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Intercultural Learning as Negotiation of Meaning Using a Second Language in an International Volunteer Project: A Community of Practice Perspective

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by

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This dissertation of Tomomi DEGUCHI is approved.
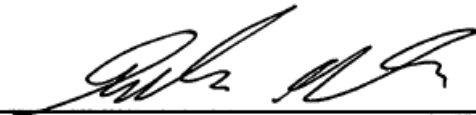
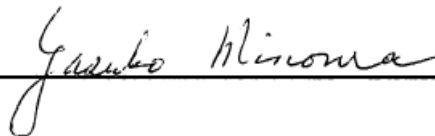Doctoral Committee:

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論文要旨

　グローバル化する現代の社会では、異文化接触の機会が増大している。外国人留学生や就労者が増加傾向にある日本国内において、日常における異文化接触はもはや珍しくない。今後、日本社会において重要な課題となるであろう異なった文化・言語を背景に持つ他者との共生には、コミュニケーション能力・外国語運用能力・異文化理解など実践的で多様な能力が求められる。こういった能力を養成するために、近年では従来の学校教育に加え、国際ボランティアや海外インターンシップなど協働による学びの機会が提供されつつある。特に、国際ボランティアは内閣が推進する「グローバル人材育成戦略」の平成 24 年度報告書の中でも、第二言語運用能力や異文化理解力を育成するためにその重要性が明記されている。国際ボランティアをはじめとした、協働による教育プログラムに共通している特徴は「実践的な活動への参加」である。しかし、その学びのメカニズムについては、異文化接触研究または第二言語習得研究の分野において、未だよく知られていない。そこで本博士論文では、国際ボランティアの参加者が、実践的な活動に参加することを通して、何を、どのように学んでいるのかを明らかにすることで、これらの分野に新しい学びのフレームワークを提起したい。

　本博士論文は 3 つの実践研究を含む、7 章から構成されている。まず、第 1 章では本研究を実施する意義を国内外における時代的・社会的背景から述べる。

第 2 章では文献研究から、国際ボランティアでの実践的な活動を理解するために本博士論文で重要な視点となる「学び」についての理論的立場を明確にする。文献研究は 4 つのパートに分かれている。1 つめのパートでは、異文化学習に関する主流な 4 つのアプローチ（異文化能力、異文化適応、コミュニケーションマネージメント、学習者の認知変容）を歴史的な流れに沿って紹介する。その後、これまでの主流な研究が、「二項対立的な文化の型」（例えば集団主義・個人主義 <Hofstede, 1991>)に対する「個人の認知や行動」を中心に異文化学習を論じてきたために、異文化学習が実際に行われるローカルな状況やその社会的文脈が十分に検討されてこなかったことを指摘する。国際ボランティアのような実践的な活動への参加を通した学びを理解するためには、活動が実際に行われている状況への視点が不可欠であるため、個人の認知や行動にのみ焦点を当てた学習観では説明が十分にできない。2 つめのパートでは、第二言語習得研究で近年議論されている Social Turn を紹介し、異文化学習の新たなパースペクティブとして応用することを提案する。Social Turn は、第二言語習得を社会的文脈の中で埋め込まれた営みとして捉え、言語習得を通した学習者の社会化のプロセスやアイデンティティ交渉に注目する(例えば、Cook, 2006; Morita, 2006; Norton, 1995,2000)。特に、Social Turn の研究者に援用されている Bourdieu(1986, 1991)の文化資本の概念(Morita, 2006; Sunaoshi, 2005)は、個人が置かれている社会的歴史的文脈と、状況的なコミュニケーションの場をつなぐ概念として、本博士論文にとって有用である。3 つめのパートでは、実践的活動を通した異文化学習の理論的枠組みとして、Communities of Practice (Lave & Wenger, 1991; Wenger, 1998)を紹介し、

この理論を枠組みとした実証研究を紹介する。Community of Practice は Lave & Wenger (1991)が提唱する状況的学習理論の鍵概念の一つである。状況的学習理論では、学習を個人の頭の中ではなく、参加という枠組みで生じる過程であると捉え(Hanks, 1991)、Community of Practice とはそのような学習を行っている人々の集合体のことを指す。Wenger (1998)はこの概念を拡張し、学習を個人が他者との意味交渉を通して実践に参加し、実践に関する知識や方向性を共有していくことで、コミュニティへの参加のあり方（周辺的参加・十全的参加）やアイデンティティを変化させていくプロセスを学習と呼んでいる。本博士論文では、国際ボランティアへの参加を通した学びのメカニズムを明らかにすることを目的としているため、Community of Practice を理論的枠組みとする。4 つめのパートでは、国際ボランティアに関するこれまでの異文化接触研究を調べた。その結果、国際ボランティアは異文化能力の向上に効果的であることが実証されてきた一方で、実際に現場でどのような相互作用が行われ、何がどのように学ばれているのかに着目した研究はほとんど見当たらないことが分かった。よって、本博士論文では以下のような研究課題を設定した。

(1) 国際ボランティアの参加者間で相互理解を促進する意味交渉のプロセスを調査する(Study 1)。

(2) 国際ボランティアの参加者の意味交渉の時系列変容とそれに伴う実践の共同体への参加モードの変化を調査する(Study 2)。

(3) 国際ボランティアの参加者はどのように活動への参加を内省し、それは時間と共にどのように発展していくのか、また、それに伴う実践の共同体における彼（女）らのアイデンティティの時系列変容を調査する（Study 3）。

　以上の課題を達成するために、本博士論文では 3 つの実践研究を行った。第 3 章では、調査対象となった国際ボランティア・プロジェクトの概要と調査対象者、データ収集方法と各研究の視点を紹介する。

　第 4 章では、Study1 として、国際ボランティアの参加者が 7 月 30 日に行ったスタッフミーティングでの会話を対象に、意味交渉のプロセスを調査することを目的とした（研究課題 1）。Sunaoshi (2005)を参考に、参加者のグループ内での位置を決定づける、文化資本(Bourdieu, 1986, 1991)を中心とした歴史的要因（国籍・文化、言語活力、英語・日本語の会話能力、異文化接触の経験、年齢、キャンプについての知識）と参加者同士をその場で接近させる状況的要因（異文化接触への動機、共有された目的・責任・仕事・知識、英語・日本語の会話能力の不十分さ、共有された時間・空間、調査者の介入）の双方に注目した上で、ディスコース分析を行った。分析の結果、歴史的要因が参加者のミーティングでの位置や発言力を決定していた一方で、状況的要因により参加者同士が相互理解を目指して、文化資本の差異を乗り越えて意味交渉を行うプロセスが描かれた。

　第 5 章では、Study 2 として、Study 1 で分析された 7 月 30 日のミーティングを起点にその前後で時系列的に意味交渉がどのように変化していく

か、またそれに伴い、彼（女）らの実践的活動への参加モードがどのように変化してくかを調査した（研究課題 2）。本研究ではリサーチクエスチョン（以下、RQ）を以下のように設定した。

RQ1: 時間と共に仕事に関する経験や知識が増加するに従って、参加者の意味交渉プロセスと活動への参加モードは微視的視点からどのように変化するのだろうか。

RQ2: RQ1 の結果を踏まえた上で、参加者の活動への参加モードは巨視的視点（発言の頻度、発言の機能、日本語・英語使用の割合）から、どのように変化するのだろうか。

これらを明らかにするため 7 月 27 日に行われたミーティングを first period、7 月 29 日を second period、8 月 1 日を third period と設定し、ディスコース分析を行った(RQ1)。さらに、各参加者の発言の頻度、発言の機能、日本語・英語使用の割合(RQ2)を調べた。RQ1 の結果として、時間と共に意味交渉が単にお互いの意味や意図の確認から、仕事に関するお互いの意見交換へと変容していたことが分かった。さらに、参加者間で仕事に関する方向性、目的、レパートリーが次第に共有されていくにつれ、彼（女）らの参加モードが周辺から十全へと変容していく様相が描かれた。RQ2 においても、RQ1 の結果が支持された。

第 6 章では、Study 3 として、国際ボランティアの参加者が活動に参加した経験を捉え、それが時間と共にどのように変化して行くのか、またそれに伴う彼（女）らのアイデンティティの時系列変容に着目した（研究課題 3）。プロジェクト中、各参加者を対象に複数回行われたインタビューデ

ータを対象に、佐藤(2008)を参考に MaxQDA(GmbH)を使ってコーディングを行った。その結果、163 個のコードが抽出され、11 個のサブ・カテゴリーにまとめられた後、最終的に 3 つのカテゴリー（自己内省・意味づけられた他者・「私たち」の視点）が浮かび上がった。参加者は、これら 3 つのカテゴリーが示す自己・他者・「私たち」について、「協働」「第二言語使用」「文化」の三側面に関連付けながら、実践共同体の中での自らの体験とアイデンティティについて常に意味づけを更新していたことが分かった。さらに、時間の経過と共に、彼（女）らは協働チームとしての「私たち」について語るようになっていた。Study 3 の結果は、活動への参加モードの変化が彼（女）らの共同体でのアイデンティティにも影響を与えていたことを明らかにしている。

第 7 章では、3 つの実証研究のまとめを行った上で、これらの研究の結果を元に、国際ボランティアにおける参加者の学びのプロセスの概念モデルを提示している。さらに本研究の限界点を述べた上で、研究分野への示唆を次のようにまとめた。(1)異文化学習を予め前提とされた文化の型に対する認知や行動と捉えるのではなく、学習者が他者と相互作用を行いながら、実践的な活動に参加するダイナミックなプロセスとして捉えた。(2)異文化学習と第二言語学習の分野を統合することによって、異文化接触のリアリティを描き出すことができた。特に、本研究で描かれた、他者との協働という状況に埋め込まれた第二言語使用は近年の Social Turn に新たな一例を加えたと言えよう。(3)状況的学習の分野にも異文化学習と第二言語学習の分野から新たな一例を提示することができた。本博士論文で提示された学びのモデルは他の実践的活動を通した異文化学習のフィールドでも

応用できるであろう。最後に教育的示唆を述べる。まず、異文化学習への示唆として、(1)近年、異文化コミュニケーション能力育成のために注目されている国際ボランティアにおいて、実際にどのような体験から何がどのように学ばれているのかを具体的に示した。(2)長期間と比較して、短期間の異文化接触は量的研究より質的研究がそのインパクトを示すのに適していると指摘されている(Cushner & Karim, 2003)。本研究では 10 日間という短い期間でのプロジェクトであったが、多様な質的データを用いてその体験の豊かさと厚みを示すことができた。また、第二言語学習への示唆として、本プロジェクトにおける異文化協働体験はグローバル化された現代社会においてのシミュレーションとして捉えることができるため、今後も協働を通した異文化学習の機会が第二言語学習において重要視される点が挙げられる。最後に、今後の研究の方向性が示されている。

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1. Introduction

1.1 Background

Today, we are living in a world where we must contemplate how to live with people from different cultures more seriously than ever before. Political and social issues caused by differences between nations, cultures, and religions have never disappeared, no matter how easily we can communicate or how similar our lifestyles have become. In most or all countries, we are still struggling how to solve immigration issues, territorial disputes, and other historical issues and to combat terrorism and hate speech. That is why we need, now more than ever, to contemplate the meaning of living with people from different cultures and speaking different languages. In particular, it is imperative that discussion take place over needed changes to the education of youth, who will succeed us as responsible stewards of this globalized society. Recognizing the historical context and developments of our age, this dissertation will contemplate the significance of intercultural learning and second language (Hereafter, L2) learning.

In Japan, the shrinking and aging population has caused an increase in the number of businesses expanding overseas to find markets and sites of production, as well as large numbers of international students and workers entering Japan. For instance, an investigation conducted by the Japanese National Tax Agency shows that the Japanese companies expanding overseas increased by seven thousand companies in the past ten years and it is still soaring (NTA, 2013). Another investigation, conducted by the Japan Student Services Organization,

states that the numbers of international students studying in Japan increased about forty thousand in the past ten years and it is expected to grow in the next decade (JASSO, 2012). Moreover, the Japanese Ministry of Justice (2013) announced that the number of international students getting positions in Japan after their graduation has increased about seven thousand in the past ten years, explaining the interest of Japanese companies in hiring international students. These changes indicate an increase in opportunities for intercultural contact between Japanese and non-Japanese, both within and outside of Japan. Intercultural contact occurs within the context of various types of social relationships, such as teacher and student, employer and employee, clerk and customer, classmates, and colleagues. Even though most Japanese students will likely choose to stay in Japan and work at a Japanese company there, it does not mean that his or her colleagues, boss, customers, and/or neighbors are all going to be Japanese. It is vital to be ready to live and work together with people with different cultural backgrounds.

Young people living in this globalized society require various kinds of skills, such as interculturally effective communication skills, intercultural understanding, and second or foreign language skills. The Council on Promotion of Human Resource for Globalization Development (Hereafter, CPHG) run by Japanese government claims that youngsters in Japan need to foster L2 skills, communication skills, activeness, challenging spirit, cooperativeness, flexibility, responsibility, intercultural understanding, and identity as Japanese to thrive in the 2first century. To foster these skills, CPHG is promoting new work-related types of studying abroad, such as international internships, international

volunteering, and service learning[1] (CPHG, 2013). In recent years, such work-related study abroad programs have flourished, as have homestay programs or language learning programs (Lough, 2011; Sherraden, Lough, & McBride, 2008; Yashima, 2010).

A common key term in work-related study abroad programs is "engagement with local practice." That is, participants in these programs need to work collaboratively with others from different cultural backgrounds. As Yashima (2009) mentions, they are required to "discuss matters with participants from other countries as equals and run the project (p.57)." One of the major learning opportunities that work-related study abroad programs offer is that there is no right or wrong answer to the issues that participants face. They are expected to solve problems occurring onsite and achieve mutual understanding to accomplish tasks in their specific context. In other words, the crucial perspective that is the essence of such programs is that gained in local practice, dealing with actual events in the field.

Compared to homestay programs and language programs, not enough attention has been paid to this new trend (Yashima, 2010). Few previous studies regarding work-related study abroad programs have been conducted mainly in North America (Sherraden et al., 2008). Further, researchers have focused on international volunteerism and service learning to investigate their effects on students' relevant learning and skills, mainly by quantitative analysis (e.g., Lough, 2011; Sherraden et al., 2008; Yashima, 2010). Very few attempts have been made to explore interactions among participants or local practice of

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work-related study abroad programs using qualitative analysis methods, such as participant observation or interview analysis (Shumer, 1997; Sherraden et al., 2008).

What does intercultural collaborative work mean to young people in this era who share much of their lifestyles across borders? How do they interpret their experiences of intercultural collaborative work? How do their practices change over time? What does "intercultural learning" mean, and what are the characteristics of intercultural learning achieved by participating in interculturally collaborative work? The answers to these questions will have important implications for discussion of the growing significance of work-related study abroad programs. Moreover, clarifying the learning mechanisms engaged by participating in local work study practice will provide a new framework for the fields of intercultural contact and L2 learning.

Thus, this dissertation explores the processes of international volunteer participants' intercultural learning as they participate in local collaborative work practices. In Chapter 2, a review of the limitations of previous studies regarding intercultural learning will be provided. Then, the "social turn" to a focus on local practice embedded in local context will be introduced as a recent trend in the field of intercultural contact studies and L2 learning. Additionally, the idea of a Community of Practice (Lave &Wenger, 1991; Wenger, 1998) will be introduced as a theoretical framework to discuss learning as participation in local practice. Finally, research questions, formulated on the basis of the discussion here and in previous studies, will be presented.

Note:

1. Service learning is defined as "a form of experimental education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development (Jacoby, 1996, p.5)."

2. Literature Review

As mentioned in the previous chapter, intercultural learning opportunities such as international volunteers have been increasing in recent years. In this type of educational program, it is expected that the participants learn through a collaborative work that allows for an exchange of both culture and language, and develop skills such as intercultural communication skills, L2 competence and communication skills. However, this new type of learning differs from general school curriculums in that it does not have a clear format, such as an instructor, classmates, textbooks, learning contents and examinations. English class at school is given with an expectation that the students acquire English skills to some extent. Although making friends with classmates or class participation would be one of the objectives, in most cases, successful completion is measured through mastery of the course content. On the other hand, if a student participates in an international volunteer program held in a foreign country to clean a park, learning how to clean is not the main purpose for participants. Needless to say, there is no "cleaning examination" at the end of the program. In fact, the main objective in this kind of education is participating in the local practice. Students need to ask or answer questions (in many cases, using a L2), share works, help or be helped by others, negotiate, set goals, build relationships, and accomplish the work safely within a limited timeframe. The process of these interactions with others is the major element of learning through participating as an international volunteer. Thus, to understand the learning mechanism of work-related programs, it is crucial to focus on the process of learners' participation in a local practice

embedded in a specific context. To this end, a reconsideration of the definition intercultural "learning" is necessary.

The purposes of this literature review are (1) to review the previous studies on intercultural learning; (2) to discuss limitations of these studies and introduce recent discussion of social turn to focus on the social dimension as an alternative perspective of intercultural learning; (3) to introduce the theoretical framework of a community of practice (Lave & Wenger, 1991; Wenger, 1998), which views learning as participation in a social practice; and (4) to review studies on international volunteering and propose an investigation of international volunteering using the framework of community of practice. At the end of this chapter, purposes of this dissertation and research questions will be introduced based on the viewpoints outlined in the literature review.

2.1 Historical Overview on Intercultural Learning

2.1.1 Intercultural Contact from Learning Perspective

Oberg (1960) first defined the significant concept of intercultural contact known as "culture shock" as the "anxiety that results from losing all of our familiar signs and symbols of social intercourse" (p.177). In the 1960s, individuals' psychological reactions to intercultural contact were a primary interest for researchers, especially sojourners' psychological loss caused by encounters with unfamiliar cultures (Furnham & Bochner, 1986). For example, Guthrie (1966) explained the negative symptoms of sojourners using the term "cultural fatigue" (Guthrie, 1966, 1975), which others called "language shock"

(Smalley, 1963) or "role shock" (Byrne, 1966; Higbee, 1969). Other scholars focused on the trajectory of sojourners' psychological reaction to intercultural contact (i.e., Lysgaard, 1955; Gullahorn & Gullahorn, 1963).

In the 1970s and 1980s, studies came to be divided into two approaches to interpreting intercultural contact (Kim, 2001). The first approach interprets intercultural contact as a clinical perspective focusing on one's psychological response. In this approach, culture shock is discussed as problematic in nature and investigators focus on the psychological stress caused by intercultural contact and recovery from appropriate treatment (Gudykunst & Hammer, 1988; Kim, 1988, 2001; Juffer, 1987; Pederson, 1995; Stephan & Stephan, 1992). The second approach interprets intercultural contact as a learning perspective focusing on one's development or growth through the construction of interpersonal relationships with others (Church, 1982; Kim, 2001; Ruben, 1983). Bochner (1972, 1981, 1982) called the process in which one overcomes culture shock and learns about a new culture "culture learning." Adler (1975) also reinterpreted culture shock as a "transitional experience" that emphasized individuals' personal growth through intercultural contact. The concept of transitional experience explains individuals' psychological trajectory through encounters with unfamiliar cultures in five stages—contact, disintegration, reintegration, autonomy, and independence—in order to explain the dynamic psychological process of cultural learning.

Since the major studies of intercultural contact were developed out of the field of psychology, it is natural for scholars to apply a psychological perspective

to current investigations, defining learning as "any lasting change in behavior resulting from experience, especially conditioning" (Coleman, 2001, p. 415). In other words, learning indicates being able to do something effectively on a behavioral level. Regarding intercultural learning, this means being able to communicate effectively, to build good relationships with people in a host culture, and to be satisfied with oneself while staying in an unfamiliar culture. This perception of learning naturally points the researchers to the keyword "competence," as it can be a salient indicator in measuring intercultural learning. According to the dictionary of psychology, competence is defined as "the capacity, skill, or ability to do something correctly or efficiently" (Coleman, 2001, p. 153). Applying this definition, previous researchers have been pursuing what kind of competence is needed specifically for intercultural learning from four main perspectives: intercultural communication competence, intercultural adaptation, communication management and learners' interpretation of intercultural contact. The details of these four perspectives will be introduced in the next section.

2.1.2 Intercultural Communication Competence

Intercultural communication competence (hereafter, ICC) is defined as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2008, p. 33) or "the ability to communicate effectively in intercultural situations and to relate appropriately in a variety of cultural contexts" (Bennett & Bennett, 2004, p.

149). In the 1970s and 1980s, researchers attempted to define the components of ICC for the needs of assessment development. Hammer, Gudykunst, and Wiseman (1978) found three important dimensions required for an individual to adapt to a new culture: communication skills, ability to deal with intercultural stress, and ability to establish interpersonal relationships. In addition, Spitzberg and Cupach (1984) isolated three fundamental conditions of ICC: knowledge, motivation, and skills. As empirical evidence, Ruben and Kealey (1979) studied Canadian technical advisers and their spouses staying in Kenya and identified seven interpersonal communication skills that are important to intercultural adaptation: empathy, respect, role behavior flexibility, orientation to knowledge, interaction posture, interaction management, and tolerance for ambiguity. In addition to these studies, a number of researchers studied the components of ICC (e.g., Arasaratnam & Doerfel, 2005; Hawes & Kealey, 1981; Imahori & Lanigan, 1989; Spitzberg, 1991).

According to Milhouse (1996), in 1970s, scholars attempted to combine theory, education, and training methods (e.g., Hoopes, Pedersen & Renwick, 1978) and in the 1980s, researchers began to identify theoretical models (e.g., Brislin, 1989, Gudykunst & Hammer, 1983). The common perspective that ICC researchers adopt is that different kinds of knowledge, skill, and behavior are necessary when it comes to interacting with someone of a different cultural background. Hence, the result of ICC studies contributes to the development of the practical field of ICC training (Brislin, Cushner, Cherrie & Yong, 1986; Cushner & Brislin, 1996; Lonner, 1997; Milhouse, 1996; Pedersen & Ivey, 1993).

2.1.3 Intercultural Adaptation

Intercultural adaptation has caught academic attention by researchers over the decades. To investigators who view culture shock as a learning process, a sojourner needs to learn new symbols and systems and acquire skills in order to communicate effectively with people in a host culture (Anderson, 1994). Ward and colleagues have divided intercultural adaptation into two domains (Searl & Ward, 1990; Ward & Kennedy, 1993, 1999). One is psychological adaptation, in which a sojourner recovers from the stress and anxiety caused by culture shock and achieves a psychologically stable condition (Kim & McKey-Semmler, 2013; Kim, 2001; Seale & Ward, 1990). The other is sociocultural adaptation, which focuses on social behavioral competences that individuals are able to acquire through training courses or independently, such as social skills and cultural learning (Anderson, 1994; Brisset, Safder, Lewis & Sabatier, 2010; Searl & Ward, 1990; Ward & Kennedy, 1993, 1999).

Kim (2001) proposed "The Stress-Adaptation-Growth Dynamic: A Process Model" to describe sojourners' dialectic psychological trajectory going back and forth between stress and adaptation while contacting an unfamiliar culture. She explains the driving force by which a sojourner can attain stable adaptation using the concept of "Host Communication Competence" as the ability for a sojourner to "receive and process information appropriately and effectively (decoding) and to design plans to initiate messages or respond to others (encoding) in accordance with the host communication system" (Kim, 2001, p. 73).

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In addition to the studies mentioned above, intercultural adaptation has been discussed with regard to various other aspects, such as a functional model for international students' friendship development (Furnham & Bochner, 1982; Kudo, 2003), L2 competence (Nishida, 1985; Yashima, 2004; Yu & Shen, 2012), self-efficacy (Milstein, 2005), and social skills and social network (Brisset et al., 2010; Fontaine, 1986).

2.1.4 Communication Management

Researches focusing on communication management provide a theoretical perspective to understand communication conflicts that occur between people from different cultural backgrounds. For example, Gudykunst (1991, 1993, 1995) developed a theory called Anxiety/ Uncertainty Management (AUM) that effective interpersonal and intergroup communication is determined by mindfully managing uncertainty and anxiety. In this theory, seven superficial causes determine uncertainty and anxiety management: self-concept, motivation to interact, reactions to strangers, social categorization of strangers, situational processes, connections with strangers, and ethical interactions. In addition, the concept of "mindfulness," which involves being aware of our communication behavior, being open to new information, and recognizing other's perspectives, is a crucial factor in effective communication.

Face-Negotiation Theory (Ting-Toomey & Kurogi, 1998; Ting-Toomey, 1988, 1999, 2005) argues that each culture requires a different conflict management style within the concept of "face." Face is "a claimed sense of

favorable social self-worth that a person wants others to have of her or him" (Ting-Toomey & Kurogi, 1998, p. 187). In this theory, ICC is explained as a facework strategy—each culture's own verbal or nonverbal strategies to save or honor face (Ting-Toomey, 2005). An individual has to use facework strategy in order not to violate another culture's face and to establish effective intercultural communication.

2.1.5 Learners' Interpretation of Intercultural Contact

The studies which put emphasis on learners' interpretation of intercultural contact gained popularity in the late 1980s (Martin & Nakayama, 1999), supporting the idea that the reality of intercultural communication is socially constructed, emergent, and subjective (Berwick & Whalley, 2000; Byram, 2006; Hamel, Chikamori, Ono & Williams, 2010; Itakura, 2004; McAllister, Whiteford, Hill, Thomas & Fitzgerald, 2006; Shaules, 2007). One of the main topics of this approach is an individual's perception transition through intercultural contact (Bacon, 2002; Jurasek, Lamson, & O'Malley, 1996; Laubscher, 1994; Hoff, 2006). Studies from this approach are conducted through qualitative methods such as interviews, fieldwork, and diary studies in order to understand intercultural communication from an emic point of view (Martin & Nakayama, 1999).

As Bennett and Bennett (2004) mention, thought and emotion are inseparable for skillful behavior in intercultural communication. Thus, understanding how an individual reacts to different cultures from a subjective viewpoint (Gudykunst & Nishida, 1989) is a considerable topic for researchers.

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Bennett (1986, 1993) proposed the Developmental Model of Intercultural Sensitivity, which supports phenomenology and social constructivism, to illustrate an individual's subjective learning experience regarding cultural difference. Defining intercultural sensitivity as "the construction of reality as increasingly capable of accommodating cultural difference that constitutes development (Bennett, 1993, p. 24)", a sequential developmental stage of intercultural sensitivity is described in this model (Figure 2-1).

Experience of Difference

Development of Intercultural Sensitivity
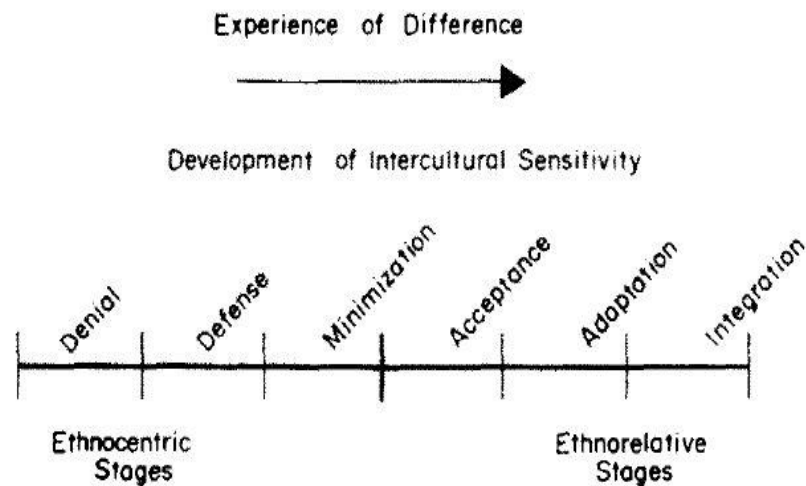
Figure 2-1. Developmental Model of Intercultural Sensitivity

(Bennett, 1993)

In this model, six stages—Denial, Defense, Minimization, Acceptance, Adaptation and Integration—explain learners' sensitivity toward intercultural contact. A number of researchers support this model as an alternative aspect of ICC (e.g., Anderson, Lawton, Rexeisen, & Hubbard, 2006; Landis & Bhagat, 1996; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003; Shaules, 2007).

Criticizing the tendency that the major approach to the study on ICC had not been paying enough attention to the process of how an individual become

interculturally competent through contact, Taylor (1994) discussed the intercultural learning process by applying the pedagogical concept of "transformative learning" coined by Mezirow (1990, 1991). In transformative learning, learning is defined as the "process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation, and action" (Mezirow, 1990, p. 1). Taylor (1994) found a theoretical link between transformative learning and intercultural competence and linked these two concepts as shown in Figure 2-2. His claim is unique in that applying adult learning theory helps us to understand the sequential process of intercultural learning.

Dimensions	Intercultural Competency	Perspective Transformation
Precondition	Culture shock	1. A disorienting dilemma
Process	Lower to higher levels of transformation: Alienation, Denial Testing new habits and assumptions Duality and interdependence Integration (Adler, 1975; Bennett, 1986; Mansell, 1981; Yoshikawa, 1987	2. Self-examination with feelings of guilt or shame 3. A critical assessment of epistemic, sociocultural, or psychic assumptions 4. Recognition that one's discontent and process of transformation are shared and that others have negotiated a similar change. 5. Exploration of options for new roles, relationships, and actions 6. Planning of a course of action 7. Acquistion of knowledge and skills for implementing one's plans 8. Provisional trying of new roles
Outcome	As the 'old' person breaks up, the intercultural knowledge, attitudes and behavioral capacities construct a 'new person' at a higher level of integration (Kim & Ruben, 1988, p. 314)	9. Building of competence and self-confidence in new roles and relationships and 10. A reintegration into one's life on the basis of conditions dictated by one's new perspective (Mezirow, 1991, 168-169)

Figure 2-2. A learning model for becoming interculturally competent

(Taylor, 1994)

Supporting Taylor's model (1994), Hamel et al. (2010) examined the intercultural learning of pre-service teachers from Japan and the United States

who participated in a short-term international exchange program using qualitative analysis. The results showed that the participants used eight strategies to combat cultural disequilibrium: reframing, taking initiative, experimentation/adaptation, managing emotions/self-reassurance, defensive walls, observing and mimicking, openness to new things, and affirming one's own beliefs and practice. Their study described the detailed process of intercultural learning from participants' point of view.

Regarding ethnographic studies of individuals' interpretation of intercultural contact, Hoffman (1990) conducted ethnographic research on Iranian immigrants in the US to consider the role of the self in intercultural learning. This study found two possible levels of intercultural learning: one involving behavioral-level learning that did not change the subjective "inner-self" and the other causing behavior transformation linked with value, meaning, and identity. Hung and Hyun (2010) studied East Asian international students studying at an American university in order to focus on the epistemological characteristics of their learning experiences. The results showed that the awareness of their in-group positions as Asian international students was high in the early phase, while it tended to decrease in the later phases because of their increasing academic English literacy and competency.

In addition many researchers have investigated various topics focusing on individuals' interpretation including ethnographic portraits of Yemeni high school students' sojourn experience in the US (Sarroub, 2001), interviews about the intercultural experience of Nepalese in Japan focusing on changes in the

relation between self and other (Nakashiba, 1997), and subjective perception of the intercultural contact of students studying at a culturally diverse university in the US (Halualani, 2008).

Studies on individuals' interpretation of intercultural contact contributed uniquely to the field of ICC studies in that the approach focuses on the learning process from the learner's point of view. In the next section, the limitation of the previous studies on intercultural learning will be discussed and the alternative perspective of intercultural learning will be introduced.

2.2 Limitation of the Previous Studies on Intercultural Learning

Some of the previous studies have served to identify the elements of ICC, suggest conditions to advance effective intercultural communication, and measure the effect of intercultural learning, especially from a quantitative approach. In addition, the recent trend of learners' interpretation of intercultural contact has successfully drawn from the learners' point of view. What previous studies have in common is the precondition that each culture is something stable and fixed. As a background epistemology of previous studies, what "intercultural communication" means is the dichotomical interaction of two different cultural forms such as collectivism versus individualism (Hofstede, 1991), holistic versus analytic perception (Nisbett, Peng, Choi, & Norenzayan, 2001), high versus low context (Hall, 1959, 1976), and direct versus indirect (Gao & Ting-Toomey, 1998; Ting-Toomey, 1999). That is, how well the person who belongs to culture X understands and can behave in the form of culture Y in order to establish

effective communication and smooth interpersonal relationships would be counted as a barometer of intercultural learning. However, as Nakashiba (1997) points out, it is an endless tautology, as previous studies cite a predetermined "difference of culture" as the reason of intercultural misunderstanding. Studies on ICC or intercultural adaptation rest on a precondition that misunderstanding or conflict caused by cultural differences automatically occurs in intercultural contact situations, which necessitates ICC or intercultural adaptation. Studies on learners' interpretation take the participants point of view into account in suggesting an alternative perspective to intercultural learning. However, as Yamamoto (2011) points out, what competence should be acquired is predetermined and the learning process is described as simple linear trajectory, which also indicates that intercultural contact is viewed as a static and stable phenomenon. This restrictive take on the phenomenon of learning limits understanding to an individual's cognitive process while neglecting the dynamic process of social interactions.

When we think about the reality of intercultural communication in today's globalized world, it is not simple to specify the difference between "them" and "us," especially for younger generations who share similar globalized lifestyles. Intercultural communication does not simply refer to an encounter of two representatives of dichotomic cultures, but is practiced in a specific social relationship, such as teacher and student, employer and employee, or friends and co-workers embedded in a local context. In criticizing previous studies for over-simplified concepts of intercultural learning, scholars began to put emphasis on the local context of intercultural communication (Casrnir, 1999; Collier, 1989;

Halualani, 2008; Martin & Nakayama, 2007). For example, the experience of a

Japanese college student working in the U.S under a native English speaking boss

in an international internship program would be vastly different from that of a

Japanese stay-at-home mother studying Italian cooking with a Korean friend in a

class held in Japan. These are both "intercultural contact" situations; however,

each context involves different types of interactions, relationships, power

balances and language usage, all of which must be taken into consideration.

Casrnir (1999) criticizes the previous studies of intercultural communication that

consider cultures as end-states, asserting that "many such studies have not been

based on an understanding of the actual communication processes involved when

those from different cultural backgrounds interact and produce or build a

communication event (p.92)." As previously mentioned, the main purpose of

work related programs such as international volunteering is participation

processes in the practice; therefore, learning mechanisms should be understood

by local communication processes.

2.3 Social Turn as an Alternative Perspective of Intercultural Learning

When we think of the local context of intercultural communication, it is

crucial to be reminded that one or both parties need to speak a language (usually

a L2) that is not the most convenient one to use (Yashima, 2004). That is, as

Thurlow (2010) asserts, "speaking another person's language is no guarantee of

mutual understanding and respect (native speakers consistently misunderstand

and despise each other)" (p. 231). With this in mind, it is unrealistic not to take

L2 usage into consideration when discussing the local practice of intercultural communication.

In past few decades, studies in second language acquisition (hereafter referred to as SLA) have attempted to reconceptualize L2 learning within social dimensions (Ortega, 2009). Firth and Wenger (1997) criticized traditional SLA studies that explain the mechanism of acquiring a L2 only within a cognitive process, and instead insisted that it is imperative to ground a discussion of SLA within a broader social context.

> Researchers working with a reconcepualized SLA will be better able to understand and explicate how language is used *as it is being acquired through interaction,* and used resourcefully, contingently, and contextually. Language is not only a cognitive phenomenon, the product of the individual's brain; it is also fundamentally a social phenomenon, acquired and used interactively, in a variety of contexts for myriad practical purposes (p.296).

Since this discussion arose, SLA researchers have been attempted to understand the phenomenon of the L2 learning as social practice embedded in a local context (e.g., Block, 2003; Canagarajah, 2007; Cummins, 1996; Mori, 2004: Ortega, 2009; Pennycook, 2010; Ushioda, 2009; Yashima, in press; Yashima, 2013; Zuengler & Miller, 2006). There are many approaches that take social turn into account, such as Vygotskian sociocultural theory, conversation analysis, systematic functional linguistics, identity theory, and language socialization theory (Ortega, 2009). Among these, two approaches, identity theory and

language socialization, will be examined, and their relation to this dissertation explored.

Identity is a key term when considering L2 learning as a social phenomenon. Norton (1995, 2000), in examining L2 identity, borrowed the concept of "cultural capital," a term coined by Bourdieu (1986, 1991). Cultural capital is one of the forms of capital, which are convertible non-financial assets that a person has been accumulating over his or her life. It includes educational qualifications, "cultural goods (pictures, books, dictionaries, instruments, machines, etc.)" (Bourdieu, 1986, p.243), style of speech, and physical appearances. In Norton's study (1995, 2000), she conducted a critical ethnography of five immigrant women in Canada to expose the reality of identity negotiation using the concept investment over cultural capital. She explains that "if learners invest in a L2, they do so with the understanding that they will acquire a wider range of symbolic and material resources, which will in turn increase the value of their cultural capital (Norton Peirce, 1995, p.17)." She is a pioneer who revealed that identity as L2 learner is socially constructed and negotiated with others over right to speak and right to be heard. Woolhouse, Bartle, Hunt, & Balmer (2013) investigated how primary teachers of French in the UK develop their self-identity due to governmental policy shifts in their curriculum using the concept of cultural capital.

Language socialization is another theory that seeks to integrate wider social dimensions in explaining L2 learning. Scholars supporting this approach focus on the processes of one's socialization through interactions in L2. Cook

(2006) analyzed twenty-two dinner table conversations between eight Japanese as foreign language learners (hereafter, JFL) and their Japanese host families to investigate how co-construction of meaning about the folk beliefs is accomplished. She examined how folk beliefs mostly initiated by Japanese host families are both challenged and unchallenged by JFL. In one example, a JFL challenged the stereotype that his host sister mentioned: that Japanese food is usually delicious whereas American food is not. In response, his host mother justified his challenge by saying "each of us has a taste we are used to from childhood" (p. 137). On the other hand, another JFL actively co-constructed the folk belief about non-Japanese people disliking the traditional Japanese food *natto* (fermented soy bean), with his host mother. When his host mother pointed out that he was one of the unusual foreigners who likes *natto*, he admitted he was a "strange foreigner." By presenting these conversations, Cook explains that "dinnertime talk provides an opportunity for the learners to be socialized into the discourse of *nihonjinron* (theories of Japanese cultural or racial uniqueness)" (p. 147). She also explains that dinnertime talk often became a trigger for the participants to become aware of their own perspectives by encountering another point of view. This study demonstrates that both L2 learning and intercultural learning are embedded in local interactions with others.

Sunaoshi (2005) conducted fieldwork on a Japanese die company in the US in order to analyze interactions between Japanese technical supporters and American workers who cannot speak each other's languages fluently. Applying Bourdieu's concept of cultural capital, she focused on the two types of factors that would influence communication between two parties. The first type are the

"historical factors" that determine the power imbalance and positions from the macro level, such as the participants' nationality, ethnographic vitality of English and Japanese, social positions including their former educational backgrounds, corporate hierarchy within the company, and skills that are valued in the company. The second type are "contextual factors" that would bring the two parties closer together from the local level, such as shared knowledge and content regarding their work, shared goals and priorities, time together, and Japanese technical supporters' low English proficiency. These factors are regarded as the driving force of their communication and mutual understanding. Based on these two factors, Sunaoshi analyzed five examples from the production floor, focusing on communicative strategies such as interplay of gaze, gesture, positioning and objects, getting attention and troubleshooting in nonverbal reaction, interactional mediators, and negotiating contextualization cues. In one excerpt, she introduced an interaction between Hashida, an experienced Japanese technical supporter, and Rob, an American worker in the Die area. The analysis showed that in the process of their interactions, they used various communication resources such as gaze, gesture, positioning, and objects to make sure that they were on the same topic and shared an understanding of the situation. She discussed that their communication reflected both historical and contextual factors. For example, from the viewpoint of historical factors, their choice of English as a common language and Rob's use of the Japanese title –*san* (which has a meaning similar to "Mr." or "Ms." in English) to one of his Japanese co-workers is a reflection of nationality and language vitality and a reflection of the company hierarchy. On the other hand, from the viewpoint of contextual factors, their shared common

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sense regarding the topic and joking attitude expresses their time together and shared knowledge and goals. This study vividly described the interaction process, in which the two parties had been attempting to achieve co-construction of meaning using available resources to overcome differences in cultural capital. Sunaoshi's framework is applicable to understanding intercultural communication as situated interactions of people with historical backgrounds.

These studies indicate that local practice of intercultural communication (as well as L2 usage) is the process of negotiating meaning and constructing learners' identity in asymmetric relationships with others. It is important to note that many studies of social turn borrowed Bourdieu's concept of cultural capital to explain the link between macro-social backgrounds and micro-interpersonal communication. Since this dissertation focuses on local interactions among participants in an international volunteer project, it is reasonable to presume that participants' amount of cultural capital also affects their communication. How do the participants interact using a L2 if their L2 competence and knowledge about the practice are different? Does the difference of cultural capital determine the right to speak and the right to be heard of the participants? To answer these questions, the concept of cultural capital is applied in order to explain the interactions between the participants in an international volunteer work.

2.4 Community of Practice

"Situated Learning," proposed by Lave and Wenger (1991), is the most influential concept in understanding the nature of learning embedded in a local

context. It captures learning not as an individual cognitive process, but as a social participation process through interaction with others (Hanks, 1991). "Community of Practice" is one of the key theories that compose situated learning (Lave&Wenger, 1991; Wenger, 1998). Community of practice explains that learning is a dynamic process in which novice individuals engage in the valued enterprise through negotiation of meaning with old-timers, and shift their involvement from peripheral actors to full participants (Lave & Wenger, 1991). Discussing learning as a participation metaphor strongly coincides with the idea that the mechanism of learning in a work-related program is best understood by the process of participating in a local practice. It is a powerful theoretical framework used to understand the mechanism of learning through participating in an international volunteer work. The next section will elaborate upon the key terms "practice" and "community," and how they are used in the context of this theory.

2.4.1 Practice

Wenger provides a simple definition of the term: "practice is about meaning as an experience of everyday life (Wenger, 1998, p.52)." Thus, practice is the process of experiencing the world through negotiation of meaning. Drinking coffee with a friend, learning how to play the violin, travelling abroad, buying a new toothbrush, going to see a movie, participating in an international volunteer; each of these experiences builds meanings. These meanings are in turn dynamically transformed through people's actions by being sustained, renewed,

and adjusted through negotiation with others, all while embedded in a historical context.

Negotiation of meaning has two constituent processes: participation and reification (Wenger, 1998). First, participation is "the social experience of living in the world in terms of membership in social communities and active involvement in social enterprise (p.57)." In the case of an international volunteer participant, it means earning membership in the volunteer community and actively engaging in work. Second, reification is defined as "the process of giving form to our experience by producing objects that congeal this experience into 'thingness' (p.58)." This includes not only physical substances, such as tools, documents, and monuments, but also comprises abstract entities, such as forms, points of focus, rules, symbols, and concepts. In the case of an international volunteer, potential reification items would include purposes of the work, how the work is conducted, and the actual tools and technologies used. Negotiation of meaning as a discourse consists of these concepts, participation and reification, which transform people's experiences into reality.

2.4.2 Community

Wenger (1998) identifies three dimensions of practice as the property of a community: mutual engagement, a joint enterprise, and a shared repertoire (Figure 2-3).
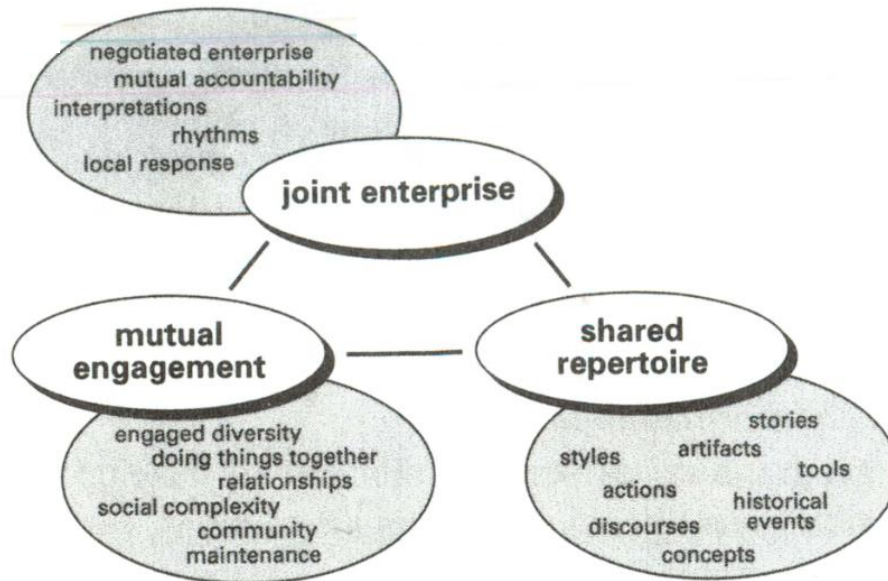
Figure 2-3. Dimensions of practice as the property of a community (Wenger, 1998)

Lamb (2013) clearly explains these dimensions:

> Firstly, members have regular *mutual engagement* –they interact,
> negotiate meanings and engage in practices together. Second, though
> their practices may differ, and conflict may characterize some of their
> interactions, members of a CoPs (Community of Practices) have a
> *joint enterprise*, a shared sense of direction for their mutual
> engagement. Finally, as a result of persistent engagement in their joint
> enterprise, members of a CoP build up a *shared repertoire* of
> resources for negotiating meaning. Such resources include patterns of
> participation like routine meetings and ritual acts: and reifications
> like key documents, qualifications and motifs. Crucially, a shared
> repertoire may also be linguistic –the jargon of a profession, the

pragmatic rules of a social club, the regular jokes that characterize
happy families (p.34).

In a case of an international volunteer, the participants engage in the work autonomously, and this sense of independence is shared with other members. Through mutual engagement in the collaborative work, they construct membership in the volunteer community of practice. Volunteers share the direction, purposes, accountabilities, and interpretation of the work by joint enterprise. Consequently, involvement in the joint enterprise brings about a shared repertoire, consisting of the jargon, tools and rules employed in the work. These dimensions are significant in understanding the engagement of an international volunteer as a community of practice.

Moreover, Wenger (1998) argues that these three competences would emerge as identities in the community of practice. In other words, it is about knowing how to engage in action by participating in a practice, being able to see the world by having accountability to the enterprise, and being able to make use of shared repertoire. That is, "membership in a community of practice translates into an identity as a form of competence (Wenger 1998: 153)." The process of negotiation of meaning through participation constitutes the negotiation of identity within the community of practice.

It is also important to note that we belong to multiple communities of practice simultaneously, as we engage in various kinds of practices in our daily lives. For example, a person who works at a supermarket could also be a mother, student, or member of a swimming club. We have multiple senses of self, which

are dependent on the community of practice. Extending this logic, multi-membership of various communities(Wenger, 1998), such as gender, age, and social status, must also be taken into consideration when analyzing the phenomenon of intercultural communication as well as cultural features categorized by nation.

One of the most involved senses of self in the community of an international volunteer project is the self as an L2 learner. The community of practice is an advantageous theoretical framework for discussing the participants in international volunteering as both intercultural learners and L2 learners. As mentioned in the literature review, the main studies of intercultural communication in the past have not considered intercultural contact as L2 practice. However, engaging in a practice cannot be achieved without the negotiation of meaning that takes place in using a language with others. Thus, it is crucial to focus on how participants collaborate with others using an L2 and how their use of the L2 influences their participation and practices in the context of international volunteering. Under this theory, learning is not merely a cognitive process of individuals, but it encompasses the transformation undergone in a dynamic co-relation of negotiation of meaning, cognition, knowledge of the practice, roles, and identities (Lave & Wenger, 1991). Corder and Meyerhoff (2007) support community of practice as a bridge between intercultural communication and language usage perspectives because "to analyze interaction and language within a community of practice framework is to study the emergence of norms and the gradual fixing of their social meaning through the dual dynamics of participation and reification"(p. 444). In fact, research that

applies community of practice has accumulated in both the field of SLA and intercultural contact studies.

2.4.3 Community of Practice in SLA

As mentioned earlier, recent discussion of the social dimensions of language learning have focused on the local interactions of the learners. In recent years, SLA researchers have started to apply the concept of community of practice in order to reframe language learning as participation in a practice embedded in socio-cultural and historical contexts. The studies successfully illustrated the complex interactions between social, cultural, historical, and inter-/intrapersonal contexts with regard to positioning and identity for L2 speakers in the classroom. Morita (2004) investigated six female Japanese graduate students to focus on their dynamic process of participating in a class, applying the framework of Community of Practice. The case studies showed the dynamism of the participants' constant negotiation of positioning using an L2 and their competence and identities in the classroom. For example, one of her participants, Lisa, first perceived herself as a less competent student in the class in terms of her language proficiency, which kept her silent and positioned her as a peripheral member in the classroom community. To face the challenge, she gradually tried to speak in a class in easier situations such as small group discussions or tell her instructors and classmates about her desire to participate in the class. Her continuous re-negotiation of her competence eventually empowered her and increased her self-confidence. This case implies how L2 learners' sense

of competence is determined by interactions with others and how it is influenced by their degree of participation in the community. The case of another participant, Rie, a third-generation Korean who was born and raised in Japan, shows how students negotiate their positions, roles, and power in the classroom. In one class, Rie was struggling as a less competent member because the topic was unfamiliar to her, which eventually gave her a marginal position. She tried to overcome her difficulty by appealing to her instructor for help, but her efforts did not succeed. On the other hand, in another class, she participated as a valued member because "her personal experiences, knowledge, and unique perspectives as a minority student in Japan had currency, and the class seemed to appreciate her contributions" (p. 592). This case expresses how L2 learners negotiate their power with their instructors in the class and how their participation changes depending on the roles they play.

Hellerman (2008) investigated transformation of ESL learners' participation in the peer face-to-face interaction regarding teacher-assigned tasks, applying community of practice in the classroom. Conversation analysis was conducted with three social actions: "the starts or openings of students' dyadic social interactions, non-elicited storytelling that occurred within language learning tasks, and the endings or disengagements from dyad task interactions" (Hellerman 2008: 23). Through analyzing rich data, he advocates that language learning is the process of participating in the tasks while forming and applying the shared repertoire in the classroom as a community of practice. Clarke (2008) analyzed UAE student teachers' identities using community of practice. By analyzing co-construction of discourse of spoken and written conversations,

beliefs, knowledge, and identities sharping synchronize with the lives of UAE outside the classroom. This study elucidates that their personal practice as being an English teacher relates with the discourse from macro socio-cultural and historical perspectives, such as gender or nationality.

As described above, a handful of SLA researchers have used the community of practice as a theoretical framework to explain the interactions between native speakers and non-native speakers or classroom interactions, but no studies I know of have focused on the interactions among non-native speakers or outside the classroom. As discussed in the Introduction, while opportunities for intercultural collaboration in which all the participants use an L2 to communicate have arisen in this globalized era, it is important to focus on the field of international volunteering, where the participants work together using an L2. Studying international volunteering will provide an additional standpoint not only to the field of intercultural communication studies but also to the field of SLA.

2.4.4 Community of Practice in Intercultural Contact Studies

While less frequent compared with the body of work in the field of SLA, the studies that discuss intercultural contact with in a framework of community of practice have been accumulated in a decade. Somekh and Perason (2002) explored intercultural learning through collaborative research among European countries using the theoretical framework of community of practice. Their research, using three narrative vignettes, reflects on English language usage, the

practice of information communication technology, and discusses different interpretations of the work. Deguchi and Yashima (2009) applied community of practice to explain the intercultural adaptation of international students living in a Japanese traditional college dormitory. The results showed that the international students eventually gave up becoming full members of the dorm community because of the strictly dominating senior-junior system practiced among Japanese students. This study is different from previous studies of intercultural adaptation in that it draws on intercultural adaptation embedded in context and it was the participants' subjective choice not to be full members of the dorm community.

These studies show that the concept of community of practice is applicable to explain the dynamic process of both intercultural learning and L2 learning embedded in context. As criticized in Section 2.2, the main studies of intercultural communication have focused on defining and measuring learners' ICC or describing their cognitive process in a linear model, which implies that intercultural learning is a matter of the learners' cognitive reaction to the intercultural encounter. However, if we redefine intercultural learning not as the learners' cognitive reaction but as their social participation process (Hanks, 1991), we need to focus on the moment-to-moment interactions that emerge in a local context.Since the theory of community of practice discusses learning as participation in a practice, it would be a powerful framework to explain how participants in international volunteering actually interact (including how they use L2) through a local enterprise. By focusing on their participation mode and its transformation over time, we can understand how the participants construct

relationships with others using the L2 and how they change as a result of the experience. Thus, in this dissertation, intercultural learning is discussed by applying a theoretical framework of community of practice. In the next section, significance of studying international volunteer project as a community of practice will be discussed.

2.5 Studies on International Volunteer Project

Studies on international volunteer projects are now earning researchers' attention regarding their unique situation of intercultural communication. Allport (1954) suggested the contact hypothesis, with its four conditions of reducing prejudice and encouraging intercultural understanding: (1) equal status of members of both groups, (2) support from authority, (3) more intimate contact than superficial, (4) common goals. In recent years, scholars have paid attention to international volunteer projects as an effective field of intercultural understanding with the presumption that they reach the four conditions of the contact hypothesis (Lough, 2011; Pusch & Merril, 2008; Yashima, 2010). However, the effectiveness of international volunteer projects has not been sufficiently studied (Lough, 2011). Lough (2011) studied how institutional models of international volunteering affect participants' perceptions of ICC. The analysis focused on four points: service duration, cultural immersion, guided reflection, and contact reciprocity. The results showed that the longer the duration, the higher the ICC development. Institutional features were noted in order to understand the effects of international volunteering by other researchers in recent years (Sherraden et. al., 2008; Sherraden & Stingham, 2006). Horn &

Fry (2013) compared the influence of various types of study abroad: language, area studies, thematic studies, research, internship, work, and service learning. The results indicated that participating in international service learning and studying in a developing country were more effective than other types of studies and the duration of the program affected the quality of learning, with longer programs helping to develop learners' volunteerism. Yashima (2010) conducted one of the few empirical studies that measured ICC development in international volunteer projects. The results of the quasi-experimental study revealed that that even though the participants already earned higher scores than the non-participants at the point of pre-test, they had developed further ICC competence when they reached the post-test. Studies have been conducted which specifically investigate the role of service learning in the acquisition of language. Martinsen, Baker, Dewey, Bown, & Johnson (2010) compared three settings: study abroad, service learning abroad, and foreign language housing. Results indicated that the service-learning group had more opportunities to use L2 when compared with the other groups, though significant gains were confirmed in both the service learning group and foreign language housing group.

Previous studies have conveyed the significant implication that international volunteer projects are worth studying from the viewpoint of both intercultural learning and L2 learning. However, the actual interactions through the international volunteer work have not been paid enough attention to elucidate the phenomenon of learning through participation in a local practice. If international volunteer work is effective for intercultural understanding and L2 learning, how could the participants learn from their interactions with others?

Thus, this study explores the field of international volunteer projects using the theoretical framework of community of practice.

2.6 Objectives of This Dissertation

In the previous sections, the standpoints of this dissertation was introduced as follows: (1) studying intercultural learning embedded in a local context; (2) considering the difference in cultural capital (Bourdieu, 1991), such as knowledge about the practice, L2 competence, and asymmetrical positions that determines the interlocutors' right to speak and right to be heard in various intercultural interactions; (3) applying community of practice as an alternative perspective of intercultural learning; and (4) placing importance on studying the interaction process of international volunteer work. By integrating these four concepts, this dissertation aims to explore the international volunteer project members' learning process as participants in a community of practice by studying the negotiation of meaning using a L2.

To this end, three research objectives are configured:

(1) Investigate the negotiation of meaning as a process that facilitates mutual understanding between the international volunteer members (Study 1).

(2) Examine how the international volunteer members' negotiation of meaning changed over time, and the resultant transformation of their participation mode in the community of practice (Study 2).

(3) Determine how the international volunteer members reflect on their experience as participants in the practice, how it evolved, and how it transformed their identities in the community of practice (Study 3).

3. Study Context

In this chapter, the study context will be described. In 2008, I carried out a fieldwork at the international volunteer project (Hereafter, IVP) to achieve the study purposes mentioned in the previous chapter. First, the background of the IVP and the research field will be introduced. Next, participants and the method of data collection of this dissertation will be introduced. Finally, the viewpoint of each study will be presented.

3.1 Background of the International Volunteer Project (IVP)

As mentioned in section 1.1, there are numerous organizations conducting international volunteer projects or service learning. In this dissertation, I was fortunate enough to receive cooperation from the Council of International Educational Exchange (CIEE), one of the organizations providing international volunteer projects. The CIEE is a non-governmental organization founded in the US in 1947 for the establishment of international educational exchange programs that promote peaceful coexistence and respect between nations (CIEE, 2014). They mainly offer study abroad, work abroad, and professional development programs. The IVP is one of the work abroad programs offered by the organization since 1995, and as of 2012, the project has had more than 10,000 participants.

IVP participants join a project of their choice, hosted by one of many organizations around the world (about 80 countries in 2008), and serve as volunteers for two or three weeks. The host organizations vary and can include

nursery homes, churches, and schools. The substance of the work also varies by organization. For example, participants can choose to join a project either abroad or in their home country. From among each project's participants, one person from the host country is selected as the project leader, a role that entails mediating between foreign participants and the host organization. For this project, participants were not required to be competent in the language of the host country (e.g., Japanese in Japan); similarly, the host organization was not required to have staff competent in a foreign language (e.g., English). Nonetheless, English and the local language were used as common languages among the volunteer project team. As such, the leader from the host country was expected to undertake the role of explaining the job duties in English to foreign participants who do not understand the local language.

3.2 The Research Field

This study examines an IVP host organization in X prefecture of Japan. The non-profit organization "Kids' Village (anonym)" was established in 1987, and oversees various programs that provide educational support to local children such as childcare, classes exploring nature, and summer camps. The founder, Ms. Y, who used to be a junior high school teacher, started this project with her strong desire to educate children through nature activities, support their parents, and solve the problems that each child faces. The Kids' Village campus, which is about 1000 m^2, includes a playground, an office with a dining room and a kitchen, childcare center, and recreation room. It has a unique educational philosophy in

which the staff do not strictly follow the schedule that they have planned for the children. For example, if they planned to do woodwork inside of their facility but saw that it was a beautiful sunny day, they might change the schedule to take the children swimming in the river instead. This is because Ms. Y, the founder of Kids' Village, believes that children learn more from unplanned situations than from planned ones that adults prepare for them. They run various kinds of programs based on this strong educational philosophy. To support Ms. Y, there are some local volunteers working at Kids' Village on some regular basis. For example, Mr. O was working as a volunteer driver, Ms. T was managing the projects of Kids' Village, and NL, who is a local college student, was working as a child caretaker (details about NL are in the next section).

They began hosting IVP members in 2003, and continued to do so for five consecutive years as of 2008. The IVP members were primarily tasked to supervise the children who participated in the summer camp. One of the reasons that Kids' Village started hosting the IVP is that meeting someone from a different cultural and language background would be a great opportunity for the children to develop their communication skills or intercultural understanding. Ms. Y believes that interactions between the children and foreign IVP members can help them discover new perspectives (interview with Ms. Y, July 12).

Kids' Village coordinated a three-day camp on three separate occasions between July 27 and August 5, 2008; in each instance, approximately thirty local children spent nights at the facility. The camps were divided into three groups: A, B, and C, which took place between July 26–28, July 29–31, and August 2–4

respectively. In Camp A, there were 31 children (20 boys, 11 girls), in Camp B, there were 34 children (24 boys, 10 girls), and in Camp C, there were 31 children (22 boys, 9 girls). The children's ages ranged 5 to 12 years old.

On the first day of each camp, the children were divided into five to six member teams, with an IVP member assigned to supervise each one as a team leader. Then, a brief group meeting was held for self-introduction, schedule confirmation, and to explain safety rules to the children. Ms. Y and local volunteer members chose the teams before the camp, taking into account age and gender balance. IVP members were expected to facilitate this meeting with each of their respective groups. During the camp, IVP members were to spend two nights with the children at the campgrounds (mostly, they spent the nights at the Kids' Village facility, except for one day in the IVP program when they spent a night at a local public accommodation).

During the camp, the children engaged in various activities such as nature walks, swimming, cooking, and attending a local festival. In parallel, IVP members were expected to play with the children and ensure their safety and well-being during the camp days. Basically, they were expected to do the same activity as the children; for example, if the children swam in the river, the IVP members swam as well.

As for meals, the IVP members did not have to cook for the children every time because Kids' Village prepared some food such as sandwiches, bread and box meal from the local private company to serve them. The IVP members needed to eat with the children and clean the tables after each meal (they used disposable

dishes so it did not take much time to finish cleaning). Except for one day, there was an event called "International Cooking." The IVP members had to cook one or two dishes from their home countries for the children for this event using a kitchen at the local community center.

Every night after the daytime activities, Ms. Y, NL and the IVP members took the children to the local public bath since there was not enough facility for more than thirty children to take a bath all at once in Kids' Village. NL and the IVP members took a bath together with the children for their safety. At the public bath, boys and girls had to be separated so that the only male IVP member had to take care of twenty boys all by himself. At night, the boys and the male IVP member slept in the recreation room and the girls, NL and the female IVP members used the childcare center using their sleeping bags, while Ms. Y returned to her house which was located in a walking distance to the Kids' Village.

Tables 3-1 and 3-2 show the weekly and daily schedules of the IVP members, who arrived on July 27 during the middle half of Camp A. Prior to that a group of local college volunteers served as the primary caretakers (team leaders); therefore, the IVP members initially acted as their assistants. However, on July 29, the college volunteers left, and IVP members replaced them when Camp B commenced. The IVP members attended a brief meeting before each camp to share information about the children (i.e., the number of children, gender and age balance, and information on children who needed special care, such as food allergies.)

On their day off, they shared a nearby apartment owned by Ms. Y. The female IVP members shared a room that was about 16 m^2, and the only male member used about an 8 m^2 room by himself. I shared the same room with the female IVP members during the fieldwork.

Table 3-1. Weekly Schedule of IVP

7/26	7/27	7/28	7/29	7/30	7/31	8/1	8/2	8/3	8/4	8/5	8/6
Camp A			Camp B			Off	Camp C			Off	Off
	(Started on 7/27)					IVP			(Ended on 8/6)		

Table 3-2. Sample Schedule of A Day at IVP

6 a.m.	7 a.m.	8 a.m.	9 a.m.	11 a.m.	1 p.m.
Waking up	Exercise	Breakfast	Swimming	Cooking	Playing at park

6 p.m.	7 p.m.	10 p.m.	11 p.m.
Dinner	Bathing	Children's bedtime	Volunteer staff meeting

3.3 Participants and Data Collection

The participants in this dissertation were JL, R1, K2, and K3, who were IVP members; NL, a local volunteer staff member; and I as a researcher (Hereafter, RSC in the studies).[1] Table 3-3 below shows the overview of the participants.

Table 3-3. The overview of the participants

Novice/Old-timer	Pseudonym	Nationality	Position	Sex	Age
Novice	JL	Japan	CIEE participant	F	19
	R1	Russia	CIEE participant	F	22
	K2	South Korea	CIEE participant	F	19
	K3	South Korea	CIEE participant	M	27
Old-timer	NL	Japan	Kid's Village staff	F	19
Novice	RSC	Japan	Researcher	F	29

* F indicates female and M for male.

JL was a 19-year-old female student from Japan. While attending college she majored in journalism, and this was her first time to collaborate with the IVP. She had never traveled abroad, and although JL had a Korean friend during her university studies, they spoke to each other in Japanese. JL obtained a certificate for completing the second grade of the EIKEN test in Practical English Proficiency, and became interested in the language after communicating with a British teacher at a university-sponsored English study camp. In the interview prior to the IVP, she expressed confidence in her knowledge of English grammar and vocabulary, but worried if she could be effective using it in a leadership position as she told me at the interview conducted at the orientation held for the Japanese leaders prior to the IVP. JL joined this IVP at Kids' Village because she was interested in volunteer work and wanted to refine her English competence; furthermore, a domestic IVP was less expensive than those held overseas. She also believed that leading an IVP team would provide her with an ideal opportunity to acquire leadership skills and greater responsibility, while simultaneously improving her English proficiency.

R1 was a 22-year-old female student from Russia. This was her third time to participate in an IVP held by the CIEE; the year prior she volunteered as a supervisor at two other children's projects in Japan. R1 intended to join another IVP held in Japan following her work at Kids' Village. In addition to Russian, she spoke English fluently as well as German and French, and had visited many European countries. While attending college in Russia, R1 completed a course in Japanese, and believed that her proficiency in the language was intermediate. With regard to Japanese subcultures, R1 very much enjoyed Japanese animation and rock music bands. She joined the IVP at Kids' Village because she felt that Japanese children were disciplined and pleasant, and also due to her interest in Japanese subcultures.

K2 was a 19-year-old female student from Korea; this was her first time to work with the IVP. While attending college she majored in English literature, and consequently spoke English fluently. K2 had been studying Japanese independently and was able to form simple sentences; she believed that her spoken Japanese proficiency was intermediate. K2 had visited Japan once before as a tourist and also China and Australia. Her interest in Japanese subculture mainly included animation, comic books, and television programs—especially dramas. K2 joined the IVP to spend time with Japanese children because she believed that she was not good with children so she wanted to learn how to be around with them; additionally, K2 was hoping to teach Korean culture to them.

K3 was a 27-year-old male Korean student working with the IVP for the first time. He majored in business while attending college and was a hotel

receptionist during a work holiday in Australia. K3 had also traveled to Europe, China, and the Philippines as a visitor and volunteer. He could participate in daily conversations in English, and knew basic Japanese words and greetings. K3 considers himself a beginner level Japanese speaker. He joined this particular IVP because it did not conflict with his schedule, and to interact with Japanese children while learning about their culture.

NL was a volunteer at Kids' Village for ten months, and a third-year undergraduate pedagogy major with an emphasis on "learning in nature." Although NL had collaborated extensively with local volunteers, it was her first time to work with IVP members of CIEE. An exceptional relationship existed between NL and Ms. Y, the Kids' Village representative, who trusted her a great deal. NL possessed a substantial amount of experience with the children at Kids' Village, and was skilled at running the camp. While she had never traveled abroad, NL did know English greetings and how to ask simple questions.

Lastly, I as a researcher was also present: a Ph.D. student specializing in intercultural communication. It was the first time for me to conduct full-scale fieldwork. Because I attended one year of high school in the U.S., I spoke English well; I had also traveled to many places throughout Asia, Europe and North America. I participated in the project as an observer, and on the first day presented an outline of my research and its purpose, which was to observe participants' interactions as they collaborated. Additionally, I sought permission to audio- and video-record their actions and conversations. Over the course of the project, I shared accommodations with the volunteers. Interviews were conducted

whenever the volunteers appeared available to talk. I met JL previously at an

orientation held for Japanese leaders by the CIEE. I also visited Kids' Village

before the project began to explain my study's purpose to Ms. Y. Before

collecting data, I provided an outline of my research to the study participants, and

also requested that they sign a release form. With their permission, I documented

their actions and conversations throughout the camp's duration using an IC

recorder, video camera, and field notes. Diaries were distributed to the IVP

participants for the purpose of recording their feelings and thoughts as they

emerged; I also kept a diary, which was written from an observer's perspective.

Interviews with the IVP participants were conducted when they appeared

free to speak. Because JL's responsibilities were greater than that of other IVP

members, I conducted interviews with her for an hour most nights before sleeping.

In total, JL and K3 were interviewed ten and three times[2] respectively; R1 and K2

were interviewed five times. JL's interviews were conducted in Japanese, while

R1, K2, and K3 preferred English, since it allowed them to more accurately

express their feelings and thoughts. Because NL was perpetually occupied with

supervising the children and IVP members, there was insufficient time to

interview her.

3.4 Viewpoints of Each Study

In Study 1, the recorded conversations collected from the July 30 meeting

(the second day of B Camp) are analyzed to explore the process of negotiation of

meaning among the IVP members. They were chosen to be analyzed first in Study

1 because these conversations were particularly significant in fostering mutual understanding among the IVP members. As R1 confessed in an interview on August 2, "If this camp ended without the (July 30) discussion, we would have had something strange, something disgusting (frustrating)." Next, in Study 2, conversations from the meetings conducted before and after July 30—recorded on July 27, July 29, and August 1, the first days of A, B, and C camps respectively—will be compared to focus on the transformation of the participants' negotiation of meaning and their participation modes in the practice. Finally, in Study 3, interviews conducted with each IVP member will be analyzed to explore the transformation of their identity in the practice over time. The viewpoints of each study are described in Figure 3-1 below.
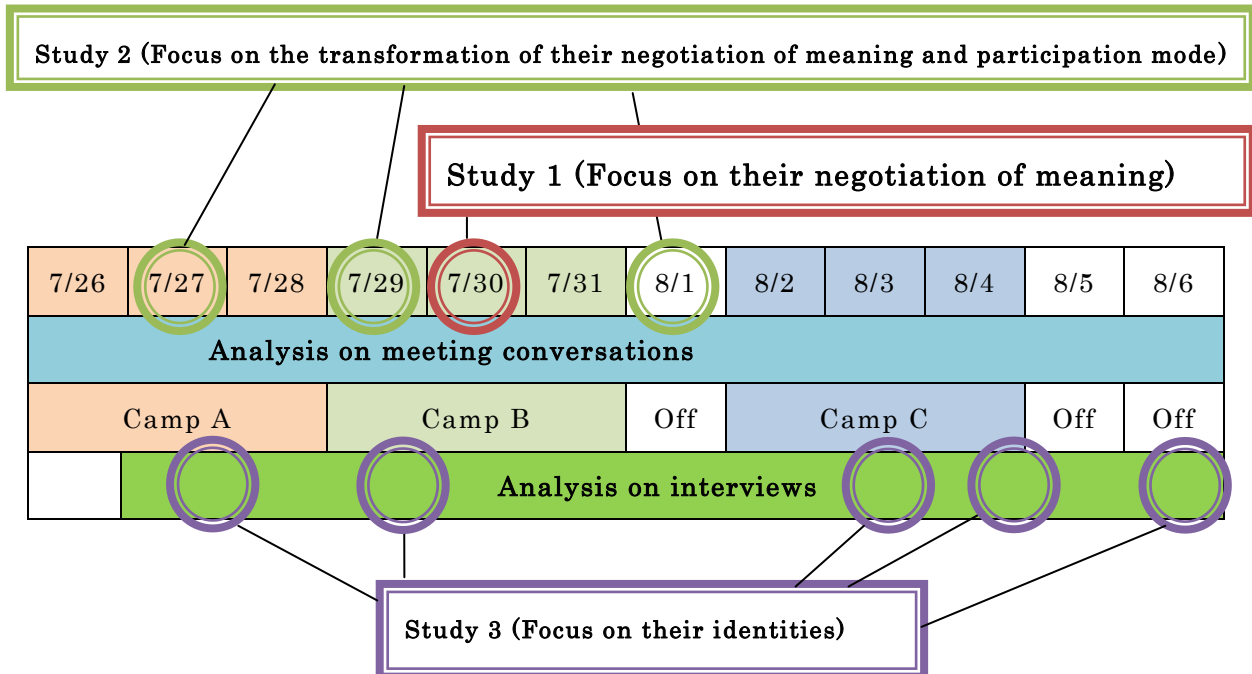
Figure 3-1. Viewpoints of Each Study

3.5 Summary

This chapter introduced the dissertation's study context. In the next chapter, Study 1 will be presented to investigate the IVP members' process of negotiation of meaning toward mutual understanding.

Notes:

1. The meeting in which I intervened will be analyzed in Study 1, hence my inclusion as a study participant.

2. Since K3 was the only male volunteer at the camp, he was occupied more than the other IVP members. I mostly conducted interviews at night, after the children went to sleep, because the IVP members seemed to have limited amount of time to talk. However, K3 had to take care of the boys alone when they went to sleep while the female IVP members could rely on each other to take care of the children instead of themselves. Consequently, I was unable to conduct more than three interviews with him.

4. Study 1

4.1 Purpose of Study 1

The present chapter explores the process of the IVP members' negotiation of meaning to achieve mutual understanding by analyzing the conversations from the meeting on July 30 (Figure 4-1).

Study 1 (Focus on their negotiation of meaning)

7/26	7/27	7/28	7/29	7/30	7/31	8/1	8/2	8/3	8/4	8/5	8/6
Analysis on meeting conversations											
Camp A			Camp B			Off	Camp C			Off	Off
	Analysis on interviews										
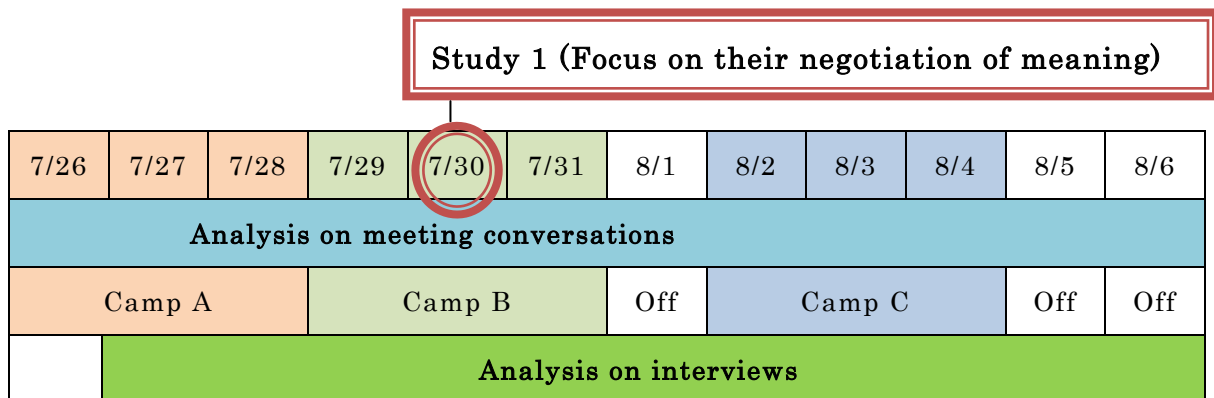
Figure 4-1. Viewpoint of Study 1

4.2 Participants

The participants in this study were the novice IVP members (JL, R1, K2, and K3) and NL, an older participant who was a staff member of the Kids' Village. The details of the IVP members are as follows: JL is a Japanese female college student; R1 is a Russian female college student; K2 is a Korean female college student; and K3 is a Korean male college student. I (Hereafter RSC in this study) intervened in their conversation in order to solve a conflict that occurred among them; thus, in Study 1, RSC's utterances were analyzed in the same manner as the utterances made by the IVP members and NL.

4.3 Data and Data Background

On July 27, the first day of the project, the IVP members treated each other as if they had been friends for a long time even though it was their first time meeting. The project began immediately after their arrival; however, the foreign participants did not seem to be actively engaged in taking care of the children. When the children were playing at the park, the foreign IVP members sat close to each other and talked but did not run or play games such as hide-and-seek with the children, as they were expected to do. Additionally, the foreign IVP members seemed to be frustrated with JL who were not able to translate what NL or Ms. Y were telling them to do because of her relatively low English competence (record from my field notes). On the surface, they seemed very friendly to each other; however, there was tension between the JL and foreign IVP members. The meeting that took place on July 30 dramatically changed the negative atmosphere of the IVP team to a positive one (record from my field notes). The meeting became a trigger to facilitate their mutual understanding. Thus, in this study, this meeting will be analyzed as a turning point to understand how their negotiation of meaning proceeded.

4.4 Data Analysis

To achieve the aim of this study, discourse analysis[1] (Lazaraton, 2009; Paltridge, 2006) was used to analyze the data. First, the recorded conversations from the meeting on July 30 were transcribed into texts following the conventions from Shegloff (2007) (see the Appendix A) in order to express prosody.[2] Then,

how the participants negotiate meaning is examined in each interactional

sequence(Lazaraton, 2009). In the next section, the analyzed data and its

background episode is introduced.

4.5 Theoretical Framework

In this study, the theoretical framework proposed by Sunaoshi (2005) was

applied to focus on two factors that influence the negotiation of meaning during

the meeting. First, historical factors (Sunaoshi, 2005) that determine the in-group

positions among the participants are illustrated. The participants are

"manifestations of their life histories. . . They are historical agents in the sense

that complex aspects of the lives they have led so far inevitably influence the

process and outcomes of their intercultural interaction (Sunaoshi, 2005, p.189)."

Second, the contextual factors that represent the participants' willingness to

understand and get close to each other are highlighted. Different from historical

factors, these are situated and emerged at a more local level of interactions on

site (Sunaoshi, 2005). The details of these factors are shown below in Table 4-1.

Table 4-1.   Factors and Contexts that Influence the Interactions among the
Participants

Historical Factors (Determining the participants' in-group positions)
(1) Nationality/culture
(2) Ethnolinguistic vitality
(3) English- or Japanese competence
(4) Former experiences with intercultural contact
(5) Age
(6) Knowledge about the camp

Contextual Factors (Bringing the participants closer together)
(1) Motivation for intercultural contact
(2) Shared purpose, responsibility, tasks, and knowledge
(3) Inadequate English- or Japanese competence
(4) Shared time and space
(5) RSC's intervention

The first historical factor is nationality or culture. The cultural capitals that
IVP members have been acquiring might be different since Russia, Korea, and
Japan and they have different religious backgrounds, political configurations,
economic statuses, and educational systems. The notion of how to work with
others, or what it means to work as a volunteer, may be different in each country
or culture. The second factor is ethnolinguistic vitality, which refers to "the
current global hierarchy of languages" (Sunaoshi, 2005, p.190). While the UK
and the United States of America have globally dominated the fields of culture,
science, politics, technology, and economics in modern history, their language,

English, has accumulated the greatest power over any other languages in the world (Phillipson, 1992). It is clear from the fact that though this project is held in Japan and the participants are from Russia, Korea, and Japan, English is recommended as their common language in addition to Japanese by CIEE. It is important to take into account the influence of ethnolinguistic vitality on how the participants choose which language to speak when they communicate. The third factor is English or Japanese competence. Each participant has a personal history as a learner of English or Japanese. The period, method, materials, and instructors involved in learning the language are significantly different from each other. K3 had the experience of working in Australia while JL and NL had never been abroad. English/Japanese competence could be a significant factor since someone in this group always has to use a L2 to communicate with others. The fourth factor is former experiences with intercultural contact. As mentioned before, some of the participants have had considerable experience with intercultural contact. They might have learned how to communicate or work with someone from a different cultural background. Such knowledge might determine their in-group position. The fifth factor is their age. The participants of this study are all college students and there is relatively not much difference among their ages. However, it is often said that the junior-senior hierarchy affects their communication, especially in Korean or Japanese cultures (Deguchi & Yashima, 2008; Nakane, 2013; Ogura, 2012). Finally, knowledge about the camp could make a salient difference between NL and the IVP members. Knowledge about the camp does not merely mean how to run the camp, it also includes the relationship NL has built with the director of Kids' Village, Ms. Y, experiences

with taking care of children, and the activities and schedule of the camp. NL has a history as a staff member of Kids' Village, and that time makes her an old-timer whereas the IVP members are novices and have been at the camp for only a few days.

On the other hand, the contextual factors that bring the participants closer together are as follows. First, the reason why the IVP members were at this place is that they are all motivated toward intercultural contact to some extent (Yashima, 2010). Second, shared purposes, responsibilities, tasks, and knowledge emerge as negotiated joint enterprise to transform this community into a community of practice. The third reason is inadequate English- or Japanese competence. Since English is a L2 for all the participants, it is likely that they might be tolerant of imperfect English or Japanese and help each other understand using non-verbal expressions. The fourth factor is shared time and space. The IVP members shared a room together during the camp and even went to sightseeing activities together on their off days. They have chatted about various topics such as their cultures, private lives, and project work. It is easy to imagine that shared time and space would bring them closer to each other. Finally, RSC's intervention could be a factor that brings the participants closer together. She was not an experienced member of this community of practice; however, she had noticed that there was a conflict among the participants from her observations and interviews with the participants. She intervened in their conversations with the intention to solve the conflict and facilitate their mutual understanding.

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In Table 4-2, the differences in the amounts of cultural capital that determine the participants' in-group positions are tabulated to compare the status of each participant.

Table 4-2. Differences in cultural capitals that determine in-group positions among the participants

	JL	R1	K2	K3	NL	RSC
Knowledge about the camp	△	△	△	△	◎	△
Japanese speaking competence	◎	○	○	△	◎	◎
English speaking competence	○	◎	◎	◎	△	◎
Former experiences with intercultural contact	△	◎	◎	◎	△	◎

◎indicates the most, ○ indicates the middle, △indicates the least amount of cultural capital

For example, JL speaks Japanese fluently because it is her mother tongue whereas her knowledge about the camp is very limited as a newcomer to Kids' Village. On the other hand, NL does not speak English and has not had former experiences with intercultural contact; however, her knowledge about the camp is plentiful compared to the IVP members and RSC.

Since RSC intervened in their conversations to facilitate mutual understanding, discussions were held with another researcher who specializes in applied linguistics and intercultural communication to confirm if the data interpretation was reasonable to describe the emergent situations. In addition, field notes, the participants' diaries, and the interviews were referred to in order

to understand the historical and cultural backgrounds of the participants and contexts of the practice of the summer camp.

4.6 Results and Discussion

The meeting started at 10:15 p.m. and finished at 11:55 p.m. Since NL, the experienced member, could not join C camp, which was the last camp, the IVP members had to run the camp by themselves though they were novices in the Kids' Village. In this study, three transcribed conversations are analyzed. The first transcript describes when K2 started to confess her anxiety toward NL's absence in the C camp. The second transcript describes when K2 mentioned her anxiety again to NL and RSC intervened to share the topic with the other IVP members. The third transcript describes when K3, NL, and JL were talking about K3's anxiety and complaints about being the only male volunteer at the camp. The details of each transcript are shown in Figure 4-2.
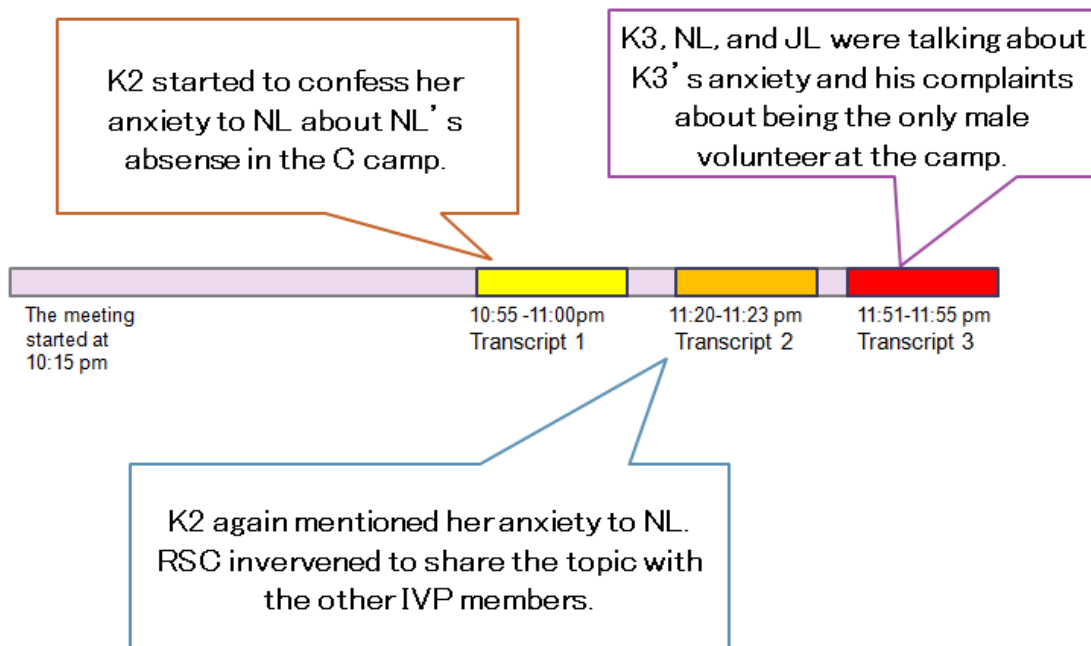
Figure 4-2. The Three Analyzed Transcripts

[Transcript 1: 10:55 p.m. -11:00 p.m.]

Line	Utterer	Utterance
		Utterance
1	K2	NL:
2	NL	(.) Un? (Yeah?)
3	K2	kae(.) ranaiyo hhh (don't leave hhh)
4	JL	hhh kaeranaidette? (you don't want me to leave?)
5	K2	mada (.) kaeranaide kudasai (please don't go yet)
6	JL	hhh
7	NL	hh daijyobu, Y san ga iru, Y san↓, ri:da(.) <u>toppuri:da:</u>. (hh don't worry, you have Ms.Y, leader, top leader. Eh? >Kaeranaide kudasai tte douiu imi<? (what? what do you mean "don't leave?")
8	JL	ah
9	NL	=tsugi no puroguramu tte koto yanna:? (she means the next

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		camp, right?)
10	JL	tte kododato omou (I think she means that)
11	NL	and: you, etto (well), minna ha(.) kodomotachi to tanoshimu↓ (you guys have fun with the kids)
12	K2	((speaking in Korean))
13	K3	((speaking in Korean))
14	JL	=un (yes)
15	NL	puroguramu <u>chu:</u> kojin de, hitoride inai↓ (don't be alone during the program) minna to issho ni inai ↓ (don't stick with other volunteer members)
16	JL	=un (yes)
17	NL	nde, kara(.) shugou no tokiha kichitto (well, and, when you do "shugo" <call the children together>, do it neatly)
18	JL	=un (yes)
19	NL	jibun ga sekinin wo motte kodomotachiwo atsumeru(.) tteiukotowo shikkari to yareba daijyobu hhh (if you bring kids together with responsibility, it's going to be all right hhh)
20	JL	ah. (3) she said↑
21	R1	=OK
22	JL	she said↑
23	K2	=daijyobu (no problem)
24	JL	=daijyobu (no problem), she said daijyobu (no problem)
25	R1	hhh OK daijyobu (no problem)
26	JL	If you, if you: meet Ms. Y, aaahhh (2) u:n (well) nandaro(3) u:n (how can I say, well)
27	R1	((speaking in English))

28	K3	((speaking in English))hhh
29	JL	(3) so (.) u:n (well) (2) etto:(let's see)
30	NL	° nante ittakke? ° (what did I say?) hhh (2) ° nante ittakke? ° (what did I say?)
31	JL	(2) etto:(let's see)
32	NL	(3) Y san (Ms. Y), top leader
33	JL	=Ms. Y is top leader
34	K3	=[OK]
35	R1	=[OK]
36	NL	you are
37	JL	=and you are (2) also leader
38	K3	=OK
39	JL	so(.) you (.) you have to, you have to
40	R1	=OK
41	JL	you take, take, you, you, you, have to take care of children
42	R1	=OK↑OK.
43	JL	(.)OK?

When K2 called NL's name (Line 1; hereafter, the numbers shown in the parentheses indicate the line in the transcript) and NL responded to it (2), she attempted to convince NL in Japanese not to leave the last camp (3). Though her Japanese was grammatically incorrect (3), JL understood what she intended to say and rephrased it correctly (4). K2 then said "Mada kaeranaide kudasai (please don't leave yet)" one more time to dissuade NL from leaving the C camp (5). K2, JL, and NL were laughing with each other at this point, which suggests their shared feelings of strangeness, surprise, shyness, and funniness about K2's

sudden appeal (4, 5, 6). NL understood what K2 had tried to say and cajoled her, suggesting in Japanese that there should be no worries because they would still have the director, Ms. Y while NL was away (7). NL then confirmed the meanings of what K2 wanted to say again. NL and JL confirmed what K2 meant to say in Japanese with each other to achieve a common understanding (9, 10). NL tried to explain her thoughts in English saying, "and you::" to foreign members, but she gave up and instead gave them directions in Japanese about what the volunteers could do to be "daijyobu (no problem)" in the absence of NL (15, 17, 19). However, because NL spoke in Japanese, K2 did not listen to her and kept talking in Korean with K3 during NL's utterance (12, 13). The only person who listened carefully to NL's voice was JL (16, 18). NL gave JL the advice not to stick together with other volunteer members and leave the children alone without adults during the project (then the next camp would be "daijyobu (no problem)") (15). Moreover, NL mentioned "Shugo (call the children together)" when talking about the safety of the children (19). JL began to translate what NL said into English after listening (20). K2 noticed this and responded by saying "daijyobu (don't worry)" to let JL know that she had understood (23). R1 said "daijyobu (don't worry)" as well to show her understanding (25). However, when JL was taking time to translate (22, 24, 26), R1 and K3 stopped listening to her and began talking in English (27, 28). JL and NL continued trying to remember what NL said (29, 30) to translate the right words in English (31). When NL finally remembered her remarks, she spoke in mixed Japanese and English, saying "Y san (Ms. Y), top leader" (32), and R1 and K3 responded to show that they were listening (34, 35). As soon as NL attempted to speak in English to R1,

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K2, and K3 by saying "you are" (36), JL interrupted her utterance to complete the sentence as "and you are also leader" (37). JL added her opinion "You have to take care of children" (39, 41) in English as a leader of the volunteer group. R1 replied to JL (42), but whether this was meant to demonstrate her understanding or serve as a simple response was not clear.

4.6.1 Discussion from the Historical Factors (Transcript 1)

K2 felt that the IVP members needed NL in the next camp. This means that she felt anxious about working only with the volunteer project members under JL's leadership. NL did not speak English as fluently as JL; however, NL was relied on because she had knowledge and experience with the children's camp as an experienced member of the Kids' Village.

When NL and JL were talking in Japanese, the foreign members did not listen to their talk. As an experienced member, NL was trying to share with the novice IVP members the routine of "shugo (call the children together)," which refers to calling the children. It is conducted when the children are far away from the adult volunteers playing outside at a park, forest, or river. When they have to leave the place and go to another place for the next activity, the volunteers need to call the children shouting "shugo (call the children together)" with their hand up to let them know they are leaving and call them together. Each volunteer needs to count the number of children in their respective teams and make sure that every child returned to the group. This is an important routine to keep the children safe for the practice of this community. The positions of NL and the IVP

members are clearly distinguished as an expert-novice relationship. When JL tried to translate NL's explanation about how to do the routine of "shugo (call the children together)" into English, R1, K2 and K3 seemed to neglect trying to understand it because it took her a while to finish translating the sentences. Her position as a volunteer project leader made her talk (perhaps unconsciously) with a tone of command, using "have to" with the foreign members (39, 41). As a result, K3 and R1 showed irritation in their intonations of "OK, OK" (42). By analyzing the dialogue, the unstable position of JL emerged; JL's English speaking competence, experience with intercultural contact, and knowledge of working at the children's camp was inadequate to be the leader of this project.

4.6.2 Discussion from the Contextual Factors (Transcript 1)

In this transcript, all the participants attempted to have a mutual engagement in the dialogue using their limited L2 competence. They reached some mutual understandings by K2 using Japanese, JL and NL using English, and all the foreign members showed their understanding at various levels by repeating what they had heard in Japanese or combining Japanese and English to understand the meaning (e.g., "daijyobu (no problem)" and "top leader"). This was done because they shared the purpose of working on the project, and in order to work effectively, they recognized the necessity of sharing their knowledge.

Line	Utterer	Utterance
1	K2	kaera naide, hhh (Don't go, hhh)
2	NL	NL moikitakatta. (I wanted to go, too) Join shita katta. (I wanted to join) But <u>betsu no</u> puroguramuga arun↓ (But I have another program to go to) What things (2) ° fuan tte nante iimasuka° ? (how do you say fuan in English?)
3	RSC	anxious?
4	NL	what things anxious for <u>you</u>? (2) hatsuon ga chigaunone. (My pronunciation is wrong, isn't it?) What things anxious for <u>you</u>?
5	RSC	umaiyo, demo↓ NL. (You speak good, NL)
6	K2	hhh whole this. >I don't know< how to handle
7	RSC	=<u>Hey, hey, hey, hey, people,</u> we are talking about >pretty important things<. So you should listen to her↓ She asked her (2) "wh, what, what is anxious for you?" because she didn't want NL to go home↓
8	JL	hhh
9	RSC	so she was wondering what is anxious for <u>her</u>
10	K3	=yeah, yeah, yeah, yeah
11	K2	=the reason why I said this is (2) we always don't know any program's contents and always(.) always we heard from contents from her↓ so.
12	RSC	do you guys have the same opinion?
13	K2	=I think it's <u>better</u> to hear the contents of, least of contents, ah, before start the program.
14	RSC	=JL san dou omou? (what do you think, JL?) Yeah, you are

		the leader, so you explain. (2) NL >ashita kaecchau kara
		ima hanashiteokerukotowo hanashiteoki<↑ (NL will leave
		tomorrow so you should talk now)
15	JL	umm, °nihongo demo ii° ? (ah, may I speak in Japanese?)
16	RSC	=nihongo demo ii↓(yeah, it's ok)

When NL finished explaining the schedule for the next day and the meeting was about to finish, K2 asked NL again not to leave the next camp (1). At this moment, JL, R1, and K3 were talking about something else in English. NL understood K2's feelings and explained why she could not attend (2). In addition, NL showed her feelings with the statement "join shita katta (I wanted to join)," a mixture of Japanese and English (2). Moreover, she attempted to find out exactly what made K2 nervous, so she asked RSC how to say "fuan (anxious)" in English (2). As soon as RSC told NL the English translation, NL asked K2 what made her anxious, repeating the sentence to make the meaning clear (4). Listening to NL's English, RSC applauded NL for speaking well (5). K2 replied that she felt anxious about "whole this" (the entire situation) and that she did not know how to handle the camp (or the children) (6). K2 changed her utterance into English at this moment. Soon after RSC listened to her statement, she called JL, R1, and K3's attention back to the conversation, saying "we are talking about pretty important things" (7). After RSC got their attention, she explained the situation (7). JL responded with a little laugh to show that she understood what was going on (8). When RSC repeated K2's question to NL, K3 responded with "yeah, yeah, yeah, yeah" to show that he understood (10). When she had all the participants'

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attention, K2 explained the details of her feelings in English, saying that "the foreign members had never known anything about the schedule of the camp, and they always needed NL for the information" (11). From this utterance, it became clear that K2's anxiety was about missing NL as an important information provider. RSC asked the other two foreign participants if they felt the same way (12). In addition, K2 proposed informing the volunteers of the schedule before the camp started in order to improve the situation (13). At the same time, RSC asked JL her opinion using direct English expressions of commands such as "you are the leader, you explain" (14). JL asked for permission to speak Japanese to RSC (15), and she accepted (16). Though it is not shown in the transcript, this conversation continued into another dialogue in which JL also talks about her feelings and RSC translates them.

4.6.3 Discussion from the Historical Factors (Transcript 2)

In this transcript, the cause of K2's anxiety, which also appears in Transcript 1, was revealed. K2 used Japanese to get NL's attention, saying "kaeranaide (don't leave)" first and then changing into English, which seemed to allow her to express her feelings more easily. K2 not only switched from Japanese to English, she increased the formality of her speech style, saying "The reason why I said this" in lines 11 and 13. This implies that she was conscious about the other members listening to her, and she seemed to be talking on behalf of the other IVP members (or possibly foreign participants) when in the middle of her utterance, the subject "I" changed to "we." Through this dialogue, the

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position of the IVP members changed from being asked to work with an ambiguous schedule and feeling anxious about what was going on to pointing out the unreasonableness of the work. The reversal was possible because of K2's high English speaking competence and her rich previous experiences with intercultural contact.

RSC deemed the dialogue worth sharing with the other volunteers, even though she was originally an "observer" in the project. She was able to take this action because she had been observing the interaction spoken in English at a higher level of competence and had a rich background in intercultural contact. In addition, she thought the conversation would be a good chance to improve the work situation. JL accepted RSC's intervention and respected her opinions perhaps because JL was in a junior position to RSC who was older, more experienced, and had a background in intercultural contact. JL depended on RSC especially for English translations. Although JL could have spoken in Japanese because the project was held in Japan and the foreign members had chosen to travel there because they were interested in Japanese culture, she consistently tried to address the foreign participants in English. It is possible that speaking English became the norm between the participants because English has stronger ethnolinguistic vitality than Japanese in the linguistic hierarchy. Through participating in the project, JL had become accustomed to the norm of using English as a common language. She felt at ease having her words translated by RSC, and thus for the first time, she began to relate her feelings to the foreign members.

4.6.4 Discussion from the Contextual Factors (Transcript 2)

All of the participants attempted to establish mutual understandings using as many language resources as they had available to them including their inadequate English- or Japanese-speaking abilities, and that comes from their willingness to understand each other and continue communicating. They asked for English code-switching words and translations as a last resort. Moreover, although it is not shown in the transcript, they used gestures and facial expressions[3] to aid their communication. K2's claim about not being provided the daily schedule prior to the camp indicates K2's responsibility in creating this community of practice as a joint enterprise. RSC attempted to ask the IVP members if they had the same complaint as K2 to confirm their shared sense of the practice. The dialogue in Transcript 2 is a process of negotiation of a joint enterprise in this community of practice.

[Transcript 3: 11:51p.m.-11:55p.m.]

Line	Utterer	Utterance
1	NL	(2) <u>sugoi</u> taihendattato omoukedo K3ha: ippaiganbatte douyatte komyunike: shon tottaraiikatoka douyatte kodomowotsukamaetara iikatoka <u>ippai</u> kangaete sorega seichounitsunagaru(.) ndatoomou (I imagine it was really tough for K3, but you tried your best and kept thinking how to communicate with the kids or how to get the kids,

		you had been thinking a lot, and that led you to your progress)
2	JL	u:n
3	RSC	(2) jyaa ° itteagete↑ ° soreha↓ (so tell him that)
4	JL	(.) a: a:, she said, (2) u:n, u:n
5	NL	>kantanna nihongode ittahouga iinokana <?(should I say it in an easier sentence?)

<div align="center">(Abbreviation)</div>

6	JL	a: a: etto (well), etto (well), she <u>knows</u> you, you, you, you are, you have to, have to, have to do, next, next boys boys ask you hamigakitai (want to brush his teeth), toiredoko (where is the bathroom), of course you don't know, but, but, but, you you you come come to me please translate that action that action u:n the action
7	K3	ah, ah
8	JL	<u>you you you</u> think about next next next you I should what should I do next time so that's you you your you are connect connect connect to your <u>growing</u>, <u>your growing</u> something your life your life your life no life your life your past, past, ° u:n °
9	K3	yeah, <u>thank you, NL,</u> <u>thank you</u>, thank you, NL. <u>ureshikatta desu </u>(I'm happy to hear that)

The main topic of this conversation was initiated by K3, who was the only male volunteer that took care of the boys at the camp alone. Transcript 3 shows the dialogue after K3 complained that it was difficult to deal with more than 15

boys on his own, especially when he needed to let them sleep (boys and girls were separated at night to sleep). NL appreciated that K3 did his best, saying "you tried your best" and "kept thinking," and told him that those tough experiences would lead to his development (1). JL seemed to agree with her opinion (2), and RSC reminded JL to translate NL's comment to K3 (3). JL accepted RSC's suggestion and tried to translate it in English (4). Since she seemed to have a difficult time with the translation, NL helped JL by restating her comment in simpler Japanese, thereby making it easier to translate (5). Though it took a while for JL to translate NL's comment (6, 8) and the meaning was not clear (6, 8), K3 tried to understand what she meant (7). K3 understood NL's intention and responded by saying "thank you" in English and "ureshikatta desu (I'm happy to hear that)" in Japanese (9).

4.6.5 Discussion from the Historical Factors (Transcript 3)

After NL listened to K3's complaints, she said that she appreciated K3's effort. Her comment was worth listening to because she had more knowledge and experience working at Kids' Village than the others. Given NL's position as an experienced member, her comment was meaningful to K3. Although JL's translation was repetitive and omitted some information, K3 paid close attention in order to understand what NL was trying to say.

4.6.6 Discussion from the Contextual Factors (Transcript 3)

K3's response described above demonstrates not only that NL's position made her worth listening to, but also the sense of unity as a community of practice. The negotiation of meaning in this transcript indicates K3's motivation toward intercultural contact, and his feeling of responsibility for taking care of the children. NL could respond to his complaints and anxiety immediately because she had been working with him for the past few days. In addition, RSC here again tried to include JL in this significant negotiation to achieve mutual engagement in this discussion.

In this analysis, the participants' mutual engagement in the discussion was revealed through confirmation of their shared repertoire of the "Shugo (call the children together)" routine and the mutual accountability expressed by K2 and K3. This study also described that NL's amount of knowledge about the camp brought her the right to speak and the right to be heard, which the other participants did not have. This was because the most valued enterprise of this community of practice was not how to speak English the best, but rather how to run the camp. The experienced NL listened to the novice IVP members' voices, and they had gradually come to share responsibilities, directions, goals, and knowledge through the continuous negotiation of meaning. In past studies of intercultural contact, essential cultural differences such as behavioral patterns or social values within a framework of nationality were discussed in order to understand communication between individuals. Such a perspective provided a great insight to understand the mechanism of conflict or miscommunication when it occurred in intercultural contact. Yet while it is reasonable to think that cultural differences affect the negotiation of meaning to some extent, the analysis

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introduced in this study suggests that cultural differences are not the only factor influencing intercultural communication. This is especially true when we see the interlocutors as a group of people engaged in a community of practice, and account for the historical and contextual factors that affect their negotiation of meaning.

As mentioned earlier, this meeting was interpreted as a trigger that dramatically improved mutual understanding among the participants. This was because the sharing of knowledge and the conflict were indications of mutual engagement that enforced the joint enterprise of this community of practice. Since NL was leaving the C camp and the IVP members had to run the camp by themselves, this meeting was a crucial opportunity to be frank with each other.

4.7 Summary

In this study, a discourse analysis (Lazaraton, 2009; Paltridge, 2006) was conducted on the meeting conversations from July 30. The analysis used a theoretical framework by Sunaoshi (2005) to investigate the process of negotiation of meaning toward mutual understanding. It was shown that differences in the amounts of cultural capital determined the participants' positions in the meeting, which were analyzed in terms of historical factors such as nationality/culture, ethnolinguistic vitality, English- or Japanese- speaking competence, former experiences with intercultural contact, age, and knowledge about the camp. At the same time, they overcame these differences and worked around their inadequacies to achieve a mutual engagement in the practice, which

was analyzed in terms of contextual factors such as motivation for intercultural contact, shared purposes, responsibility, tasks and knowledge, inadequate English- or Japanese-speaking competence, shared time and space, and RSC's intervention. Their process of negotiation of meaning is a process of acquiring membership in this camp community by claiming their opinions, facing conflicts, trying to explain, listening to others carefully, translating for others, and encouraging others.

Several questions emerge here. What will happen when NL leaves the C camp and the IVP members have to take on more responsibilities? How was the meeting preceded in the former camp? How does the negotiation of meaning transform over time? At the same time, how does their participation mode change over time? Answers to these questions will be introduced in the next chapter.

Notes:

1. Discourse analysis is about "what people mean by what they say, how they work out what people mean, and the way language presents different views of the world and different understandings. This includes an examination of how discourse is shaped by relationships between participants, and the effects discourse has upon social identities and relations (Patridge, 2006, p.20)."

2. Prosody "covers the ways in which the words and sentences of a text are said: their pitch, loudness, stress, and the length assigned to various syllables,

as well as the way in which the speaker hesitates and pauses" (Gee, 2008, p.

119).

3. Facial expressions are recorded in the field notes.

5.　Study 2

In Study 1, the analysis of the meeting revealed that while the difference of capital among the participants determined their in-group positions in the meeting and brought them different status of the right to speak and the right to be heard, all of the participants attempted to overcome their differences by sharing their knowledge of the work and their language resources in order to achieve mutual understanding. The continuous process of negotiation of meaning between the more experienced NL and the novice IVP members indicated their mutual engagement in the community of practice. In the theory of community of practice, learning is discussed as increasing participation in communities of practice and its change is the fundamental property (Lave & Wenger, 1993). Hence, it is crucial to focus on the transformation of the community of practice. The purpose of Study 2 is to examine how NL and the IVP members' negotiation of meaning changed over time and the resultant transformation of their participation mode in the community of practice.

To this end, Study 2 focuses on meetings held at different time periods of the project, which was divided into three periods—first, second, and third—, in order to analyze interactions which might reveal changes in the negotiation of meaning over time and the resultant transformation of their participation in the practice (Figure 5-1).
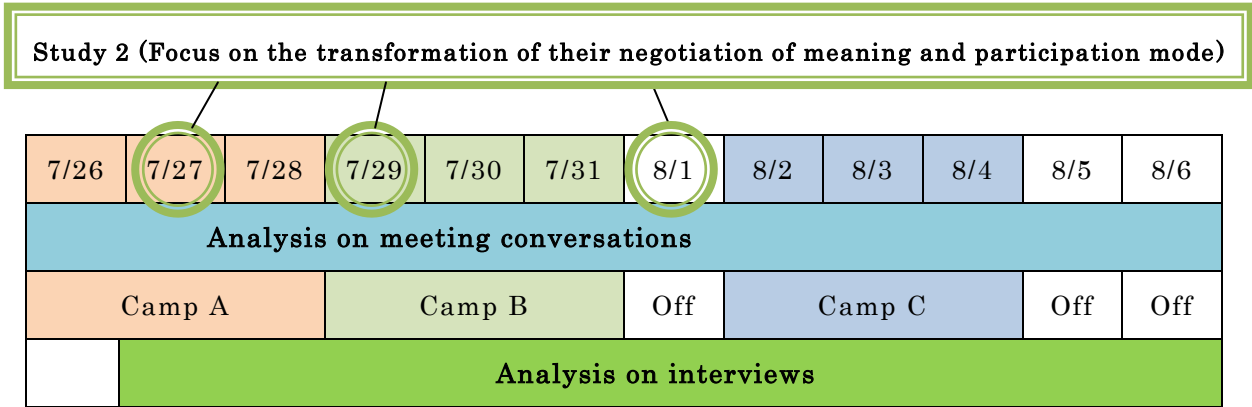
Figure 5-1. Viewpoint of Study 2

5.1 Method

5.1.1 Participants

The participants in this study were the same as in Study 1 except for the RSC since I did not intervene in the data analyzed in this study: JL, a Japanese female college student; R1, a Russian female college student; K2, a Korean female college student; and K3, a Korean male college student.

5.1.2 Data

The analyzed data were the audio and video that were recorded during the meetings that all of the participants attended. The meetings, whose purpose was to share information about the camp schedules, activities and children, were held on the day before the second period and third period camps began (the first period camp had already happened at the time the IVP members arrived and was mainly organized by the local Japanese volunteer group). The topics of the meetings

were related to detailed information about each camp, such as the number of children, the schedule, the event that would be held during the camp, how to divide the children into small groups, and risk management for the children. The meetings were each 30 to 60 minutes long, and one of their purposes was for NL to provide information about the work to the IVP members. The analyzed data for this study were as follows.

Table 5-1. The Analyzed Meeting Details

Period	Date	Approximate Meeting Length	Topic	Participants
First	July 27th	50 minutes	International cooking	NL, JL, R1, K2, K3
Second	July 29th	35 minutes	Schedule of the camp	NL, JL, R1, K2, K3
Third	August first	10 minutes	Preparation and schedule of the camp	JL, R1, K2, K3

NL was absent from the camp during the third period because of her personal reason, so she was able to attend only the meetings for the first and second periods. As for the third period meeting, only 10 of the meeting's 45 minutes were analyzed because of unclear audio, the RSC's intervention and non-related topics.

5.1.3 Research Questions

In order to clarify the participation mode and its transformation, the meeting conversations will be analyzed at both from the microscopic level and macroscopic level. First, the meeting conversations and their participation mode are examined using discourse analysis focusing on their local interactions under a microscopic view. Second, the transformation of the participation mode is examined from three perspectives under the macroscopic view, which are the transformation of each participant's frequency of utterances, the rate of the functions of each participant's utterances, and the rate of their Japanese/English usage. Since the participation mode was an abstract concept, multi angle analysis including focusing on these three specific rates would strength the results of the discourse analysis. Thus, for the purpose of Study 2, the research questions were set as follows.

Research Question 1 (RQ1): How did the meaning negotiation process and the mode of participation transform among the IVP members and NL along with their increased knowledge and experiences of the work over time at the microscopic level?

Research Question 2 (RQ2): In support of the results found in RQ1, how did their participation change over time—focusing on the rate of each participant's frequency of utterances, the functions of each participant's utterances, and the rate of their Japanese/English usage—at the macroscopic level?

5.1.4 Analysis

To address RQ1, the recorded audio from the meeting was transcribed using symbols based on Shegloff (2007) (see the Appendix A) and a discourse analysis (Lazaraton, 2009; Paltridge, 2006) was conducted to focus on the process of the negotiation of meaning among the participants during the meetings. To address RQ2, the utterances of all periods were counted based on turn-taking and function changes (Fujie, 2000; Kumagai, 1997). First, the number of each participant's utterances was counted and the rate of utterance frequency per meeting was calculated. The frequency of utterances was focused on for the purpose of comparing the participants' amount of talk, which might reflect their positions in the community. Second, the number of each participant's Japanese and English utterances was counted and the rate of language use was calculated. As Partridge (2006) mentions, the language that they chose to speak reflects the relationships among the participants, so focusing on the languages that were used provides a deeper insight into the participants' interactions. Lastly, each utterance was coded into functions using Max QDA (GmbH). The functions of utterance are one of the perspectives through which to understand the participants' positions in the meeting and the relationships among them (Yamaoka, 2008). Focusing on the functions of utterances reveals diverse information on the relationships and in-group positions of the participants, such as who the leader of the group is (who is giving information to whom), how the IVP members participate in the meeting, and how their involvement changes. The utterances of each participant were categorized by function using the sample categorizations presented by Kumagai (1997), in order to make the participants' relationships and

in-group positions clear. Then, each participant's coded functions of utterance were compared in a timeline in order to observe chronological changes.

5.2 Results of RQ1

In this section, the changes in the participants' negotiation of meaning and participation will be introduced through a discourse analysis (Lazaraton, 2009; Paltridge, 2006) of the conversations in each of the three meetings.

5.2.1 The first Period Meeting

The meeting about the first period was held on the first day of the project, when all of the participants gathered for the first time. After each participant's self-introduction, NL spoke about an event called "International Cooking," which was planned for the next camp period. In this event, foreign participants were expected to cook the food of their home countries and serve it to the children. In this conversation, R1 tried to teach NL and JL how to cook piroshki, a Russian food.

Excerpt 1

1	NL	(1) Douyatte tsukurundaro (how can we make it)↓ >Komugiko (flour):<?
2	JL	=°Komugiko° (flour)? Pa:
3	NL	=Pan (bread)? °Hakko wo ooku surunokana (do we need to let it rise for a long time).

*A

		((glimpse R1) Douyatte tsukurondaro
		(how can we make it)°
4	JL	Donnna: (what) What (.) n? ((joining her both
		hands making sounds, looking at NL *A))
5	NL	=((copying JL's gesture, looking at JL)) °Kiji (dough) °
6	JL	What. what sh. should, what do you. what do I what should you. what
		do you. un? what do you need. for. (1) do you need to: to: to: to cook to
		make piro. piroshki↓
7	R1	(.)>OK<I will count ↑ [how] many. and what, and [write it] ((writing
		gesture *B)) OK?
8	JL	[un] [un]
9	JL	=Write it ↓ write it? ah, yeah.
10	R1	=((nodding)) =OK↓ OK?
11	JL	=Mi, mizuto (water and) (1) °mizuto
		(water and)°komugiko (flour)?
12	NL	°Komugiko (flour)°? ((looking at R1))

*B

In this meeting, NL had the goal of getting the information about the recipe from the foreign participants in order to report it to her boss, Ms. Y. After R1 suggested that they make piroshki and salad as a Russian dish, NL tried to get some information about the ingredients and the procedure of making piroshki (Lines 1, 3). Neither JL nor NL knew the recipe (2, 4), so they looked at each other and synchronized gestures to express the shape of the piroshki (*A)(4, 5). Interpreting NL's murmuring in Japanese as a request for a translation, JL tried to ask about the ingredients for piroshki in English; however, her utterance in English was not smooth enough to make her point clear due to the repetition of

words and the taking of too much time (6). Listening to JL's utterance, R1 suggested that they should not discuss the recipe in the meeting, but get the written recipe after the meeting to make her point clear, using writing gesture (*B) (7). JL seemed to understand R1's intention (8, 9), but did not translate R1's suggestion, instead telling NL the ingredients of piroshki, which were flour and water (11). NL confirmed the information provided by JL to R1 with the question "flour?" (12). Very possibly, R1 suggested that JL write down the recipe with the expectation of understanding each other more clearly than they could by talking. However, JL did not understand R1's intention and forced the conversation on her own.

Excerpt 2

1   R1   Ko:bo. ((gazing up from her dictionary, looking at NL))

2   JL   [Ko:bo]?

3   NL   [Ko:bo]?

4   R1   Ko:bo?

5   NL   =a:: °what's°((snapping her fingers)) koubokin (yeast)

6   JL   (.) Koubo, kouboka (yeast, yeast) a::

7   NL   Iisutokintte kotoyane (it means yeast, doesn't it)

8   JL   =Iisutokin, iisutokin (yeast, yeast)

9   R1   ((showing NL her dictionary))

10 NL   >Yes yes yes yes< koubo (yeast)

     ((snapping her fingers) but, pain ha: (1)

     tsukuttearuyatsuwo

     ((making a square with her fingers to express *C

     the shape of bread)) tsukaou, kigiha:

(let's use the store-bought bread for the dough)

((turning toward JL *C))

11　JL　=OK, u::n, kiji (dough) ((looking at the dictionary)) (3) clo? jana

(not)material, do you know, material.

12　R1　((looking into the dictionary *D)) uh-huh↑

13　JL　A, materials, ah, a, to, to make materials,

so to take time↑

14　R1　=uh-huh

15　JL　=Time, so, ah:, un, we we alter, alter, alter, alter, ah, bread, breads,

(.) bread pain

16　R1　Can I see the pain? and I would say if it is ok or not, ok? ((with

irritated voice))

17　JL　Can I see? n?

18　R1　Look at this bre(h)e(h)a(h)d

19　JL　=a, OK

20　R1　I don't understand what we are talking about

In this conversation, R1 tried to tell NL and JL that they needed yeast to make piroshki by looking for the Japanese translation in the dictionary (1). NL and JL understood R1's intention (2-8). However, NL suggested that they use store-bought bread instead of making the dough from scratch because she knew about the limited time and budget for the event (10). NL looked at JL to ask for a translation after her utterance, as did R1 to listen to JL's translation (*C) (10). Gathering both sides' attention, JL started to search for the word "yeast," which she did not know in English, and showed them the word she found in the dictionary (*D) (11). JL tried to translate NL's suggestion to use the store-bought

bread, but the sentence she uttered was again too repetitious and unclear to make sense (11, 13, 15). R1 tried to imagine what JL was trying to say and understood her intention to some extent, but could not hide her irritation (16, 18, 20).

This conversation took place only a few hours after the IVP members arrived at the Kids' Village. Since the Kids' Village did not hold an introductory meeting soon after their arrival, at that point the only person who could provide information about the camp to JL and R1 was NL. As confirmed in Study 1, NL had the strongest right to speak because she was the only person who knew the whole procedure for the international cooking activity. However, because NL's English speaking competence was not sufficient to explain the details of the event to R1 in English, it was necessary for her to ask JL for a translation. NL did not directly ask JL for a translation, but often gave cues, such as asking questions or answering not directly to R1 but to JL, and speaking in Japanese. NL and JL understood each other easily when speaking in their mother tongue, so they tried to move the conversation forward; however, that resulted in isolating R1, which irritated her.

As mentioned before, NL had a purpose in this meeting: to get the recipe for piroshki so that she could give it to her boss. That information was not shared with R1, so she could not understand why NL was trying to get the recipe "now." NL did not explain her mission to JL even in Japanese, so JL did not know NL's intention either. It was JL's role to mediate between the Kids' Village participants and the foreign participants, but JL's English speaking competence and knowledge about the camp were not sufficient at this time to explain the

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circumstances to R1. Their lack of knowledge about the event and lack of English/Japanese speaking competence restrained the communication and negotiation of meaning in this conversation, which ended up being vague and inharmonious.

In the absence of a person who could use English and Japanese freely for communication, they attempted to reach a mutual understanding using whatever possible resources they could (English /Japanese as a L2, gestures, asking JL for translations, dictionaries). For example, NL often asked JL for translations, but at the same time she attempted to use English words that she knew and mixed them into Japanese sentences (though not enough for mutual understanding). R1 also tried to translate the word "yeast" into Japanese as "kobo" after she found the word in her dictionary and used "pain" instead of "bread," as JL and NL used the word. Although the conversation did not completely yield mutual understanding, the process of meaning negotiation demonstrates their active challenge. Their communication adjustment was made to fill in their lack of knowledge about the event through L2 speaking competence. Another possible force to forward their conversation was the rush to get things done in time for the event. Whether or not they understood each other enough in the meeting, they had to feed the children with food cooked by them in a few days. That situation brought them toward an abstract shared goal for the conversation.

5.2.2 The second Period Meeting

In the meeting held on July 29th, NL explained the schedule for the second period camp. In the conversations below, NL was trying to tell the IVP members that they were going to spend the following night not at the Kids' Village as usual, but at a local accommodation called "Kodomonokuni (The Children's Nation, anonym)" because they were planning to go to a lake far from the Kids' Village. In addition to this information, risk management for the children was the main topic of the conversation.

Excerpt 3

1　NL　Ashitaha kodomonokuni(.)ni tomarukara:
(we are going to spend a night at
Kodomonokuni, so) kodomono kunini
tomarukara:(we are going to spend a night at

*E

Kodomonokuni, so) tomaruyoui:↑ (prepare your stuff to spend a night)
((pointing to each member *E))motteikana(.) wagon ni jibuntachimo
tsumanakyaikenaino (you need to bring your

stuff to the van)

*F

2　JL　=OK? ((looking at K2))

3　NL　=Ato:(and)

4　JL　ah, <please> bring, ba, bag, baggage
((making a shape of bag with her hands *F))

*G

5　R1　With swimsuits↓

6　JL　Yea, swimsuits and a

7   K3   =Towel↑ ((counting items with his hand))

8   JL   Towel and a ((counting items with her hand *G)), good, stay, stay for

          goods, goods, ah, be, because we will, we have to am, tomorrow↑ [we,

          we]

9   R1   [We will swim]

10   JL   =Yes, and that, stay, hh, swim and stay(.) stay in

11   K3   =Center↑

12   JL   =No no no no, outside, out, >park, park, park<

13   K3   aaaaaa: ((looking at R1)) children, children [park]

14   R1   [OK]

First, NL tried to explain the following day's schedule to the international

volunteer participants in Japanese with gestures, whether or not they understood

her (*E) (1). However, her gestures did not indicate "spend a night"; she simply

pointed to each member, so it was not clear if the foreign participants understood

her after JL's confirmation (2). JL immediately noticed that they did not

understand NL's explanation, so she broke into NL's utterance to translate it in

English. However, she only mentioned "bring the baggage," while what the bags

were for and what they needed to bring, which supposed to be the most important

part, was cut off (*F) (4). R1 soon followed JL to make a confirmation, adding

the information "swimsuit," which was not NL's main point (5). JL admitted that

R1's understanding was correct and continue talking about the sleepover items

(6). Then, K3 cut in to add the information "towel" in order to make their

understanding concrete (7). They collaboratively attempted to construct meanings

by synchronizing gestures (*G); however, they were not all discussing the same

topic, so the conversation did not move forward smoothly. JL supplied the phrase "stay for goods," which did not make sense, and tried to explain why they needed to bring the goods (8). R1's interpretation was still "swim," so they were not saying the same thing (9). JL again admitted that R1's understanding was correct and repeated the words "stay" and "stay in" to clarify where to stay (10). K3 took the hint and guessed "center" (11), but JL denied K3's answer and finally provided the information that they were going to stay outside the Kids' Village the following night, saying, "outside, park, park, park" (12). K3 and R1 finally understood JL's intention in the end (13, 14).

Excerpt 4

1	NL	Honde: ano: chuuishitehoshiinoga, NL ga shugo: (and: ah: what I want you to be careful with is that when I say "shugo,") ((raising her hand *H)) tteittara kanarazu <u>ri:da: ga</u> ichibanni (you guys should be the first people to react) ugoitenoshii: ichiban ga ri:da: ga NL no tokoronikite, minnakocchi:toka ((hand beckoning gesture)) ittenoshiinone↑ [ichibanni ugoitehoshii] ((gesture of #1 with her index finger)) (the leaders should come to NL first and call the children to gather)
2	JL	[Do you understand]? no? °no°?
3	K3	Ichiban ↓ ichiban ri:da: (the first, the first, leader) ((putting his thumb up to JL *I))
4	JL	a: a: So and she says, shugo↑(let's gather) she says shugo↑ (let's gather) ((raising her hand))

5	K3	Shugo (let's gather) ((copying JL's gesture, raising his hand *J))
6	K2	((Talking to K3 in Korean))
7	JL	You have, you have to: you have to: go to her↑ ((running gesture)) [and that please] [make the children]
8	NL	[°Yes°] ((gesture of bringing the children to order))
9	K2	[Wakatta, wakatta] (I know, I know)
10	K3	[ummmmmmmmm]

*J

In this conversation, NL was trying to remind the IVP members about this job by using gestures and explaining in Japanese (*H) (1). NL wanted them to react faster than anyone else to her call. Soon after NL's explanation, JL confirmed the foreign participants' understanding in English (2). K3 repeated some words that he was able to catch with a gesture of his thumb putting up meaning "first"(*I) (3). When JL attempted to clarify NL's intention by translating the first part of NL's utterance with gestures (4), K3 cut in and repeated the words that he could hear to show that he partially understood by copying NL's gesture (*J) (5). JL continued her explanation—saying that the foreign participants needed to come to NL faster than anybody else when she called—using a running gesture (6). Soon afterward, NL supported JL, saying "yes" with a gesture of bringing the children to order, which was the movement following JL's "running" gesture (7). K2 and K3 had experienced the gathering

routine at the previous camp session, so they understood what NL and JL were trying to say (10, 11).

In the second period meeting, NL had still the right to speak and was the key person who could move the conversation forward. NL gave an explanation in Japanese, pointing to R1, K2, and K3 to clarify the message that she was ordering them to do something. In the first period meeting, NL first talked to JL in Japanese and JL translated it for the foreign participants. However, in the second period meeting, NL talked directly to them in Japanese. In the first period meeting, NL turned to JL to ask for a translation every time she wanted it, not in order to speak directly to the foreign participants. In the second period meeting, NL did not provide such cues to JL, and every time NL gave an explanation in Japanese, JL cut in to make a confirmation" with the foreign participants. The flow of their collaboration changed in order to clarify the understanding between the Japanese and foreign participants.

In the second period meeting, the foreign participants were actively involved in the conversation, trying to understand what NL was trying to say. They even cut NL and JL off in the middle of their utterances to make confirmations. K3, whose Japanese speaking competence was lower than R1 and K2, tried his best to repeat what he could catch and directly communicate with NL using Japanese words and gestures. In this meeting, the foreign participants and the Japanese participants were trying to keep in step in order to achieve mutual understanding.

5.2.3 The third Period Meeting

In the third period meeting, JL was the main information provider instead of NL. JL had talked with Ms. Y, the Kids' Village representative, before the meeting to collect information about the schedule for the third period camp. The topics of the third period meeting held on August first were the camp schedule, how to divide the children into groups, and detailed information about the children. The conversation below was about how to divide the children into groups.

Excerpt 5

1	JL	So, ah, I, ah, I, I have a question, which do you like, ° which do you like° , ah, children, is, your team is ah, (pointing to each member *K)
2	K3	=Can I choose?
3	JL	=Can I choose, [yeah]
4	K3	[Really]?
5	JL	=Can I choose, yeah, team members, only, only, only boys ↑and girls or mixed or, or mi, mix
6	R1	=Doesn't matter
7	K2	=Really, doesn't matte<u>r</u>?
8	JL	<u>Really</u>? any OK?
9	R1	=<u>A</u>ny
10	K3	=<u>Really</u>? <u>really</u>? hhh (pointing at R1 with his index finger)
11	R1	hhh I think it's fine if there are boys and girls than only boys
12	JL	=<u>Yeah yeah yeah yeah yeah</u>

First, JL tried to get the foreign participants' attention by saying, "I have a question, which do you like," to convey that she needed their opinion. After that, she gave them the keywords "children" and "your team" to indicate that her question was about those (1). JL's question was incomplete, but K3 soon understood her intention and asked, "Can I choose?", meaning whether or not he could choose his own team members in the third period camp (2). Although JL's information was partial, they were able to understand the topic immediately because they had been sharing the same experiences at the camp and had gained knowledge about how to run the camp. JL replied to K3's question (3), as did K3 (4). After they shared the information that they could choose their group members in the third period camp, JL attempted to add detailed information about her question by saying "only boys and girls or mixed" (5). R1 understood JL's intention and gave her opinion, "doesn't matter" (6). K3 soon responded to her answer, asking "Really? Doesn't matter?", indicating that he had a different opinion (7). JL also confirmed R1's opinion (8) and R1 responded to it (9). It seemed that R1's opinion was unexpected to K3, so he started laughing and teasing R1, and confirmed her opinion again (10). Receiving his reaction, R1 changed her opinion, saying that a coed team was better than a gender-segregated team (11). Soon after that, JL agreed with R1's opinion (12).

Excerpt 6

| 1 | JL | So what do you, what do you think↓, ah, nn, Ms. Y and NL thi, think↑ if we need need kana: (right), sep, sep, don't separate to ah, ge, gender, ((Looking at R1, K2, K3 *K)) |
| 2 | R1 | <u>OK</u> |

3	K2	((Nodding))
4	JL	children, mixing, ah, <u>but but</u> of course, you, you, you, you can decide separate or mixing↓
5	K3	=OK, what do you think↓
6	R1	Actually, [anything] ↑
7	K3	[Mixing or separate]
8	R1	=I think ° mix is better°
9	K3	Mixing ((pointing at R1)) you? ((pointing at K2 *L))
10	K2	I like separate style, hhh
11	K3	=[I like it, yeah]
12	R1	=[<u>Because</u>] if I had if I had a team like this second camp↑ so of course this team was perfect in periods of I should not do <u>nothing</u>↑ and they were happy but <u>other camp</u> can't, I could not communicate with them because we did not have ((unclear words)), we are grown-ups, so I could not like hug them, they are talking, how could I talk about some special things.
13	JL	=There is better mixing.
14	K3	Age? no?
15	JL	=It is better, it is better mixing age, [<u>becau</u>]se
16	K3	[No:::]
17	JL	=<u>Because , because, because</u>↑ ah, ah, maybe, ah, mix, if, if team and mixing age, younger children↑, there are younger children↑, older children, in, in, in the team↑, so, so <u>maybe, maybe</u> ah, older children is your, it will be, ah, ah, he will be your sub-leader, so if you can't understand children's so sub-leader. What do you think ? OK?

*K

*L

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18	K3	=Yeah yeah yeah yeah
19	K2	((Nodding))
20	R1	=Anything is OK, OK

This conversation took place after Excerpt 5, which was also about how to divide the children into groups in the C camp. JL again asked for the foreign participants' opinion. In the first line, JL told them that Ms. Y and NL thought it would be better to make coed groups by looking at each IVP member (*K) (1). However, she insisted that the international volunteer team had the right to make a decision (4). K3 understood JL's intention and asked R1, "OK, what do you think?" (5). R1 responded "anything," as she did not care (6), but after K3 asked her opinion again (7), she said that a coed team would be better (8). K3 confirmed R1's opinion and next asked for K2's opinion by pointing K2 (*L)(9). K2 said gender-segregated teams would be better, so it became clear that there were two different opinions about this topic in this team (10). K3 agreed with K2 (11). R1, who was standing on a different side, explained the reason why a coed team would be better, referring to the past two camps that they had experienced (12). Though R1's utterance was partially unclear, she insisted that a coed team would work best for her to communicate with the children. JL agreed with R1 (13). K2 changed the subject, asking how to deal with age differences among kids with the simple keyword "age" (14). JL answered that children of different ages should also be mixed (15). When K3 said that he was against that opinion (16), JL countered loudly, saying, "because, because" and suggesting that an older kid serve as a sub-leader who could help the adults and take care of the younger kids (17). R1, K2 and K3 agreed with her detailed idea (18).

JL facilitated the meeting because of NL's absence and all of the participants were actively involved as experienced volunteers with some knowledge about how to make the camp successful. When JL asked the foreign participants for their opinions, she used the same gesture as NL. It seemed as though JL succeeded in NL's position as a leader of the international volunteer team. JL tried to get the foreign participants actively involved in the meeting, asking questions of each of them, and the foreign participants responded to JL's offers. All of these conversations were held in English, which never happened while NL was in attendance. As seen in the first and second period meetings, gestures were often used to clarify meanings in the third period meeting. Due to NL's absence, Japanese was not used even once in this meeting by JL or the foreign participants. Yet, this does not mean that JL's English speaking competence changed dramatically. Her utterances were still repetitious and unclear, and she sometimes used the wrong words to explain her points. However, compared to the first and second period meetings, the IVP members was able to successfully understand each other's meaning and the foreign participants seemed to understand JL's English more smoothly than ever. The foreign participants understood the flow of the camp completely by the third period (they even had their own opinions about the camp), so they were able to understand JL's intention even when her utterance was not complete.

In the previous period meetings, JL's role was to be NL's translator and JL did not actively deliver her own opinion. In the last meeting, however, JL shared her own opinion and tried to convince K2 and K3, who had different opinions, to believe her, saying "because, because" out loud. This was the first time that she

made a strong case in a meeting. The foreign participants finally agreed with her opinion, which implies that they followed her advice as a leader.

5.2.4 Discussion of RQ1

In contrast with the first and second period meetings, the third period meeting discussion about running the camp proceeded proactively and was not just a confirmation of what the participants meant and how they were understood. This change was made possible for several reasons.

First, the absence of NL made the international volunteer team share the responsibility to the practice. In particular, JL's recognition of her role transformation from NL's translator, or the mediator of the foreign participants, to the facilitator of the volunteer team entailed her affirmative involvement to the meeting. That change brought her a strong voice in the discussion. She attempted to be fair by listening to the foreign participants' opinions, while at the same time she asserted her ideas to them as a new leader of the group. Second, JL's encouragement of the foreign participants became a trigger for them to speak out. In other words, she was negotiating a joint enterprise with the foreign participants. She was attempting to establish shared goals which were to run the camp safely and smoothly, and responsibility through the discussion about their shared repertoire of knowledge regarding how to group the children. Lastly, the IVP members had become full participants in the camp community since experiencing the previous two camps and had developed their own points of view about how to run the camp. Their shared experience had brought them to common

perceptions of and goals for the camp. Also, their experience of living under one roof and sharing time together had cause them to feel close to each other, causing them to recognize themselves as members of camp community.

The results of RQ1 describe the changing process of NL and the IVP members' negotiation of meaning over time and the resultant transformation of their participation mode in the community of practice through qualitative analysis at the microscopic level. The next section will introduce the results of the qualitative analysis, which support the results of RQ1 at the macroscopic level.

5.3 Results of RQ2

The results of RQ1 revealed that the interactions between the volunteer participants qualitatively changed from peripheral to full along with their increased knowledge about the camp. In this section, the rate of each participant's frequency of utterances, the functions of each participants' utterances, and the rate of their Japanese/English usage were analyzed in order to back up the results of RQ1 from a macroscopic point of view. This quantitative analysis is meant to capture the participation mode and its transformation with observable data to understand them with clearer view.

5.3.1 The Rate of Each Participant's Frequency of Utterances

There were 642 utterances (404 times for first period, 184 times for second period , and 61 times for third period) in total of all three meetings. The circle

graphs in Figures 5-1, 5-2, and 5-3 show the rate of each participant's frequency

of utterances in each meeting. The total number of utterances of each meeting

was was set as 100%; these graphs below show who uttered how many times and
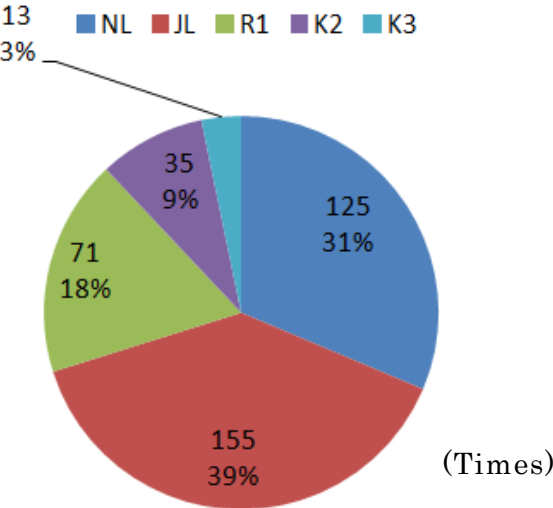
what percentage of that total.

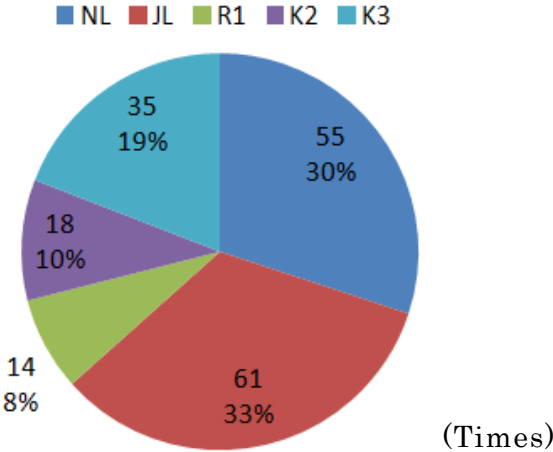*Figure 5-1.* The Rate of Each Participant's Frequency of Utterances: First Period

Figure 5-2. The Rate of Each Participant's Frequency of Utterances: Second Period
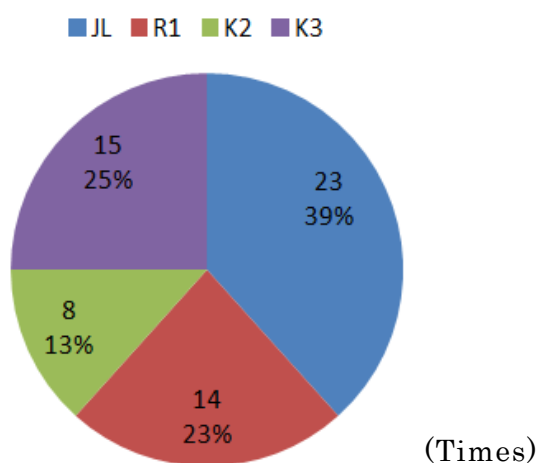
Figure 5-3. The Rate of Each Participant's Frequency of Utterances: Third Period

The figures show that JL spoke the most frequently of all of the participants throughout the project. NL spoke the second most frequently, while the foreign participants spoke the least frequently. However, the foreign participants spoke more often during the last meeting than in either of the previous meetings. It is reasonable to imagine that NL's absence affected their amount of talk in the third meeting.

5.3.2 The Functions of Each Participant's Utterances

The 642 utterances were coded into 20 functions as shown in Table 5-2, which introduces the name of each function and its definition.

Table 5-2. The Names and Definitions of the Functions of Utterances

Function	Definition
Instruction	Instruction in the tasks of the camp
Information provision	Providing information regarding the schedule and tasks of the camp and

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	international cooking
Suggestion	Provision of ideas about how to achieve the task goals
Opinion	Sharing of opinions about the task
Agreement	Agreement with someone's opinion
Asking a question	Asking a question
Answering a question	Answering a question
Seeking advice	Asking for advice when one has a hard time making a decision or does not have enough information
Confirmation of one's own understanding	Verification of one's own understanding of meaning
Confirmation of someone else's understanding	Verification of someone else's understanding of meaning
Confirmation of someone's opinion	Verification of someone else's opinion
Understanding response	Response that indicates understanding of meaning
Understanding approval	Approval of someone else's understanding of meaning
Completion	Completion of Japanese/English sentences that someone else broke off
Request	Asking something of someone
Apology	Apology to someone
Acceptance of apology	Acceptance of someone's apology
Acknowledgement	Demonstration of gratitude

Affections	Demonstration of emotion (happiness, joy, regret)
Translation	Translation of something into Japanese/English

Figures 5-4 through 5-8 show the functions of each participant's utterances and their rates of frequency. The total number of each participant's utterances at the meeting were counted respectively and set as 100%. The horizontal axis of the table shows what overall percentage each function accounts for. In the table, (J/E) indicates utterances spoken in Japanese and English, (J) indicates Japanese, and (E) indicates English. For example, in Figure 4.4 below, about 4 % of all NL's utterances at the first period meeting were categorized as instruction using both Japanese and English.
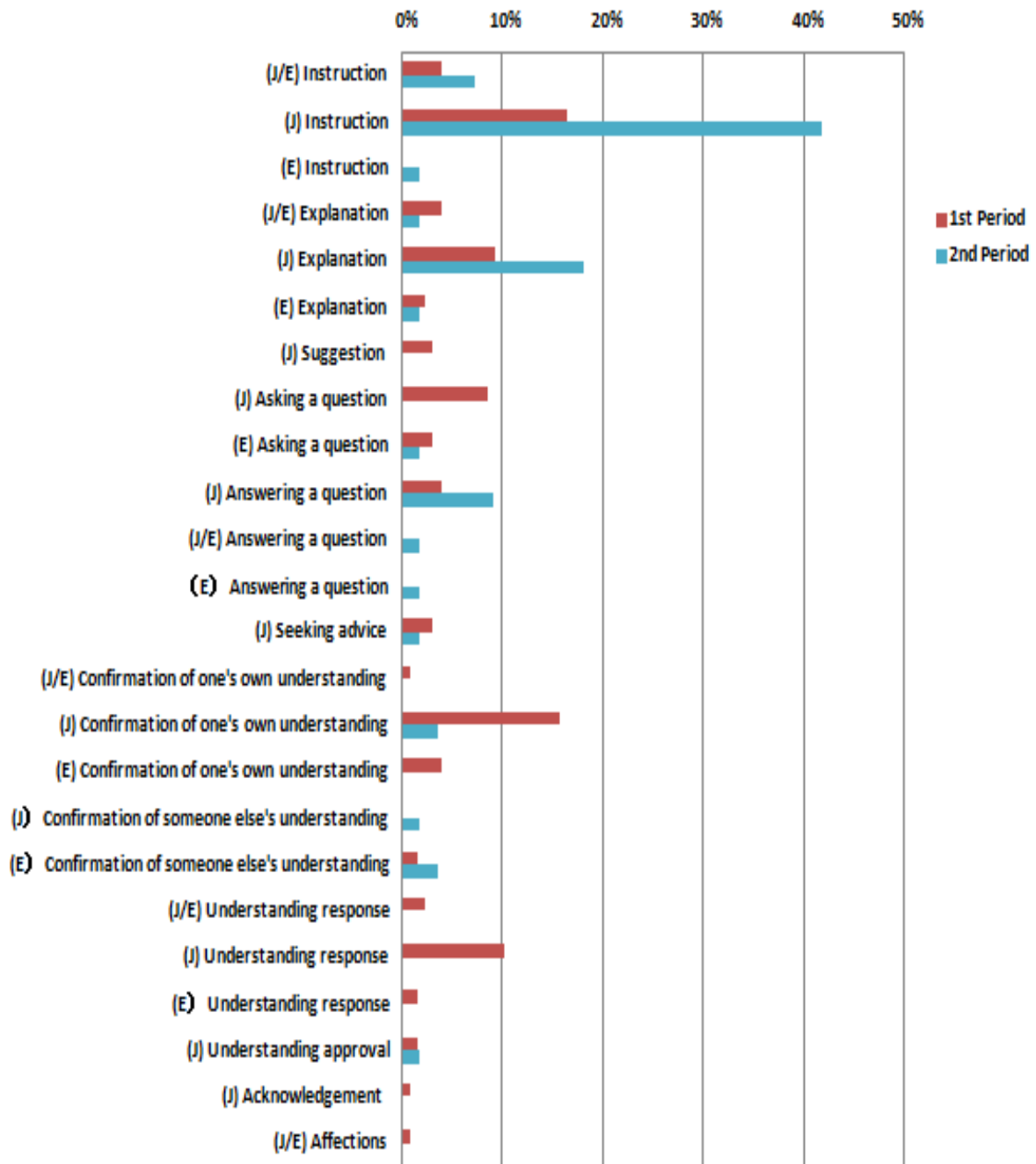
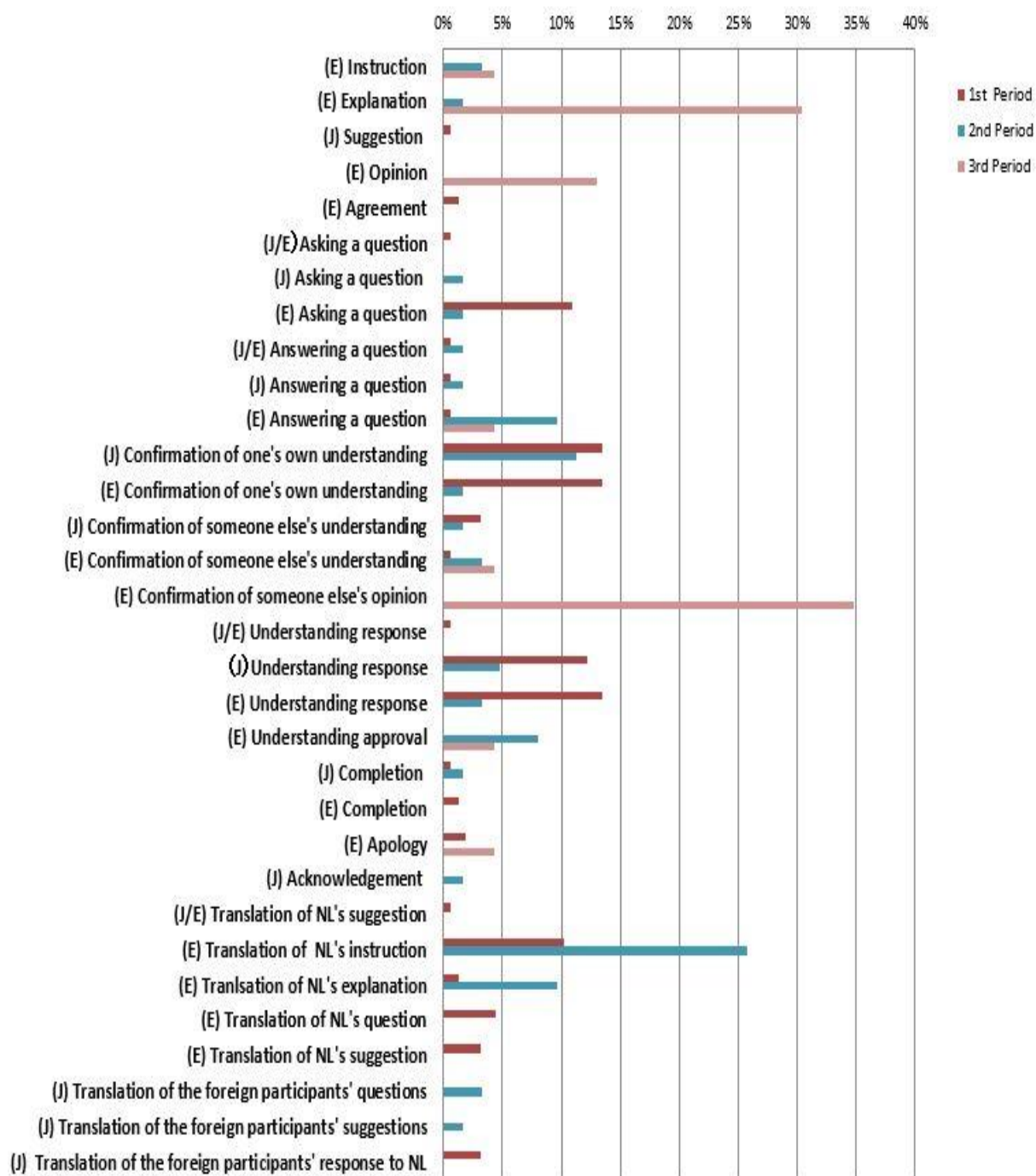Figure 5-4. The Functions of NL's Utterances
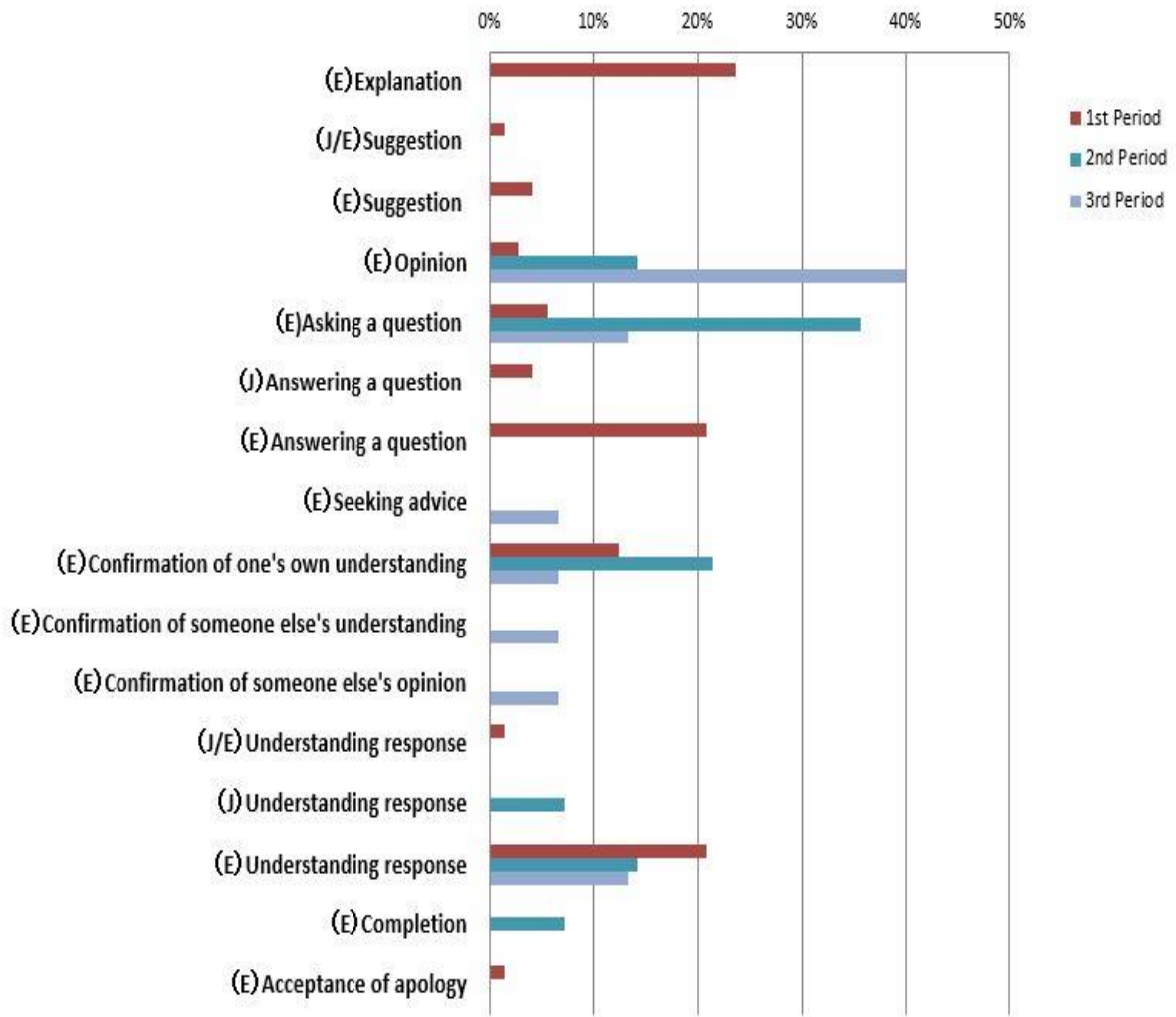
Figure 5-5. The Functions of JL's Utterances
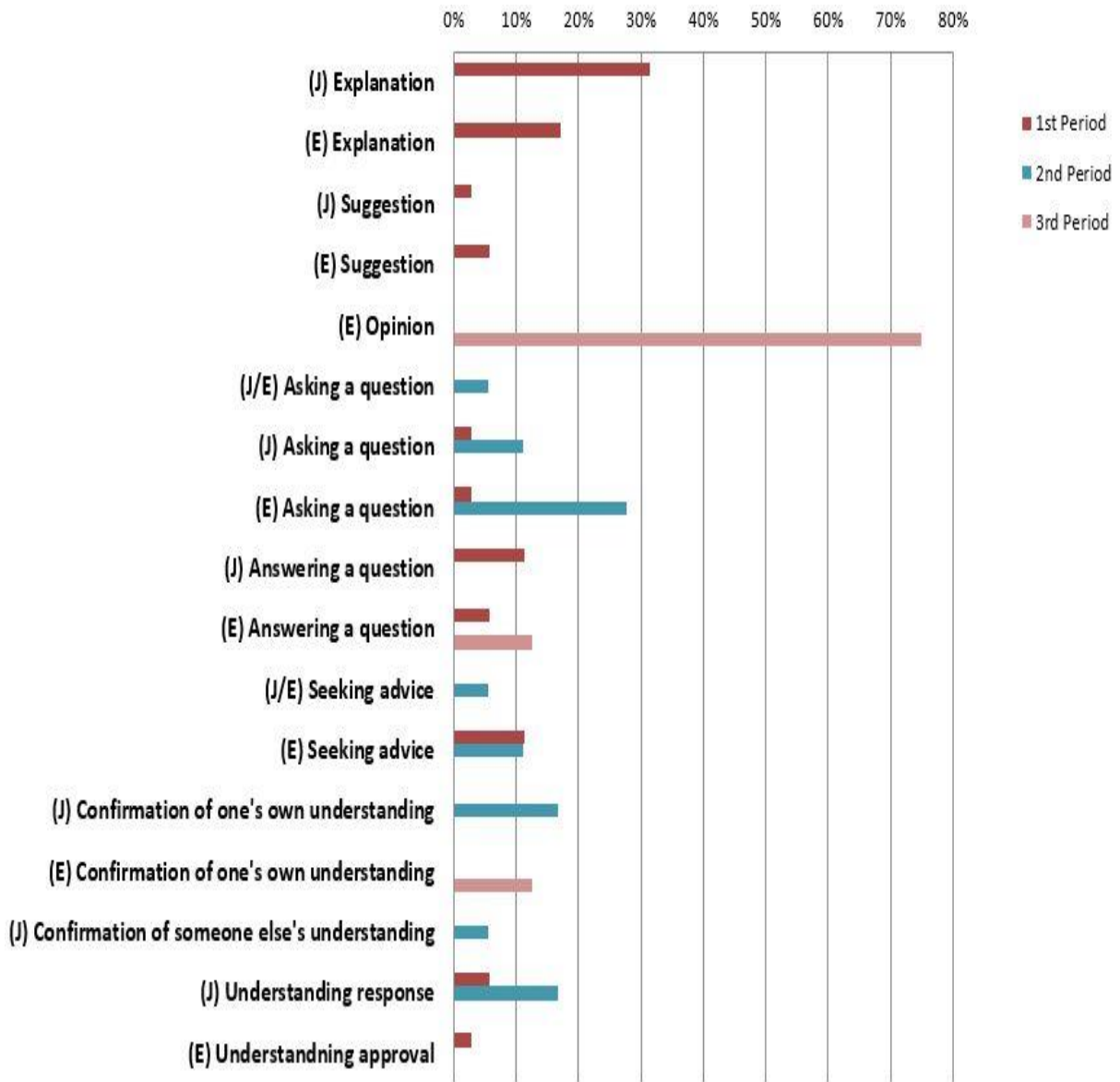
Figure 5-6. The Functions of R1's Utterances

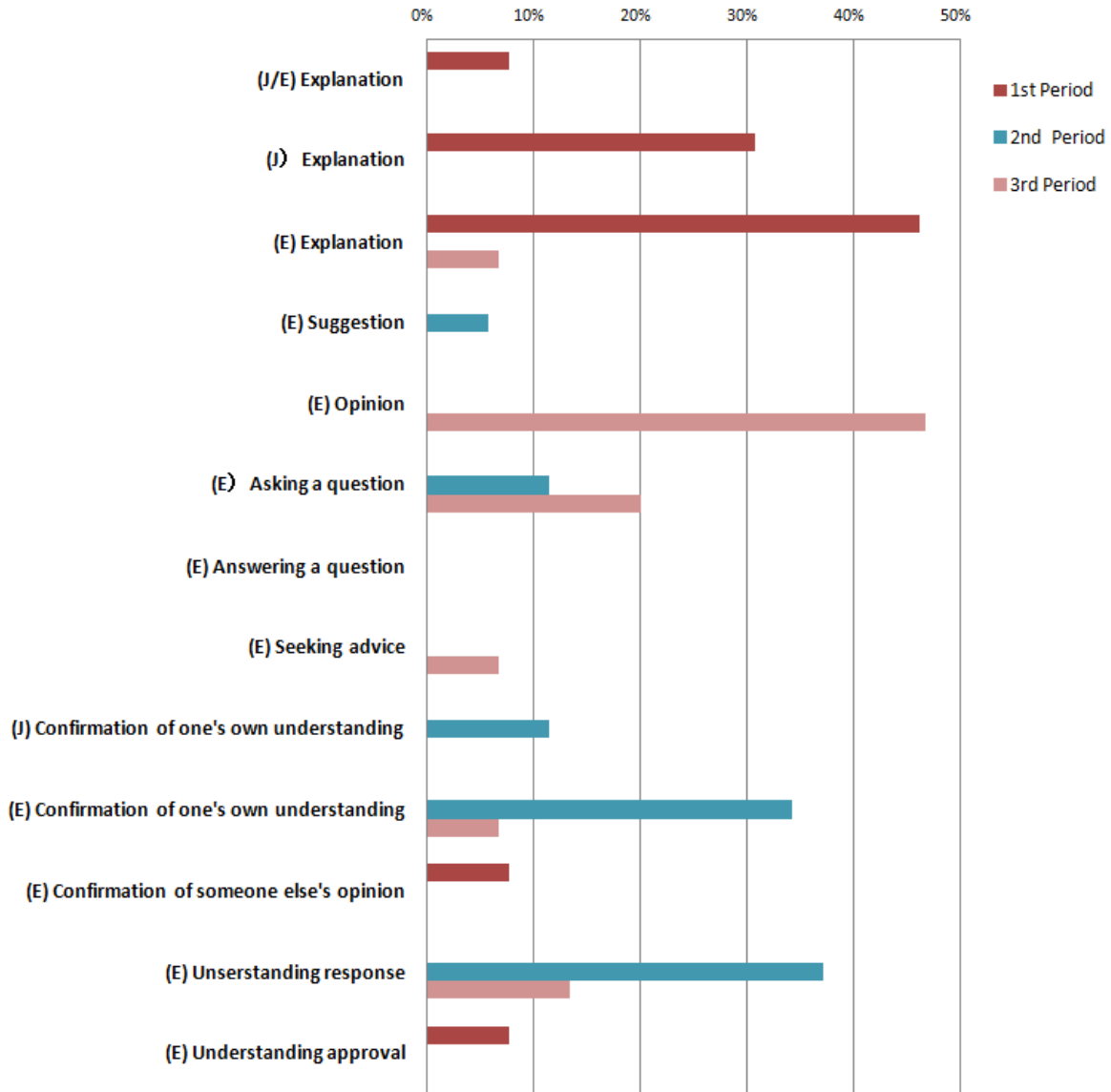*Figure 5-7.* The Functions of K2's Utterances

Figure 5-8. The Functions of K3's Utterances

The results show that the participants' most frequently used functions of utterances changed over time. These functions indicated their participation mode in the meetings. For example, NL's utterances consisted mostly of explanation, instruction, and confirmation, indicating that she was in the position of providing directions to the community of practice. On the other hand, JL's utterances had the most varied functions of all of the participants. Her utterances were mainly about confirmation of information and translation, except for the third period,

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which was mostly about explanation. The analysis revealed that JL was the only person who was participating in the meeting as a translator among the participants. The foreign participants had fewer varieties of utterance functions compared to NL and JL. In the first period, their main utterance was about explanation because they were explaining their recipes to NL and JL for the international cooking activity. In the second period, they were mainly asking questions or confirming their own understanding, implying their relatively peripheral, but engaged, participation in the meeting. Interestingly, in the third period, their utterances mostly changed to giving their own opinions, implying full participation. This was possible because JL elicited their opinions and the IVP members had gained a shared repertoire of knowledge about the work by that time. The change of function of the participants' utterances explains the dynamic process of their participation mode in the community of practice.

5.3.3 The Rate of Japanese/English Usage

Figures 5-9 through 5-22 show the times and rates of language use of each participant. The languages spoken are shown at the beginning of each function as (J/E) for a mix of Japanese and English, (J) for Japanese, and (E) for English. The sum of all of the utterances of each participant at each meeting is set at 100%. For example, Figure 5-9 shows that NL spoke 125 times and 12% of her utterances in mixed Japanese and English sentences, 75% in Japanese, and about 13% in English during the first period meeting.

5.3.3.1 NL's Case

NL's utterances were 125 times in total in the first period and she used Japanese most of the times. This tendency did not change in the second period when she uttered 55 times in total.
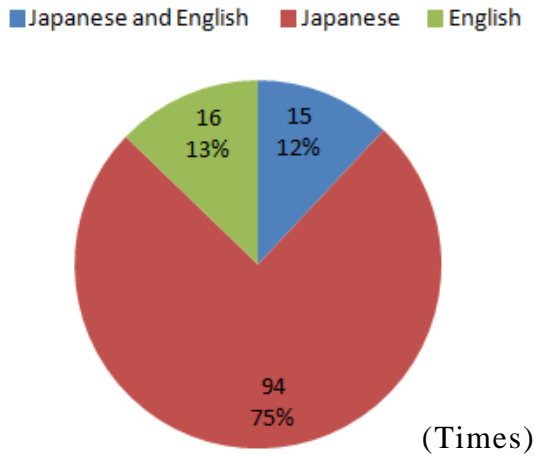
<table>
<tr>
<td>

■Japanese and English ■Japanese ■English

16
13%

15
12%

94
75%

(Times)

</td>
<td>

■Japanese and English ■Japanese ■English

6
11%

6
11%

43
78%

(Times)

</td>
</tr>
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<td>

Figure 5-9. NL's Rate of Language Use in the First Period
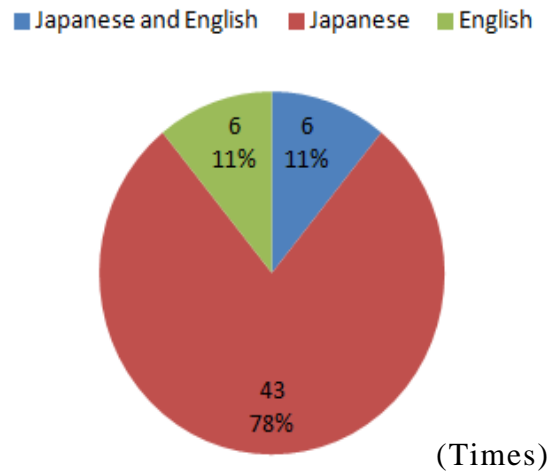
</td>
<td>

Figure 5-10. NL's Rate of Language Use in the Second Period

</td>
</tr>
</table>

5.3.3.2 JL's Case

JL's utterances were 155 times in the first period, 61 times in the second period and 23 times in the third period. The rates of the languages she used in the first and the second period were almost the same whereas she used only English in the third period.
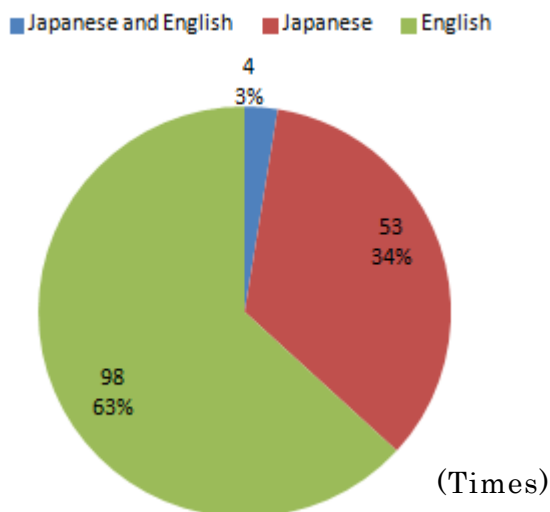
Figure 5-11.   JL's Rate of
Language Use in the First
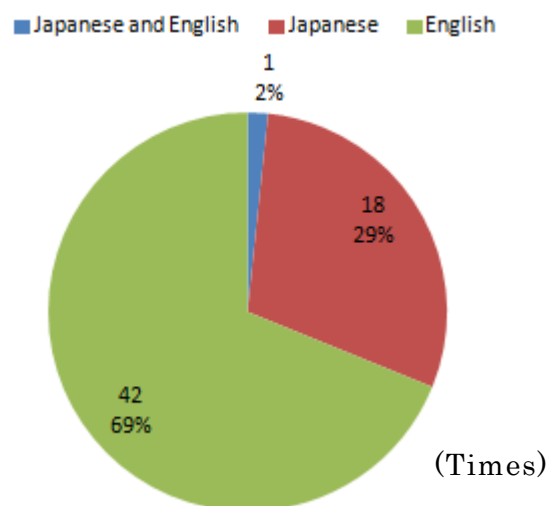Period

Figure 5-12.   JL's Rate of
Language Use in the Second
Period

Figure 5-13.   JL's Rate of
Language Use in the Third Period

5.3.3.3 R1's Case

R1's utterances were 71 times in the first period, 14 times in the second
period and she used English most of the times. In the third period, she used only
English.

Figure 5-14. R1's Rate of
Language Use in the First
Period

Figure 5-15. R1's Rate of
Language Use in the Second
Period
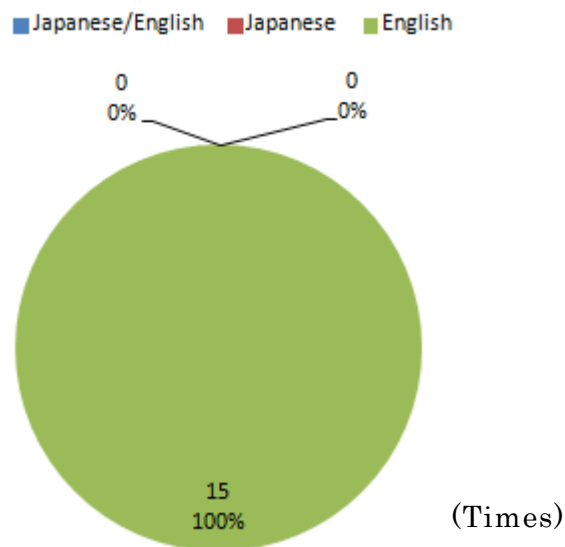
Figure 5-16. R1's Rate of
Language Use in the Third Period

5.3.3.4 K2's Case

K2 used Japanese more than any other foreign members during the first and
second period. She even used more Japanese than English in the first period.

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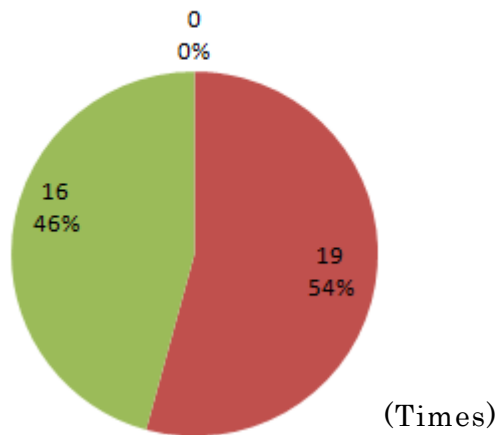
Figure 5-17. K2's Rate of Language Use in the First Period
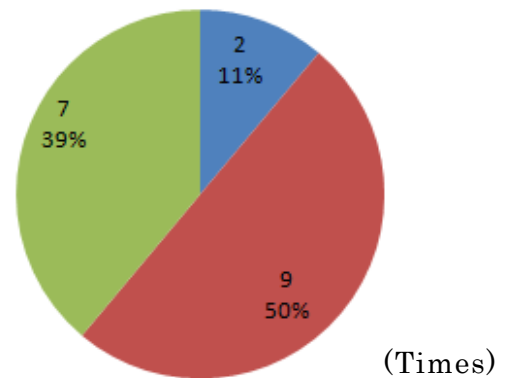
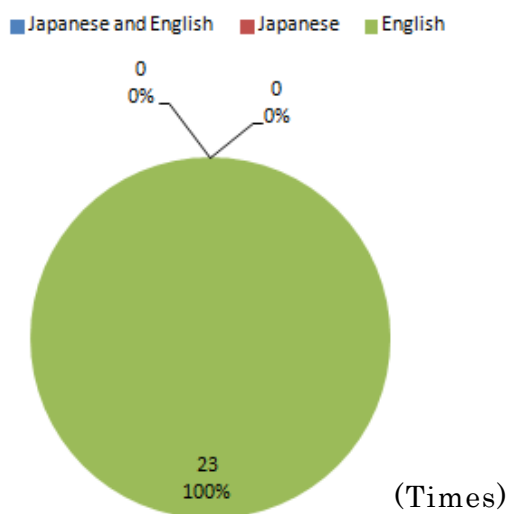*Figure 5-18.* K2's Rate of Language Use in the Second Period
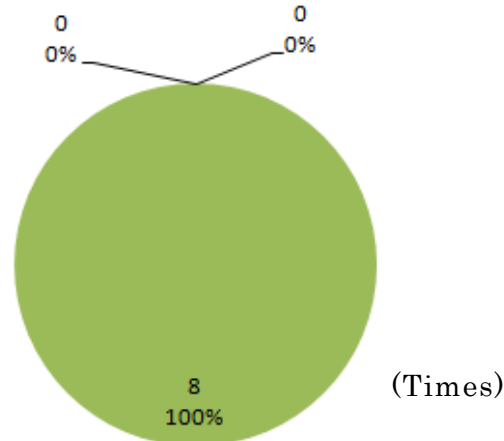
Figure 5-19. K2's Rate of Language Use in the Third Period

5.3.3.5 K3's Case

K3 tried to use Japanese though his Japanese speaking competence was the lowest among the foreign IVP members. His use of Japanese was gradually decreased toward the end of the camp.
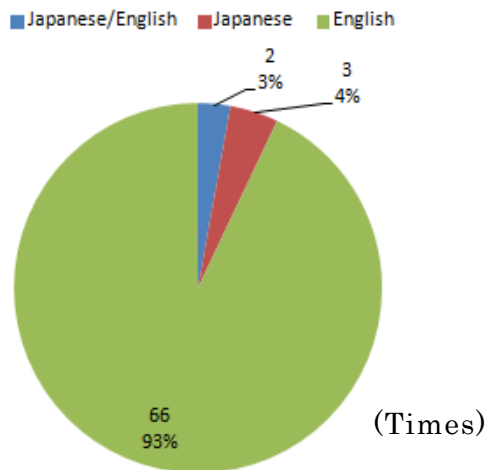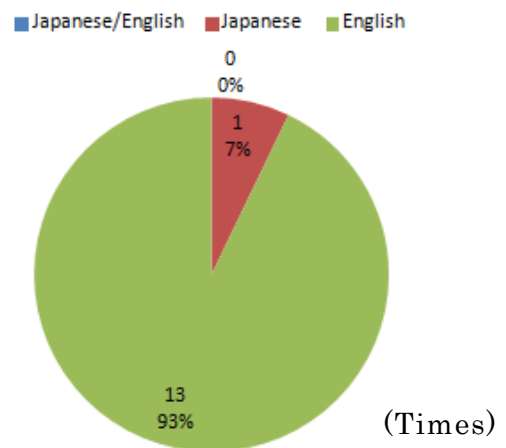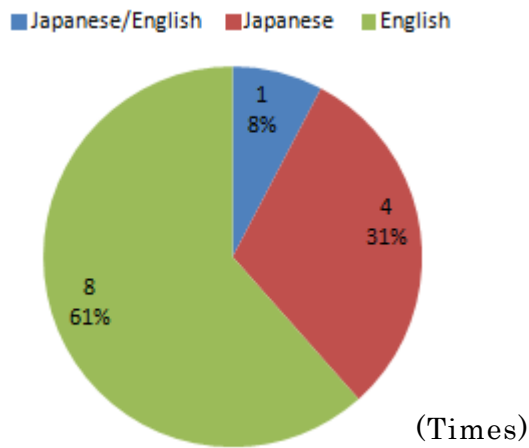
Figure 5-20. K3's Rate of Language Use in the First Period
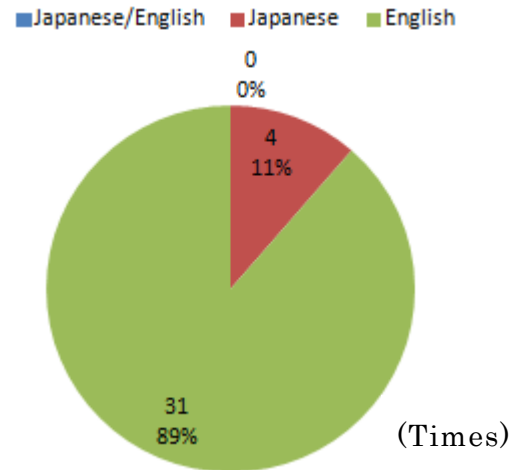
Figure 5-21. K3's Rate of Language Use in the Second Period
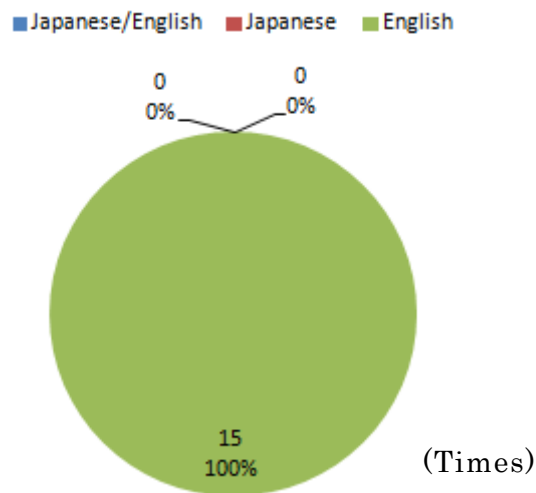
Figure 5-22. K3's Rate of Language Use in the Third Period

The graphs indicate the participants' tendency to use different languages in the meetings. The rates of used languages were almost the same, especially between the first and second period meetings, except for K3. NL spoke in Japanese approximately 80% of the time. JL used English the most and gradually

increased her number of English utterances. She spoke only in English during the third period meeting. R1 used English most of the time. K2 spoke in Japanese more than a half of the time while NL was at the meeting, switching into English during the third period meeting. K2 was able to speak with NL in Japanese because of her relatively high level of Japanese speaking proficiency. K3 used Japanese when he was giving explanations about his recipe for the international cooking activity in the first period meeting. He used English during most of the second period meeting and all the time in the third period meeting. It is interesting to note that the IVP members only used English after NL was gone.

5.3.4 Discussion of RQ2

As discussed in Study 1 and in RQ1 of Study 2, the results of RQ2 showed that because NL was the most experienced and the only person who had significant information regarding the camp, her utterances were mainly for showing the direction of the activity. The analysis revealed that NL's utterances were mainly instructions, explanations, and a confirmation of someone else's understanding. She was the person who directed the volunteer work as its leader and thus had a different role from the other participants. It was also found that NL spoke mostly in Japanese and did not speak English often.

Interestingly, the rates of language use were about the same throughout the meetings. This might reflect their L2 proficiency. NL's absence had a notable effect on their language choice; the IVP members used only English during the third period meeting. Even JL, whose English competence was not as high as the

foreign participants, used only English during NL's absence. The IVP members mutually engaged in the practice of speaking in English because it was the fastest, clearest, and most efficient means of understanding each other.

JL spoke the most amongst all of the participants and the functions of her utterances had the most variety. In that sense, she was in the busiest position in the meetings. In the first and second period meetings, her utterances mainly included questions, confirmations, and translations—passive positions. However, in the third period meeting, when she took the initiative to facilitate the meeting instead of NL, her utterances included explanations, expressions of opinion, and confirmations of someone else's opinion.

Overall, the foreign participants had fewer utterances than NL and JL. This indicates that they were in a peripheral position. Regarding the functions of their utterances, explanation was the most common utterance in the first meeting because they needed to explain the recipes for their dishes to NL and JL. Since they were also newcomers in the camp community, they confirmed their understanding and asked questions often, especially in the first and second period meetings. In the third period meeting, however, they shared their opinions with the team more than they ever had in the previous periods.

In this section, the participants' utterances were analyzed from three perspectives: the rate of each participant's frequency of utterances, the functions of their utterances, and the rate of language use. The results revealed that even when they were talking about the same kinds of topics during a given meeting, the aspects of participation differed depending on their positions in the team.

Also, NL's lack of attendance at the third meeting changed the languages that were used: the participants spoke no Japanese during the third meeting, when NL was absent, whereas even the foreign participants used Japanese to communicate with NL in the first two meetings. This indicates the importance of NL to JL and the foreign participants: she was the key person who could provide the information they needed, so they tried their best to understand her. At the same time, regardless of its limitations, JL's English speaking competence led both the foreign participants and NL to communicate directly with each other. Regarding the chronological changes, JL and the foreign participants were in a peripheral position in the first and second period meetings as novices, while they actively spoke their opinions in the third period meeting as experienced members. This supports the results of RQ1.

5.4 Discussion of Study 2

In this study, the changes in the participants' meaning negotiation and their participation were revealed through the analysis.

In the first period, the participants' meaning negotiation was mainly about literally confirming the meaning of each other's words. They were mutually engaged in the work; however they had not yet established a shared repertoire of knowledge, so a communication discrepancy often occurred between JL and R1. In other words, at this point, the participation of the IVP members was peripheral; they were novices who were merely following the directions presented by NL. What made their mutual engagement possible and sustainable

was their interests and motivation toward international collaborative work, using English or Japanese as their L2, and working at the Kids' Village.

Compared to the first period, the participation of the members of the international volunteer project increased during the second period. For example, JL became more actively engaged in her role as a mediator between NL and the foreign participants by translating more and both asking and answering questions. This does not mean that JL's English speaking competence was dramatically improved, however: the foreign participants collaboratively complemented the inadequacy of JL's explanation in English. Moreover, NL's role as an instructor became more salient. The lenient apprenticeship also emerged between NL and the IVP members. For instance, in the analyzed conversation, the apprenticeship between NL as an old-timer and the IVP members as novices came into effect during the discussions of their shared repertoires of calling the kids ("shugo <call the children together>)" or their schedule for the following day. The process of discussing their two shared repertoires—to do "shugo (call the children together)" in the proper way and to be ready for the next day's special schedule—indicates a negotiation over the joint enterprise of the community of practice.

In the third period meeting, the situation dramatically changed due to NL's absence. Thus, despite the absence of the expert, the IVP members needed to maintain the sequence of the activities. Under such pressure, they seemed to recognize each other as partners and to share their roles in the camp community. In the theory of communities of practice, what a person knows is discussed in parallel with who he or she is. By experiencing six sequential days of the camp,

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the participants turned into people with their own points of view regarding how to run a successful camp. They acquired full membership in the community of practice with the ability to share the sense of direction and mutual accountability. Wenger (1998) says that disagreement could be "viewed as a productive part of the enterprise"; the disagreement regarding grouping the children shows that their mutual engagement in the work and the enterprise is actively negotiated by them.

Among all of the participants, JL's change was the most salient. As the only Japanese native speaker, she had an access to the Kids' Village as a way to learn about the camp. For example, before the third period meeting, she had the chance to talk with a representative of the Kids' Village about how to be a camp leader, how to run a successful camp, and the pedagogical principals of Kids' Village. Such experience brought her the right to speak and the right to be heard in the meeting and resulted in her role transformation in the camp community.

5.5 Summary

In this study, changes in the participants' meaning negotiations and participation in the meetings were examined in chronological order through a qualitative analysis (RQ1) and a quantitative analysis (RQ2). The results show the developmental process of negotiation of meaning and the resultant transformation of their participation in the practice. They gradually shared directions, purposes, goals, and repertories along with the accumulation of work experiences. The transformation of their participation from peripheral to full made the framework of this community of practice more salient and solid. The

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transformation described in this study is the trajectory of learning through engaging in the practice, negotiating the joint enterprise, and developing shared repertoires, which also means the process of acquiring membership in this community of practice.

According to Wenger (1998), "membership in a community of practice translates into an identity as a form of competence." For example, NL, who fully participates in the Kids' Village community, probably sees herself as an expert compared to the IVP members; she knows more about the camp, and has the ability to take care of the children and run the camp. It means that who she is in the Kids' Village is defined by what she knows and what she can do at the camp. We participate in a practice to become a certain person (Wenger, 1998). With this perspective, understanding identity is crucial to understanding the phenomenon of learning by participating in a community of practice. Thus, the next study will focus on the IVP members' identity.

6. Study 3

In Study 2, the analysis revealed that meaning negotiation between the participants became less problematic with the increase in shared time and knowledge and eventually changed their participation mode in the camp community. Their participation in the meetings shifted from peripheral to full due to continuous mutual engagement in the practice. In the theory of community of practice, participating in a practice is a matter of identity (Wenger, 1998). Thus, the transformation confirmed in Study 2 indicates the transformation of the participants' identity in the community of practice. Identity is developed through participating in a practice. In particular, Wenger (1998) explains the characterizations of identity as follows:

- Identity as *negotiated experience*. We define who we are by the ways we experience our selves through participation as well as by the ways we and others reify our selves.

- Identity as *community membership*. We define who we are by the familiar and the unfamiliar.

- Identity as *learning trajectory*. We define who we are by where we have been and where we are going.

- Identity as *nexus of multi-membership*. We define who we are by the ways we reconcile our various forms of membership into one identity.

- Identity as *a relation between the local and global*. We define who we are by negotiating local ways of belonging to broader constellations and of manifesting broader styles and discourses. (p.149)

In this sense, identity is not a stable and predetermined self-image but a negotiated and dynamic process that develops through experience. Negotiation of meaning is also a negotiated experience of self (Wenger, 1998). Thus, analyzing their awareness of how their participation in the practice changes offers insight into how their identities transform in the community of practice. In support of the results of Study 2, we could hypothesize that the participants' identities transform as their engagement in the practice becomes more profound. This raises several questions: How do they interpret themselves as members of this community of practice? How does their interpretation change over time? In what process do they acknowledge other participants as collaborative partners? How do their negotiations of meaning synchronize with the results of Study 2? In this study, an analysis of interview data collected from the IVP members will determine how the IVP members reflected on their experience as participants in the practice, how their experience evolved, and how this transformed their identities in the community of practice (Figure 6-1).

7/26	7/27	7/28	7/29	7/30	7/31	8/1	8/2	8/3	8/4	8/5	8/6
Camp A			Camp B			Off	Camp C			Off	Off

Analysis on interviews

Study 3 (Focus on their identities)
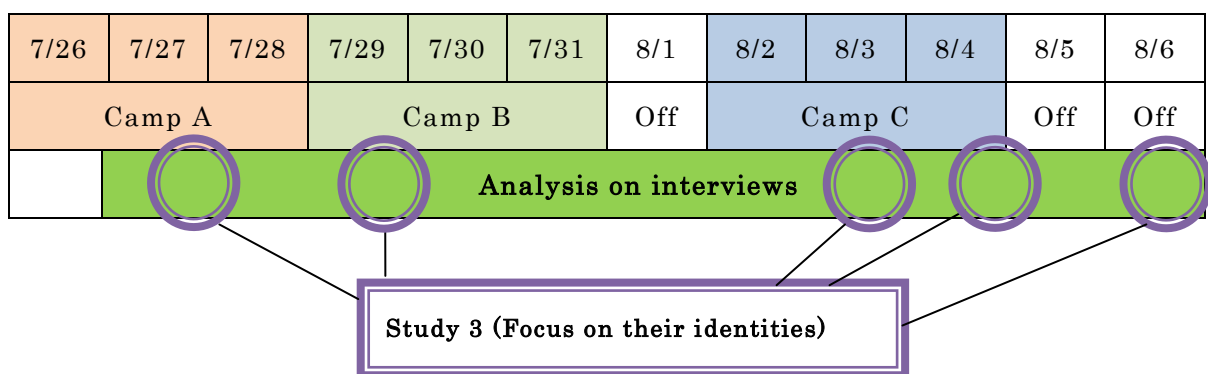
Figure 6-1. Viewpoint of Study 3

6.1 Method

6.1.1 Participants

The participants in this study were the IVP members, the same as those in Study 2. JL was a Japanese female college student who was the leader of this IVP. R1 was a Russian female college student, K2 was a Korean female college student, and K3 was a Korean male college student.

6.1.2 Data

The analyzed data were audio-recorded interviews performed during each camp term. Ethnographic interviews (Spradley, 1979) were conducted in Japanese with JL and in English with R1, K2, and K3. The ethnographic interview is one of the interview methods conducted in fieldwork. In this method, interviews should be conducted in spontaneous and situated interactions with the participants, ensuring that the time and space are not predetermined. The interviewees are asked topic-related questions prepared by the interviewer in order to understand the subjective meaning of the world that they live in (Spradley, 1979). Thus, the interviews were conducted with the participants when they were available to talk during camp activities, including questions about topics such as their overall impression of the activities, what they had learned from the IVP, and their thoughts about working with the other participants. They were encouraged to freely express their feelings and thoughts about anything related to the camp. Each interview was 10 to 90 minutes long. The total interview length for each participant was 317 minutes for JL, 127 minutes for R1, 120 minutes for K2, and

62 minutes for K3—a total of 10 hours and 4 minutes of analyzed recordings. K3 did not have as much time to be interviewed as the other participants because, as the only male staff member, he was the sole caretaker of the boys and was therefore often unavailable.

6.1.3 Data Analysis

"Coding" is a helpful method to capture the phenomenon because it can reduce a vast amount of text data into categories with abstract labels that describe features of units of meanings (Sato, 2008). Since the data collected in the ethnographic interviews was enormous, context specific, personal, and jumbled, it needed to be organized through coding for translation into the theoretical words (Sato, 2008).

Different from quantitative analysis that reduces information in a one-way direction from questionnaire answers to numbers, qualitative analysis must go back and forth between individual-specific meanings and theoretical meanings to realize the "thick description[1]" (Geertz, 1973), since the focus is on the subjective meaning of the world that the study participants are living in. Thus, in this study, based on Sato (2006), coding was conducted with the following procedures using Max QDA (Gmbh): (1) All interviews were transcribed verbatim and compiled as a database (Figure 6-2). (2) The utterances were coded based on units of meanings (Figure 6-2). For example, R1's utterance, "Yeah, the camp was the closest relationship with children. I could not speak with children in Japanese," was separated into two parts. The first part—"Yeah, the

camp was the closest relationship with children"—was coded as "friendly relationship with children," while the second part—"I could not speak with children in Japanese"—was coded as "limited Japanese competence." (3) Codes with similar meanings were grouped into sub-categories comprised of broader concepts. For example, R1's utterances that are coded as "Interest in Korean culture," "Self-awareness of intercultural learning," and "Isolation as being the only non-Asian" are sub-categorized as "Cultural Learner" to group them with the more abstract concept. (4) Sub-categories with similar meanings were grouped into categories comprised of the most abstract concepts. (5) Steps 2 to 4 are repeated by reconstructing the tree structures (Figure 6-2) comparing the participants' commonality and individual particularity, and the specificity and abstractness of the names of the codes and categories. (6) Lastly, using the Code Matrix Browser (Figure 6-3), the timing and frequencies of each code's utterances were presented. Dividing the camp into three terms, first period (July 28, 29), second period (July 30, 31, August 1) and third period (August 2 to 5), the three dimensional graphs represent the transformation of utterances. Since this study focuses on the transformation of participants' identities, it is crucial to exhibit the developmental process of their utterance changes. In addition to the interview data, field notes and diaries kept by the participants helped to explain the phenomenon.

Codes

Database of the raw data

Tree structure of codes, sub-categories and categories
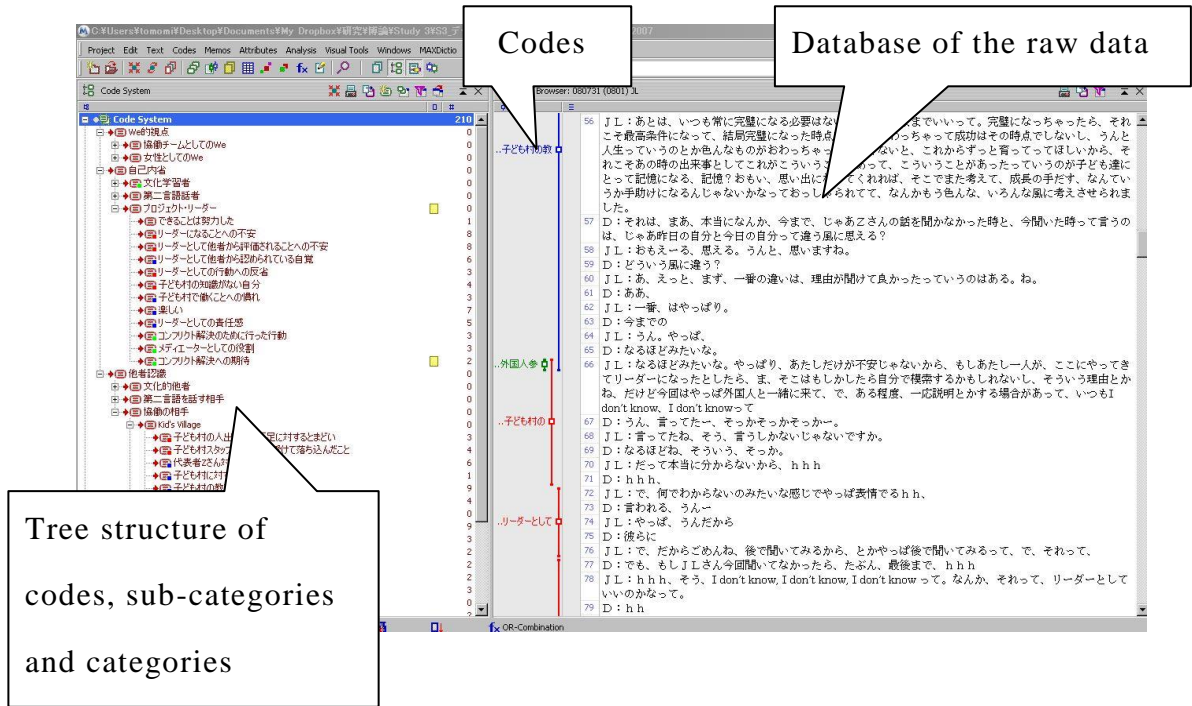
Figure 6-2. Screen Composition of MaxQDA

Interview

Each code's total numbers of utterances

The tree structure of codes and
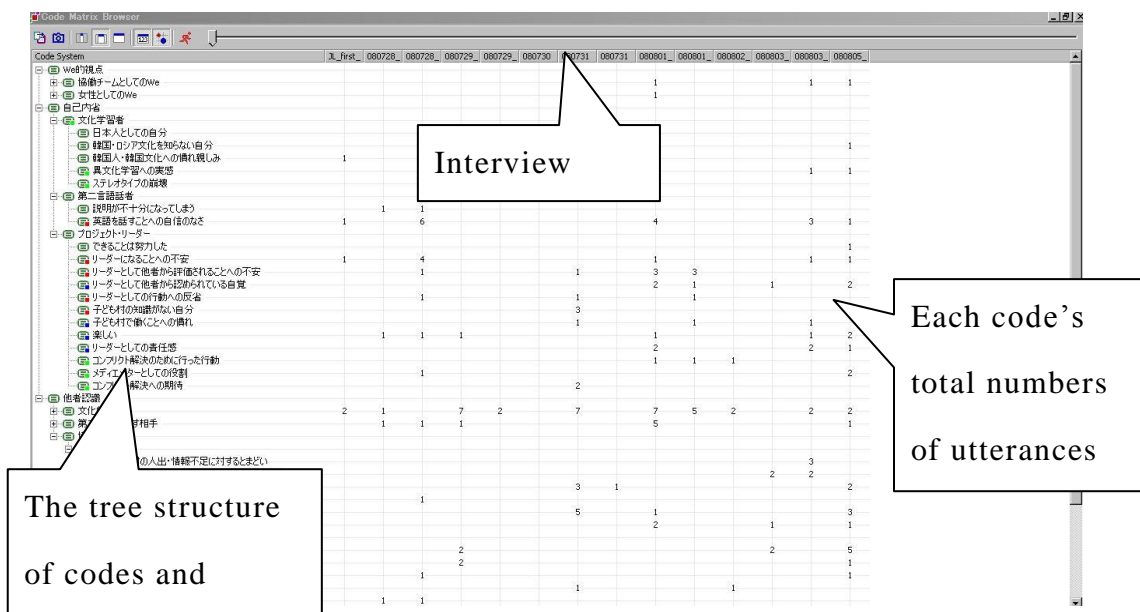
Figure 6-3. Code Matrix Browser

6.2 Results and Discussions

All the utterances were categorized into 163 codes (JL: 55 codes, R1: 41 codes, K2: 41 codes, K3: 26 codes). The codes were grouped into 11

sub-categories and 3 categories emerged at the end. Table 6-1 indicates the extracted categories and sub-categories, and who referred to the related topics.

Table 6-1.   Extracted categories and sub-categories

Categories	Sub-categories	The participants who referred the related topics
Self-Reflection	Cultural Learner	All the participants
	L2 Learner	All the participants
	Project Member	All the participants
	Project Leader	Only JL
Sense of Others	Cultural Other	All the participants
	L2 Speaker	All the participants
	Collaborative Partner	All the participants
Standpoint of "We"	Collaborative Team	All the participants
	Foreign Participants	R1, K2, K3
	Korean	Only K2 and K3
	Gender	Only JL

In the text of this paper, categories will be enclosed in << >>, sub-codes in [ ], and codes in ( ). The three categories that emerged from the analysis are <<Self-Reflection>>, <<Sense of Others>>, and <<Standpoint of "We">> (Table 6-2). The IVP members revealed viewpoints regarding themselves as well as others as "us," which indicates membership in a community when they reflect on their experiences of participating in the practice. Moreover, it was revealed that they had a mirror-image of self and others from three perspectives: collaborative

work, L2 usage, and intercultural learning. To focus on the commonalities of the participants and individual-specific features, each category will be presented in its own section where details of each participant's utterances will be introduced.

Table 6-2. Category Definitions

Categories	Definitions
Self-Reflection	Utterances about one's feelings, behaviors, perceptions, skills, in-group positions and changes through participating in a practice.
Sense of Others	Utterances about others' feelings, viewpoints, roles, behaviors, in-group positions and understandings, and evaluations of them.
Standpoint of "We"	Utterances that interpret others and oneself as belonging to the same group

6.2.1 Self-Reflection

During the interviews, the IVP members often reflected on themselves when they talked about their experiences of participating in a practice. Four extracted sub-categories were grouped into the category <<Self-Reflection>>: [Cultural Learners], [L2 learners], [Project Members], and [Project Leader].

Table 6-3.   <<Self-Reflection>> Sub-categories Definitions

Sub-categories	Definitions
Cultural Learner (CL)	Self-Reflection as someone who learns about different cultures and his or her own culture by interacting with others in the project
L2 Learner (L2L)	Self-Reflection as an English or Japanese learner
Project Member (PM)	Self-Reflection as a project member (R1, K2, and K3)
Project Leader (PL)	Self-Reflection as a project leader (JL)

6.2.1.1 JL's Case

JL engaged in frequent <<Self-Reflection>> throughout the project from various points of view. First, she reflected on herself 53 times, which is the highest number among the participants. These reflections were from her point of view as a [Project Leader] including the themes of (Tried her best), (Anxiety about being a leader), (Anxiety about being evaluated by others as a leader), (Self-awareness about being accepted as a leader by others), (Self-reflection on behavior as a leader), (Limited knowledge about the camp), (Accustomed to working at Kids' Village), (Fun working at Kids' Village), (Responsibility as a leader), (Behaviors taken to resolve conflict), (Role as mediator between foreign participants and Kids' Village), and (Expectation of conflict resolution). Second, she referred to her own role as a [Cultural Learner] 20 times from various viewpoints such as (Little knowledge about Korean and Russian culture),

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(Familiarity with Korean culture), (Possession of Japanese way of thinking), (Self-awareness of intercultural learning), and (Collapse of stereotype). Lastly, she mentioned herself 6 times as an [L2 Learner], in themes such as (Intimidated by giving instructions in English), (Inadequate explanation in English), (Fear of not being able to speak well in English), and (Lack of self-confidence when speaking English).

Figure 6-3 shows the content of JL's utterances regarding <<Self-Reflection>> and the time period that they had appeared. On the horizontal axis, the sub-codes are written in abbreviated forms such as [L2L] for [L2 Learner], followed by each code. The depth axis indicates the camp term. The vertical axis indicates the number of times that each related utterance was produced. For example, the code (Lacking self-confidence when speaking English) of the sub-code [L2L] appeared seven times in the first period, zero times in the second period, and eight times in the third period. The name of each code is indicated on the horizontal axis. The sub-codes in the figure are indicated with acronyms: CL for [Cultural Learner], L2L for [L2 Learner], and PL for [Project Leader].
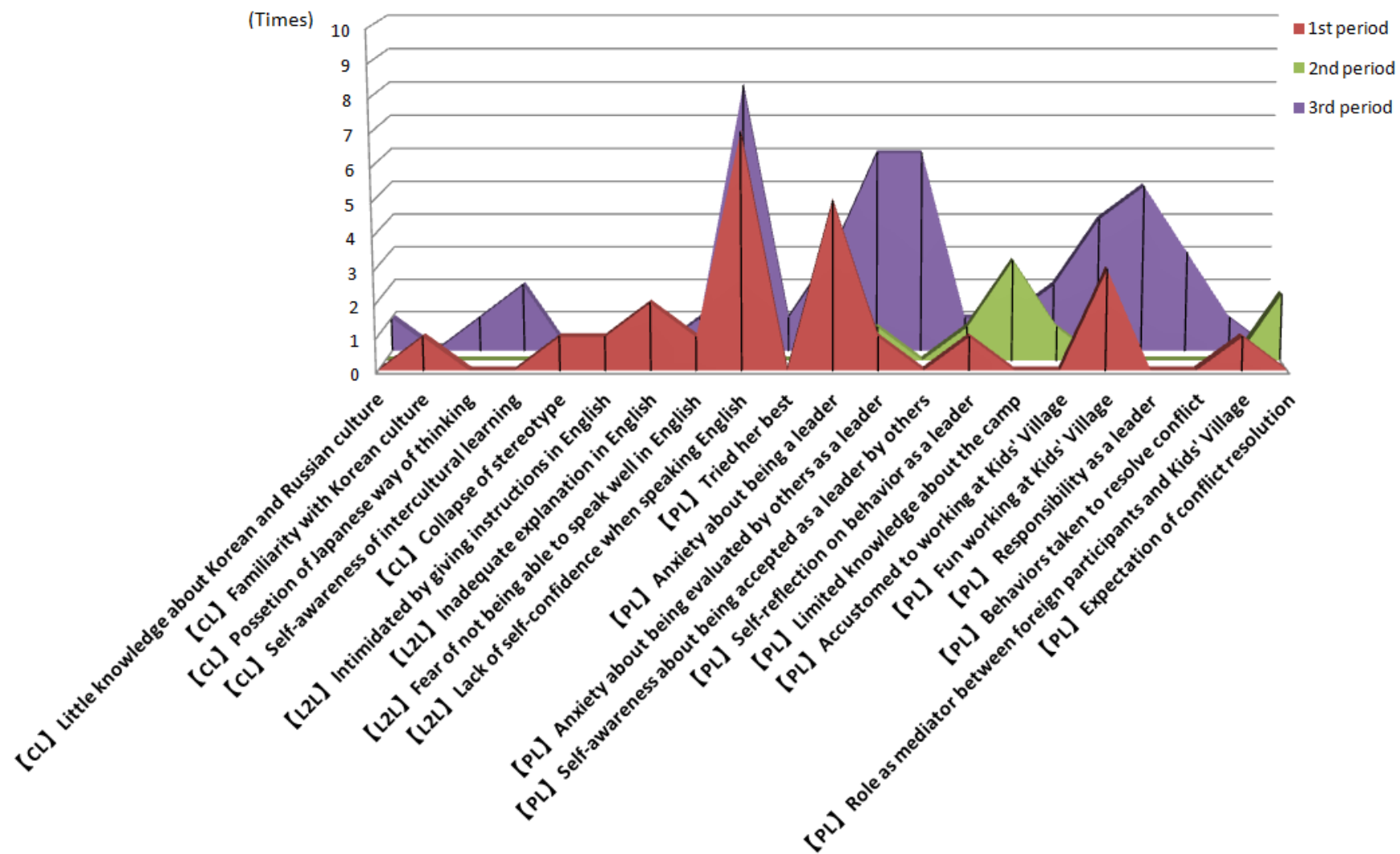
Figure 6-3. JL's utterances regarding <<Self-Reflection>>

129   CL: Cultural Learner, L2L: L2 Learner, PL: Project Leader

In JL's utterances[2], her (Lack of self-confidence when speaking English) as an [L2 Learner] and (Anxiety about being a leader) as a [Project Leader] were often mentioned in the first and second period. She talked about her (Lack of self-confidence when speaking English) for seven times in the first period and eight times in the third period making it the most frequent theme among all the utterances types.

> JL: I'm anxious. So, and, like, what I felt today was the ability to decide things as a leader. (Anxiety about being a leader) (Jul. 28)

> JL: Ah, from the beginning, like I couldn't speak well, like, I couldn't tell them well or I couldn't listen to them well. I couldn't understand so I have been feeling sorry for all the times as a leader, as a leader. I might have told them that I'm sorry. (Lack of self-confidence when speaking English) (Aug. 1)

She was aware of herself as a leader who needed to guide the rest of the project members, but her English speaking competence was not proficient enough for her to do so. Additionally, she was aware that her knowledge about the camp was not enough to facilitate the camp because she always had to ask NL or the staff of Kids' Village staff for the next move. Her awareness of being not familiar with the camp appeared in the second camp, when she began to understand how the camp was run. She mentioned her (Limited knowledge about the camp) for three times in the second period.

> JL: Yes, and so I have always been asking about what to do next, next (to NL or the staff of Kids' Village).
>
> RSC: Yes, yes.
>
> JL: Yeah, I have been asking because I really really don't know anything (about the camp). All I can say is "I don't know". (Limited knowledge about the camp) (Jul. 31)

At the same time, she was sensitive about how she was evaluated as a leader by the foreign participants. She mentioned her (Anxiety about being evaluated by others as a leader) one time each in the first and second periods and six times in the third period, which indicates that her concern did not disappear as the camp went on.

> JL: I could tell from their (the foreign participants') face that they were accusing me of not being informative. (Anxiety about being evaluated by others as a leader) (Jul. 31)

Not only was JL aware of her knowledge about the camp, she also reflected on how she was behaving as a project leader (one time in each period). For example, on the second day of the project, JL mentioned that she should have encouraged the IVP members to eat lunch with the children because the lunch time would be a good opportunity for them to communicate and build a relationships.

> JL: I think the children and the IVP members should have sit together when they were having lunch, I mean, they should have sit with their own group. But, because the children were sitting so randomly, I think the IVP members missed the timing to sit together with the children of their own group. The children had already started eating on their own so the IVP members could not cut in. I should have encouraged the IVP members to eat with them (the children). (Self-reflection on behavior as a leader) (Jul. 28)

As introduced above, her (Self-reflection as a leader) was mainly about how she should have or could have acted as a leader by guiding the foreign participants or by becoming a mediator between the foreign participants and children (or the Kids' Village staff). She struggled with anxiety, fear, and a lack of self-confidence, which were all types of negative <<Self-Reflection>>.

Though her utterances were mainly negative at the beginning, she began to feel accepted as a leader by the other members during the third period.

> JL: And, well, when we came back yesterday, K3 and R1 were, ah, eventually K3 made dinner for us, while we were in the kitchen, ah, K2 and I were doing some laundries, and he told me that I did the best I could. Ah, later other two (R1 and K2) told me the same thing. Um, ah, if I try to do my best, if I try to do my best, they understand me. (Self-awareness of being accepted as a leader by others) (Aug. 5)

Not only did she feel accepted as a leader by others, she was aware of her behavior and tried her best to run the camp safely (one time in the third period).

> JL: I think, maybe, I did what I could do. Ah, All I could do was to try my best. Ah, I worked hard actively. I did everything that I could do. (Tried her best) (Aug. 5)

As she mentioned, she seemed satisfied with the effort she had made to facilitate the camp. At the same time, she began to have responsibility as a leader toward the end of the camp (mentioned three times in the third period).

> JL: It's not like I was isolated but I was aware that I had something else to do. On higher level, I had my own work to do. (Responsibility as a leader) (Aug. 3).

She knew that she was in a different position from that of the foreign participants, which indicates that she felt responsible for being the project leader. In the third period, JL's various utterances about <<Self-Reflection>> were not only negative comments, but also comments about her responsibility as a leader, getting accustomed to the work, and her self-awareness as a leader, which were not seen in the first and second period. She may have struggled to play an important role as a mediator between Kids' Village and the foreign participants; however, she gradually fostered her identity as a leader throughout the project.

6.2.1.2 R1's Case

R1 engaged in <<Self-Reflection>> several times during the project. She

mentioned it 18 times during the interviews. From her viewpoint as a [Cultural

Learner], she talked about her (Isolation being the only non-Asian), (Self-awareness of

intercultural learning), and (Interest in Korean culture) a total of seven times. From her

viewpoint as a [Project Member], she talked about (Difficulty taking care of children),

(Self-awareness of involvement with the children), (Change in attitude toward the

children over time), and (Understanding Kids' Village better over time), which were

also mentioned a total of seven times. At the same time, she talked about her [L2

learner] self four times referring to (Isolated feeling when Korean was spoken),

(Regret for not being a fluent speaker of Japanese), and (Inadequacy of Japanese

speaking competence). What seems to distinguish her remarks from those of the other

participants was that she talked about her isolation as being the only non-Asian in the

community, which led her to think about culture more often than the others.

Figure 6-4 shows R1's utterances and their time appearance regarding

<<Self-Reflection>>. As in JL's figure, each code is shown on the horizontal axis, in

addition to sub-categories written in acronyms: CL for [Cultural Learner], SL for [L2

Learner], and PM for [Project Member].
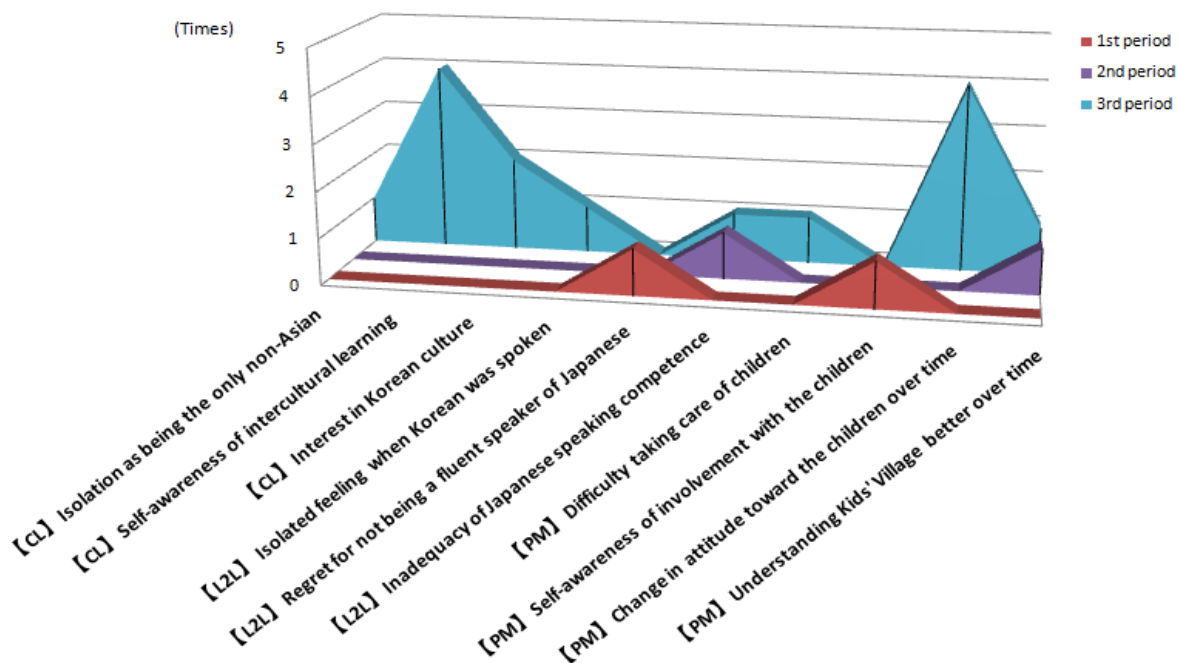
Figure 6-4. R1's utterances regarding <<Self-Reflection>>

CL: Cultural Learner, L2L: L2 Learner, PM: Project Member

R1 did not mention <<Self-Reflection>> very often during the first and second periods, but during the third period, she talked about her viewpoints on being a [Cultural Learner] and a [Project Member] in order to reflect on herself.

> R1: Yeah, and then, ummmm different like cultural how to say, cultural factors, cultural peculiarities which exist in Japan and Korea and Europe. These, that was difficult. Of course, I've got to know, much, many things about culture. (self-awareness of intercultural learning) Of course, I can't be as Japanese because I'm not and I understand it but still I feel like I'm bit like, not very comfortable. Maybe it would be more comfortable for me if in the camp there

would be more European, maybe one more. Because I feel like "ohhh, hhhhh I'm here alone." (Isolation as being the only non-Asian) (Aug. 6)

R1 was the only non-Asian team member. The fact that everyone else—including JL, K2, K3, the children, and the staff members in the Kids' Village—was Asian made her feel (Self-awareness of intercultural learning), which appeared 4 times in the third period, as a [Cultural Learner] and, at the same time, (Isolation as being the only non-Asian) (one time in the third period). In addition, as a [Project Member], she began to experience positive changes in herself, such as a (Understanding Kids' Village better over time) and a (Change in attitude toward the children over time), which appeared 4 times in the third period as indicated in her remarks "I definitely changed my attitude to Japanese children. (Aug.6)"; also, her participation became more profound.

6.2.1.3 K2's Case

K2 also demonstrated <<Self-Reflection>> 18 times during the interviews. Her utterances were mainly from the viewpoint of a [Project Member] (seven times), which included the themes of (Difficulty taking care of children), (Anxiety about taking care of children), (Self-development through increased patience), and (Feeling of helplessness). She also talked about her viewpoint as an [L2 Learner] (six times), specifically mentioned her (Strategic use of Japanese with the children). Further, she described herself as a [Cultural Learner] (five times) during the interview, referring to the themes of (Importance of intercultural learning), (Interest in intercultural learning),

(Possession of a Korean way of thinking), and (Identity as an atypical Korean). Figure 6-5 shows K2's utterances regarding <<Self-Reflection>> and their time of appearance. The characteristics of the graph are the same as those of the previous figure.
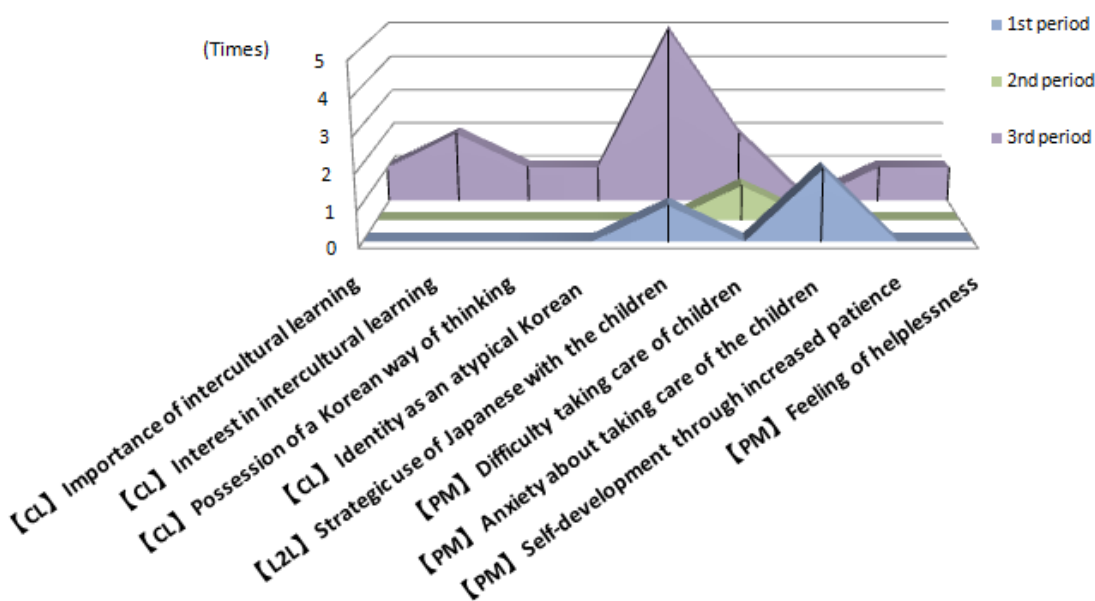
Figure 6-5. K2's utterances regarding <<Self-Reflection>>

CL: Cultural Learner, L2L: L2 Learner, PM: Project Member

Much like JL and R1, K2 began to talk from the perspective of <<Self-Reflection>> toward the end of the camp. During the first period, she talked about her anxiety while spending time with the children from the perspective of a [Project Member]; however, during the third period, various types of <<Self-Reflection>> appeared in her utterances. One of her most interesting utterances related to (Strategic use of Japanese with the children), which appeared one time in the first and 5 times in the third period, as an [L2 Learner].

> K2: Am, so at the time, I tried to learn Japanese more and tried to remember her,
> their name.
>
> RSC: Wow, I didn't notice that, wow.
>
> K2: Ah, ah, remember that, ah at first day and second day, I always use ah, English
> and then now I try to use Japanese, hhh (Strategic use of Japanese with the
> children) (Aug. 2)

As introduced in Study 1, K2 believed that she was not good at being around with the children so one of her purposes to join this project was to be familiar with children. Hence, she might have tried her best to get along with the children by using Japanese strategically, which represents K2's engagement to the practice. K2 talked about (Strategic use of Japanese with the children) throughout the three periods.

During the third period, K2 also talked about the (Importance of intercultural understanding), which appeared one time in the third period, and her (Interest in intercultural learning), which appeared twice in the third period, while at the same time she had an ambivalent feeling about her (Possession of a Korean way of thinking) and her (Identity as an atypical Korean), which appeared one time each in the third period. For example, K2 presumed that the children joined the camp in order to interact with the foreign participants and to learn how to speak English. However, she noticed that the children did not seem to want to learn English as much as she expected. Thus, by referring to the enthusiasm toward English education in Korea, she interprets her misunderstanding as having been caused by thinking, "in [a] Korean way," that using English would be good for the children.

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> K2: Ah, yeah, maybe in here, I also think that just in Korean way, using English is
>
> better, maybe in this camp. (Possession of a Korean way of thinking) (Aug.2)

While she admitted to having a Korean way of thinking, she also considered herself "not [a] typical Korean" because she sometimes goes against majority opinions.

> K2: Ah, as you know that in Korea, we consider a lot about some, ah:, ah:, we have
>
> to follow some ah, the majority of the opinion. I think we consider that is polite.
>
> (Abbreviation) I'm not typical Korean, sometimes I against some majority's
>
> opinion hhhh Some people like passions ah, I'm not like Korean's typical
>
> passions, so that's, some friends consider some like a strange group, hhhh I
>
> don't care about that. (Identity as an atypical Korean) (Aug.2)

6.2.1.4 K3's Case

K3 demonstrated his <<Self-Reflection>> 12 times during the interviews. He mentioned his viewpoint as a [Project Member] five times, referring to (Complaints about being the only male staff member at Kids' Village), (Accustomed to working at Kids' Village), and (Less experience taking care of children). He also mentioned his [Cultural Learner] point of view four times, which was related to the themes of (Understanding of Japanese culture), (Self-awareness of intercultural learning), and (Interest in intercultural learning). Moreover, he described his viewpoint as an [L2 Learner] three times, which was related to (Strategic use of Japanese with the children), (Anxiety about working without insufficient Japanese speaking competence), and (Inadequacy of Japanese speaking competence). Figure 6-6 shows K3's utterances

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regarding <<Self-Reflection>>. The characteristics of the graph are the same as those of the previous two figures.

During the first period, K3 often talked about his (Anxiety about working without sufficient Japanese speaking competence) and his (Inadequacy of Japanese speaking competence) from an [L2 Learner] point of view (one time each), and he did not speak about himself as a [Project Member].
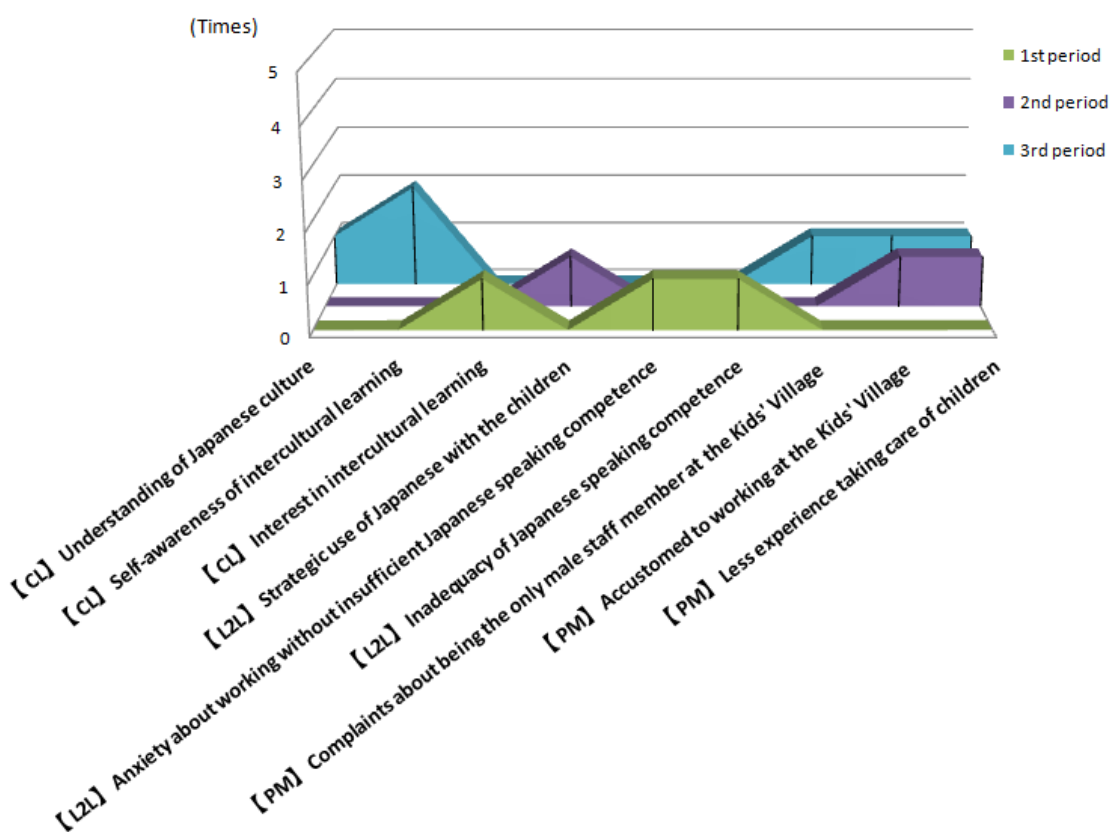
Figure 6-6. K3's utterances regarding <<Self-Reflection>>

CL: Cultural Learner, L2L: L2 Learner, PM: Project Member

K3: I have a problem.

RSC: what is it?

K3: Actually I should studied Japanese first

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RSC: really?

K3: yeah, because if I can speak Japanese well, maybe I can share my

thinking so it would be easy, yeah, easy. I shouldn't it's my fault.

I'm just worried about I can't speak Japanese. (Anxiety about working

without sufficient Japanese speaking competence) (Inadequacy of

Japanese speaking competence) (Jul.30)

During the second and third periods, he began to talk from the [Project Member]

perspective about being (Accustomed to working at the Kids' Village) such as "I can

do better than Camp B (Jul. 31)", having (Less experience taking care of children), and

making (Complaints about being the only male staff member at the Kids' Village),

which was uttered for once or twice in the first and second period. Also, as a [Cultural

Learner], the experiences at the camp brought him (Awareness of intercultural

learning), which was uttered the most frequent in the third period, and (Understanding

of Japanese culture), which was uttered one time in the third period.

6.2.1.5 Discussion of Self-Reflection

This section introduces each member's utterances related to

<<Self-Reflection>>. There are two common tendencies among the IVP members.

One is that they often reflected on their competence in the community as a [Project

Leader] or [Project Member] and [L2 Learner]. For example, JL reported her anxiety

or lack of confidence in using English; on the other hand, R1 and K3 had the same

feeling toward using Japanese. K2 did not have confidence in her ability to take care

of children. The IVP members also appreciated their transformation in terms of "what

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they became able to do" or "what they became familiar with." The results describe

their continuous <<Self-Reflection>> about how they could contribute to the

community. The process of their reflection on their competence is also the process of

negotiating their membership in the community. As Wenger (1998) argues,

"membership in a community of practice translates into an identity as a form of

competence" (p.153).

The other common tendency is that they were aware of being members of a

broader community such as culture-as-nationality while they engaged in the local

practice as [Cultural Learner]. For example, R1 was aware of being the only

non-Asian in this community and K2's unstable perception of herself as a typical

Korean explains her awareness of being in a broader community of Korean culture.

The IVP members' <<Self-Reflection>> gives a good account of the sequence of local

and global practice and their identities as a nexus of multi-membership.

6.2.2 Sense of Others

The analysis revealed that they talked about <<Sense of Others>> as well as

<<Self-Reflection>>, during the interviews. The IVP members' interpretation of

others gives a significant indication of their identities as members of this community

of practice. The sub-categories and their definitions are introduced in Table 6-5.

Table 6-5. <<Sense of Others>> Sub-categories Definitions

Sub-categories	Definitions
Cultural Other (CO)	Someone with a different cultural background
L2 Speaker (L2S)	Someone to whom one speaks a L2
Collaborative Partner (CP)	Someone with whom one works collaboratively, including the IVP members, Kids' Village staff, and children

The details of each participant's utterances are introduced in the following sections. In the four figures, each sub-category is explained using acronyms to clarify who the "others" are, as follows: foreign participants are known as FP, children as C, and Kids' Village staff members as KV, in addition to the use of each person's name—JL, R1, K2, and K3. For example, in the graph of JL's utterances, on the left side of the horizontal axis is the code "[CO_FP] (Foreign participants' efforts to understand Japanese culture)." This means that JL saw the foreign participants as [Cultural Other] and she talked about a time when the foreign participants were trying to understand Japanese culture.

6.2.2.1 JL's Case

JL mentioned her <<Sense of Others>> 213 times during the interviews. It seemed that her position as an IVP leader led her to pay attentions to both the foreign participants and Kids' Village. She talked about the foreign participants as [Collaborative Partners] 45 times, which made it her most frequent type of utterance.

Specifically, she mentioned (Kindness of the foreign participants), (Confused by the

foreign participants not being punctual), (Confused by the foreign participants not

being active), (Understanding the foreign participants' confusion), (Imagining the

foreign participants' viewpoints), (Positive changes in the foreign participants'

attitudes and behaviors), (Description of the foreign participants getting along with the

children), (Positive evaluation of the foreign participants being active), and

(Concerning about the foreign participants' understanding of Kids' Village). JL's

second most frequent utterances were about the foreign participants as [Cultural

Others]. She mentioned this topic 31 times, referring to the themes of (Foreign

participants trying to understand Japanese), (Concerning for R1 as the only non-Asian),

(Minimizing the cultural differences), (Awareness of Korean culture), (Realizing that

R1's reactions were due to cultural difference), (Foreign participants' fresh views of

Japanese culture), (Confused by inability to share Japanese common sense), and

(Significance of spending time with the children). Her third most frequent utterances

were about Kids' Village as a [Collaborative Partner] (27 times), in which she

mentioned the themes of (Confused by limited information provided by the Kids'

Village staff), (Depressed by negative evaluations given by the Kids' Village staff),

(Respect for Kids' Village), (Appreciation of the children), (Understanding

pedagogical philosophy of Kids' Village), and (Closer relationship with the Kids'

Village staff). JL mentioned the children as [Collaborative Partners] 21 times during

the interviews, under the themes of (Difficulty taking care of the children), (Joy in

taking care of the children), (Envying the children), (Description of the children

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during the activities), (Children who are eager to talk with the foreign participants), and (Respect for the children).

 The figure 6-7 shows JL's utterances regarding <<Sense of Others>> and the timing that they were uttered. Above each code, the sub-categories and the person to whom she was referring are shown using the aforementioned acronyms. For example, [CO・FM] means that she was talking about the foreign participants as [Cultural Others].
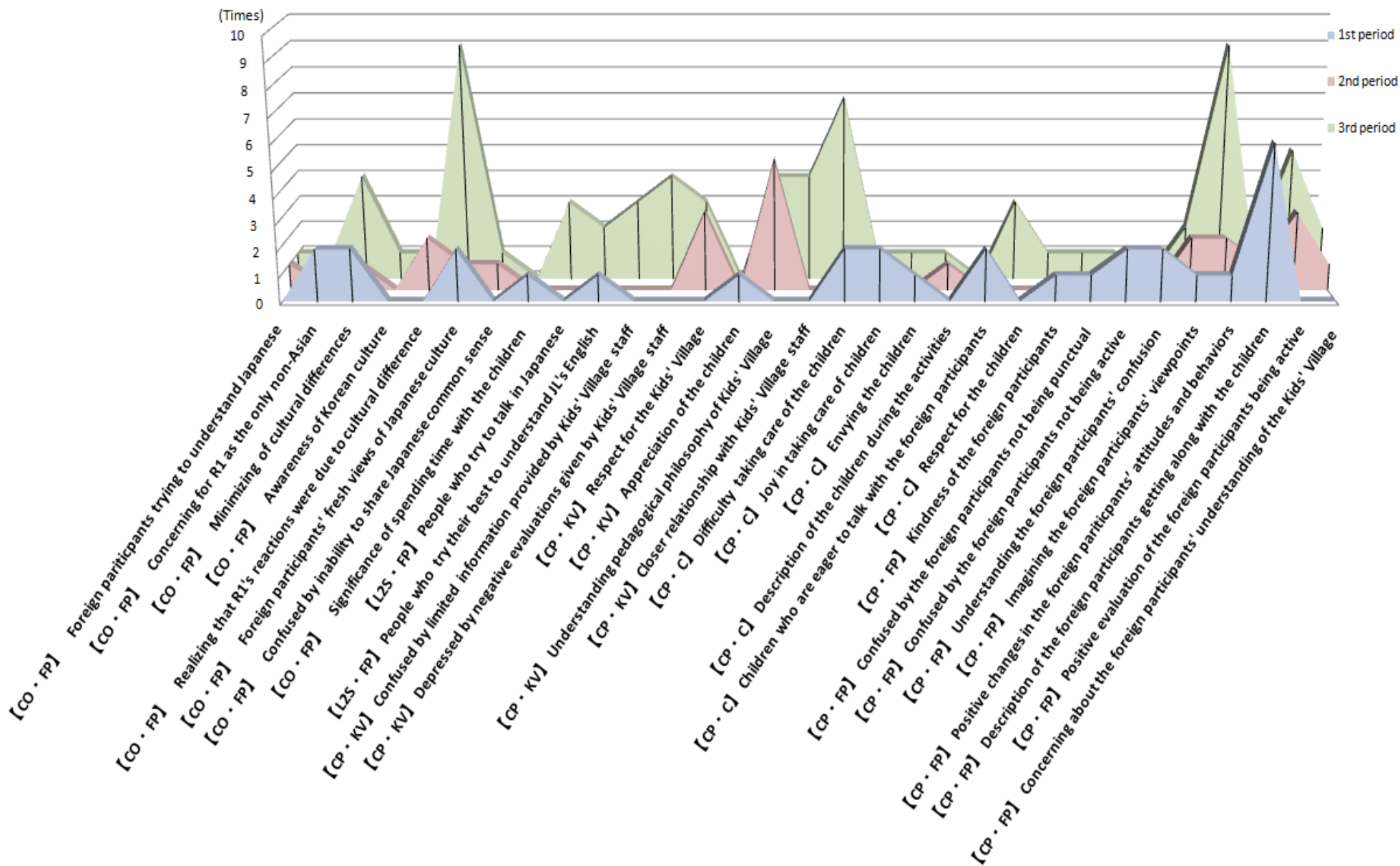
Figure 6-7. JL's utterances regarding <<Sense of Others>>

CO: Cultural Others, L2S: Second Language Speaker, CP: Collaborative Partner, FP: Foreign participants KV: Kids' Village staff members, C: Children

The figure shows that JL experienced complicated mixed feelings, such as positive and negative evaluations and feeling unreasonable or understanding toward various people, such as the foreign participants, the children, and the staff of the Kids' Village. In particular, JL had carefully observed the relations between the foreign participants and the Japanese children during the camp from the [Project Leader] point of view. For example, she gave a (Description of the foreign participants getting along with the children) six times in the first period.

> JL: I was observing them (the foreign participants and the children), and the last nights' team, ah, well, ah, because the foreign participants had their own team and spend more time with the children, it seems that they got along better than yesterday. They were very spontaneously talking to each other. (Description of the foreign participants getting along with the children) (Jul. 28)

At the same time, she sometimes seemed confused by the attitudes of the foreign participants. For example, in the first period, she was (Confused by the foreign participants not being punctual) or (Confused by the foreign participants not being active), as she mentioned one time or two times.

> JL: I was told by NL that I should bring the foreign participants quickly (to the children from their accommodation). I told them to come as early as they could but they were resting. They said they got it but it took so much time for them to come to the office. (Confused by the foreign participants not being punctual) (Jul. 29).

Even though she faced difficulty, she kept attempting to understand them from their point of view. One of the frameworks she used was the interpretation as [Cultural Other]. For example, JL talked about her (Concerning for R1 as the only non-Asian), which was uttered two times in the first period. When they needed to take the children to the public bath one day, JL was concerned about R1, who was from Russia.

> JL: Ah, I have been concerned about R1 from this morning. Yeah, first she said she did not want to go to the public bath and I understand. Ah, it [Russian culture] is different from Japan or Korea. Taking bath together with someone is something unfamiliar to her. (Concerning for R1 as the only non-Asian) (Jul. 29)

JL tried to imagine R1's feelings and viewpoints after hearing her say that she did not want to go to the public bath. As introduced in the previous section, R1 felt isolated as the only non-Asian at the camp. JL also understood the difference between Korea and Russia in that Korea shares more cultural habits with Japan than Russia does. That might be the reason why JL tried to take extra care of R1.

The questions that JL was asked by the foreign participants brought her new discoveries due to the (Foreign participants' fresh views of Japanese culture). Even in the third period, she frequently talked about the foreign participants' interesting viewpoints on Japanese culture (nine times). The experience of being asked about the daily habits of Japanese people, such as Japanese chopstick manners or school life in Japan that JL had never noticed showed her new perspectives about her own culture.

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> JL: They asked me why Japanese people stick their chopsticks upright in a rice
>
> bowl for a dead person but it becomes a bad manner to do so in your own rice.
>
> They are right. I didn't know that, either. (Foreign participants' fresh views
>
> of Japanese culture) (July. 29)

On the other hand, JL sometimes engaged in the (Minimization of cultural differences), which she mentioned two times in the first period and four times in the third period. For example, when she talked about R1, who seemed to her not actively interact with the Japanese children, she interpreted that R1's attitude did not come from her Russian cultural background, but from her personality.

> JL: So I don't think it is because of Russian culture, uh, it is not about their
>
> culture but it is the matter of personality. (Minimization of cultural
>
> differences) (Aug.1)

Also, when K3 told JL that the children did not listen to him because he does not speak Japanese fluently, JL had her own opinion, as follows.

> JL: Yeah, ah, and, Japan, ah, K3 told me that the children would have listened to
>
> him better if he was Japanese.
>
> RSC: Yeah, yeah, yeah.
>
> JL: But, I think it doesn't't matter. (Minimization of cultural differences)
>
> (Jul. 31)

JL tended to interpret these issues as a matter of personality and not cultural differences, especially when a conflict occurred in the project.

As an [L2 Speaker], JL interpreted the foreign participants in a positive way as (People who try to talk in Japanese) (two times) or (People who try their best to understand JL's English) (three times) in the third period. While she tended to have a negative response to herself as an [L2 Learner] in <<Self-Reflection>>, she was aware of the foreign participants' effort to communicate with her. This tendency became especially clear during the third period.

From the viewpoint of a [Collaborative Partner], JL's utterances were about the foreign participants, the children, and the staff of the Kids' Village. Again, her utterances became more diverse and frequent over time. For example, JL began to understand the pedagogical philosophy of the Kids' Village by the second period and began to express her gratitude and respect toward the Kids' Village. Another change was that JL sometimes did not understand why the foreign participants were not punctual or not active with the children at the beginning. However, during the third period, she began to sense positive changes in the foreign participants' attitudes and behaviors toward the camp work and to give them positive evaluations. She mentioned this topic once in the first and second period and nine times in the third period.

> JL: Ah, un, yes, I think they have changed. Ah, they [the foreign participants]
>   definitely changed.
> RSC: Do you feel that?
>   JL: I feel so. I really so.
> RSC: Ah yeah. Uh.
>   JL: They ask me a lot of questions.
> (Positive changes in the foreign participants' attitudes and behaviors) (Aug.3)

6.2.2.2 R1's Case

R1 talked about <<Sense of Others>> 58 times during her interviews. She often described the children as a [Collaborative Partner] (18 times), related to the themes of (Closer relationship over time), (Distance kept throughout the camp), (Fun time with the children), (Difficulty taking care of the children), (Description of the foreign participants getting along with the children), (Energetic children), (Confused by children's unexpected behaviors), (Description of children getting along with each other), and (Description of children during the activities). Next, her second most frequent type of utterance (11 times) regarding <<Sense of Others>> was about Kids' Village as a [Collaborative Partner], in which she mentioned (Imagining the purposes of the camp), (Difficulty of running the camp), (Feeling unreasonable about how the camp is run), (Complaints about how the camp schedule being unclear), (Complaints about limited time), and (Respect for Kids' Village). Her third most frequent utterance (eight times) was about Kids' Village as a [Cultural Other] and JL as a [Collaborative Partner] (eight times). First, regarding Kids' Village as a [Cultural Other], her utterances were about (Awareness of the Japanese way of taking care of children), (Awareness of the Japanese way of running a children's camp), and (Cultural differences in the way of running a children's camp). Second, regarding JL as a [Collaborative Partner], R1 talked about (Empathy toward JL as another newcomer to the camp), (JL's lack of experience as a leader), (Awareness of a gradual understanding of JL) and (Positive evaluation of JL). In addition, she talked about JL as an [L2 speaker] (seven times) from various perspectives, including (JL's inadequate English speaking competence) and (Use of a Japanese dictionary to understand each

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other). She sometimes talked about the children as a [Cultural Other] (three times) from perspectives such as (Cultural differences between Japanese and Russian children) and (Confused by the Japanese way of taking care of children), and about NL as a [Collaborative Partner] (three times) being (Charismatic) and (Someone whom you can rely).

As introduced above, R1's utterances regarding <<Sense of Others>> had variety as JL's did, and also changed dramatically over time (Figure 6-8). In the first period, she often talked about the Japanese children whom she cared for in her (Description of the children getting along with the foreign participants), which appeared three times in the first period.

> R1: so maybe later sometime, and I also communicate with other children from other teams, I think smaller children are more eager to communicate with you even if they ah, even if they are not in your team. For example, one boy told me that he had seen me before some, someday, near here, but actually I had never been here, but I think that he was interested in me personally, if he meant to meet me, and these facts, they get candies and they try to ask something and try to be involved, they push me in the bus and trying to ask me many questions and I think they are very interested. (Description of the children getting along with the foreign participants) (Jul. 2)

Figure 6-8. R1's utterances regarding <<Sense of Others>>

CO: Cultural Others, L2S: L2 Speaker, CP: Collaborative Partner, FP: Foreign participants, KV: Kids' Village staff members, C: Children

When she became accustomed to work in the project in the second period, R1 began to be aware of the cultural differences between Japan and Russia. In the second period, she often talked about Kids' Village or the children from the perspective of [Cultural Other].

> R1: I was impressed by that I think I got to know more Japanese life and children, and these camps, I think in Russia, I have never seen, I was in a camp once but it was not like this at all. (Awareness of the Japanese way of running a children's camp) (Jul.29)

In the second period, R1 sometimes pointed out (JL's inadequate English speaking competence) as an [L2 Speaker]. JL also interpreted herself as such in her <<Self Reflection>> utterances, so it became clear that JL and R1 had the same impression of JL's lower proficiency in English compared to the other members of IVP. R1 was also (Feeling unreasonable about how the camp is run) in the second period.

> R1: I want to ask, but maybe I can be sounding so impolite, it's not like I dislike children but actually I don't understand bathing and swimming in the river, and playing on the ground, and maybe this team activities are so great but sleeping is so passive activity. (Feeling unreasonable about how the camp is run) (Jul. 30)

R1 seemed not to understand the pedagogical purposes of some activities in the camp. She especially felt it was unreasonable that a camp rule required the IVP members to be with the children almost all day doing various kinds of activities together such as bathing, swimming and even sleeping.

R1 did not only complain about the camp but she began to understand JL as demonstrating her (Empathy toward JL as another newcomer to the camp), her (Awareness of a gradual understanding of JL), and her (Positive evaluations to JL), which was uttered one time each in the second period.

> R1: But now I think that I become to understand her, when she says this and that, maybe she improves, or maybe it's me who tries to understand, but still, I, today it was all right, she can explain. (Awareness of a gradual understanding of JL) (Positive evaluations to JL) (Jul.30)

On the other hand, R1 had the impression that NL, who was a Kids' Village staff member, was (Charismatic) and (Someone on whom you can rely), which was different from her impression of JL, which reflects the results of Study 1 and 2 that represented NL's powerful position in this community.

In the third period, as reflecting the project overall, her attention was on the relationship with the children, specifically in the area of (Difficulty taking care of the children) (three times), and (Closer relationship over time) (two times). In addition, she often mentioned JL, with whom she sometimes had a difficult time communicating, by talking about (JL's inadequate English speaking competence) (two times), (Use of a Japanese dictionary to understand each other), and (JL's lack of experience as a leader) (two times) whereas she also had (Positive evaluation of JL) (two times).

6.2.2.3 K2's Case

As mentioned in the previous section, one of K2's goals in joining the project was to get used to being with children, with whom she was not good at dealing. The tendency of her utterances regarding <<Sense of Others>> implies her attention to the children. Out of the 40 utterances she gave during the interviews, she talked about the children as a [Collaborative Partner] ten times, which was her most frequent uttrance type. These utterances were related to (Difficulty taking care of children), (Fun time with the children), (Positive changes in her relationship with the children), and (Responsibility for the children). She referred to the children as an [L2 speaker] seven times, under the themes of (Children who did not want to speak English) and (Language barrier with the children). She also discussed the children as [Cultural Other] six times. In addition to her insights on the children, she described her impression of Kids' Village as a [Collaborative Partner] four times. In addition to these utterances, she mentioned about the foreign participants as [Cultural Other] (three times), JL as an [L2 Speaker] and [Collaborative Partner] (two times each), R1 and NL as an [L2 Speaker] (one time each), and Kids' Village, the foreign participants and NL as a [Collaborative Partner] (one time each).

Figure 6-9 shows her attention toward the children. During the first period, she was trying to understand the Japanese children's awareness of her (Different impressions of Japanese children and Korean children) as a [Cultural Other]. She also sensed a (Language barrier with the children). They were not only [Cultural Other] but also [L2 Speakers] as it was also introduced in her <<Self-Reflection>>. She noticed that the children were not eager to speak English to her, contrary to her expectation. She was confused by this because she had assumed that one of the motivating factors for the Japanese children to join the camp was to learn English, which did not turn out

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to be the case. It is interesting that she tried to understand the children's reaction with her assumption that it was because of the cultural differences between Japan and Korea.

> K2: ye, yeah, at the time, I think that, I thought the Korean's way (Possession of Korean way of thinking)<Self-Reflection>, am, I Koreans way. Because in Korea, we (People who are eager to learn English*) Korean consider that English is really important. (Cultural difference between Japanese and Korean children)

> RSC: Yeah, you told me that, yeah

> K2: Yeah, so I think that it's true, it's not true using international relationship.

> RSC: To use English.

> K2: Yeah, using English is very natural so I consider it's very natural but for them, it's not, it will be very inconvenient for them. (Children who did not want to speak English) (Aug.2) *in the sub-category [Korean] of the category <<Standpoint of "We">>
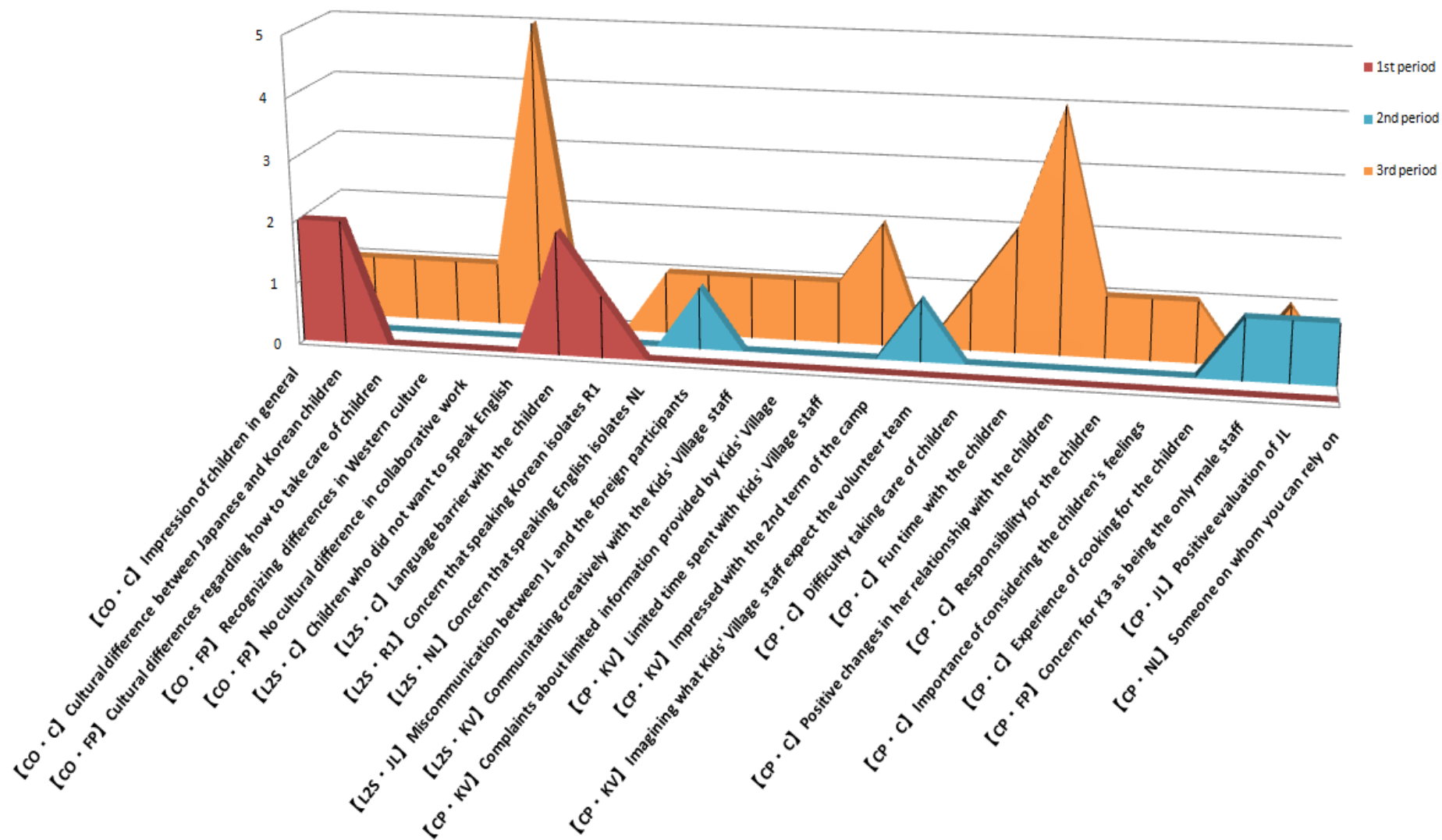
Figure 6-9. K2's utterances regarding <<Sense of Others>>

CO: Cultural Others, L2S: Second Language Speaker, CP: Collaborative Partner, FP: Foreign participants, KV: Kids' Village staff members, C: Children

After her continuous trial and error to communicate with the children, K2 began to talk positively about them, noticing (Positive changes in her relationship with the children) (four times), (Fun time with the children) (two times), and (Responsibility for the children) (one time) toward the end of the camp. For example, K2 looked back at one of the children she had in her group, S, with whom she had a hard time building a good relationship.

> K2: Yeah, she (S), yeah. I think I've already told you that she was, at the first time, she was not very friendly with me but at the final time, I think she is the most impressive girl.... First time, like S's case, when she came, she was scared because I only used English. hhhh After one day, that day, I used Japanese (Strategic use of Japanese with the children), although I was not good at, ah, at the time, time goes on and then other small boys started to talk with me, although I was not good at, so using Japanese and using that, that boys & girls. Language is very important. Um, to be friends with each other. (Positive changes in her relationship with the children) (Aug. 5)

In the process of constructing relationship with the children, K2 started to "have responsibility to them (the children) (Aug. 5)."

As well as JL, K2 had been concerned about R1 as the only person who did not have anyone with whom to speak in her mother tongue and had a (Concern that speaking Korean isolates R1) (one time in the first period). She also had a (Concern that speaking English isolates NL) (for once in the third period). In fact, K2 knew that choosing one language would automatically isolate someone in the project when no members shared a common language in this community.

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6.2.2.4 K3's Case

K3 talked about <<Sense of Others>> 21 times during the interviews. He mentioned the children as a [Collaborative Partner] the most (seven times), related to the themes of (Fun time with the children), (Willingness to have fun with the children), (Children who are eager to talk with the foreign participants), (Taking care of children as a good experience), and (Difficulty taking care of children). The second most frequent topic in his utterances was the foreign participants as a [Cultural Other] (five times), related to the themes of (Respect for different cultures) and (Awareness of cultural differences). His attention was also focused on Kids' Village as a [Collaborative Partner] (three times), specifically regarding (Positive evaluation of the Kids' Village staff), (Familiarity with the children's camp), and (Complaints about being the only male staff member). He talked about the children as a [Cultural Other] (two times) about his (Awareness of the Japanese way of taking care of children), the foreign participants as a [Collaborative Partner] and his (Appreciation for the foreign participants' support) and (Appretion for the foreign participnats' kindness) (two times). His <<Sense of Others>> was also about (Awareness of the Japanese way of running a childern's camp) related to the notion of Kids' Village as a [Cultural Other] (one time) and (Language barrier with the children) for the children as an [L2 speaker] (one time). As for the transformation of his utterances over time, he did not talk about others as much as other IVP members at the beginning. K3's utterances regarding <<Sense of Others>> began to appear in the second and third periods (Figure 6-10).

As K3 was the only male staff member in the camp, he had extra responsibility for the children compared to the other IVP members. For example, K3 had to take care of the boys alone at night because the girls and the other female participants were in a separate room when they went to sleep. Thus, his utterances were often about the children, such as (Children who are eager to talk with the foreign participants) (for once in the second period) or (Difficulty taking care of the children) (two times in the second period).

> K3: Yeah, very good. Some kids, they tried to hurt me and some kids were very naughty. (Difficulty taking care of the children) (Jul.31)

His impression of the other participants was positive, such as (Appreciation for the foreign participants' kindness) (one time in the third period) and (Appreciation for the foreign participants' support) as he referred as "They always response to me. I think they were so kind to me (Jul. 31)".
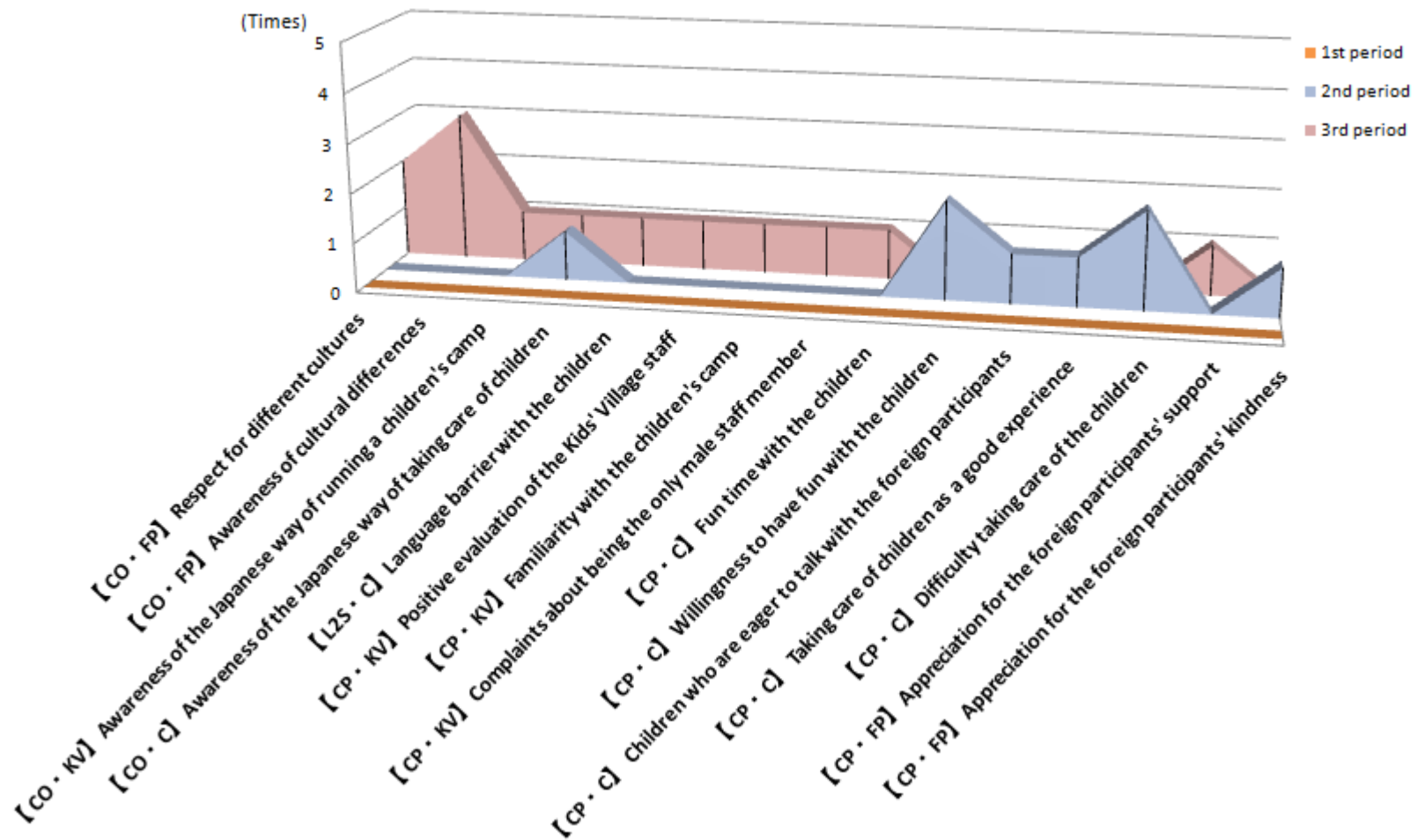
Figure 6-10. K3's utterances regarding <<Sense of Others>>

CO: Cultural Others, L2S: L2 Speaker, CP: Collaborative Partner, FP: Foreign participants, KV: Kids' Village staff members, C: Children

In the second and third period, K3 also talked about his (Awareness of cultural differences)(three times in the third period), including (Awareness of the Japanese way of taking care of children) (for once in the third period) and (Awareness of the Japanese way of running a children's camp) (for once in both second and third period). The experience of engaging in collaborative work brought K3 a new awareness of different cultures.

6.2.2.5 Discussion of Sense of Others

The participants' remarks on <<Sense of Others>> reflect the process of clarifying their roles and in-group positions, thus outlining their identity as a [Project Member], [Project Leader], [L2 Learner] and [Cultural Learner] in this community. For instance, JL had evaluated the foreign participants' engagement in the practice from a leader's point of view. Her complaints about the foreign participants who were not punctual or not actively involved in the work account for her expectation for the mutual engagement of the foreign participants. Though she was confused by the foreign participants at first, she exerted a continuous effort to imagine their points of view and thus overcame the difficulty to work together. This trajectory was common with the foreign participants. Through trial and error they attempted to learn how to establish good relationships with the Japanese children, how to play the role of caretaker, or how to run the camp, sometimes citing the concept of culture-as-nationality or language differences as reasons when things did not go well. Such an attitude is commonly seen in their attempts to understand

R1's (The only non-Asian) point of view and Kids' Village. The process of their

attempts to understand others explains the IVP members' joint enterprise to

establish their membership in this community of practice.

6.2.3 Standpoint of "We"

The category <<Standpoint of "We">> contains four sub-categories. The

definition of each can be found in Table 6-6.

Table 6-6.   Standpoint of "We" Sub-categories Definitions

Sub-categories	Definitions
Collaborative Team (CT)	"We" as the IVP members who collaboratively work together : JL, R1, K2, and K3
Foreign Participants (FP)	"We" as the foreign participants: R1, K2, and K3
Korean (K)	"We" as Korean: K2 and K3
Gender (G)	"We" as female members of the IVP team: JL, R1, and K2

6.2.3.1 JL's Case

JL talked about her <<Standpoint of "We">> four times during the

interview, mentioning their (Friendly relationships) (two times) and

(Collaborative team rather than just friends) (one time) from the [Collaborative

Team] perspective and (Familiarity as a female team member) (one time) from

the [Gender] perspective. JL made utterances from the <<Standpoint of "We">> for the first time during the third period (Figure 6-11).
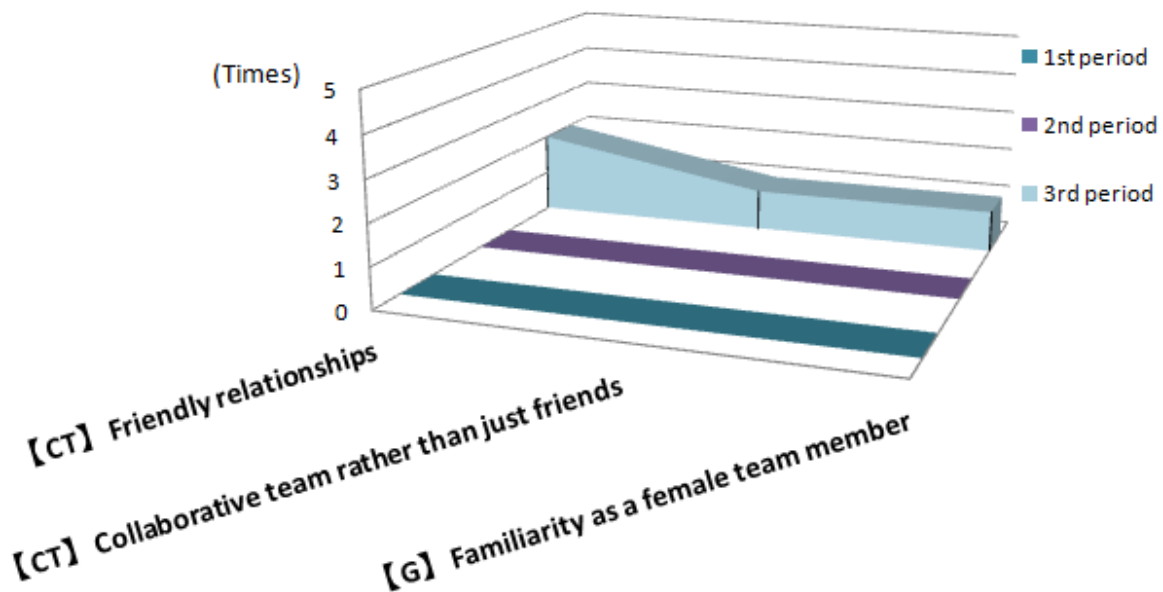
Figure 6-11. JL's utterances regarding <<Standpoint of "We">>

CT: Collaborative Team, G: Gender

 She only made positive comments regarding her <<Standpoint of "We>> during the interviews. She "**appreciated (Aug. 3)**" working with them and made a comment on their relationship as follows:

> **JL: They (R1, K2 and K3) are more like collaborative partners than just friends. . . I would love to keep in touch with them. "(Aug. 5)**

It is interesting that she interpreted the foreign participants not merely as her friends but as her collaborative partners. Though she may have had a hard time working as a team leader in the camp community, it seems that she was successfully building a stable and friendly relationship with the foreign participants. To the female IVP members, she explained that she felt a familiarity with them by recalling the episode of the talk they had shared in the bath.

> JL: "We were taking a bath together, with R1 and K2 and we were talking about Japanese cosmetics. We're girls so we are interested in such stuff (Aug. 1)."

Not only working together and overcoming the difficulties in the camp, but also sharing a common topic that they were interested in would have been a good opportunity for the participants to relationships that led them foster their sense of "We."

6.2.3.2 R1's Case

R1 talked about her <<Standpoint of "We">> seven times during her interviews, only from the [Collaborative Team] perspective. The most frequent topic she mentioned was (Friendly relationships) (four times). In the previous section, it was found out that JL interpreted these relationships as the same, so it is clear that the friendly atmosphere they have felt was mutual. Her second most frequent utterances , respectively, were about the (Necessity of discussion for conflict resolution) (three times) and the third most frequent utterances were about their (Experiences of conflict resolution through discussion) (two times). It seems that the conflict and its resolution that they experienced during the camp left a strong impression on R1.

R1 also did not speak from the <<Standpoint of "We>> at the beginning, but did so later, during the second period (Figure 6-12).

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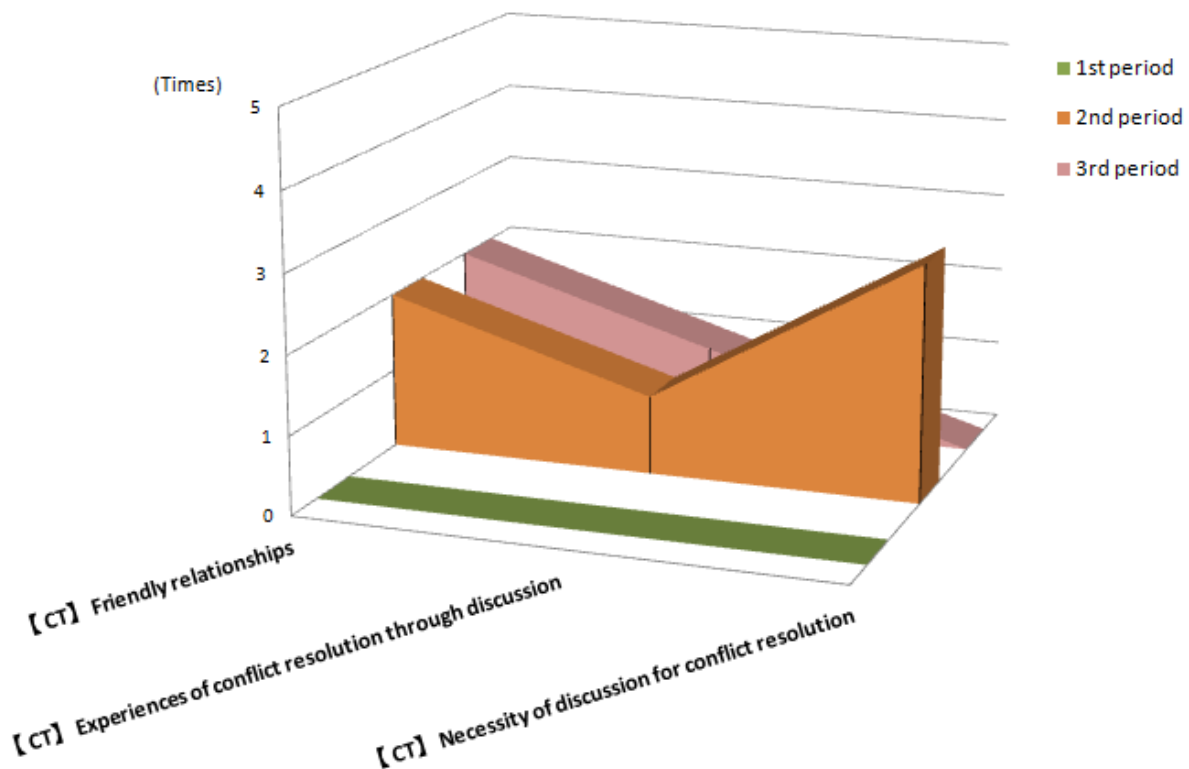
Figure 6-12. R1's utterances regarding <<Standpoint of "We">>

CT: Collaborative Team, FP: Foreign Participants

In the second period, she talked about her (Friendly relationships) with the [Collaborative Team] (two times), while she also admitted that there were conflicts among the IVP members. She thought that there was a (Necessity of discussion for conflict resolution) (three times) and noted that they had actually had (Experiences of conflict resolution through discussion) (one time).

> R1: I mean that maybe we could discuss with other volunteers about what
>   was good or what was bad, ah, maybe to improve something maybe not
>   for this camp [the second period camp] but maybe for the future.
>   [Abbreviation] Because we lack of knowledge of course, we have our
>   own experience but maybe we can share it, our knowledge. (Necessity of
>   discussion for conflict resolution) (Jul.30)

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R1 understood that the [Collaborative Team] did not have enough knowledge about the camp work, so she proposed that they share each other's knowledge in order to compensate for the inadequacy.

As introduced in Study 1, the IVP members and NL had the opportunity to talk to each other in order to solve conflicts or miscommunications that occurred during the second period (data from field notes and recorded conversation on July 29 and 30). R1's utterance indicates that such moments became the trigger that brought her to the <<Standpoint of "We>>.

> R1: Yeah, and this (the discussion on July 30) helped us, ah, of, just to understand each other, if maybe this camp ended, ended like without this, without the discussion, without discovering this points, maybe ah, we had some, ah, disgusting feeling of something is not understood. (Experiences of conflict resolution through discussion) (Aug.1)

R1 mentioned, using a strong expression, that they could have had a "disgusting feeling" without the discussion on July 30.

In the third period, R1's most frequent utterances regarding the <<Standpoint of "We">> were related to (Friendly relationship) (two times), while she felt the (Necessity of discussion for conflict resolution) had disappeared. This tendency also strengthened the interpretation that the participants had in the second period resolved the previous conflict and eventually furthered their relationship.

6.2.3.3 K2's Case

In the interviews, K2 mentioned her <<Standpoint of "We">> 13 times, which was the most frequent among the IVP members. She talked about

[Collaborative Team] the most (eight times), specifically the themes of (Friendly relationships), (Experiences of conflict resolution over time), (Change from marginal to full participation in the camp over time), and (Collaborative work). She sometimes used the word "we" to mean [Korean] by talking about "us" as (People with whom you could talk in your mother tongue) and (People who are eager to learn English) (one time each).

As for the transformation of her utterances over time, K2's <<Standpoint of "We">> utterances also began to appear in the second period (Figure 6-13)
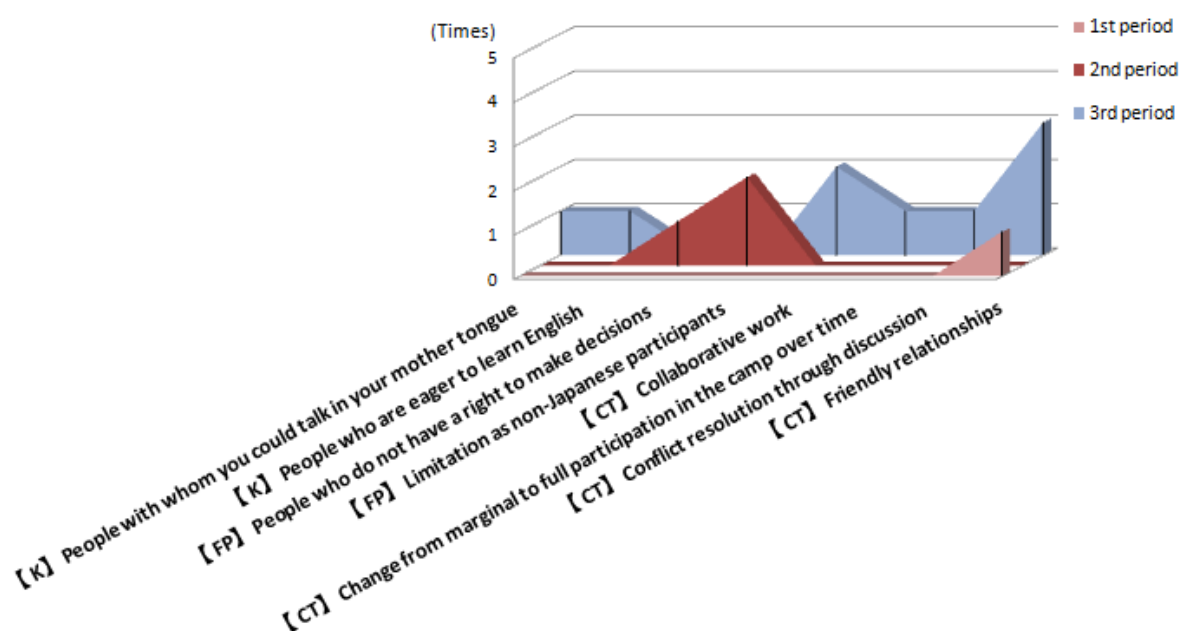
Figure 6-13. K2's utterances regarding <<Standpoint of "We">>

CT: Collaborative Team, FP: Foreign Participants

Her intention was to indicate "we" as [Foreign Participants] who were (People who did not have the right to make decisions) (for once) or who faced

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(Limitations as non-Japanese participants) (for twice). She often mentioned the peripheral participation of the [Foreign Participants] in the camp.

> K2: We are just following what happened, and do this and do that and we just follow that. (people who do not have the right to make decisions) [Abbreviation], we can't control the whole children because we are not Japanese. (Limitations as a non-Japanese participant) (Jul. 30)

However, her utterances about "we" shifted to a [Collaborative Team] viewpoint, including JL, in the third period. She admitted that the [Collaborative Team] eventually began to engage in full participation in the camp over time. She also made positive comments about subjects such as (Conflict resolution through discussion) (for once) and the (Collaborative work) (for twice).

> K2: I think camp B is now, camp B was maybe, very hardest time, the hardest time for our, volunteer because we don't know ah, anything about the rules, how to handle the child. Ah, and, what is the schedule and communication with other girls and other team members. So, at the time, we weren't very confidence about everything. But camp C, hhh, now we know about the rules and how, we were go to, we will go to somewhere, at the time, how can we do for children. Camp C, a little easy for everybody. Yes, so the roles of us has been changed. (Change from marginal to full participation in the camp over time) (Aug. 5)

K2's recognition of her transformation from peripheral participation to full participation in the community was prominent. She pointed out that the role of IVP members had changed along with the accumulation of their knowledge about the camp.

6.2.3.4 K3's Case

K3 mentioned his <<Standpoint of "We">> only two times, which was the least frequent among the IVP members. He talked about their (Friendly relationships) and (Conflict resolution through discussion) from [Collaborative Team] perspective. As for the change of his utterances over time, K3 did not experience the <<Standpoint of "We">> until the third period (Figure 6-14).
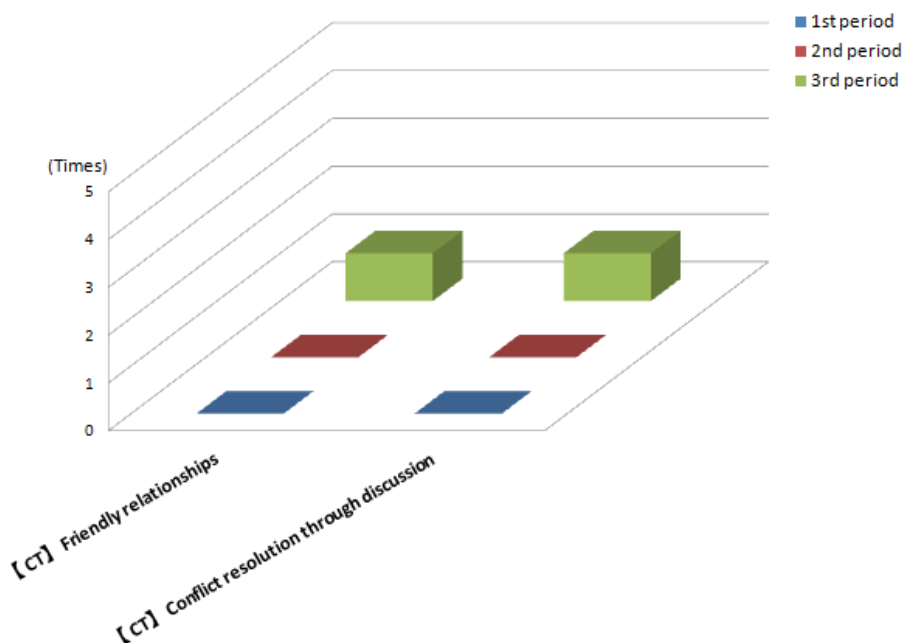
Figure 6-14.   K3's utterances regarding <<Standpoint of "We">>

CT: Collaborative Team

K3: That time was very important discussion (on July 30). Always when we discuss together, we always try to joking or teasing each other. Yeah, I think that was very serious. (Experiences of conflict resolution through discussion) (Aug. 5)

Much like R1, K3 believed that the discussion on July 30 was the turning point for the team and made the situation better.

6.2.3.5 Discussion of Standpoint of "We"

In this section, the participants' utterances and their transformation over time were introduced from the perspective of the <<Standpoint of "We">>. What the participants had in common was that the <<Standpoint of "We">> gradually began to appear toward the end of the project. Especially, their utterances about [Collaborative Team] present their viewpoint as a member of this community earned through mutual engagement to the practice, which supports the results of Study 2 or the former sections in this study. As R1, K2, and K3 mentioned, they overcame the conflict they faced together by having honest discussions. They also began to have a shared sense of knowledge about the camp by collaboratively taking care of the children. The IVP members were aware of the transformation of the [Collaborative Team], as they reminisced about the trajectory of sequential days of the camp. As JL indicated, their relationship turned from one of mere friendship to that of a collaborative team. Along with the time and experiences they shared, they became more aware of their own and each other's membership in the [Collaborative Team], which is the core identity of this community of practice.

In addition, they also had other types of <<Standpoint of "We">> such as the same nationalities or gender, which is an explanation of identities as nexus of multi-membership.

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6.3 Discussion of Study 3

In this study, the participants' reflective talk about the camp and their gradual transformation was analyzed in order to investigate their identity through participating in the practice. The results indicate that they maintained their identities in this community of practice through a continuous and meaningful negotiation of self and others from the viewpoints of "I," "others," and "we." The results will now be discussed along with the aforementioned characterizations of identity in a community of practice.

- Identity as *negotiated experience*:

As Wenger (1998) argues, "we define who we are by the ways we experience our selves through participation as well as by the ways we and others reify our selves (p. 149)." Their experiences with their attempts to establish their position or play a role in this community would be an explanation of this characteristic of identity. For example, JL had been constructing her identity through her attempt to reify herself as a leader of this community. Though she faced her (Anxiety about being a leader) or (Limited knowledge about the camp), she (Tried her best) to be able to contribute to the community to establish her position as a leader of IVP. By her continuous negotiated experience over her position as a leader, she consequently earned the (Responsibility as a leader) or (Self-awareness about being accepted as a leader by others). On the other hand, K2 had been struggling to communicate with the children. The (Language barrier with the children) she felt made her try the (Strategic use of Japanese with the children) and eventually brought about (Positive changes in her relationship with

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the children). Her trial and error over establishing a good relationship with the children is also a matter of negotiating her identity as a caretaker of this camp. Their continuous negotiated experience over their position and role in this community formed their identity in this community of practice.

- Identity *as community membership*:

Identity as community membership is defined by "who we are by the familiar and unfamiliar (Wenger, 1998, p. 149)." By focusing on their knowledge, competence and understanding regarding the camp, this characteristic of identity would be explained. In this community, identity as community membership indicates communicating with others using a L2, being knowledgeable about the camp, understanding the purpose of the camp activities and being able to run them, taking care of the children and establishing a good relationship with them, understanding other IVP members and being a good collaborative partner to them. In the interview, the IVP members often mentioned their own or others' knowledge, competence, and understanding about these topics. For example, JL's utterance of (Limited knowledge about the camp) in the first and second period and R1's (Regret for not being a fluent speaker of Japanese) determined their identity as novices in this community of practice. However, in the third period, their identity has been transformed as they experience membership along with recognition, such as K2's (Self-development through increased patience), R1's (Understanding the Kids' Village better over time) or her (Awareness of gradual understanding of JL), and K3's (Familiarity with the children's camp). They reflect keenly on what they know or do not know, what they can do or cannot do

and what they understand or do not understand, to establish their membership in this community of practice.

- Identity as *learning trajectory*:

Identity as a learning trajectory is "who we are by where we have been and where we are going (Wenger, 1998, p. 149)." The IVP members' cohesive experience and resultant transformation of their utterances from the first period to the third period imply this characteristic of identity. For example, R1's (Change in attitude toward the children over time) or JL and K3 becoming (Accustomed to working at the Kids' Village) show their learning trajectory by engaging in the work at the Kids' Village. It is notable that their learning trajectory is confirmed by other's point of view, as JL referred to (Positive changes in the foreign participants' attitudes and behaviors). As K2 directly expressed their transformation as a (Change from marginal to full participation in the camp over time) from <<Standpoint of "We>>, their individual learning trajectory also indicates the learning trajectory of collective members of IVP. Their temporal transformation is a crucial point to understand their identity as a learning trajectory.

- Identity as *nexus of multi-membership*:

Identity as nexus of multi-membership is "who we are by the ways we reconcile our various forms of membership into one identity (Wenger, 1998, p. 149)." The IVP members' interconnectedness of various viewpoints implies this

character of identity. For example, JL's identity as a [Project Leader] at the Kids'
Village might be related with her identity as a [L2 learner] who studied English
because, as a leader, she had to communicate with the foreign participants using
English to give directions. In her position, being a competent English speaker is
also a matter of being a competent [Project Leader] of this team. This is obvious
from her remarks on her (Inadequate explanation in English) or on her being
(Intimidated by the idea of giving instructions in English). At the same time, her
attempt to understand the foreign participants as a [Cultural Learner] is also a
matter of being a good [project leader] of this team. Her remarks on (Realizing
that R1's reactions were due to cultural differences) or (R1 as the only
non-Asian) implies her effort to understand R1 to facilitate the project as a leader
of this team. Additionally, as JL talked about her (Familiarity as a female team
member) with R1 and K2, her identity as a female might have helped in
developing a good relationship with R1 and K2. JL's identity is a nexus of
multi-membership in this community of practice, and they are interconnected
with each other.

● Identity as *a relation between the local and globaI*:

    Identity as a relation between the local and global is "who we are by
negotiating local ways of belonging to broader constellations and of manifesting
broader styles and discourses (Wenger, 1998, p. 149)." The results describe the
interconnection between the local community and the global community the
participants belong to. For example, engaging in a local practice had them
compare differences of culture between Japan, Korea, and Russia from a global

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point of view. As R1 felt (Cultural differences in the way of running a children's camp) or K3 had (Awareness of the Japanese way of taking care of children), this practice was a "Japanese" camp to the foreign participants. Being aware of the global viewpoint from the local practice might have brought the foreign participants an identity as "foreign participants." On the other hand, being engaged in the practice of this community led to the emergence of their identity as English as L2 speakers. For example, JL repeatedly talked about her anxiety or reflection as an English as a L2 speaker by engaging in a local practice. K2 viewed the children not only as summer camp participants whom she should take care of, but also as members of the same community of speakers of English as a L2. To K2, the children were not merely people she had to take care of but also people belonging to a global community of English as L2 speakers. She interpreted the commonality between her and the children as English learners. However, she noticed that Japanese children seemed unwilling to communicate in English unexpectedly, so she decided to use Japanese instead. She remarked that "using English is very natural so I consider it's very natural but for the children, it's not" (Children who did not want to speak English, Aug. 2). Their local interaction mediated by the L2 usage was connected with the global communities that they belong to.

6.4 Summary

The purpose of this study was to investigate how the IVP members reflected on their experience as participants in the practice, how their experience evolved, and how it transformed their identities in the community of practice.

The results correspond to the findings of Study 2 by describing the dynamic process of constructing their identities through participating in the practice. In the next section, an overall discussion of this dissertation will be presented.

Notes:

1) "Thick description" is one of the conditions to confirm the scientific guarantee of qualitative studies (Sumi, 2012). The term originally used by Geertz (1973) is explained as "the rich, vivid descriptions and *interpretations* that researchers create as they collect *data*. It encompasses the circumstances, meanings, intentions, strategies, and motivations that characterize the *participants*, research setting, and events. Thick description helps researchers paint a meticulous picture for the reader (Heigham & Croker, 2009, p.322)."

2) Since Japanese was used in JL's interviews, her utterances were translated in English by me.

7. Overall Discussions

This dissertation presents three studies exploring the IVP members' learning process as participants in a community of practice through the negotiation of meaning with others using a L2. This chapter provides an overview of the research and its ramifications. Section 7.1 summarizes the results of each study; section 7.2 presents a conceptual model of the IVP members' learning process based upon the study findings. In section 7.3, the dissertation's limitations are discussed, while sections 7.4 and 7.5 examine its research and pedagogical implications from both an intercultural and L2 learning perspective. Finally, section 7.6 proposes suggestions for further research.

7.1 Summary of Results

This dissertation presented three studies in an attempt to achieve the following objectives:

(1) Investigate the negotiation of meaning as a process that facilitates mutual understanding between IVP members (Study 1).

(2) Examine how the participants' negotiation of meaning changed over time and the resultant transformation of their roles in the community of practice (Study 2).

(3) Determine how the participants reflect on their experience as participants in the practice, how it evolved, and how it transformed their identities in the community of practice (Study 3).

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Table 7-1 below presents a summary of each study.

Table 7-1. Summaries of Each Study

Study 1	Study 1 investigated the negotiation of meaning as a process that facilitated mutual understanding between IVP members. The participants in this study included IVP members (JL, R1, K2, K3), a Kid's Village volunteer (NL), and RSC (I) as both a researcher and occasional intermediary during meetings. Discourse analysis (Lazaraton, 2009; Paltridge, 2006) was conducted using Sunaoshi's (2005) analytical framework in conjunction with Bourdieu's (1991) concept of "cultural capital." The results revealed how varying degrees of cultural capital, i.e. English speaking competence, intercultural experience, and knowledge of the camp helped determine their right to speak and right to be heard. In parallel, the results revealed an enthusiastic response toward intercultural contact and shared purposes; the participants also exhibited a readiness to complement their peers' L2 competence, which subsequently united them in the pursuit of mutual understanding.
Study 2	Study 2 examined how the subjects' negotiation of meaning changed over time and how that change transformed their participation in the community of practice. The participants in this study included the IVP members (JL, R1, K2, K3) and NL. Two research tasks were presented: (1) Investigate, via qualitative analysis from a microscopic perspective, how the participants' negotiation of meaning changed over time and its subsequent transformation of their roles in the community of practice. (2) Verify the results from Task 1 by quantitatively analyzing, from a macroscopic perspective, the frequencies, functions, and used languages of each individual's utterances. The outcome of the analysis revealed a

	correlation between the participants' accumulation of knowledge regarding the camp and their engagement in the negotiation of meaning – particularly in NL's absence. At the same time, the role of the IVP members' as camp volunteers became clearer; specifically, JL's transformation from NL's translator to become camp leader indicates that the experience earned her, the right to speak and the right to be heard.
Study 3	Study 3 investigated how the participants reflect on their experience as participants in the practice, how it evolved, and how it transformed their identities in the community of practice. The participants in this study were IVP members (JL, R1, K2, K3). The coded and categorized interview data clarified that the IVP members renewed the meaning of their participation experiences and identities from three perspectives: collaborative work, L2 usage, and culture. Moreover, usage of the inter-subjective "we" to describe a collaborative team became increasingly common among the IVP members as time progressed. The results described the dynamic features of the identities (identity as negotiated experience, identity as community membership, identity as learning trajectory, identity as nexus of multi-membership, identity as a relation between the local and global) in the community of practice.

These studies illustrate the three major processes followed by the IVP: the process of negotiating meanings, the dynamic process of participating in the practice, and the process of identity transformation as a member of the community of practice. The results revealed the IVP members' gradual transformation from peripheral, as novices, to full, as experienced participants in the community of practice, by the project's end. How did the participants

accomplish the transformation? Table 7-2 summarizes the three dimensions of the

community of practice: mutual engagement, joint enterprise and shared repertoire,

and identity. The bold letters with underlines indicate the new concepts that

emerged in the second period, and the bold letters with underlines in red

indicate the new concept that emerged in the third period.

In the first period, a meeting for the camp that was held immediately after

the IVP members' arrival was analyzed. The IVP members attended the meeting

without any questions since that was their purpose for coming to Kids' Village.

As revealed in Study 2, they must have realized the fact that they had to engage

in the practice using the L2 after JL and R1 had experienced the difficulty

communicating with each other about the recipe for piroshki. The very first

meeting became an opportunity for them to notice that their teammates were

people they needed to communicate with in the L2 and some effort would be

needed to understand each other. As shown in the [Self-Reflection] in Study 3,

among the IVP members, a common reaction to using the L2 was that they had

anxiety or low self-confidence as L2 learners to some extent. These reactions

demonstrate that the first interactions in the first period had a strong

impact on the collaborative work using the L2. As their relationships

had not developed in the first period, they did not know how to behave or

play their role in the camp, though they might have known superficially.

In other words, they were expected to learn about others and themselves

by carrying out the work only according to NL's guidance. In this

situation, the IVP members were searching for what they should do by

checking each other's reactions, and engaging in the practice. The

common goal of this period, which indicates joint enterprise of the community of practice, was to understand each other using the L2, take care of the children, to understand how the camp was run, and prepare for the next camp (e.g., prepare for the International Cooking event). These goals were achieved through shared repertoires such as L2 (both Japanese and English), which was the most important communication tool for them, meetings that were held to share information on the camp, and their roles as IVP leader or members. Their mutual engagement, joint enterprise and shared repertoires were essential to proceed their communication in the community of practice.

Table 7-2. Summaries of dimensions of the Community of Practice

Period	The First Period	The Second Period	The Third Period
Mutual Engagement	• Using L2 with the IVP members, children, and staff members of Kids' Village (Study 2, 3) • Taking care of the children (Study 3) • Preparing for the next camp (e.g., discussion about the recipe for International Cooking) (Study 2)	• Using L2 with the IVP members, children, and staff members of Kids' Village (Study 2, 3) • Taking care of the children (Study 3) • Preparing for the next camp (e.g., Talking about spending a night at a public accommodation) (Study 2) • <u>Discussion about IVP members' difficulty working in the camp (Study 1)</u>	• Using L2 with the IVP members, children, and staff members of Kids' Village (Study 2, 3) • Taking care of the children (Study 3) • Preparing for the next camp (e.g., Talking about how to group the children) (Study 2)
Joint Enterprise	• Understanding each other using L2 (Study 2, 3) • Understanding how the camp is run (Study 2,3) • Preparation for International Cooking (Study 2)	• Understanding each other using L2 (Study 1, 2, 3) • <u>Taking care of the children in a safe manner (Study 2, 3)</u> • <u>Sharing information about the schedule (Study 2)</u> • <u>Solving conflicts (e.g., anxiety about NL's absence, little information shared, and being the only male volunteer in the meeting on July 30) (Study 1)</u>	• Understanding each other using L2 (Study 2, 3) • Taking care of the children in a safe manner (Study 2, 3) • <u>Managing the camp successfully without NL (Study 2, 3)</u> • <u>Grouping the children effectively (Study 2)</u>
Shared Repertoire	• L2 (English to the IVP members and Japanese to the foreign participants) • Meeting for the next camp (Study 2, 3) • Roles of JL as an IVP leader and the foreign participants as IVP members (Study 2, 3)	• L2 (English to the IVP members and Japanese to the foreign participants) • Meeting for the next camp (Study 2, 3) • Roles of JL as an IVP leader and the foreign participants as IVP members (Study 2, 3) • <u>Shared jargon, knowledge, and routine regarding the camp (e.g., routine of "Shugo" and schedules) (Study 2)</u>	• L2 (English to the IVP members and Japanese to the foreign participants) • Meeting for the next camp (Study 2, 3) • Roles of JL as a IVP leader and the foreign participants as IVP members (Study 2, 3) • Shared jargon, knowledge, and routine regarding the camp (e.g., Grouping the children effectively) (Study 3)
Identity	• L2 learner (Study 2, 3) • Culture as nationality (Study 3) • IVP leader (JL) or members (the foreign participants) (Study 3)	• L2 learner (Study 2, 3) • Culture as nationality (Study 3) • IVP leader (JL) or members (the foreign participants) (Study 3) • <u>Collaborative team (We-feeling) (Study 3)</u>	• L2 learner (Study 2, 3) • Culture as nationality (Study 3) • IVP leader (JL) or members (the foreign participants) (Study 3) • Collaborative team (We-feeling) (Study 3) • <u>Gender (Study 1)</u>

In the second period, the form of the community of practice became clearer since the IVP members had some knowledge about how the camp was run. The most important mutual engagement in this period was the meeting on July 30, which was analyzed in Study 1. In the analysis, it was revealed that the IVP members were confused by the news that NL would not be able to join the camp in the third period. Wenger (1998) argues that conflict or disagreement is more necessary for joint enterprise than passive conformity. In that sense, as IVP members interpreted the situation, the frank discussion they had regarding the anxiety that K2 felt about NL's absence, the complaint about not sharing enough information to manage the camp, and K3's complaint about being the only male staff member was an important negotiation to develop the community. The meeting on July 30 clarified the problems that the group needed to solve because the foreign members' shared their emotions, which eventually helped them clarify their direction, i.e., the joint enterprise. The meeting functioned not only as a place to share information about the camp but also as an opportunity to share and solve the conflicts. That is, the IVP volunteers found an additional meaning to the meeting. Moreover, in the second period, the jargons and routines used at the camp emerged as shared repertoires for the IVP members, which were not common in the first period. Interestingly, second period was when the IVP members started talking about their identity as a [Collaborative Team] as <<Standpoint of "We">>. This discourse might have appeared as a result of the IVP members' deeper engagement with the practice, clearer joint enterprise, and shard repertoires.

In the third period, the IVP members did not have NL who was the most informative old-timer in the community. This situation implied the IVP members' greater responsibility. As shown in the results in Studies 2 and 3, the IVP members seemed to have easier communication, regardless of their greater responsibility. They seemed to have grown accustomed to working as volunteers in Kids' Village and be more comfortable to communicating in the L2, taking care of the children, and preparing for the camp (though their anxiety and low self-confidence had not completely disappeared). In other words, they had started to understand others and themselves, which they had not been able to do in the first period. They became familiar with how to communicate in the L2, how to collaborate with other members, and what the role they were expected to play. They had clearer visions of the practice, and these visions were shared with other members. It is obvious from the results in Study 3 that they developed confidence as an IVP leader or members and had a better sense of understanding others. Moreover, the most apparent transformation was that they all recognized their new identity as a [Collaborative Team] from the <<Standpoint of "We">> that developed during the project. This new identity as a [Collaborative Team] was created through continuous mutual engagement, clearer joint enterprise, and expanded shared repertoires in the community of practice.

This study had discussed intercultural learning as the process of participating in the international volunteer project. In the literature review, it was criticized that the previous studies discussed intercultural learning as an encounter of two representatives of dichotomic cultures such as individualism versus collectivism (Hofstede, 1991). Using this approach, intercultural learning

in this volunteer project could be discussed and understood from the view of how JL (or the foreign participants) understood Russian or Korean (or Japanese) culture, or how the IVP members recognized and practiced intercultural competence on a cognitive and behavioral level. However, intercultural learning from the community of practice perspective does not merely focus on the differences of culture as nationality. The IVP members definitely felt their cultural differences between Japan, Russia, and Korea, as shown in Study 3, and they sometimes applied these cultural differences to understanding their teammates. For example, when JL tried to imagine R1's feelings when they went to the public bath or when K2 tried to imagine what the children expected from the foreign participants in the camp, they knew that there were cultural differences and that understanding those differences would be the key to facilitating easier communication.

However, this was merely one of their resources for achieving mutual engagement in the community. Intercultural learning from the community of practice stressed not only cultural differences among the participants but also how they negotiated meanings using the L2 and how strangers gradually become work partners who developed and shared their identities. Focusing on the local practice let us remark on the learners' process of becoming able to collaborate with people from different cultural and language backgrounds. The essence of intercultural learning in this dissertation is the transformation of who each individual is in the community. In the next section, the limitations of this dissertation will be discussed.

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7.2 Limitations

(1) Firstly, while the analyzed data included conversations from meetings and interviews with IVP members, the studies did not focus on the interactions between the IVP members and the children. For example, how the IVP members cared for the children and how that treatment might have changed as time progressed could be the basis of an interesting study. Likewise, analysis of the interactions between IVP members and the children or other Japanese staff members of Kids' Village could produce a thought provoking discussion. However, since this dissertation is mainly concerned with how IVP members negotiate meaning between each other and themselves as camp participants, only the aforementioned data was analyzed.

(2) Secondly, a reflective analysis of the researcher's mediation is absent from this dissertation. While it is crucial to be aware of one's influence as an observer (Angrosino & de Perez, 2000), intercession was occasionally necessary to help solve misunderstandings and miscommunications among participants at group meetings; consequently, this role as a "facilitator" created an unintended conflict between the researcher's primary role as an "observer." Following the meeting, I strived to avoid any subsequent interventions, although requests for translations or camp information, specifically from foreign participants, were obliged. Furthermore, it was difficult for the researcher to remain "an invisible observer" while sharing a room with the participants and spending significant amounts of time among them. Thus, the interviews not only functioned as a means of data collection for me, but as a form of consultation for the participants. Just as the roles and

identities of the study's participants changed over time, so did the researcher's role and identity had been transformed from observer to participant (Angrosino & de Perez, 2000). However, since the purpose is to focus on the IVP members' learning process, the researchers' reflections[1] were not included in this dissertation.

(3) Thirdly, member checking (Rallis & Rossman, 2009) could have made the results of each study more credible. For example, I could have shown the participants the discourse analysis results or emerged codes, sub-categories and categories to confirm if my interpretations were reasonable.

This section discussed the dissertation's limitations. Hereinafter, the research implications will be examined.

7.3 Research Implications

In its redefinition of intercultural learning as participation in a practice, this dissertation proposes an alternate view of intercultural learning. The contributions of these studies to the field are suggested as follows:

(1) As discussed in the literature review, the major studies examining intercultural communication tend to discuss culture as a static concept. For example, intercultural contact is often explained within predetermined frameworks (e.g., individualism versus collectivism). This dissertation abandoned such a priori cultural distinctions to focus on a dynamic concept of culture that evolves as the members of communities interact and change. In

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other words, cultural learning is regarded as a phenomenon embedded in a context. The studies' results did not draw a simple predictable model of intercultural communication but rather highlighted its multi-membership complex, fluid nature. By focusing on the actual interactions in the field of international volunteering via analyzing multiple data types such as observations, interviews, and recorded conversations, this dissertation attempted to describe the actual condition of intercultural contact.

First, the results revealed the multi-membership of various practices that the IVP members engaged in. Their identities in the practice are a nexus of multi-membership in both local and global practices, which indicates that culture-as-nationality is merely one of the identities that influence communication. Intercultural communication is realized through L2 and "intrapractice" communication.

Second, the studies showed the complexity of intercultural communication. When IVP members try to understand others or themselves, they both stress and minimize their cultural differences. For example, K2 described herself as both "Korean" and "not a typical Korean." Similarly, JL both stressed and minimized "culture" when she tried to understand foreign participants. The participants' descriptions of culture as a concept did not have a clear pattern. According to them, it seemed that "culture" (in this case, national culture), like a flashing light, appeared and disappeared in in front of their faces depending on how they interpret the situation. What we can

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conclude from this result is that intercultural learning constitutes the process of the participants' efforts to understand others.

Third, this dissertation described the fluidity of intercultural communication via the gradual emergence of shared repertoires among the participants, created by them over time. Over the 10 days of the project, the participants gradually created their own "culture" by the joint enterprise and shared repertoires including norms, jargon, and shared goals of the activities, through their shared experience participating in the IVP. The culture they created provided a sharp image of the group as IVP members. The emergence of the inter-subjective "we" among IVP members to describe a collaborative team provided extensive insight into the nature of their intercultural communication. Thus, the studies' results indicate that the IVP members did not always cognize each other as "cultural others," but as people to converse with in a L2 and, most importantly, as collaborative partners.

(2) This dissertation contributes to the integration of intercultural and L2 learning perspectives. As Yashima (2004) asserts, many situations involving intercultural communication necessitate that one or both parties use a L2, which inhibits their ability to truly express themselves. The context of this study reflects that assertion since all participants depended upon a L2 to communicate; hence, the viewpoint from a L2 learning perspective was crucial to explaining the reality of intercultural contact. Among others, JL's growth as an English learner was notable in the studies. Before joining the

project, from what she said in the interview, she had been merely an English student in the classroom, inhabiting a passive, clear, stable position in a novice–expert relationship with her instructor. That is, she had a teacher to tell her the right answer; she knew what she was learning; and the things she was expected to be able to do in the classroom situation were clear. In the IVP, in contrast, learning English was not JL's main purpose, though she had to use English as much as ever before. The purpose was to run the project working with others in English and taking the role of leader or sometimes translator for NL. By participating in these practices and taking up a responsible position in the group, JL had learned how to assert her opinion, ask a favor, confirm something, encourage someone, and agree or disagree with someone's opinions in English. She learned how to use English to express her thoughts and opinions in the IVP. This kind of practice using English must have provided JL with a whole new level of experience as a L2 learner. As mentioned in the literature review, the Social Turn in SLA put emphasis on the social, cultural, and historical dimensions of language learning. Researchers who support the Social Turn have been discussing L2 learning as a social practice embedded in a context rather than a matter of the cognitive development of the individual alone. The present research supports this viewpoint and argues that the practice of L2 learning entails the transformation of roles and identities as well as the negotiation of meaning embedded in the IVP context.

(3) The studies contributed to the body of research involving situated learning theory (Lave & Wenger, 1991) by providing detailed examples from both an intercultural communication and L2 learning perspective. There are mainly two contributions to the field of situated learning.

First, in this dissertation, the field of IVP was interpreted both as the community of intercultural communication and L2 learning. Lave and Wenger (1991) and Wenger (1998) introduce the community of practice at the tailor and the insurance company where L1 is the main language of communication. The environment of IVP was more complicated than that of the community where an L1 is the only language spoken because the IVP members needed to use an L2 to understand each other. In IVP, someone always had to use an L2, which made their communication more difficult. In that sense, the "practice" in the IVP community was doubly structured as both camp practice, such as taking care of the children, and L2 practice. It must have been difficult for the IVP members to share the joint enterprise or repertoires and develop the membership in the IVP community since they must have used the language which is not the most convenient to express themselves. At the same time, they have already shared an identity as L2 learners (in particular, an identity as English learners), which might have facilitated their communication, as shown in Study 1, such as when they complemented each other's insufficient L2 skills. The field of this dissertation represents the complexity of the L2 learning community, which provides an alternative example of a community of practice.

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Second, this dissertation represented the detailed learning trajectory of the IVP participants over the course of the   project. Wenger (1998) argues that learning "has coherence through time that connects the past, the present, and the future" (p.154). By analyzing the local interactions and subjective perspective on their experiences, the development of both the individuals and the community is described with the data of actual interactions and the participants' moment-to-moment reactions to them. This was possible because I observed their practice directly over the entire course of the project, from the first to the last day. I shared a room, ate, chatted, and sometimes helped the participants, which eventually let me build rapport with them. The studies represented the precise transformation as the learning trajectory of the community, such as how the negotiation of meaning, practice, relationship, and identities developed over time through the project.   The following section describes the pedagogical implications for intercultural and L2 learning.

7.4 Pedagogical Implications for Intercultural Learning

(1) First, this dissertation reveals the process involved in actually conducting the IVP. In recent years, IVP has attracted the attention of researchers as an effective opportunity to obtain intercultural communicative competence from a pedagogical standpoint. However, prior research did not elaborate on the experiences that their approaches to intercultural communicative competence were built upon. In that sense, this study presents valuable data collected

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from participants who were initially unacquainted that documents the developmental process of their relationship construction and reveals the ongoing process of intercultural learning through local intercultural contact.

(2) Second, while prior research asserts that short-term intercultural contact is ineffective at developing pedagogical outcomes when compared to long-term programs(Horn & Fry, 2013; Lough, 2011), the present studies demonstrate the impact of short-term program by conducting qualitative analysis (Cushner & Karim, 2003). The IVP observed in this study lasted only 10 days, yet exposed participants to a variety of experiences. In fact, time limitations may have encouraged participants to utilize their time more wisely.

7.5 Pedagogical Implications for L2 Learning

The program studied in this dissertation provides a simulated experience of a global business situation in which all participants use English as a L2. Experience of negotiating meaning seems to have taught the participants not only how to enunciate an understandable sentence in a L2, but also how to express their feelings and thoughts and establish relationships with others in that language to accomplish a given task in a practice. This dissertation provides another example of a study that addresses the social dimension of language learning (Ortega, 2009). The participants in this study socialized in an attempt to establish a positive relationship with others using English or Japanese as a L2.

The study also accentuated that the participants' identities in the practice were deeply related to their L2 use. The L2 learning experience is similar to experiencing other types of emotions, and includes self-reflection, understanding others, negotiating an in-group position, and developing identities. Learning a L2 is an accumulation of dialogue with self and others. In that sense, this dissertation insists on the importance of L2 learning outside of the classroom in order to participate in a practice with cultural and linguistic others.

7.6 Conclusions

The purpose of this dissertation was to explore the IVP members' learning process as participants in a community of practice through the negotiation of meaning with others using a L2. The results of each study provided valuable insights applicable to both intercultural and L2 learning.

After the camp, the IVP members and I maintained contact via Facebook. The participants continued to explore the world by studying abroad, joining another IVP, and even securing temporary employment abroad. These events indicate that their experience at Kids' Village was merely a steppingstone in a lifelong pursuit of cultural awareness and language learning. As they progress, each successive context will produce continuous negotiations of meanings, power imbalances, self-reflections, and efforts to understand others; the participants' active involvement in the world highlights that intercultural and L2 learning does

not end with one project or classroom, but continues as individuals are exposed to new people and cultures.

Further studies should reexamine the conceptual model by applying it to other situations involving intercultural communication such as international internships, IVPs conducted abroad, and business. Globalization necessitates the acquisition of various types of competences and skills, including communication skills, L2 competence and intercultural understanding. The development of these skills requires not only classroom learning, but also real-life practice to directly expose students to different cultures and languages. I intend to maintain a lifelong pursuit of intercultural and L2 learning.

Note:

1. My reflection as a researcher on this fieldwork was presented in Deguchi (2009).

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Appendix A: Symbols and Meanings in Transcriptions

Symbols	Meanings
[	A point of overlap starts
]	A point of overlap finishes
=	Utterance starts right after
(number)	The number of seconds remaining in silence
(.)	Micropause
:	Stretching sound; the more colons, the longer it stretches
.	A falling or final intonation
?	A rising intonation
,	A continuing intonation
↑	A sudden rising intonation
↓	A sudden falling intonation
° °	A quiet or soft sound
___	A stressed sound
___	A stressed sound (greater emphasis)
h	A breathing sound or laughter
(h)	A breathing sound or laughter occurring between words
< >	Slowly uttered
> <	Rapidly uttered
( )	Translation in English from Japanese
(( ))	Transcriber's descriptions of events

Appendix B: Information Letter and Consent Form (in Japanese)

研究に関する説明書

<div align="right">2008 年 9 月 26 日</div>

本研究に興味をお持ちいただき、ありがとうございます。私（出口朋美）は、現在、関西大学大学院外国語教育学研究科の博士課程後期課程に在籍し、外国語教育学の分野での博士号取得をめざして、研究を進めています。この度、CIEE に調査を依頼し、2008 年度の国際ボランティアプロジェクトに参加させていただくことになりました。本研究の目的は、日本で実施される国際ボランティア活動における異文化接触の実態、そこで起こる学びの可能性を探ることです。データの収集は、2007 年 7 月 27 日から 2008 年 8 月 6 日にかけておこなう予定です。参加に同意いただいた方には、予定を調整の上、個別にインタビューをさせて頂きます。活動を通して、学んだこと、気づいたことを日記につけて頂きます。ミーティングでの発言を分析対象にさせて頂きます。

インタビューの内容ならびに所要時間は 30 分から 1 時間を予定しております。インタビューでは、その日の活動や、活動を通した異文化理解についてお尋ねする予定です。各質問項目の内容は、録音され、後で文字に書き起されます。インタビューでは個人に関わる質問はいたしません。また、参加者が回答したくない質問に関しては、回答を拒否していただいても構いません。

この研究で得られたデータは、博士論文の作成（とそれに関連する学会発表ならびに学術雑誌への投稿）のためにのみ利用します。その際、参加者の個人情報（発言の内容等を含む）が、個人名の特定されるような形式で公開されることがないよう、十分に配慮させていただきます。また、どなたが研究に参加されたかに関する情報も、完全に秘匿にさせて頂きます。さらに、データの管理は厳重におこない、私と指導教員以外は閲覧いたしません。加えて、論文等で公開した分をのぞき、研究終了後 5 年

後にすべてのデータを破棄いたします（電子ファイルは削除、録音・録画は記録メディアを破断の上、破棄。文章類も破断の上、破棄します）。なお、ご希望がありましたら、研究結果の要約を、2009 年 9 月を目処にお送りいたします。

本研究への参加は、ボランティアとしておこなわれるものであり、研究のどの時点でも、本人の要望があれば、参加を辞退することが可能です。この場合、辞退された参加者のデータは、その時点で、破棄いたします。また、この研究に参加すること、ならびに参加を辞退することが、個人的に不利に働くこともありません。
以上が本研究の概略です。さらにご質問がおありであれば、ご遠慮なくお尋ねください。以上の内容をご理解の上、何とぞ本研究にご協力いただけますよう、お願い申し上げます。研究に参加いただけます方は、添付しました同意書に必要事項を記入の上、出口朋美までお返しください。

連絡先
氏名：出口朋美
所属：関西大学大学院外国語教育学研究科博士課程後期課程
e-メイル：nocolorline555@yahoo.co.jp

（以上）

同意書

私は、調査者（出口朋美）の説明を受け、提示された説明書を読み、本研究「日本で実施される国際ボランティア活動における異文化接触の実態、そこで起こる学びの可能性」に参加する際の条件を理解しました。その上で、本研究へ参加することに同意します。

✔マークをお付けください

□　私は説明書と同意書を配付されました。

お名前：

ご署名：

日付：

本研究の結果のまとめをご希望の方は、下記のボックスに✔マークをお付けのうえ、以下へ連絡先をご記入ください。

私は研究結果のまとめの送付を希望し、同意の上で以下に連絡先を記入します。

住所：

電話番号あるいはメイルアドレス：

　　　（以上）

Information Letter for Individual Participant's Consent

July, 26th, 2008

Thank you very much for your interest in a study of intercultural contact and learning through international volunteer project in Japan . I am inviting you to participate in my research. I am a Ph.D student and will carry out the study as part of the requirements for completing the PhD degree at the Graduate School of Foreign Language Education and Research, Kansai University, Osaka, Japan. In the following, I provide the outline of the study and information about your participation.The purpose of the study is to investigate intercultural contact and learning through international volunteer project in Japan. I would like to collect data from July 27th to August 6th. If you agree to participate in this study, The interview will be audio/video taped and later transcribed. Your comments during the meeting will be audio/video taped and later transcribed.Your journal will be analyzed. The interview will take you about thirty minutes to one hour in total. The individual interview does not include any questions that may evoke emotional responses. You can skip any questions that you do not want to answer.

I will also give you a copy of the summary of the findings from this study (if you check the box in the consent form) when it is completed in September, 2009. I will keep all data generated during this study fully confidential. Your complete anonymity will be guaranteed. Only I and my supervisor will have access to the data that are collected about you. In addition to my thesis, I intend to give presentations at scholarly conferences and to publish articles in

scholarly journals based on this study. You, however, will not be identified by name neither at conferences nor in articles. This is because I will assign an ID number to you. The ID number will be used to refer to you and in storing the data. All the data gathered in this study will be secured in a locked file identified only by ID numbers, and will be destroyed five years after the completion of the thesis (i.e., electronic files will be erased, and audio/video CDs and test sheets/questionnaires will be shredded).Your participation in this study is voluntary. You can withdraw from the study at any time without negative consequences and all the information that is collected from you will be immediately destroyed upon your withdrawal.If you would like to ask further questions, or if you have any concerns about this study, please do not hesitate to ask me anytime.

Thank you for your consideration. If you are willing to participate in this study, please fill out the consent form attached to this letter and return it to me.

Thank you again.

Ph.D. student

Graduate School of Foreign Language Education and Research

Kansai University, Osaka, Japan

e-mail: nocolorline555@yahoo.co.jp

Consent Form

I have read Tomomi Deguchi's information letter and understand the conditions under which I will participate in this study, intercultural contact and learning through international volunteer project in Japan. I am willing to give my consent to be a participant of the study.

Check, please.

☐   I have been given a copy of the information letter and this consent form.

Name: _____

Signature: _____

Date: _____

If you would like an analysis of your performance in this study and a copy of the summary of the findings from the study, please provide your contact information below.

Your phone or e-mail: _____

Your address: _____

(End of the document)

Appendix D: Face Sheet (in Japanese)

Face sheet（日本人リーダー）

名前	ふりがな
生年月日	年　　　　月　　　　日　（満　　　歳）
大学名、または 勤務先	大学　　　　　　　学部　　　　　　学科　　年 勤務先：
ご住所	〒
電話番号	（　　　　　　）
メールアドレス	@
CIEE への参加回数	回目
以前参加した プロジェクト	①期間：　　　　年　　　月　　　日〜　　　月　　　日 行き先： プロジェクトの内容： ②期間：　　　　年　　　月　　　日〜　　　月　　　日 行き先：　　　　　　プロジェクトの内容：
今回参加する プロジェクト	期間：　　　年　　　月　　　日〜　　　月　　　日 行き先：　　　　　　プロジェクトの内容：
英語の資格	TOEFL：　　　　　点　　TOEIC：　　　　　　点 英研：　　　　　　級　　その他：
CIEE 以外での 海外経験	ある　　　・　　　ない
	■旅行■ 回数：　　　　　　行き先： ■留学■ 年齢：　　　　歳〜　　　歳　行き先： ■その他■

Appendix E: Face Sheet (in English)

Face sheet (参加者)

Name	
Birth date	y　　　m　　　d　　　　　(　　　　　years old)
School	
Address	
Phone number	(　　　　　　　　)
e-mail address	@
Your past experience at CIEE	times
The last project you have participated	term :　　　　　y　　　m　　　d〜　　　m　　　d place : project : term :　　　　　y　　　m　　　d〜　　　m　　　d place : project :
Japanese skills	beginner　　　　intermediate　　　　　advance
Other language	
Your past experience of going abroad	Yes　　　　・　　　　NO
	■Travel■ Times :　　　　　　　Countries : ■Study Abroad■ Age :　　　　　years old 〜　　　years old country : ■Others■