.	
284 Accepts that it is normal to provide students with extra materials.	
293 Feels he has to provide extra materials – cultural acceptance for what students see as the norm?	
296 Guides students to extra materials to meet the learning outcomes.	
321 Demonstrates a very CHC approach to his supervision.	
321 Demonstrates a very CHC approach to his supervision.	
321 Demonstrates a very CHC approach to his supervision.	
332 A tendency to try and develop the work for the students?	

The Transitional Self
86 Sees a student self and a teacher self. Experiences a difference from his ug studies -prefers to use case studies in the way he teaches.
153 A move to a teaching self?
185 A western self with respect to the degree student teaching and an eastern self with the Diploma students.
Demonstrates a clear constructivist viewpoints wrt degree students.
207 Very clear eastern and western learning differences in the two programmes.
228 Out of comfort zone with first teaching of western module.
Up until this time his self had been purely eastern, only by teaching western for the first time did he fully appreciate the differences required by him to enable his transition to a western self.
A western education culture shock?
235 Clearly now realises that it is a student (western) system that he needs to adjust to as opposed to he assumed that he should use.
238 Personal difficulties in adjusting to the student level of demand form the teacher.
Clearly demonstrates an expectation for marks focus by the student
276 Has a self that includes western elements as well as eastern, i.e. not teaching theory per se, but application of theory, this is to Diploma students. Therefore a mixed eastern/western self.
307 A direct responsible expression of his supervisory style.
366 Forsees a move to a student centred pedagogy.
423 Clearly differentiates between diploma and degree levels.
512 Keen to apply a western style of investigative teaching with his student.
201 Demonstrates a strong distinction between the two programmes.
The Western Self
230 He found the western teaching culture difficult to adjust to.
241 Self is a mix of (predominantly) eastern with little western.
246 Student feedback orientated in his self development.
351 Feels a student centred approach is more beneficial to learning.
Technological expression/opinion
341 Non committal on his feelings about the implementation of the smart classroom.
343 Technological acceptance that the smart classroom will be used in his teaching.
348 In favour of smart classroom, feels it will aid learning.
356 Planning for greater use of technology in his teaching.
360 Planning for greater use of technology in his teaching.
Cannot predict how students may react to the introduction of new technology in their learning.
370 Predicting and planning for negative introduction of the technology.
387 Very positive in his appreciation of the potential for technological implementation in his teaching.
College pressures
472 Performance review is affected by student satisfaction survey, so Brian sees it as an important factor in his career.
12 A traditional CHC education
20 Thoughtful approach to answering questions.
44 Sees himself as a mathematician.
68 Sees a critically thinking approach to his experience of groupwork.
73 Close contact with academic staff
77 Close contact with staff at the college.
97 Familiarity with alternative assessment methods, feels that they may have helped his learning.
135 Concept of problem solving and his attitude is difficult for him to comprehend.
163 Sees self as not experienced with problem solving?
418 Pragmatic.
505 Enthusiastic in discussion on student FYP topics.
216 Close support for students – a cultural to help them?
3 transitionary self
159 Additional materials added by staff – cultural acceptance of this process?
Transitory self from eastern educated student to western educator.

Derek's Emerging themes	
Transitional self	
19 Has an eastern and western self.	
64 Culture shock on entering western HE.	
Experienced seminars in the UK	
76 Typical CHC to western culture shock, speaking, Li, little world knowledge, expectation of being told (given) what to read and learn.	
99 In transition from eastern to outcome based learning.	
Attempts a constructivist approach to learning.	
122 Cultural context to pedagogy is his preference.	
134 A transnational opinion and outlook.	
261 Conceptual topics he breaks down into manageable pieces. A self that understands student difficulties.	
288 A realistic mix of eastern and western assessment methods.	
291 A realistic assessment of pros and cons of eastern and western learning theories.	
303 Identifies culture as a difference in student expectations, demonstrates a number of 'self' attributes both eastern and western.	
317 West to east acculturation is easier than vica versa.	
Illustrates western/eastern differences in students.	
326 Differentiates between western and eastern attitudes to education.	
329 Students adapt over course of their programme from eastern to western.	
393 Clear eastern and western learning theory appreciation.	
Has an eastern and a western self.	
402 CHC influence on education. Culture shock.	
418 Culture shock of western degree entry.	
470 Flexible teaching self.	
CHC Influences	
13 Experienced a traditional CHC education including degree.	
42 CHC educational experience.	
58 Reinforces his CHC evidence for education.	
143 The CHC approach to exams is challenged by Derek. Sees this a detrimental to learning if continued to degree.	
154 Students exhibit an exam focus at detriment to ICA.	
177 Experience shows him that students only contact for summative assessment help.	
211 Sees a cultural issue with CHC learning, students not thinking for themselves.	
Thinking ahead to student's career and transferrable skills.	
219 Sees a cultural issue with students and in class participation.	
335 Students' adaptation to concepts taught is difficult	
490 CHC orientated students. Puts self in the position of the student.	
500 CHC students meet problems with western education.	
507 CHC evidence.	
511 CHC evidence.	
Putting self in student's position.	
517 Emphasises the CHC approach to Malaysian education.	
519 Eastern assessments detailed.	
525 Students mark orientated.	
CHC education influences.	
636 Defensive	
Student focussed/orientated.	
428 Already had a western self	
430 Self-discovery.	
Western learning highlighted.	
481 An equal with Northumbria staff.	
An eastern self	
175 A student focus, linked to keeping the students happy.	
169 Education focus was CHC, mainly exam, assessments used for formative means.	
199 Finds difficulty in delivering theoretical modules.	
Assessments have to be detailed and explained to students.	
345 His student self	
356 Eastern and western differences illustrated	
369 Eastern style detailed.	
647 Takes a student self perspective.	
College pressures	
585 Student satisfaction focussed. A self that is pragmatic and open.	
592 Puts self a spokesman for staff.	

College pressures on staff?
601 Concerned about student attendance – college pressure?
623 Indecisive in VC opinion.
640 Student's do dictate to staff.
Realistic view of students. 575 Student satisfaction directed wrt pedagogy.
Opens up.

613 Pragmatic and concerned with student participation.

30 Multilingual experiences in various levels of education.

53 Experienced mixed group and individual assessments.

Influence of Li
451 Maturity with franchise attitude and operations.
Uncertainty on material production – needed reassurance.
Li and the partner having the final say.
466 Li and levels of responsibility – suggestive of lack of self confidence.
551 Defending his institution against possible negative views – Li?
561 Li and protecting his institution.
569 Li and avoiding topic discussion.
608 Reluctant to criticise the institution?

Technological views
630 A negative view on staff use of VC.
651 Emphasis on negative aspects of VC.
654 A negative view of VC.

94 Teaching experiences of diploma and degree.

365 Eastern style at PhD level.

416 pensive

422 Found level 6 harder than 4 and 5.

436 Pensive

438 Flexible and adaptable.

444 Pensive

446 Pensive

448 Flexible and adaptable.

474 Reflective/ irritated on negative experiences.
Appreciative of help.
Coping strategies employed.

536 Exhibits good assessment practice.

580 Eloquent in pedagogic appreciation.

170 Has one teaching self for Eastern education and a different one when teaching western courses.
186 Adaptable depending on the student's progress.
192 Aware of differences between the diverse courses.
210 Cognisant of different learning styles, students more eastern orientated than western – a hybrid teacher approach
230 Flexible self. Eastern educational approach seen as normal accepted practice, continues in her teaching as well.
265 A self that is not western even though she is teaching western modules. More of an eastern attitude to the students.
285 A cultural self whereby provision of additional materials to students is important to the staff – feedback from students or cultural requirement?

141 Shows confident and adaptability in herself.

145 Confidence in herself.

159 Additional materials added by staff – cultural acceptance of this process?
Transitory self from eastern educated student to western educator.

The western self
225 Experienced an open door policy when a student, continues with this approach.
255 Acknowledges a student centred approach to the Northumbria materials.

Influence of *Li*
259 Sees students as friends, cultural recognition of Li and her responsibilities to them?
240 Finds an excuse to give students additional materials. Her cultural self giver her the pretext to add to materials given to her, thereby satisfying the students and her own cultural acceptance of additional sources for students.
280 Suddenly reserved and unwilling to answer, embarrassment?

291 Defensive and not willing to continue when she realises that her student's receive a different amount of materials than Newcastle based students.
234 Consultation orientated in her approach to students, promotes the cultural tradition of contact and li, being responsible for the student.

Appendix 6 Timeline and reflections on the Professional Doctorate, its progress and learning from the process

This appendix summarises the progress of this research through the period form the beginning of the doctorate until the submission of the thesis. A research diary was kept throughout the period of the research, this included answers that were posed by the chair of the Annual Progression Board: points raised during presentations of the research and its progress; feedback from academic conferences; feedback from academic research papers.

The initial aim of the research was different from that in final the thesis.
The direction of the doctorate on 6 January 2012 was:

Aim

The aim of this research is to investigate the potential impact that Geographical Information systems (GIS) can have on students and their data analysis and presentation of their own research projects.

Research question

Can techniques used in archaeological GIS be used by students in non spatial disciplines to aid their analysis of data?

Initially the work was to apply a technology from one academic discipline into that of another. In archaeology there are often research projects that produce large volumes of data to analyse. This data is gathered and processed in many different forms and formats. To interpret these disparate data sets the use of databases and statistics are often used with a geographical information systems (GIS).
Students at postgraduate level in CEIS can produce large volumes of data through their primary research for their Masters dissertation; these are often through complex primary research, for example survey questionnaires.

The research initially aimed to use a GIS to build a tool that allowed a student to visualise spatially if their data gathering techniques and methods were relevant to the research question they were trying to answer.

To gather data on whom the potential users of the system were, primary research was carried out with overseas students and comparing their ICT use to native British students (as overseas students would be the primary users of the GIS tool, at the time the majority of students on MSc programmes in Northumbria were from the Far East). From this research it was concluded that there were differences in the use of ICT between students of different nationalities, and not one type of 'digital native' (see Watson 2013).

These findings led to a change in focus of the work, to a reorientation of the pedagogic environment from where the overseas student originated and to what they would encounter in the UK HE system. Revised aims and objectives to look at the digital native and the pedagogic implications from the view of the learner and the teacher were now the focus of the work.

A framework on which to build and develop the research was developed, this was named KEPT and based on knowledge of the learners, experience of teaching and learning and technological use for education and social lives. The development of the KEPT or APT model began when reading the work of Koehler and Mishra (2009) they outlined the development of the PCK model as devised by Sculman in 1987. My tool, TPACK, is based upon Technological Pedagogical Content Knowledge (TPACK) and looked at the aspects of technological knowledge, pedagogical knowledge and content knowledge in a 3 circle framework. This model formed the basis of the KEPT model in that it could easily be adapted for the research looking at pedagogy and technology, again intertwined with the three circles.

Discussion of KEPT

_K_nowledge – a body of knowledge relating to a particular discipline or disciplines

_E_xperience of _P_edagogies – the specific teaching and learning experiences that the learner or teacher has had to date. This includes learning theories of Constructivism and Instructivism (Behaviourism?) approaches to knowledge they have learned.

_T_echnology – which they use day to day for socialising and in education. From the student it is that which they have been recommended to use by staff. For teachers that to which they have experience of themselves either in their own education and training or imposed by the institution or wish to use themselves in their teaching.

KEPT aimed to provide an understanding of how the various elements relate to each other. An overreliance on one element, for example, Technology and a neglect of the others can give an understanding of how/where effective teaching and learning of the digital native occurs.

KEPT provided simplification of the complex interrelationships of how the teacher, their experiences and beliefs can influence the digital native learner. A mismatch between the teacher's view of KEPT and that of the learner impacts on the learning and experiences of the learner.

BUT

Exactly what knowledge is to be investigated in this work? Is the study of content knowledge of a particular discipline really relevant? Or would it be better to look at the degree of acculturation more relevant?

Looking to acculturation would investigate the measuring the level of the student or staff member with respect to one learning theory rather than the other. Are they still predominantly an Instructivist or have they moved from Instructivist to Constructivist? Or are they still somewhere in between. This would link the degree of acculturation with their learning style.

Teaching staff

The acculturation would be looked at from several primary research perspectives. When interviewing the HOTEC staff their acculturation with respect to the move to a constructivist perspective to teaching and thinking as an instructivist practitioner will be established by interview questions. The same would be researched by asking about their technological use in their teaching, both from the modules they teach for Northumbria and the ones they teach for the college in their instructivist lectures to native Malaysian students.

For the learners

The degree or level of acculturation again would be established similar to that of the teaching staff, for example thinking and using in English as opposed to their native language. Their degree of technology use again was to be established by the digital native/tribe style of questionnaire. Pedagogy would be a harder to establish and potentially measure, it would largely depend on their country of origin (CHC) but could be established by asking them for particular characteristics of their education to date, class discussion, use of text books, etc. The students could be surveyed on entry to the UK (September focus groups) then again at the end of their programme of study (May). Any differences will be evident from discussion and questionnaire.

KEPT was then replaced by APT
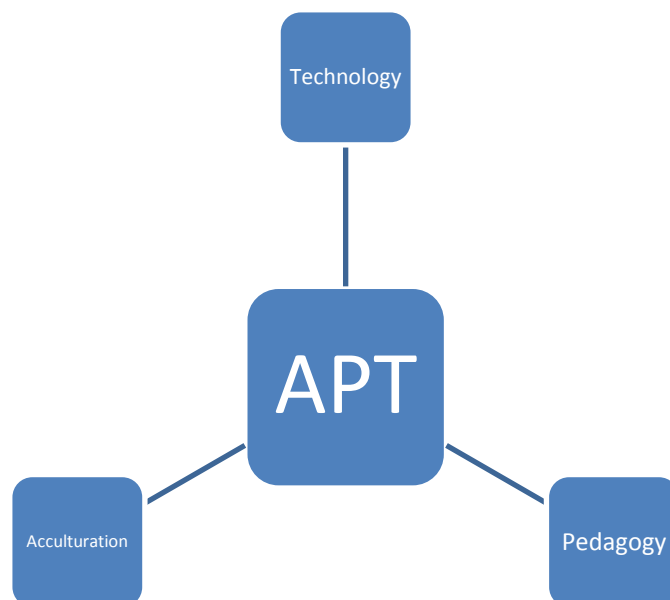
Since no subject knowledge is to be investigated it is better to drop this term, knowledge was also initially related to the students and staff 'knowledge of pedagogies', this is a pretty low level term and on that the students and staff would be hard to define themselves.

Potential use as a self evaluation tool

It would be a useful exercise if students and staff themselves could establish their degree of 'APTness' using a score.

For Technology use it would be possible to establish a scale of 1-10 for use of technologies, where 1 is little(if any) use of technologies and 10 would be use of technologies to their full extent. BUT it would be difficult to establish this score as technology use is subjective, would anyone really score themselves a 10 or 1, how do they differentiate a 4 from a 5? the use of a tick sheet asking which technologies they use may go some way to addressing this, but would need constantly updating and have to be regionalised for the population under consideration, also the technologieson the sheet would need constant updates – a never ending process.

Acculturation – a score for this could be established using the ELAS. This would however not address anything except the English langauge of the user, it would not take into account the other aspects of acculturation. But this may be addressed in the next section.

Pedagogy – again a scale of 1 – 10 where 1 is the person is in the Instructivist learning style level and 10 is they are in a Consructivist learning style. Measurement of this may be problematic as although some aspects of the different learning styles could be measured at a high level, e.g. ability to discuss and debate in class might give them a score of 9 on the scale, the actual detail would be harder to establish. For instance, if a student raises a point in class and justifies their argument with a statement, is this actually measuring their ability? or does the student need to back up and defend their argument to give them a 9, and the mere raising of their point give them a score of 2? Who would measure the degree of acculturation? Self test? Observation by staff? (many limitations here with time available, staff training, awareness, etc).

With the above in mind it might be better to not use APT as a measurement tool, either self test or awarded, as the research progressed and the immersion into IPA and its phenomenological basis grew, it was seen that a model was not the way to allow the themes to develop form the research. Instead the steady evolution of the superordinate and subordiante themes should be allowed to happen, as the APT model could in fact be a positivist apporach the research, rather than an interpretativist methodology.

May 2014 IMI presentation and feedback from Allan Brownrigg, a staff member of UNN that has used IPA before, commented that my work is a bit like theme analysis

at the moment. It was as I was still identifying themes. Led me to consider the approach I was taking and realised that over the last few year's people have taken a slightly different track by analysing one transcript in detail then building from this. Is this only from non psychology trained? Also title of the work – where is the Digital Native element, this is a hangover from previously carried out work and so needs a focus on Malaysia and college in use of eastern and western learning theories.

<u>2014 Annual Progression and responses to questions asked</u>

What makes IPA a suitable methodology for the case study?

Much of the work on IPA does seem to be associated with identity, and how the identity of the self is changed with an event in a person's life. The study here is the transition of the novice lecturer, from their own experience of teaching an eastern education to students to that of teaching a western education to students who have no experience of a western education.

An example of this is Smith (2009) where his purposive homogeneous sample is that of several women who were expecting their first child, this longitudinal study was slightly different to other studies as it was conducted over a period of approximately one year and involved the interview of the respondents several times, rather than taking the approach of one semi structured interview as several other researchers have carried out, this shows not only the application of IPA to a different study group, the establishment over time of the 'self' but also the flexibility of the IPA approach. The present research into the journey of the lecturers as they embark on the teaching of a western learning style to students who have not been taught in that style is discussed here. This journey is not one, but five individuals, each staff member is influenced by their own background, whether it is a 'typical' eastern education along the lines of the CHC influence, or a journey where there has been some level of western influence/education of their own in the education and experience of the lecturer.

What was my ability/experience to carry out IPA, my own qualifications for being suitable to do the research and use its approach?

IPA is starting to be used in the human, health and social sciences, they see IPA as being, "psychological – its core concerns are psychological …. IPA is psychological with a small p, as well as a big P. Researchers in other disciplines are interested in psychological questions, even if they are not formally psychologists. So we think, for example, that a researcher in occupational therapy or film studies can use IPA and can therefore speak to the psychological aspects of the other identity." Smith, Flowers and Larkin (2009, p5). So it can be seen that since their seminal work was published in 2009, there was the intention from the first that the use of IPA would be in disciplines 'outwith' that of psychology.

It began to be employed in the psychology discipline but is seen to be used in sciences of health, social and human. The hermeneutic approach of IPA is also applicable, as the researcher is trying to make sense of the discourse with the research volunteer and understand (interpret) what they are saying to make sense of the event under investigation. The researcher is, as Smith, Flowers and Larkin (2009) stated "*employing the same mental and personal skills and capacities as the participant, with whom he/she shares a fundamental property – that of being a human being*" (p3).

Some difficulty was encountered with the philosophical foundations of IPA, finding an understandable definition for Existentialism was one of these. My own understanding is based on, there being a system of ideas made famous by Jean Paul Sartre in the 1940s in which the world has no meaning and each person is alone and completely responsible for their own actions, by which they make their own character (Cambridge online dictionary). Martin Heidegger preceded Foucault in attempting to understand historical conditionality of 'being'. Existential relates to existence. Philosophy pertaining to what exists, and is thus known by experience rather than reason; empirical as opposed to theoretical.

The research then moved on to investigate the teacher who has been educated in an instructivist pedagogy and was, by their work in franchised modules to Northumbria, having to teach in a constructivist style to which they were not accustomed. The research also looked at what the problems are that they have encountered, as well as the technical influence of ICT on the two theories (eastern and western) of teaching and learning.

Initially it was planned to investigate the franchise student's experiences of the western and eastern learning style. These were hoped to be students new to Northumbria in September 2013, they are from a Confucian heritage culture and have been educated in the instructivist style up to their move the United Kingdom. Their expectations and views would be gathered by questionnaire and focus groups at the beginning of their programme and again at the end of their course, to evaluate expectations and reality in the two different pedagogies and the use of technology in the Confucian and Socratic approaches to teaching that they have experienced. After discussions with my supervisor, and assessing my own schedule of work it was clear that a focus on students as well as staff would lead to the work being too superficial, both from the perspective of the staff at HOTEC and the students at Northumbria, I therefore felt that removing the student element of the research would lead to an in depth analysis of HOTEC staff and their experiences of the staff teaching the Northumbria programme.

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